Integration of Cultural Sustainability in Rural Traditional Aghirda(Ağırdağ) Houses

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ABSTRACT

At present, the traditional life style and their architectural traces, which are forming the cultural heritage, was affected by technological developments and rapid urbanization processes. Accordingly, the physical characteristics of the traditional house have been faced with change due to transition on social structure. In brief, the cultural, social and physical structures of the traditional rural houses of Cyprus have changed in general. Therefore, in this study, particularly the social and physical analyses of traditional Aghirda(Ağırdağ) houses are going to be conducted in order to obtain the cultural transition of traditional Aghirda(Ağırdağ) houses. Furthermore, cultural sustainability of traditional houses in the village context is aimed by providing helpful recommendations.

The traditional house was responding to the spatial and social needs of the users at the past. However, it does not respond to the spatial and social needs of current users today. In this respect, the traditional houses do not have enough space or the particular spaces are ruined due to change in family structure and agricultural life. Furthermore, due to lack of spaces, additional spaces are constructed to the existing ones or functions of existing spaces are changed by current users. On the other hand, public survey has done with the users to obtain the transition on social structure. In this respect, traditional and current usages, and physical structure of the traditional houses are analyzed by comparison. Accordingly, to sustain the cultural characteristics of traditional houses in cultural heritage of the village, some recommendations are proposed within the scope of obtained results.

In the 1st chapter of the thesis, the definition of the problem, aim, scope, limitations and methodology of the study are represented. In the 2nd chapter of the study, culture and its theory are analyzed. In the 3rdchapter of the study, sustainability and cultural sustainability concepts are examined. Moreover, in this chapter, the relationship between cultural sustainability and architecture is also discussed. In the 4th chapter the general information about Aghirda(Ağırdağ) village and traditional Aghirda(Ağırdağ) houses are given and the physical characteristics of the houses are analyzed. In the 5th chapter, the transition on the social and physical structure of the houses is given. In the 6th chapter, the results of analysis and public survey are evaluated, discussed and hypotheses are tested. Accordingly, the recommendations are also represented in this chapter. Lastly, the study is concluded through a general discussion.

ÖZ

Son yıllarda hızla gelişim gösteren endistrü, teknoloji ve kentsel gelişim, kırsal kesimlerdeki kültürel dokuyu oluşturan yerel yaşam tarzı ve mimari olguları yok olma tehlikesi ile karşı karşıya bırakmıştır.Bu bağlamda, kırsal yerleşimlerde kültürel mirasın en önemli öğelerinden olan geleneksel evin fiziksel yapısı ve kullanımı sosyal yapıdaki değişim nedeniyle değişime uğramıştır.Bu tezde, gelişen endistrü, teknoliji ve kentsel gelişim nedeniyle kültürel, sosyal ve fiziki yapısı değişen geleneksel Ağırdağ(Aghirda) evlerinin kırsal yerel dokuda kültürel ssürdürülebilirliği için sosyal ve fiziksel analizler yapılarak geleneksel evin yaşamış olduğu kültürel değişim tespit edilmeye çalışılmıştır.

Geçmişte kullanıcının sosyal ve mekansal ihtiyaçlarına cevap veren geleneksel evin, günümüzde değişen yaşam tarzı ile kullanıcın sosyal ve mekansal ihtiyaçlarına cevap verememektedir. Bu bağlamda, evlerde yeterli mekan yoktur. Diğer yandan, aile yapısındaki ve geçim kaynaklarındaki değişim ile atıl duruma gelmiş mekanlar vardır. Buna ilaven, evlerde yeterli mekanın olmaması nedeniyle güncel kullanıcılar tarafından geleneksel yapıya ek mekanlar inşa edilmiş veya mekanların geleneksel fonksiyonel yapısı değiştirilmiştir. Öte yandan, sosyal yapıdaki değişimin tespit edilmesi için incelenen evlerde anket çalışması ve görüşmeler yapılmıştır. Bu bağlamda, geleneksel evin geçmiş ve güncel kullanımları ve fiziki yapıları karşılaştırılmıştır. Bölgedeki dokuyu oluşturan geleneksel evde, kültürün sürdürülebilmesi amacıyla, elde edilen sonuçlar doğrultusunda öneriler sunulmuştur.

Tezin 1. Bölümünde problemin tanımı yapılarak amaç, kapsam, sınırlamalar ve yöntem ile ilgili bilgiler sunulmuştur. 2. Bölümde kültür ve kavramları üzerine bilgiler verilmiştir. 3. Bölümde sürdürülebilirlik ve kültürel sürdürülebilirlik kavramları incelenmiştir. Buna ilaven, bu bölümde kültürel sürdürülebilirlik ile mimarlık ilişkisi irdelenmiş ve ev kavramları değerlendirilerek kültür ile ilişkilendirilmiştir. Bölüm 4'de ise Ağırdağ(Aghirda) köyü ve geleneksel Ağırdağ(Aghirda) evleri üzerine bilgilerin verildiği ve evlerin fiziksel özelliklerinin incelendiği bölümdür. 5. Bölümde Ağırdağ geleneksel evinde sosyal ve fiziksel yapıdaki değişim değerlendirilmiştir. 6. Bölüm çalışmanın analiz ve anket sonuçlarının değerlendirildiği, çalışma kapsamında oluşturulan hipotezlerin test edildiği ve tartışma yapılarak önerilerin sunulduğu bölümdür. 7. Bölüm çalışmanın genel olarak değerlendirildiği bölümdür.

To

My grandfather MUSTAFA ÇAMLIBELLİ

and

My grandmother CEMALİYE ÇAMLIBELLİ

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Chapter 1

INTRODUCTION

The life style of building occupants and the way they use their shelters, is of great influence on building forms such as; the size of family units, the user of space, the way that prepared their food, the form of social interactions etc. As Çevik mentions, the reasons creating difference in architectural masses are dependent on living with different cultures (Çevik, 1999). On the other hand, Rapoport states that culture is the mentality scheme that is shared by members of a cultural group is providing visible matrix and systems in that culture (Rapaport, 1969). That implies different cultures create different architectural forms and settlement textures.

Especially in rural contexts based on rural activities (such as agriculture, industry, farming etc.) have symbolically significant buildings and housing typologies representing the cultural life in an architectural language. Davis H., stresses that; "villages in different cultures may have entirely different religious and social structures, different economies and agricultural systems, different relationships to cities and towns, and people with different worldviews."(Davis, 2006, pp 28.) .That means; rural settlements are the ways of living of cultures. Therefore; rural settlements are important into sustaining cultural diversity in architectural heritages.

In general; the forms of the villages by itself regard to socio-economic and cultural codes about life going on there. More than ever, cosmic and functional orders are

mostly interconnected with daily life. In other words, buildings fulfill with the daily life rituals of users. Indeed, in an agricultural village the buildings are mostly the reaffirmation on representation of a regular cultural perform. Therefore, the timing of building activity may be linked to agricultural cycles or individual's life and beliefs (Davis, 2006, p 29).

In rural areas, the settlements by themselves are sensible places. Mostly, there are not a wide range of formal institutions. Thus, the house is the domain component composing the contextual texture. In other words, due to a large of institutional network do not exist in rural settlements, especially the ones based on agriculture, house is the main component of the architectural heritage. House affirms the all orders about life, so all about culture (Mikula, 2008, p 8).

Lindsay Asquith emphasizes the importance of cultural ties in house through design. According to Lindsay Asquith, "the house cannot be separated from those that will eat, sleep, cook and play in them" (Asquith, 2006, p.129). That means the values, rituals, and norms will be a tool for shaping the dwellings of users for sustaining culture in housing as well as considering climatic and typological issues for sustaining ecological health of the building.

Consequently; the spatial formation processes of the architectural buildings in rural settlements significantly develop parallel to the environmental characteristics of the regions (geographic, climatic etc.) and the socio-cultural and economic characteristics of the societies within relation to the behavioral characteristics of the users. Therefore, the determination of the socio-cultural and economical interactions within spatial formations is required for determining the configuration of *cultural*

identity of rural traditional contexts through promoting their architectural continuity within cultural backgrounds of the users.

In North Cyprus case; the traditional contexts in rural regions are developed fundamentally based on traditional agricultural life style, geographic characteristics of the region and the material existing in the region (responsive to climate). Consequently, the agricultural life style and production within common cultural traditions are the main determinative factors for the formation of rural traditional architecture besides the religious, ethnic and local variations (Dinçyürek, 1998; Dinçyürek, 2002, p.101). In a broader sense, the environmental (climate, geology, topography and flora), socio- economic and cultural variables are the affective factors trough the formation of rural traditional architecture in the Island.

The agriculture, stockbreeding and relevant traditional industry dominated as the fundamental components of the rural area determination throughout the ages in the Island. However, these active units evolving rural life style have been exposed with transformation which could be incorporated as more than just a change based on the effects of industrialization, modernization and globalization.

1.1 Definition of the Problem

After industrial revolution, the rapid development in industry and technology in the island has affected the life style and settlement textures mainly in agricultural rural areas besides the cities (Ref ekle).

Although, the macro-scaled settlements (cities) and their processes (urbanization) have been mannerly affected from industrialization movements; the rest such as

towns, villages have been faced with getting rid of completely or living a life style that is caught in the middle due to effort of adapting new life habits to old life habits. Accordingly, the changes in the terms of cultural, social, economic and environmental structures have necessitated to appearance of new needs in the life style of users at last decades. On this basis, the new needs based on daily life rituals have been opposed with the traditional daily life rituals. Hence, traditional cultural impacts have begun to lose its fulfillment through new needs of users.

On one hand, the rapid diffusion of the industrial impacts to the rural areas and featuring of villages-towns with urbanization process have posed to occurrence of 'same prototyping' in built environment. Furthermore, this uncooperative development has reflected to the spatial organization morality. The penetration of new constructing materials (especially iron and concrete) to the rural areas and their rapid diffusion through usage in construction area caused the occurrence of bulky textures within the existing traditional rural texture. Thus; the readability of traditional identity, which is guided as reflection of cultural heritage, has been weaker. In other words; the sustainability of rural traditional identity in context is stressed through industrial and urbanization developments.

On the other hand, the rapid increasing in the amount of population after 20th century has also accumulated the route of migration to the rural areas, which are close to the cities and employment areas. This situation has increased the new construction activities (especially mass–housing developments) in the existing rural settlement textures. In this respect, the new constructed buildings in the form of mass product have affected the cultural and traditional texture of the rural contexts. In brief, the

traditional contextual textures of the rural settlements, which are representing the traditional agricultural life, have been damaged.

Accordingly, the rural traditional houses, which are mainly representing the traditional socio-cultural and socio-economic structure of the contextual identity, have been disappearing based on the variables mentioned above. The cultural continuity of the traditional houses in terms of physical and architectural patterns has been vanishing.

For achieving the sustainability of culture (especially in traditional rural settlements), it is important to develop a holistic approach by referring to anthropology, architecture and sociology. In this respect, the cultural continuity of a building in cultural heritage could be vital and pragmatic besides being historical as well.

Accordingly, the study is going to be focused on the involvement of inhabitants in place (where space turned into a place) through user's behavior and activity as well. Therefore, the physical characteristics of the rural traditional houses will be evaluated together with the individuals' behaviors.

Lindsay Asquith refers to establishment of behavioral patterns within space. She remarks on that space configurations could transmit cultural and behavioral codes of social practices (Asquith, 2006, p. 134). In additional to this, she indicates on the way we perform activities, which are evolved with cultural practices and individual choices. Indeed; they are considered as the determinating factors on how space is used and organized especially in rural traditional settlements.

According to the problem determined above; main hypothesis and sub-hypotheses are defined as below within the scope of the study:

Main Hypothesis: The cultural continuity of the rural traditional Aghirda(Ağırdağ) houses is under the threat of vanishing based on the uncontrolled construction developments in the region. Furthermore, the change on the needs of users through rapid technological and industrial improvements is affected the existence of the houses in the contextual texture. The cultural and architectural values of the houses are changed through the new needs and life style of the current users.

Sub- hypothesis 1:"the change in the socio-economic and socio-cultural structure has affected the traditional physical characteristics of the houses."

Sub- hypothesis 2:"the behavioral mechanisms of the current users decreased the architecturally cultural potentials of the traditional houses in the village context."

Sub- hypothesis 3:"the traditional houses which are designed regarding to the rural agricultural life in the past, have lost their agricultural property today."

Sub-hypothesis 4: "the rural traditional houses could demonstrate beneficial architectural data for further construction activities with their traditional characteristics"

Sub- hypothesis 5: "the yard was the fundamental circulation point between the spaces in the past and it has kept its functional property today."

The hypotheses, which are mentioned above, are examined within the related chapters and sections.

1.2 Aim

The aim of the study has been expresses in below;

- Identifying the past and present physical, social and functional situations of the traditional houses.
- Identifying the relationship of the traditional cultural aspects within the architectural pattern of the houses.
- Identifying the position of the user through his/her behavioral mechanism as an indicator for sustainability of cultural heritage.
- Developing recommendations and solutions for cultural sustainability of the traditional houses within the idea of conservation.

In this respect,

- achieving the adaptability of the traditional houses through their current space usage,
- the destructions and transitions on their physical and socio-cultural structure,
- and the different space usage between past and present

are required to be determined within the scope of the study.

1.3 Methodology

There are three different methods that have been developed within the scope of the study.

On one hand, the theoretical part of the study has been developed through data collection from literature. The theoretical meaning of culture is analyzed for better understanding of the cultural sustainability. Additional to this, the concept of cultural sustainability and the role of the architecture within cultural sustainability concept have been examined in theoretical part of the study. Accordingly, the data collection process is evolved with the literature survey through books, articles and internet sources.

On the other hand, an empirical analysis has been developed to obtain solid data for case study, which is mainly based on architectural drawings and photographs. The study is evolved with the rural traditional Aghirda (Ağırdağ) houses. The architectural wholeness of the houses, their spatial organizations, formational organizations, and functional pattern and construction structures are examined amongst visual data. In order to define the physical transition of the houses, architectural drawings of the houses from past and present has been drawn regarding to the aim of the study. Furthermore, the comparison tables that are showing the physical transitions of the houses have been improved with the support of the architectural drawings. However, the locations of the analyzed houses are also determined on the site plan of the village to see their closeness to the village center.

Lastly, empirical analysis has been also supported amongst the data collection with the public survey and interviews to identify the behavioral reasons of current users on the physical transition of the houses. Accordingly, the public survey is included with questionnaire and individual dairy based on space and time. The individual diary based on space and time is improved to define the usage circumstances of the spaces within the different periods of a day through each individual's behavioral

patterns. With the support of data collected from the individual diary based on time and space, the frequent usage of the spaces has been determined. Furthermore, the common usage of the spaces is also identified besides determining the interactions of the individual with space. Moreover, the daily life rituals of individuals are also tried to be determined by referring to the functions and acts in the space. On the other hand, questionnaire is developed for determining the behavioral patterns of the current users for cultural sustainability of the rural traditional Aghirda (Ağırdağ) houses. Accrdingly, the socio-cultural and socio-economic structure of the users are tired to be determined such as family structure, ethnic group, language, education degree, ownership, reason of settling in the village, employement statue of the woman/man,social intercourse of the woman/man, family type, income, backgrounds of occupants etc. The example of questionnaire and individual diary based on space and time are placed in the Appendix section of the study.

In brief, the public survey and interview have done with the current users of the traditional house in order to define the transition on socio-cultural and socio-economic structure. The socio-economic and socio-cultural factors, which are posed the destruction on physical pattern of the houses, are tried to be defined through public survey and interviews.

1.4 Limitations

According to the problem defined within the thesis study, the research will be supported with a case study examination besides literature arguments.

In this respect, the case study field is going to be evolved with the Aghirda(Ağırdağ) village where it takes place in the hilly ranges of Five Finger Mountain in North Cyprus.

Aghirda (Ağırdağ) village has a traditional texture based on its cultural, ecological, natural and socio-economic characteristics mainly in relation to the traditional agricultural activities in the village. On the other hand; the village has a particular importance due to its location. The village is moderately close to the neighborhood cities (Nicosia and Kyrenia). Moreover, it has been the attraction of novel developments and migration area for new settlers due to its closeness to the cities and employment areas. However, the village demonstrates a significant contextual character mainly with its traditional socio-cultural and socio-economic structure. Traditional rural life, traditional houses, impression of socio-cultural and socio-economic life within architectural buildings, traditional foods, the role of the woman and the role of the man in the social structure form the significant cultural structure of the village. However, the traditional rural houses are the most observable reflection of the culture in the contextual texture of the village.

On this basis, the study scale is limited with the examination of the rural traditional houses in the village. In brief, the study is limited on micro-scale workout. In additional to this, the involvement of the inhabitants in the houses is one of the limitation factors to define the role the of individuals' behavioral patterns within the space. Therefore, to obtain the valid data for discussing the cultural sustainability of the houses, their physical characteristics will be evaluated together with the involvement of the inhabitants in the architectural context of the village.

There are merely fifteen houses that exist in the village context. The five of them are not under being used at the present. They are left overed by their owners. On this basis, only ten of the rural traditional houses in the Aghirda(Ağırdağ) village have been examined within the scope of the study.

On the other hand, the cultural, historical and architectural values of the houses are considered as the determinative factor during the selection process of the houses. Therefore, the construction date is determined another limitation in study field to identify the house as part of cultural heritage in the architectural context of the village. Accordingly, the research is done with the traditional houses which are constructed in 18th century. Furthermore, the location of the houses is determined another important factor within the scope of the study. On this basis, the examined houses have been chosen from close surrounding of the village center. Hence, the village center is the most important part of the village, where traditional socio-cultural and socio-economic life is strongly structured. In this respect, the positions of the traditional houses within the idea of sustaining culture in the cultural heritage are tried to be defined.

Chapter 2

UNDERSTANDING THE MEANING OF CULTURE

It is significant to examine the conceptual meanings of the culture in order to understand the interrelation between cultural sustainability and architecture. Thus, investigating the sustainability of cultural impacts necessitates questioning 'ethnological meaning of culture'. Culture has an extensive denotation in literature. The appearance of intangible and tangible reflections in the communal structure of a social group has a complicated mechanism (Tatlıdil, 2009, p. 327). Therefore; there are two sections under this chapter that are questioning the etymological meaning of culture and its components, properties functions, and patterns. Furthermore; cultural alterations are discussed to understand the processes, which are affecting the cultural change.

2.1. Definition

Culture is a concept that involves generally intangible and tangible features in itself. The definition of the culture has a complex structure. Cemil Meriç (1986, p. 9) defines culture as a slippery concept. It cannot be analyzed due to its infinite elements. It cannot be portrayed, because it stands in nowhere. When it is tried to be defined with the relevant words, it is almost impossible (Meriç, 1986, p. 9). Thus, defining the meaning of culture is strongly difficult.

The richness in definitions of culture is related with its semantic incubuses. Raymond Williams relates this complexity with culture is covering vital notions in many thinking systems that are does not fit with each other (Williams, 2005, p.35). Thus; culture creates semantic complexity rather than its concept. At the end of first fifty years of social/ cultural anthropology; A.L. Kroeber and C. Cluckhohn, who are famous American anthropologists, have gathered together hundred sixty four definitions of culture in their published book which is named as Culture: A Critical Review of Concepts and Definitions(1952). The same kind of studies had been done by Güvenç (1983), Moles (1983) and Louis(1985). In literature examining, while Güvenç and Louis had been defined hundred sixty four definitions of culture, on the other hand Moles had been defined more than two hundred fifty definitions of culture. The most common definition that have been done currently by social scholars is; "culture is the whole of objects, knowledge, art, ability, beliefs and values that are transferred to each other and the next generations by the institutions involving, traditions, aspirations, education, training, law, politics"(Yamaner,1998, p. 29).

The ethnological root of culture had been appeared from the Latin 'colera/ cultura' verb that means sowing-cutting. The concept of culture had been integrated with the human life in 1750s. Voltaire defined the culture at the first time in France at the ends of 18^{th} century (before revolution in France) as "an organizational structure of an entire that is involving the development and improvement process of human intelligence" (Güvenç, 2005, p. 96). The meaning of culture is integrated with the education through considering spiritual values of human. In a broader sense, the meaning of culture that it is rapidly broaden due to Enlightenment age is begun to be combined with education. The culture which is transferred from France to Germany

as 'cultur' *(Kultur)*, is used to express *'civilization'*. Nevertheless, the culture expressing civilization in Germany, is promoting a meaning for people to improve themselves through semantic facts rather than impressing universality. Furthermore, it reveals thoughtful, artistic and religious patients and performs to separate politics, economical and social impacts with these patients (Elias, N., 2004: 74; Aksoy, 2007, p.10). The word of culture is widened to Spain, from Spainish to Slav and English languages. In American dictionaries; the culture is equated with civilized in terms of being authority of the nature and reaching a wealthy life with science, technology and art. T. Eagleton defines the nature-culture analysis according to the notion of culture in American dictionary: "the nature produces culture, and culture changes nature."(Eagleton, 2005, pp. 11). On the other hand, at the ends of 19th century, English anthropologists in Europe have used the word culture in terms of explaining the whole of thoughts, acts, beliefs, value systems, symbols and techniques of a particular society that has been observed by ethnography (Kocadaş, 2005, p. 2).

Therefore, the culture is listed into four headings according to its usage (Güvenç,1999, p. 96);

i- culture in terms of science; civilized

ii- culture in terms of human nature ; product of education process

iii- culture in terms of aesthetic; art

iv- culture in terms of technology and biology; agriculture, production, increasing

However; the definition of culture that is accepted as the most famous definition of culture at present is executed by the British anthropologist E. B. Taylor. According

to the E. B. Taylor the culture 'is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society(Maurice,1986, pp. 74). On the other hand, Ralph Linton defines the culture with these words: "The culture of any society consists of the sum of ideas, conditioned emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to a greater or less degree."(Linton, 1936, p. 24). According to the B. Akarsu culture, is the entire of implements which are presenting the degree of authority of humanity to its social and natural environment through creating tangible and intangible values during historical and social development process by means of transferring them to next generations (Akarsu, 1979). Social psychologist Prof. Erol Güngör defines culture as "is the entire of beliefs, emotions and excitements. That means it is not material. The culture which is semantic turns into materialistic forms in practice (Güngör, 1986, p.15).

Therefore, the definitions developed based on materialistic and semantic impacts might be categorized through human life; education (acculturation- educating of human by him/herself); authority to nature- forming; and its development based on roots. However, social scholar Berelson(1964) defenses that a notion cannot be defined if it has a various notions (Berelson, 1964; Güvenç, 1999, s:95). According to definitions above, it is appropriate to define the culture as a holistic puzzlement that is forming humanely behaviors, communications and life styles of individuals of a particular society. Moreover, it is investing semantic occurrences (knowledge, thoughts, beliefs, values, norms, traditions, rules etc.) in a whole. Accordingly, it is reflecting them to materialistic occurrences and it is transferring them to future generations with various methods.

2.1.1 The Components of Culture within its Configuration

Culture might be described as a fact that involves the semantic descriptions in itself. However, the semantic notions can be seen in physical environment. Therefore, the components of culture might be categorized under two headings:

A) Components of Material Culture: buildings, artifacts and also every kind of tools- devices, clothes

B) Components of Semantic Culture: beliefs, traditions, norms, thoughts

The foundations of material culture are accumulated by everything that is created by human being against to nature. On the other hand, the semantic culture is occurred within traditions, beliefs, norms, customs, morals and ideologies of societies (URL 1). In a broader sense, culture that is occurred by thoughts (semantic), embodies with the physical contents (material) in the built environment. However, culture is a universal structure for every individual (that means everyone has a culture), and consequently each culture has different characteristics. These differences build the identity of social groups and define where they separate from one to another. The content generates these changes might be defined as (Güvenç,1996,p. 111);

i- Family Structure

ii- Language

iii- Education

iv- Religion, Beliefs, Norms, Manner, Values

v- Science and Art

vi- Ecology and Settlements

Cultural factors, which are defined above, will be particularly explained below to identify their roles in forming diversities between cultures.

i-Family Structure

Family cooperate a significant role in the gaining phase of culture. The family has an important influence on the developing of child (Joronen,2005).The habits in the family lifestyle are the first facts that are learned by an individual during his/her growing phase (till school age). According to the Kagan, the values and practices of the family accumulate a solid model for the values, social class, religion, ethnicity that are held by child. Therefore, family promotes the formation of unique historical contexts within the frame of cultural aspects (Kagan, 1986, p. 2).

The differences in family structure (such as; polygamy, monogamy, extended family, nuclear family, endogamy, exogamy etc) explain how societies constitute a social structure. In this respect, family is the fundamental organization amongst all of the social institutions. The hierarchy in family structure (positions of man- woman- male youngster- female youngster) provides particular understanding about the norms and values in terms of lifestyle of that society.

ii- Language

Language is a component, which responds to the communication of people. It forms the specific element of the culture by rationalizing the semantic notions. Thus, the culture might be defined as the most important factor during transferring phases (sharing, learning, and teaching) of the culture to the individuals and to the next generations (Erdoğan, 1987, p.128.).Furthermore, it gains importance during the formation of differences between societies. In other words, the initial realization of dissimilarities between societies appears with the help of language. It is a unique measurement of cultural differentiations. The language of a particular social group

might be notified as the key statement for the culture of that society (Mutlu, 1999, p.304).

iii- Education

Education contributes to the shared culture of a society, and also shapes it (Erdoğan,1987, p.152).The transmittances of all knowledge, abilities, common theories and values are incorporated with education. The knowledge that is educated and learned intersects with the cultural issues (Oerter,2002).The first educational institute is family that is followed by school. Education is interpreted as one of the most important factor providing the culture to reach its totalitarian (communal) character. However, education contributes to the social culture, and it also provides to societies congregating with universal cultural values.

iv- Religion, Beliefs, Norms, Manner, Values

Religion is a factor that is affecting the lifestyles of people. Religious objects, philosophic systems, beliefs values etc particularly affect the behavioral mechanisms of the people (Erbatu, 2008, p.32). In this sense, the religion shapes the belief systems and cultures of different social groups. Therefore, different religions could constitute variation in the belief systems (Ültanır, 2003, p.307). Rokeach defines the values as skilled and learned organizations, which contribute to the individuals to make their own choices and resolve conflicts (Rokeach, 1973, p. 161).On the other hand, norms are interpreted as the accepted rights and wrongs of a social group. It plays an important role for gathering the socio-cultural realities in the same framework. The norms mainly appear based on the relationships between people and social environment. A norm that is accepted as right by a particular social group might be identified as wrong for another one. In other case, manner is the behaviors of the individuals that are reacted against to a particular situation. It has important

characteristics within the formation of culture. In other words, it contributes to the development of value systems of culture. In this respect, value system might be changed in over time. Moreover, it also indicates differences from one culture to another.

v- Science and Art

The scientific and artistic activities, approaches and products define the visions of societies. The differences that are observed in terms of practicing, interpreting, making, creating enrich the cultural heritage. According to the Grobstein, "the science is not conceive of as an alternative (either neutral or competitive) to culture but rather as a central component of a human culture more broadly understood"(Grobstein, 2005, p.1).

vi- Ecology and Settlements

The nature has an important role in the development of culture besides the human beings. The methods that are established by people to adapt themselves to their surrounding environments also affect the culture. The cultural adaptations of human beings which are formulated to meet challenges are mainly progressive and also they are specialized through the environmental conditions (Frake, 1962, p. 53).Consequently, different natural conditions affect the formation of different settlements (village, town, city etc.). Thus, sub- cultures are appeared as divisions of shared culture. In other words, a communal culture might be classified based on specific scales and they might have dissimilarities from each other.

2.1.2 The Characteristics of Culture

Culture represents the life style of the society, and also contributes to develop particular evaluation and judgment system within society (Özakpınar, 1999, p.29). Therefore, it is essential to identify the characteristics of culture in order to interpret

it. In this respect, it is important to seek of characteristics of culture for better identification of behaviors and life styles of societies. Furthermore, it is also important to distinguish them from each other. The characteristics of culture that are commonly accepted and acknowledged are listed below (Murdock, 1965).

i-culture; within its universal characteristics
ii-culture; within its experimental characteristics
iii-culture; within its historical and continual characteristics
iv-culture; within its communal (shared) characteristics
v-culture; within its idealistic (romantic)characteristics
vi- culture; within its responsive characteristics
vii- culture; within its changeable characteristics
viii-culture; within its congregative characteristics

Within the frame of this study, to integrate the cultural sustainability through variables in its structure the following characteristics will be primarily explained below.

i- culture; within its universal characteristics

Routines, life codes and signs of a particular culture assemble the heritage of that culture. It does not reflect a short-term occurrence. That means; culture is a long-term formation. Therefore, it is considered as historical accumulation. It gains its continuity from being habitual by learning and being transferred between different generations (Bates & Plog, 1976). Furthermore, it is shared by a particular generation in different chronological era. That's why; it is interpreted as communal and universal for that community. The shared values, traditions, language, norms demonstrate an effective factor for the continuity of culture.

ii- culture; within its experimental characteristics

Culture refers to learned and accumulated experience of patterns and behaviours of a group of people (Keesing, 1981, p. 68). Culture is the idealized systems of communal rules that have same meaning for every member of a particular society or group. The social behaviors are shaped through these ideal rules and they are adjusted. Therefore, the cultural wholeness is obtained; it is functionalized and is leaded to next generations. However, the individuals' behaviors are mainly separate from the idealized cultural rules and manners that's why; the most of the behaviors of people could be experimental (skilled) through culture, they also could not be idealized (Çoşut, 2005, p. 17).

iii-culture; within its historical and continual characteristics

Culture is the comprehension of a particular society through its historical roots. Therefore; societies improve their culture through responding to its historical patterns (Köseoğlu, 1992, p. 147). The culture of every society is developed within the framework of improving solutions for the physical and social problems of the people. Consequently, the some of the developed solutions have been stabilized in overtime. In this respect, they accumulate the historical continuity with the help of being adjusted solutions between different generations (Güngör, 1986). However, the cultural values, patterns, norms, manners etc., which cannot answer to the needs of people could be vanished in over time. Consequently, new values could be replaced with the existing ones. In this respect, historical continuity of a particular culture could demonstrate dynamic pattern based on change. That's why, the historical continuity of the culture could be defined as a process, and culture could be defined as the end product of this process.

iv- culture; within its communal (shared) characteristics

A culture is shared with its patterned, repetitive ways of thinking, feeling and acting that are the characteristics of the members of a particular society. Therefore, the culture is particularly defined as the shared total life-style of a social group (Harris, 1975). According to the Erdentuğ, culture is the shared and transmitting system between generations (Erdentuğ, 1986, p. 35). In this respect, culture is an issue that has been observed as static, although it is dynamic. The components of culture are in relation with the people, place and time. Therefore, the shared culture could change. According to the Arslanoğlu, culture cannot contribute to the changing needs of society whether it does not change (Arslanoğlu, 2010). In this respect, new appearances are involved within the existing ones while spreading it from one generation to another. In other words, some cultural notions might be vanished or replaced.

2.2 Identification of the Cultural Change and Definition of its Processes

2.2.1 Cultural Change (alteration)

Culture has continuity within its nature. However, this does not mean it is not changing. Therefore, the cultural changes must be analyzed. Culture is a process that assimilates the life style of people. It adapts nature to its structure based on changes (URL 2).

In this respect, culture develops mainly based on people, time and environment (Kolukırık,2010, p. 88). Hence, the change in one issue directly affects the culture. Rapaport emphasizes that the changes in life styles, values and needs of people provide active change in cultural structure (Rapoport, 2004, p. 42).The situations,

which are occurred sensibly in over time, identify the reflections in cultural phase of civilizations.

The nature plays an important role in the change of culture. In this respect, people implement an adaptation through nature. Nevertheless, natural systems and environment face with a change due to the innovations of people. Consequently, the nature forces people to develop different adaptation strategies within new or existing methods. For instance; new strategies, which affect the life style of people, have been developing to adapt human life against to the global warming. In brief, the whole changes occurred in the structure of culture of a society through different variables, are namely expressed as cultural alteration or change.

2.2.2 Cultural Processes

The observable issues of cultural changes are defined as the processes of culture. These processes are cultural diffusion, enculturation, culturation, acculturation, aculturation, cultural assimilation, enforced enculturation, cultural imperialism and cultural shock. However, cultural diffusion, cultural assimilation, enforced enculturation, cultural imperialism and culture shock are generally addressed, **enculturation, culturation, acculturation** and **aculturation** are particularly discussed within the scope of this study.

1-Cultural Diffusion

The transition of intangible and tangible cultural values of a particular society within another society is namely defined as cultural diffusion. The cultural diffusion of two different societies extensively occurs in comparison with cultural diffusion of similar societies (Kaufman & Patterson, 2005). Conversely, the cultural diffusion between similar societies occurs more rapidly and easily.

2-Cultural Assimilation

Cultural assimilation reduces the diversity between different cultures through standardizing the socio-cultural traits such as norms, beliefs, ethics and codes of conduct in a particular society (Ashraf, &Galor, 2007, p.1).Cultural assimilation is generally defined as the process of melting and resembling the structure of a culture that exists within the structure of another dominant culture. Especially, the pressure of cultural assimilation regularly appears in the structures of minority cultures. For instance; melting of Aztecs' culture within the Mexican culture, melting of Bulgarian Turks' culture within the Slovene culture. However, the assimilation of a culture might be independently emerged in over time, it also might be appeared based on the pressures of any institutions such as central government.

3-Enforced Enculturation

Enforced enculturation has similarities with the cultural assimilation. However, it is separated through authorized regulations. In a broader sense; the enforced enculturation is the process that the adjusted values of a particular society are compulsorily changed with the pressure of another culture.

4- Cultural Imperialism

Cultural imperialism is the sum of the processes that is brought into the modern world system by a particular society. It is attracted, pressured, forced and bribed into shaping social institutions to correspond or promote the values and structures of the dominant center of the system (Schiller, H., 1976; Galeota, 2004,p. 22).Cultural imperialism implies the exploitation of resources of poor countries by developed countries. In other words, cultural imperialism is one of the most important factors of exploitation notion. Especially after the industrial revolution, cultural imperialism has rapidly diffused in a wide range of area. The main aim of developed countries is

establishing their sovereignties on the poor countries especially with the help of soft powers such as mass media devices.

5- Culture Shock

Cultural shock is the psychological depression such as adaptation problem, melancholy, frightening, panic based on alteration of an individual from his own culture to another culture. According to the Juffer, "culture shock is a reactive phenomenon occurring as a result of culture change and including both cognitive and affective components combining to produce extraordinary stress on the individual migrant."(Juffer, 1985, p. 2). However, the culture has adaptability characteristics, it does not occur in short-term. The dissimilarities in lifestyles and cultural values of societies are the important factors in formation process of cultural shock. Thus, the replacement of adjusted values with different habits has a depressive and intricate occasion. For instance; migrations of the individuals on the same geography (from rural to urban or vice versa) poses the cultural shock.

6-Enculturation

Enculturation is the learning progression of cultural values by an individual since he/she was born. Thus, enculturation involves education. According to F. Yüzer enculturation is "the conscious and unconscious conditions that the individuals face during their education and take place in their own cultures as a young or an adult member." (Yüzer, 1991, p. 31).

Furthermore, the enculturation is transmitted between individuals based on socialization. Socialization is the theme of multi-individuals that continue their educations. Education progression begins with family and follows in school. In other words, school is the first social institution for the individual. It is mainly believed that enculturation process is mainly effective at the ages between 1- 15. The

individual becomes an adult after 15 ages. That means; the matured individual integrates his own identity within learned cultural values during enculturation period. Thus, the individuals between 15-20 ages are accepted as having uncertain identity. In other words; the socialization progression becomes ambiguous. The ages between 20-25 are accepted as certainly appearance of individual's identity. Consequently, the enculturation process is ended. In brief, it is possible to identify the enculturation as 'the process that is unconsciously or consciously affecting and determining the identity of the individual by teaching cultural values of a particular culture through education and other social ways.'

7- Culturation

Culturation is mostly defined as the adjusting of different cultural values by the integration of different sub-cultures and adding them to their cultures. In this respect, the culturation is the interactions of sub-cultural groups of the same communal culture. According to the Bozkurt Güvenç the culturation is "the process of confirming and adjusting of different cultural values and creating a new cultural junction as a result of interactions of at least two social groups" (Güvenç, 2005, p. 126). On the other, hand the dissimilarity between culturation and enculturation might be defined as; Enculturation is the learning process of already adjusted cultural values. New appearances could not be observed during enculturation process. However, the culturation is the adding process of different cultural values to already existed ones. In other words, new cultural patterns are gained by culturation. As a result of culturation, the cultural heritages of communities would be enriched. For instance; especially culturation is frequently observed in architectural structures of communities such as new settlements, new industrial areas and mass-housings developments.

8- Acculturation and Aculturation

The comparative explanation of acculturation and aculturation under same item might be more meaningful. In general; acculturation is the process of cultural shopping through diffusion based on interactions of different cultures. In that case; it is probable to define the acculturation as the hardest alteration factor. Acculturation is the reverse of enculturation. Hence, the cultural structure is being taught in enculturation; the belongings that an individual is learned from other cultures are namely defined as acculturation. However, the enculturation constitutes the identity of an individual; the acculturation leads this process into confusion. Thus, acculturation has the potential to change the individuals as well as changing semantic and material cultures. For instance; although the adaptation problems of people, who live in abroad for a long term are defined as cultural shock, the adaptation route might be defined as acculturation.

The occurrence of acculturation is not solely limited through living in different geographical regions. On the other hand, the acceleration of acculturation has gained rapidity especially due to information and technological revolution. That means; the globalization has appeared in the cultures of communities. The internet, media, radio, television broadcastings, cinema, art and fashion movements are the most effective factor in this global diffusion. Therefore, the acculturation that is appeared in a culture might be a destructive threat for sustaining the cultural values of that society; that means aculturation. The imitation of western cultures by youngsters, degenerating of major language with foreign words, transition of religious celebrations into holidays, foreign names of commercial places might be evaluated as common examples for both aculturation and acculturation.

Chapter 3

ACHIEVING SUSTAINABILITY WITHIN THE FRAME OF CULTURE

Sustainability has an extensive definition in literature of different disciplines. However, it is important to relate the sustainability with culture to define the purpose of cultural sustainability. In order to understand the role of architecture within this relationship, it is needed to identify the contribution of architecture to cultural sustainability. Therefore, there are 4 sections under this chapter that are questioning the concept of sustainability with culture and architecture.

3.1 The Analysis of Sustainability Concept

The sustainability issue will be examined through its vision and process in this section rather than evaluating it as an end product.

Sustainability is particularly defined as a complex term. It is developed rapidly in the literature due to its open dialectic structure. In today's discourse there is an attempt in different disciplines in order to relate and integrate studies with sustainability issues. Therefore, a vague and ambiguous dilemma has appeared in the understanding of sustainability.

The origin of the word *sustainability* is derived from the Latin word *sustinere* (*tenere*, to hold; *sus*, up). The fundamental meaning of sustain in dictionary has been represented as to "maintain", "support", or "endure" (Onions, 1964, p. 2095).

In general, sustainability is determined as a progressive concept that is mainly related to adapt a new ethics of living on the earth and to create equality between individuals through the fair distribution of assets and resources in the world." (Duxbury & Gillette, 2007, p. 2).

A rapid increasing of population, development of technology and consumption of natural resources for many production process have brought a result which must be accepted as *Reality;* the sustainability of human life and other living organisms in the earth are under risk of existence. Due to infinite human desires, increasing in the amount of poisonous gases (which are causing climatical changes, damages on ozone layer, and also global warming), deforestation within aiming to construct buildings, occurrence of sewage heaps have posed a drastic change in ecological systems on earth. Natural environment has started to give the reflections of disappearing period.

In Rachel Carson's book namely *Silent Spring*, which was published in 1910, this issue became clear and defined as the responsible situation for increasing environmental degradation (Yencken, 2010,p.1).

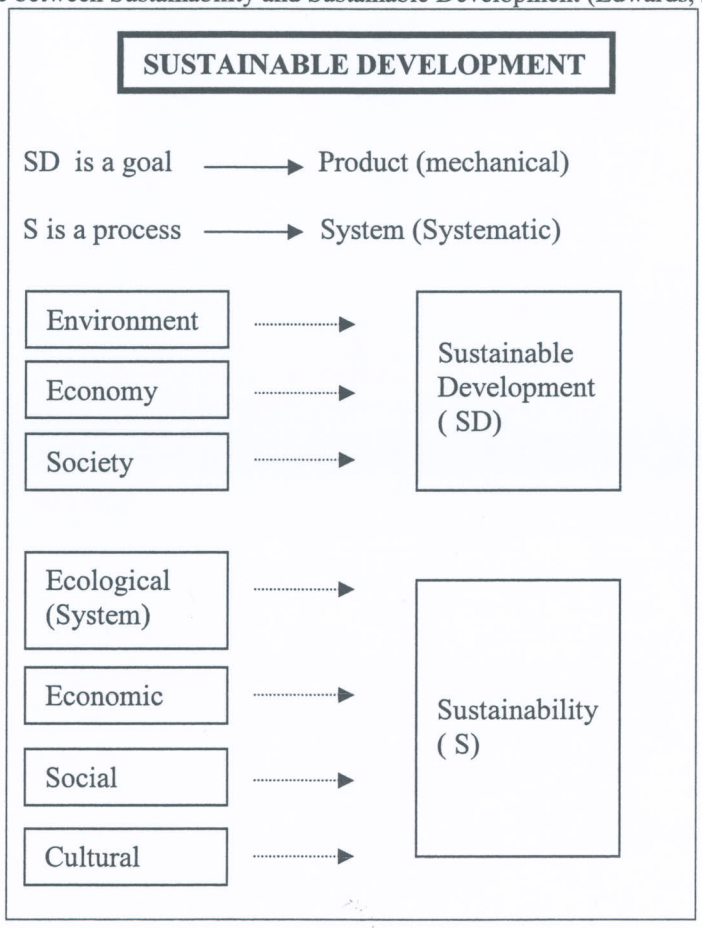
On this basis, sustainability has been portrayed as an ethical concern promoting "environmental" action; understanding the natural systems (Table 1).Since, sustainability is related with continuity of all systems, it has been primarily evolved with the survival of humanity on earth. Therefore, the idea of sustainability emerged in conjunction with the need for ensuring the protection of life support systems for today and tomorrow (Yencken, 2010,p.1).

Table 1 Origins of Sustainability (Edwards, 2005, p. 3)

Nature as support	Nature as inspiration	Ecological systems	Environmental protection
▪ Food ▪ Clean air ▪ Water	▪ Ruskin ▪ Lethaby ▪ Wright	▪ Habitats ▪ Rainforests ▪ Biodiversity	▪ Globalwarming ▪ Waste and Pollution ▪ Resource depletion

Alternatively, sustainability term has gained a new meaning with the addition of development after it and called as sustainable development in World Conservation Strategy, in 1980. The alteration of word in the new concept has been adjusted, a process for reaching the end product. As Newman & Kenworthy (1999) stress, "sustainability is a vision and a process, not an end product."(Newman, & Kenworthy, 1999, p. 5).Instead of 'sustainability', 'sustainable development' should be considered as an end product (Table 2).

Table 2 Difference between Sustainability and Sustainable Development (Edwards, B., 2005, p. 11)



Although, the sustainability developed mainly based on eco-centric approaches at the beginning, it expresses the multi dimensional perspective within a whole. Therefore, sustainability is delineated as the ability of future generations to meet their own needs, and also as the ability of a system to maintain productivity in spite of major disturbance (Conway, 1985, p. 32). The pattern of sustainability is purely framed within "continuity" for improving "well-beings" of communities in the terms of social, economic, and environmental aspects. Consequently, culture progressively figures out a domain part (Nurse, 2006, p. 33) of this vision. Alterations on present and future through sustainability is determined in a way for bridging the gap amongst the past, present and future. The local turn on the vision for stemming a sustainable future, navigated a solid admiration for culture as a vital component within the framework of sustainability process.

In terms of architectural discipline, there are two different ways of approaching the issue of sustainability (Nguyen, 2007, p.1).

The first approach regularly focuses on eco centric approaches related with the material factor. The concern was defined by including the matter of energy, renewable resources as well as the life circle of construction works and productivity. L. Mumford promotes the material factors within ecological approaches through his vision, which is given below; "anything is worthy to think, all should be ecologic and the nature of human should change"(İncedayı, 2004).

The second approach is principally structured on considering non-material factors, where spiritual and cultural patterns and impacts are focused (Nguyen, 2007, p.1).In this respect, a number of works have been studied with the enhancement of

sustainable development with cultural perspectives especially in the recent years. Accordingly, it could be admitted that particular regions and places have reflected accurate data and constructive lessons within the frame of sustainability issues, which are forming constructive notions and behavioral solutions for cultural and natural environment.

3.2Assessment of Cultural Sustainability

Cultural sustainability might be accepted as a new terminology arisen in the beginning of the millennium. Nevertheless, the integration of culture into sustainability is appeared during World Commission on Culture and Development ("the Péres de Cuéllar Commission"), in the beginning of the 1990's. This commission has aimed to do same global repercussion of Bruntland, which has done for environment. However, it did not reach to the success. In the *"Our Creative Diversity"* report that is published by World Commission on Culture and Development in 1995, it is provided the manifestation of culture and related expressions in sustainability literacy (Throsby, 1999, p. 3). The Commission points out the essential cultural dimensions of a human-centered development paradigm, and it proposes the idea of bringing culture in, from the periphery of development thinking and placing it in center stage (Throsby, 2008,p. 2). The next step of this report is completed with two consequent publications of World Culture Report of UNESCO in 1998 and 2000. As a result of these attempts, the culture became an undeniable and indivisible dimension of the sustainable development approaches and processes. However, the necessity of evaluating culture, as a separate factor within sustainability profile has accepted, a model that is pointing out how culture encompasses the process could not be produced. In other words, the pragmatic, sensible and relevant models with solid strategies could not be clarified yet. Thus,

culture might embrace with different meanings for different people. Different identifications and discussions have been done about the position of culture within sustainability issue due to tangible and intangible meanings of culture. Sustainable Research Institute (1998) is defined the cultural sustainability as "the ability to retain cultural identity and allow change to be guided in ways that are consistent with the cultural values of a people" (Duxbury & Gillette ,2007, p. 4). According to this definition, preserving the cultural identity merely can take a step by adopting ritual changes through cultural values. On the other hand, Joan Iverson Nassauer (1997) highlighted the integration of cultural values/behaviors and ecology through this definition: "Cultural sustainability means long-term ecological well-being that is perpetuated by cultural values and behaviors"(Nassauer,2004, p. 758). According to this approach; the human behaviors and values, that are involving culture, might be evaluated as a donor factor (Wolcott, 1992, p.11) for long-term solution on ecological equity on the natural environment. In other words, it might be interpret that the ecology gives reflections based on culture. Doubley, Mackenzie and Dalby (2004) had made arguments on the approaches that are just promoting contexts based on ecology within sustainable development. Moreover, they took attention on the necessity of making cultural regulations for specific regions where other dynamics are also considered (Doubleday, Mackenzie, & Dalby, 2004, p. 392).

On the other hand, Beatley & Manning (Ecology of Place, 2007) stated about the approaches on the sense of place scheme, where the tangible culture is mostly sensible. They discuss the attachment and belongingness of people on where they live, will reinforce the sustainable communities on the environment (Duxbury & Gillette, 2007, p. 4). Sustainable communities respect to the identity and historical roots of their surrounding environments. Consequently, those communities conserve

the events that are strengthening the social bindings and rituals of places. Thus, sustainable places and rituals might be obtained by this consideration.

According to the mentioned approaches; cultural sustainability might be defined as a catalyzing factor and also as a dimension that is generating synchronization of the ecological and social environment through long–term sustainability solutions: on process and application with anticipating the conservation of intangible and tangible cultural facts[1].

3.3 The Analysis on the Role of Architecture for Sustaining Cultural Continuity

It is likely to admit architecture as one of the most relevance link for applicability of sustainability process. Architectural discussions including the following keywords, sustainable architecture, sustainable design, and green architecture etc, has guided the architecture as being an active catalyses of the sustainability. Therefore; in this section it is aimed to discuss the relation of architecture within cultural sustainability perspective. Moreover, the ways that architecture could contribute to this process as an efficient tool is also going to be questioned.

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[1] An quotation from Ecology of Place - Beatley & Manning (2007, pp. 32) : "Communities must nurture built environment and settlement patterns that are uplifting, inspirational, and memorable, and that endanger a special feeling of attachment and belonging....A sustainable community respects the history and character of those existing features that nurture a sense of attachment to, and familiarity with, place. Such "community landmarks" may be natural- a meadow or an ancient tree, an urban creek- or built- a civic monument, a local diner, an historic courthouse or clock tower. Finally, in sustainable place, special effort is made to create and preserve places, rituals, and events that foster greater attachment to the social fabric of the community." (Duxbury & Gillette, 2007, pp 5). Jon Hawkes is a cultural analyst and one of Australia's leading commentators on cultural policy. He has published The Fourth Pillar of Sustainability: Culture's Essential Role in Public Planning which incorporates the model with the applicability to community and city planning.
Four well-beings of community sustainability model- from New Zealand's Ministry for Culture and Heritage; medicine wheel approach to sustainability models- developed by the Centre for Native Policy Research in Vancouver, BC (Duxbury & Gillette, 2007, pp 13).

Architecture is a matter of cultural pattern and life texture of different places and different societies (UN, 2001).The reflection of cultures has gained consequence on architecture. People appropriate their architectural environment with their social values, aspirations, rules and life modes. Thus; architecture might be contributed as an illuminative reference for improvement of public responsibility, transforming of values between generations and providing of sustainability.

In the report of European Union Committee (*council conclusions on architecture: culture's contribution to sustainable development*) in 2008, the contribution and meaning of architecture is supported as a tool for cultural sustainability (Official Journal of the European Union, 2008). According to this proclamation:

- Architecture is a discipline, which includes creativity. Moreover, it is a promoter of investments and technological components, which contributes to cultural sustainability and cultural dimensions of settlements by effecting their economy, social harmony and environment.
- Architecture characterizes the networks of culture with other themes by not only getting affected from cultural politics, but also from other public politics as well.

Additionally; report has especially focused on how architecture can lead sustainability concept from theory basis to realm within its integrative and innovation role. Thus, it encourages with (Official Journal of the European Union, 2008):

- Appropriating the differentiated conditions between contemporary creativity and the desires of community through conserving buildings and landscapes and examining the unconsciously growing of settlements;
- Contributing the cultural wealth of urban population and life quality specially preparing appropriate conditions for medium and small-scaled businesses through sustaining economic, commercial and touristic liveliness of city and towns.

Therefore; the role of architecture in the process of cultural sustainability could be particularly defined as a prospected discipline that is (Official Journal of the European Union, 2008);

- Involving the cultural, social, economical and, ecological dimensions of sustainable development by improving them;
- Conserving architectural heritage, which enhances cultural diversity;
- Gaining uniqueness to the identity structure of communities and geographical environment;
- Adjusting the traditional applications by interpreting through creative and innovated implementations for renewing the architectural styles in terms of cultural sustainability.

On this basis; architecture, buildings and spaces have more than being merely a constructed product. In a broader sense; architecture might be defined as a human product attached with their synonyms. In that case; people define architecture as livelihood entity. The process has merged with cultural rituals (such as daily life routines, values, norms, rules, aspirations). Meanwhile, this process mirrors to the

product. These reflections could be evaluated as the domain components of cultural existences or cultural heritages, which bridges past and future, old and new. Intergovernmental Conference on Cultural Policies for Development occurred in Stockholm, in 1998 (30 March- 2 April) recommended to United States to adopt five policy objectives. The effective role of cultural existences or cultural heritages on cultural sustainability is elucidated within the framework of "renewing the traditional definition of heritage, which today must be understood as all natural and cultural elements, tangible or intangible, which are inherited or newly created. Through these elements social groups recognize their identity and commit themselves to pass it on to future generations in a better and enriched form."(Stockholm Intergovernmental Conference on Cultural Policies For Development, 1998, Policy 3- matter 3). This strategy focuses on that cultural existences play an effective role on the formation of cultural heritages. Furthermore, through these heritages communities might perceive their identities. Wright also describes how cultural heritage is evolved with cultural diversity (Wright, 1998). Accordingly, societies could transmit them between generations by adopting it. In a broader sense, conserving the cultural heritages and transmitting them for future generations is the fundamental aim of the cultural sustainability (Tapan, 2007).

Identities of the societies could be expressed through architecture, which bears the cultural realms. Hence; architecture evolves with unique identity based on societies' languages, religions, values, traditions, family types that have historical continuity (Figure 1).

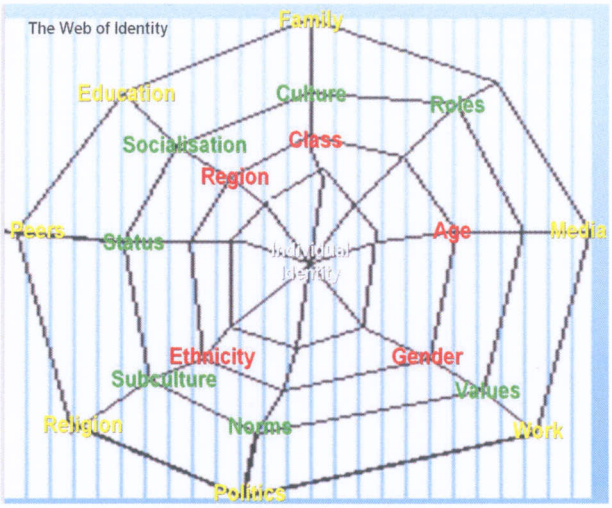


Figure 1.Web of Identity (Livesey, 2004)

In other words, cultural identities of societies are directly connected to their architectural heritages. Stefan Behnisch believes that even the most awful building is the cultural representation of its period. He supports the idea that buildings demonstrate the cultural abilities of the societies. Furthermore, the future generations will evaluate their cultural structures through these buildings (İğdirligil, 2009, p.6).

The importance of the conserving the architectural heritage, especially focusing on the idea of locality has been particular consideration of sustainability issue. Rhoades defines the pursuit of sustainability as a local undertaking, through each community is ecologically and culturally unique. Moreover, its citizens have specific place-based needs and requirements as well (Rhoades, 2006,p. 1). Accordingly, several nations have initiated programs to review their cultural features by conducting studies within their traditional values and principles (Frampton,1996).

In brief; the cultural values of the buildings could form a vital data for sustaining the cultural continuity in architectural pattern. Elkadi discusses that systems of values can be tangible and visibly demonstrated in the culture built heritage as arts and

architecture. In this respect, they play a major role in conveying social and cultural messages in the built environment (Elkadi, 2007, p. 45). Hence; culture in architecture materializes abstract divisions between values of communities from one to another. According to Mahgoub, "architecture and the built environment constitute some of the *figures* found in acultural space produced by individuals, groupsand institutions to satisfy certain needs and requirements according to common culturally accepted and desired ideas." (Mahgoub, 2007, p. 72). Accordingly, sustainability of culture will draw the spiritual, material or behavioral image of nations for being recognized by not only in their communities, but the others as well.

3.4 The Categorization of Behavioral Patterns through Architectural Perspectives for Cultural Sustainability

Culture bears inclusive and transmittable structure, which is based on time and place (Song, 2005). Culture can demonstrate changeability as a result of many factors (Lawrence, 1997), but it does not entirely disappear as well. Although, cultural experiences are not sometimes noticeable in built environment, they are still remains in memories (Özak & Gökmen, 2009).

Within this perspective, architecture emerges within the process as a constructive tool in order to strengthen the experience of culture not merely in memories, but also in built environment as well. Hence, architecture evolves with the irremovable cultural structures of societies, which are buildings, squares, landscapes. Furthermore; language of architectural formations strengthens by traditional and cultural impacts (Erdönmez & Akı, 2005, p. 69). In this respect, architecture provides an appropriate medium to sustain culture for present and future. However, it is not easy to find the traces that can be vital for the sustainability of culture. Accordingly,

this section focuses on evaluating and improving architectural perspectives that can sustain culture in architectural pattern.

Sustainability discussions frequently focus on how culture contributes to a sense of place in settlements (URL 3).

Indeed, settlements (cities/towns/villages) and places gain their identity through a complex process in which culture always plays a dominant role. In particular, sense of place is identified by culture (Schulz, 1980), which attributes different textures, form and meaning to its environment.

However, architecture is assumed as a tool, the key cultural elements that can build culture sustainable in physical estimation are classified as followings (CECC – Cultural Research Salon – SFU, 2006);

- Heritage,
- Place-making,
- Meeting and sharing space

Though; heritage is one of the most significant link to sustain culture. While; cultural heritage gains a significant identity and character to its environment, it also provides the individuals to recognize its history and its tangible and intangible attributes. According to Stūre, I. (2004), these places will demonstrate one of the most significant functions that is representing cultural feedbacks, under the conditions of developing global economy (Stūre ,2004: Kotāne, 2011, p.4). On the other hand, Marina Weisman believes that the place has more importance than time. According

to her, people that culturally and mentally inhabit different historical eras could coexist in the same place and society (Torre & Fox, 2007, p.4).

In brief; everything that is related with human being can also be a component of cultural heritage (Marti, 2010). From architectural point of view; if a historical city, town or village, a historical landscape, a group of traditional houses, a window, a door etc. could be representing a part of cultural heritage; it could be notified that behaviors and activities of "human" in the space are also the part of this cultural heritage (Korpela, 1989). Here, human is considered as a catalyst that produces architectural products as a result of their needs and requirements.

Each individual has a unique set of values that defines the roles of individuals within the particular areas (Meglino & Ravlin, 1998, Qingxue,2003).Therefore, the relationship between individual behaviors and building has been developed as a significant criterion in this study towards sustaining culture. Here, the building is the *house*, which will be discussed in the following section.

Amos Rapoport focused on the identification of 'cultural core' in space through retaining certain modes of acting. Moreover, he remarks on the relationship between spatial organization and sense of identity (Rapoport, 1979). He has pointed out that, the characteristics of built environment is influenced by biosocial, psychological and cultural characteristics of human beings. Therefore, he invested some socio-cultural key factors that are common for all culture and they affect the built form (Rapoport, 1969). These key factors can illustrate a form of variables for providing valid data about how space is used based on behaviors of inhabitants in home. They are given below (Rapoport, 1969);

- Some basic needs : They are the activities we perform and where,
- Family : It can be examined to identify the roles and relationships in family life trough age and gender of inhabitants,
- Position of women : It can be examined in relation to gender , also with a female partner/ mother plays at home through referencing her statue outside of the home,
- Privacy: It can be examined in relation to age and gender into spatial arrangement and configuration,
- Social intercourse: It can be examined through structuring and restructuring of time and the spatial type itself in order to building assessments solely based on communications between family members.

However, cultural and behavioral activities of inhabitants affect the typology of space (Salama, 2006) and legibility in terms of culture. Accordingly, the association of space in the condition of nonexistence of inhabitants affects the individuals' activity. Therefore; it is needed to question together with how spatial organization is affected by behaviors and how behaviors are affected by the form of spatial organization.

It is not accurate to utter individuals' behaviors as static (Glenn, 2004). From a behavioral perspective; perceptions and cognitions of individuals can be identified as context dependent instead of culturally specific (Nisbett &Miyamoto, 2005, Asquith, L., 2006,p. 131). However, it is considered as the cultural representations of activity (Matsumoto, 2007). Therefore, behaviors are not seen as much as the identities of individual/s that dwell within, but they are the activities simultaneously perform in

the house. The type and organization of different activities based on individuals' behavior affect spatial patterns (Pilmpton and Hassan, 1987). In this respect, even those mutual activities such as cooking, eating, sleeping and etc, which are done by every human being, demonstrate differences (Rapoport, 1980, p. 17). Therefore, different meanings can be given to the same space by different individuals due to their cultural background or past experiences.

Lawrence categorizes the relations of cultural codes and behaviors with building into four interrelated layers (Lawrence, 1999);

1. The activity and spatial patterns in the home as universal to culture should be examined –anthropological approach
2. Spatial and activity patterns as shared by a group or community or household in the form of daily routines and rituals should be studied-sociological approach
3. Individual spatial behavior as determined by cultural or social traits, i.e. age and gender should be investigated – behavioral approach
4. Influence of spatial type on space use- architectural approach

Although, the layers, which are mentioned above, are evaluated as different items, also a general interrelation amongst them could be considered.

Accordingly; culture forms the main theme of anthropology and space emerges as the main theme of architecture. In addition to this, human beings stand on the intersections of these two. On the other hand, physiological and psychological manifestations of human could be distinguished as the behavioral mechanisms of

individual. Individual determines his/her social positions with others (family members, relative, friends, neighbors etc.) by using his/her behavioral mechanism.

3.5 The Role of House as One of the Major Component of Architectural Context for Cultural Sustainability

Culture is the impressions of life styles. Moreover, architecture embodies with the life styles of people within the frame of considering their actual needs and opportunities. Therefore, architecture could be determined as one of the meaningful products of culture.

However, people seize fundamental needs as having a shelter for their protection and security concerns against threats and dangers for their life permanence. Therefore, human always need to be under a shelter due to their physical weakness for nature. For achieving this, they are using their intelligence. Thus, people have been their own space builders since their initial existence (Özer, 2004).

In history, the concept of *"house"* has been initially appeared as volumetric spaces in the form of caves and cavities, where people created them for satisfying their basic protection needs against to variable factors (Özkan,1981). On this basis, house could be determined as a kind of physical structure providing people to continue their lives safely (Eruzun ,C. 1980; Özyılmaz, 2001, p.9).

However, the initial mission of house has been kept. On the other hand, its semantic, pragmatic and physical properties have been changed in parallel to changing technical, cultural and economical conditions. Accordingly, it has merged with a new paradigm, which includes semantic and physical appearance.

Kıtay defines the house as a physcial matter which is embracing with following issues; *necessity, design, construction* and *usage*(Kıtay, 2002, p. 2). According to Ersoy house is the most solid and sensible component of individual sheltering purpose. The house is the *physical structure or component* of sheltering in every sheltering models (traditional-vernacular-folk houses) or widespread types (social housing, villas, apartments etc)(Ersoy, 2002, p. 68).

However; these definitions supports physical determination of house based on sheltering need of human, it is possible to define *house* with variable perspectives. House could be determined as the results of paradigms evolving socio-cultural factors rather than being merely physical conditions. In other words; house is not a visible end-product based on physical forms or processes, it is also a sensible socio-cultural mechanism.

Formation of house launches dependent on occasion process of necessity. The development of house merely appears based on responding to the sheltering, security, and protection needs of people. However, the formation and appearance of necessity is dependent on life style, routines, worldview; relationships of individuals with society and other members of society, degree of civilization and culture (Bektaş, 2001). In a broader sense, house could be imagined as a physical mechanism or a tool for helping to reflect society's world views (Atik D., &Erdoğan N., p. 1).

People spend a gigantic part of their lives in houses. That illustrates, people strongly merge with their creativity and regulating desires towards their houses. They form the sense, perception, emotion, recall of the house according to their own socio-cultural preferences and priorities. Since, house means a reflective object of

individual's identity. On this basis, defining house more than a wall, a window, a door or massive stone/concrete etc., it could be restore the link between house turning into a home with cultural touches of individuals. Teymur (1996) attaches socio-cultural meaning of *house* in terms of *home*. According to Teymur (1996), home could be synonymous with an individual's identity, belonging, family, culture, dreams or illusions. A house evolved with home sense could be an unbroken extension of biological and social existence of human (Teymur, 1996).

The concepts of house and home cannot be separated from each other. Since; every house turns in to a home after meeting with its user. They occasionally represent differentiation in progressions, also inseparability; especially from temporal and historical perspectives. These perspectives also illustrate, where house initiates to be reading as a solid socio-cultural composition.

Ersoy discusses the formation process of house and home through a temporal perspective. She also mentions that; "when house is related with time as a structural unit, the formation progress of it, appears as an objective product; but the home occurs based on a periodical time. Even more, home appears by itself as a progress (Ersoy, 2002, p.67). Therefore, the house constitutes the basis for the home formation through objective processes: *need, design, construction and usage*. However, the home is appear after user settles in the house through a subjective process; *territory, personalization* (Table 3). That means; the house as the solid product of sheltering understanding and home life demonstrate variation; **in spatial and formal characteristics**.

Table 3 Comparison of house and home through temporal perspective (Author, 2012; after Ersoy, 2002, p. 66).

HOUSE		HOME	
COMPARISON FROM **TEMPORAL PERSPECTIVE**			
COMPARISON OF GENERAL INTERACTIONS WITH **TIME**			
House and Time	▶The linear curriculum of House **through object** • Physical process • Usage process • Economic process	**Home and Time**	▶The **linear curriculum** at Home past-present-future-continuity chain • Sense of belonging • Sense of attachment ▶The **cyclone curriculum** at Home daily life routines and rituals • Spatial organization and meaning
COMPARISON FROM **FORMATIONAL PROCESSES**			
Objective Formational Process	▶House as a **Product** ▶ **Objective** production models • Categorical models in the relations of user-architect-employer- labor group- etc.	**Subjective Formational Process**	▶House as a **Function** ▶ **Subjective** formational Process • Personalization • Physical and experimental transformation • Gaining meaning and attachment • Protection and control
COMPARISON FROM **HISTORICAL PERSPECTIVE**			
Unique to Culture and Time	▶House as a **Socio-Cultural** Building • Variable sheltering models • Variable home lives • Variable spatial forms and organizations	**Upon Time and Archetype**	▶Experience of House as a **Archetype** • Permanent and fixed house experience • Permanent and fixed house dialectics (a universal experience ; contrasting of internal/external)

From historical perspective, house could be defined a concrete "cultural product" of different sheltering models. Since, every house represents its sheltering model based on its time and culture within home life.

Gür (2000) highlights the variations in house formations and typologies based on the differentiations of existing cultures on the earth, regarding to environmental features of the region. Furthermore, Gür (2000) relates the visible variations in house with family structure, age, gender roles and their production and consumption relations through their modernization, urbanization degree, and changes (culturation) in cultural and social norms (Gür, 2000).

Özyılmaz (2001) merges the house with daily life rituals of individuals. According to Özyılmaz H., house is a structure representing technical and cultural degrees of people. People socially and culturally express their personality in house. Furthermore, house is the place, where people live with others and where people have the right of taking decisions on their behavioral limits with house members and strangers as well as regulation of the house (Özyılmaz, 2001, p.10) (Figure 2). On the other hand, Cooper (1974) defines house as a reflective tool that is representing, how individual perceives himself/herself. An individual shows how he/she looks to only invited relatives within his privacy; and chooses the exterior layout of house, which is opened to everyone's perception, to show himself/herself to the others (Cooper, C., 1974; Der, 2005, p. 8).

HOME AS THE SET OF RELATIONS	
human ↔ place	place ↔ time
human ↔ objects	place ↔ objects
human ↔ other humans	objects ↔ time
human ↔ his/her own	human ↔ time

Figure2.the set of relations through home (Author, 2012; after Ersoy, 2002, p. 66)

On this basis, the house formation is the solid integration of socio-cultural factors besides physical Amos Rapoport (1969) resolves the factors affecting the house formation as socio-cultural choices of societies (Rapoport, 1969).

However, house might mean anything according to its scale consideration; even a tree, a wall, a cave, a house, building, street, complex, district etc. Norberg-Schulz (1993), supports that house has two paradigms; quantitative and qualitative. House from its quantitative terms; is a structure including a roof standing on our heads and a specific meter square on our usage. On the other hand, from its qualitative point if view, house gains a social meaning due to being an extension of home (Schulz, 1993)

On contrast, Rapoport points on the relational effect between the scale and the meaning of house; where in a culture activities and performances are demonstrated interior of the house and in another culture, same performances could be appear in outdoor of the house (Francescato, 1993).

Under this scope, the features of sheltering understanding and home living compositions of different societies or groups could express variations based on time and culture. That means, a house as a solid product of all these interactions reveals

variations in relation to the temporal sequence and culture; both in physical exterior layout and interior layout.

However; from formal configurations of houses represent variations within reflecting all clues about their environmental aspects including topography and climate of the region, material dwellings, structure, gardens and outer ornamentations etc. based on time and culture. Thus, still it conveys the need of going through deeper analysis; more over from exterior walls. Since, the visible features of tectonic and formal outlooks of houses create a reference for spatial organizations of the houses. Therefore, it could be declared that deeper accurate data by regarding social characteristics such as cultural structure and sheltering understandings can be defined by its spatial organizations on usage analysis.

Ersoy (2002) manifestly defines the necessity of evaluating houses deeper than their exterior layouts through examination of temporal sequence and cultural relation of house. Accordingly, she attributes on the importance of space organization and usage analysis to obtain solid changes based on time and culture, by referencing to Hanson's and Hillier's namely *Domestic Space Organization* study(Ersoy, 2002, p. 93).

Hillier evaluates the importance of space organization analysis for readability of house as a socio-cultural composition of users based on time by attributing on his "domestic space organization study" (1982). According to Hillier; moreover fortuitously obtained survey systems in cultural structures; must be accepted as a consideration process, where their deep structures have been questioned and changed. On this basis, architecture is also questioning, changing and concretizing of

spatial organization through preface parameters that are providing socio-cultural life (Hillier & Hanson, 1984).

Chapter 4

ANALYSIS OF PHYSICAL CHARACTERISTICS OF THE RURAL TRADITIONAL AGHIRDA (AĞIRDAĞ) HOUSES

4.1 General Information about the Aghirda/Ağırdağ Village and Rural Traditional Aghirda/Ağırdağ Houses

Every region demonstrates differentiations based on their geography, climate and socio- cultural structure of its settlers. Therefore, regions illustrate architectural characteristics from one to another.

However, architecturally provided solutions in different regions based on geography and climate could demonstrate similarities, the social and cultural structures of societies build dissimilarities in architectural compositions. According to Erpi there are three elements representing a building as vernacular: *Material and construction technique, climatic and geographical characteristics of the region, social and cultural structure of the society* (Erpi, 1990).

The rural traditional architecture in the island is mainly developed based on traditional agricultural life style besides material sources and climate of the region (Cyprus Turkish Chamber of Architects, 2002, p.31). In other words, the agricultural production and life based on agriculture is one of most significant factors determining rural traditional architecture in the rural regions of the island.

Aghirda (Ağırdağ) village is a small mountainous village which is taking place on Five Fingers Mountain in North Cyprus. The village has been established close to the water resources (Cyprus Turkish Chamber of Architects, 2002, p.32). The transportation network of the settlement to the neighborhood regions is maintained through an axis, where the main road has been defined and it is leaded to the village centre (public square of the village). The relationship of the village to the immediate surroundings is very limited due to its geographical location.

The history of traditional Aghirda(Ağırdağ) houses evolves before of the British Colony period on the island. The settlers of village were from only one ethnic group (Muslim); Turkish Cypriot settlers. However, the village has protected its ethnic structure even after 1974 war in the island. They reflected their cultural and social characteristics to their houses. But, after 20^{th} centuries based on rapid urbanization developments closed to the cities have risen the inner and outer migrations to rural regions. Additionally, the rapid industrialization on the island affected the agricultural and stockbreeding facilities in the village. Significantly, the changes on the dynamism of inner and outer migrations and lose of traditional agricultural facilities affected the textural balance on the cultural heritage of the village. Hence, the village has separated in two type of housing texture; *traditional houses* and *modern villas*. In general, the houses settled around the village centre physically protected their architectural and cultural characteristics based on traditional life style in the village.

However, the village has an important role for promoting cultural agricultural life through formation of rural traditional architecture in the Island. The architectural formations in the village demonstrate a traditional identity.

On one hand, the square is the centre of the village. The village center is the one of the most significant place in the settlement, where the traditional socio-cultural and socio-economic life is strongly structured. It serves to different public purposes such as coffee shop, mill, market, grocery shop and also mosque in very close proximity to the village centre. In additional, the public well and fountains for agricultural facilities are taking place in the centre. However, there is not another square formation that is observed in the rest of the village fabric.

On the other hand, the traditional houses, which are mostly constructed at the beginning of 18th century, are the most significant architectural component composing the traditional contextual texture with environmental characteristics of the region. In a broader sense; the Aghirda(Ağırdağ) traditional house has a responsive structure to the special users' needs and different topographical characteristics of the region. Consequently, they affirm a concrete traditional typology based on social-cultural- economic values of the settlers in the region. In other words; the social, cultural and economic conditions of the period had been the effective factors in the formal processes of the traditional houses in the village. Therefore; the rural traditional houses establish dynamic composition that is fundamentally based on the socio-cultural and socio-economic life responding to the daily life rituals of the users.

In additional to this, the topography is one of the most significant factors in the formation of traditional houses. In general, the houses developed organically and irregularly. In a broader sense, attached blocks in the village center and organically developed streets are the general characteristics determining village texture. The proximity between houses separates from each other with irregularly. In general, rectangular forms diffuse around the village centre organically. Steep topography

provides different vistas depending on the particular architectural layouts. In other words, traditional houses enrich the village texture with a dynamic silhouette from different points in the village.

Figure 3.Map of Aghirda (Ağırdağ) Village together with analyzed traditional houses (Author,2012)

However, the traditional houses in the village oppose to resist in the context of the village against to the modernization developments in the village and its surroundings. There is a rapid disappearing phase in the amount of the traditional houses based on the "forceful" modernization development and unconscious interferences of the

current users. In fact, there were totally sixty nine traditional houses existing in the village in 1946, solely fifteen of them exist today (Bağışkan, 2001). In a broader sense, with the effect of the rapid increasing in population and uncontrolled urbanization developments in close around of the village have posed to vanish of the cultural traditional texture in architectural composition.

The Aghirda (Ağırdağ) traditional houses were designed according to agricultural life style and extended family structure. They have included with the codes of the social, cultural, economic and political life of its period. Moreover, the traditional houses assemble pragmatic, sensible and rational data about architectural and aesthetical understandings, material usage and spatial developments of their constructed periods. Also, they could support the interaction of socio-cultural and economic variables within the house formation. They represent the rural traditional architecture in the region through their locations in the context, plan organizations, spatial interactions, facade organizations, material and construction techniques. However, these houses have been socially and physically faced with transition due to recent modern developments and current needs of users. Consequently, they have lost their traditional usage at the present.

Therefore, the thesis contributes to the architectural science amongst to the identification, documentation and examination of the architectural and cultural values of the Aghirda(Ağırdağ) traditional houses in the region.

4. 2 General Architectural Characteristics of Traditional Aghirda (Ağırdağ) Houses

In rural traditional houses; there are open, semi-open and close spatial formations depending on the hot-humid climatic conditions of the region(Cyprus Turkish Chamber of Architects, 2002, p.42). Therefore, mainly with the affect of the climate besides agriculture, daily life is engrossed in separated spaces that their circulations are direct relation with a garden in traditional Aghirda (Ağırdağ) houses. And, most of the traditional houses have two-storey (Hanay), where circulation is achieved with attachment of external staircases from the yard. On the other hand, service spaces such as barn and storage for agricultural facilities take place on the basement floor that their entrances are mainly towarded to street.

The yard has the role of being main open circulation space of the formations of the houses. In other words, yard is the key space connecting all spaces with each other. Therefore, mostly all of the houses have an intraverted formation towards the yard. On this basis, functions are solely readable form the interior facades of the houses. The external facades are mainly integrated with private life by few small openings from eye level or openings over eye level.

In general, the life and service spaces of the houses are: street, barn, storage, coop, yard, hall (sündürme), kitchen, wc, room, balcony, terrace.

They are explained with more clearly below to make readable their functional usage and their positions in the formation of the Aghirda (Ağırdağ) traditional houses.

Street

The topographical characteristics of the region have the most significant role on the formation of streets in the village. The irregular dynamism on the topography forces streets to develop organically. In a broader sense, houses are developed as attached neighbour blocks or close to each other due to topography limits the dispersal of the houses on the site. Therefore, the village has a compact texture in a whole (Figure 4).

Figure 4.Vistas from streets in Aghirda (Ağırdağ) village (Author,2012)

Barn

The agricultural facilities in the region are one of the important factors on the formation of spatial characteristics on traditional houses. Barn is the space, where occupants keep their life stock such as ox, cow etc. on the basement or sometimes on the ground floor of the houses. The barn mainly has direct relation with the street. However, it has the limiting role of high garden walls in the region. In general barn limits the street-house interaction regarding to significance of the privacy and private life (Figure 5).

Figure 5.Examples from barn in Aghirda (Ağırdağ) traditional houses (Author,2012)

Storage

Storage is the second service space for the agricultural facilities. There are two type of storage according to their functions. First one is for storing straw, which mainly takes place on the basement floor with a timber division in the barn. However, the one for keeping users staffs, having shower and cooking mainly takes place on the ground floor as a separate space from barn (Figure 6).

Figure 6 Examples from storage in Aghirda (Ağırdağ) traditional houses (Author,2012)

Coop

Coop is the space for feeding poultry. Coop takes place mainly at the end edge of the yard as a separate space (Figure 7)

Figure 7 Examples from coop in Aghirda (Ağırdağ) traditional houses (Author,2012)

Yard

Yard is the most significant space in the traditional Aghirda (Ağırdağ) houses. The daily life is surrounded around the yard and it kept its traditional functional character at the present. However, yard is the main common open space dominating circulation between units; it is used for multipurpose functions such as seasonal sitting (especially summer and spring), eating, resting and having guests there. On the other hand, yard has the most significant role for the formation of different plan typologies (Figure 8).

Figure 8.Examples from yard in Aghirda (Ağırdağ) traditional houses (Author,2012)

Hall (Sündürme)

In general, hall is the first place while entering from yard to the interior of block. In a broader sense, hall is the common circulation space providing accesses to connected rooms. Hall has the role of providing limit to entering other units directly. It is traditionally functioned as a welcoming room. On the other hand, hall is the small scaled of the living room and mainly is used for sitting, resting at the present. However, only some of the traditional houses have hall (Figure 9).

Figure 9 Examples from hall (sündürme) in Aghirda (Ağırdağ) traditional houses (Author,2012)

Kitchen

In traditional Aghirda (Ağırdağ) houses, you can enter kitchen directly from the yard. It is not directly connected, but massively attached to main block of the houses.

Since, in few of the houses circulation has taking from main block to kitchen by opening a new door or demolishing entire wall at the present. Mostly all of the traditional houses have small kitchen (Figure 10).

Figure 10.Examples from kitchen in Aghirda (Ağırdağ) traditional houses (Author,2012)

Toilet

Toilet takes place on ground floor. Mostly, it is located as a separate unit in the yard; at the centre or at the back edge of the yard. In some of the traditional houses toilet demonstrates a round plan typology. Since, it has lost its function or ruined by current occupants of the house. It has mainly attached to the kitchen. However, in few houses storage has divided in two parts and became toilet (Figure 11).

Figure 11.Examples from toilet in Aghirda (Ağırdağ) traditional houses (Author,2012)

Room

Room in rural traditional Aghirda (Ağırdağ) houses is designed for multifunctional activity such as sitting, sleeping, eating. In other words, most of the daily life needs are provided in the same room at the past. Room generally is the biggest block of the house and takes place on ground floor. However, in some traditional houses room takes place on upper floor. At present, user spends the most of the time in room as it was in the past (Figure 12).

Figure 12.Examples from room in Aghirda (Ağırdağ) traditional houses (Author,2012)

Bedroom

Bedroom is mainly attached to the hall and has access from interior of hall. However, in some houses; bedroom takes place on upper floor, where its accessibility is achieved with the external staircase in the yard. But, some of the traditional houses do not have bedroom. Sleeping function appears in the room (Figure 13).

Figure 13 Examples from bedroom in Aghirda (Ağırdağ) traditional houses (Author,2012)

Balcony

Balcony is the space used for the seasonal sitting especially in summer. There are few houses that have balcony in traditional houses. In the houses that have balcony, balcony mostly has the role of determining entrance of the blocks rather than using for sitting (Figure 14).

Figure 14 Examples from balcony in Aghirda (Ağırdağ) traditional houses (Author,2012)

Terrace

In traditional houses, terrace is the space occurring on the roofs of ground floor units. In other words, it is the open space of the second storey of the houses. Terrace demonstrates the same function with balcony in traditional houses. Although, there are only few houses that have terrace, terrace is not frequently in use at the present (Figure 15).

Figure 15.Examples from roof terrace in Aghirda (Ağırdağ) traditional houses (Author,2012)

4. 3 Analysis of the Physical Characteristics of the Rural Traditional Aghirda Houses

In this section, it is going to be discussed the investigation of the physical architectural characteristics of the traditional houses. Therefore, the street-house relation, plan typology within the yard (house-yard formation) and construction materials of the traditional houses are examined in this section.

4.3.1 Street- House Relation

Unexpected topographical changes force house formation to occur densely close to each other. On the other hand, the houses formed through intraverted typology with high garden walls or housing blocks. The street-house-yard relation has been determined according to the first interaction of the user from street to house blocks. There are two types that are implementing the house- street relation in the traditional houses of the village (Figure 16)(Table 4). One type of house-street relation has evolved with the direct access from street to interior space of the house. Whereas in second type, it is firstly entered to the yard from street and accessibility continue from yard to the interior spaces of the houses. Most of the houses are located parallel

to the street. However, the houses are mainly intraverted towards the yard. In other words, the facades of the houses are directed to the yard. That means, the traditional houses mainly detach from the street with the solid facades of the houses. Therefore, the privacy is strongly achieved in traditional Aghirda (Ağırdağ) houses.

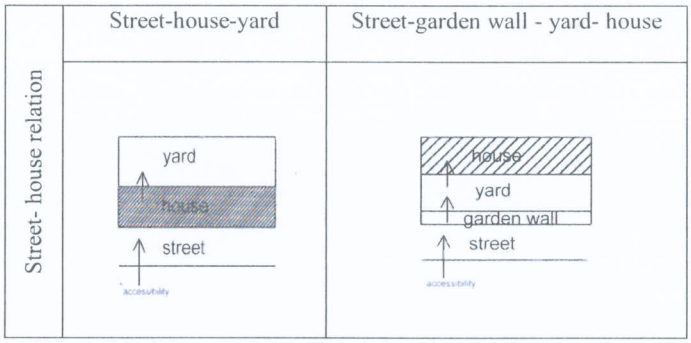
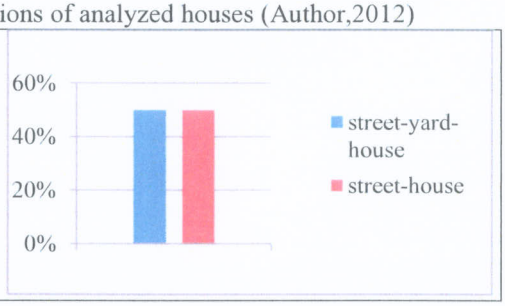


Figure 16.The Street-House-Yard interaction of Traditional Aghirda (Ağırdağ) Houses (Author,2012)

Table 4 street- house relations of analyzed houses (Author,2012)

	Π of house	%
Street-house	5	50
Street- yard-house	5	50
Σ	10	100



- Street→house ….house 2, house 4, house 8,house 9, house 10 (Fig 17)
- Street→yard→house …house 1, house,3, house, 5, house 6, house 7 (Fig 18)

Figure 17 Examples from street- house relations of analyzed houses (Author,2012)

Figure 18.Examples from street- yard-house relations of analyzed houses (Author,2012)

4.3.2 House Typology (house in the yard)

In general, the plan layout of the traditional houses in the village has occurred in relation with garden. Therefore, there is variable plan typology regarding to yard as the common space that mainly ties circulation process of spaces with each other (Figure 19).

On the other hand, the cultural values of the occupants in the traditional Aghirda (Ağırdağ) houses have the role of being determinative factor on the space formation, usage and quality. At present, the valid signs of cultural codes of occupants on spatial formation of traditional houses are strongly observable in the village. Although, the occupants are living today in the traditional houses of Aghirda (Ağırdağ) have the conditions to build different spatial formations regarding to demands and fashion of modern age; they continue to sustain same spatial traditions of the past.

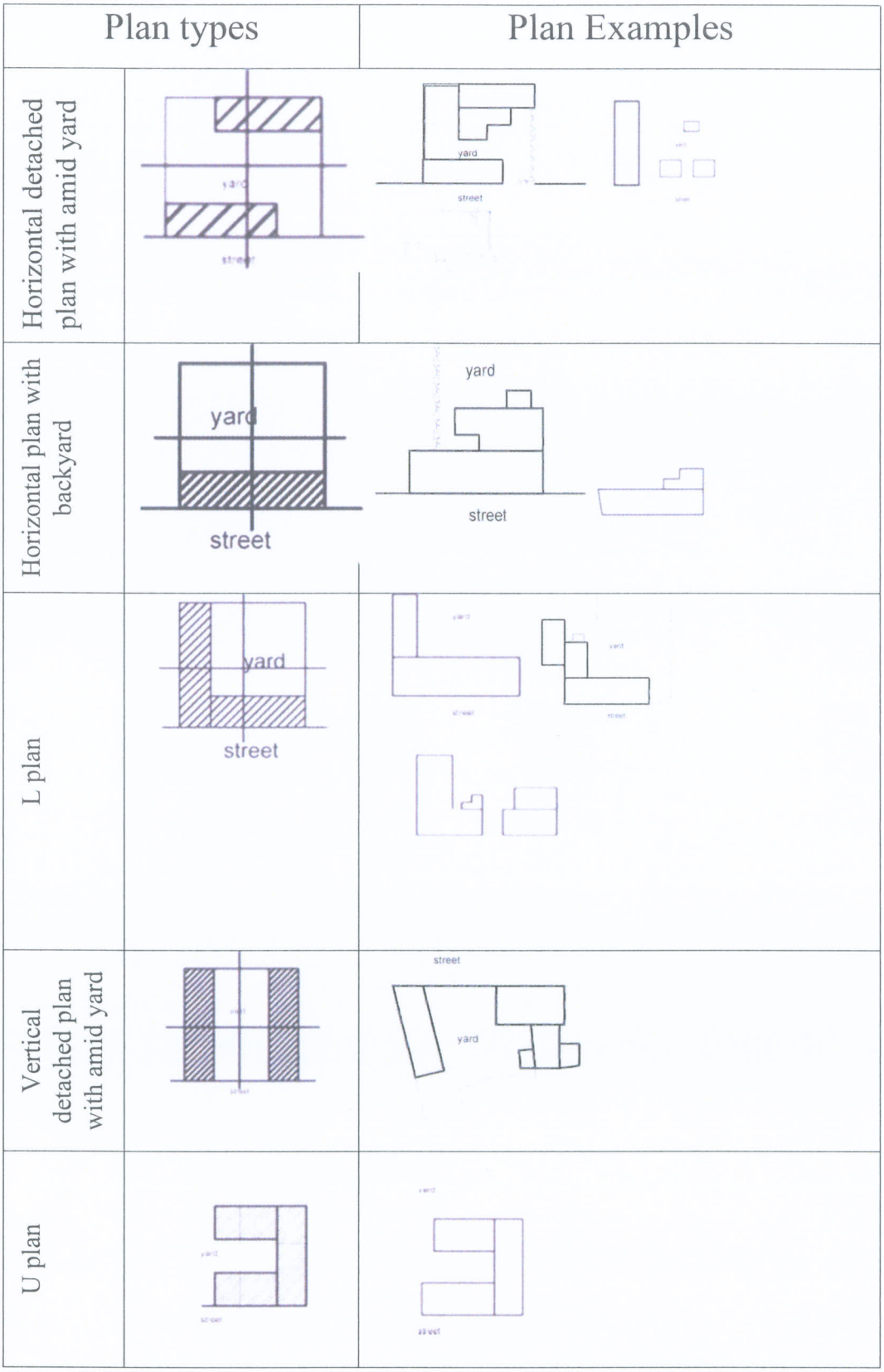


Figure 19.The Plan Typology of Traditional Aghirda (Ağırdağ) Houses within interrelation to yard (Author,2012)

All of the analyzed houses (ten houses) have yard. In general; they are not responding to the extraverted typology. Therefore; they are entirely intraverted. In traditional houses; one part of the yard is mainly regards to the coops and bread ovens. According to the analysis done on the site; there are 5 types of house formation depending on the location of the yard.

(The entrance from street to house has considered as reference point for plan formation of drawings in below).

House 1:

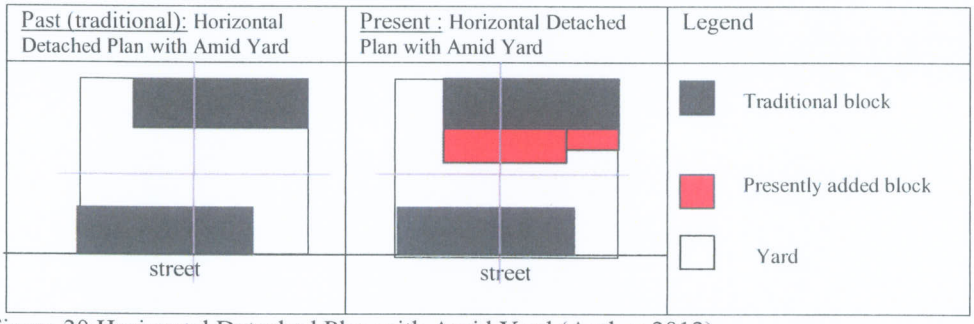


Figure 20.Horizontal Detached Plan with Amid Yard (Author,2012)

- Traditional…….....Horizontal Detached Plan with Amid Yard
- Present……. Horizontal Detached Plan with Amid Yard

House 2:

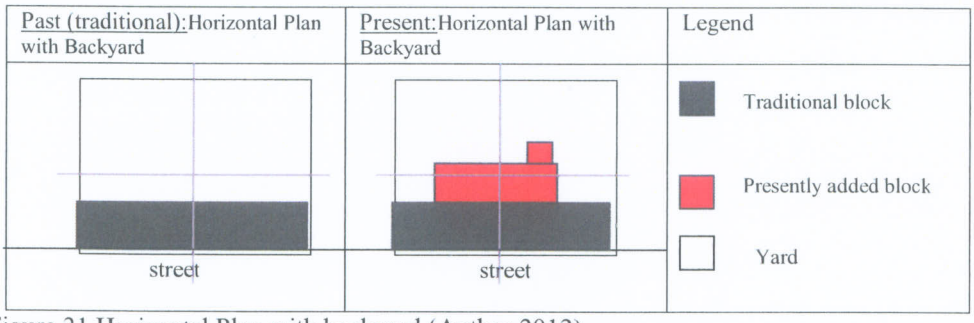


Figure 21.Horizontal Plan with backyard (Author,2012)

- Traditional…….....Horizontal Plan with Backyard
- Present……. Horizontal Plan with Backyard

House 3:

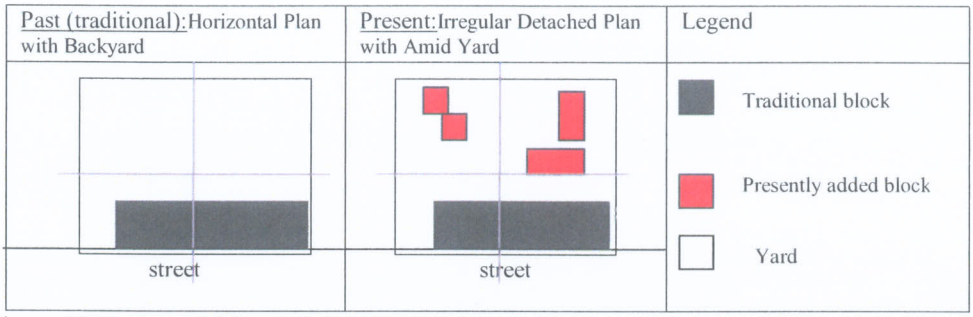


Figure 22.Horizontal Plan with backyard and Irregular Detached plan with Amid Yard (Author,2012)

- Traditional……....Horizontal Plan with Backyard
- Present…….. Irregular Detached Plan with Amid Yard

House 4:

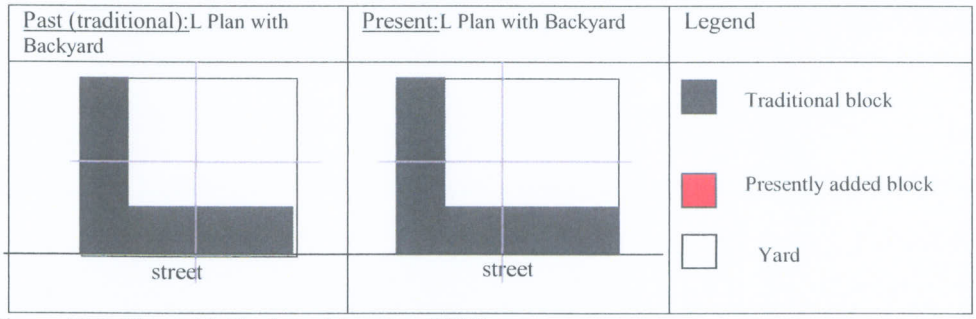


Figure 23.L Plan with Backyard (Author,2012)

- Traditional……....L Plan with Backyard
- Present…….. L Plan with Backyard

House 5:

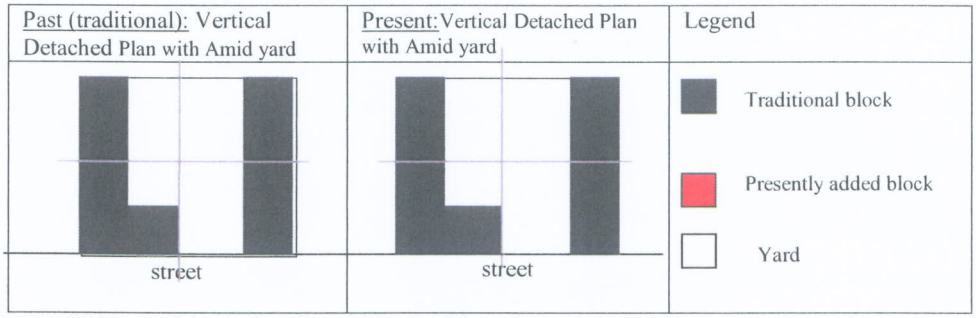


Figure 24.Vertical Detached Plan with Amid yard (Author,2012)

- Traditional.....Vertical Detached Plan with Amid Yard
- Present..... Vertical Detached Plan with Amid Yard

House 6:

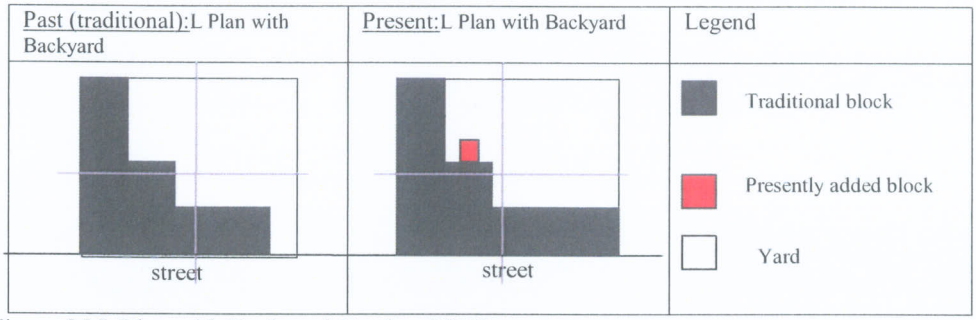


Figure 25.L Plan with Backyard (Author,2012)

- Traditional..... L Plan with Backyard
- Present..... L Plan with Backyard

House 7:

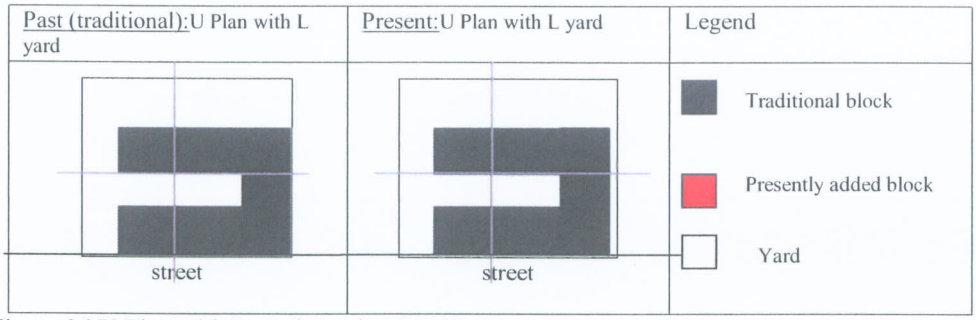


Figure 26.U Plan with L yard (Author,2012)

- Traditional.....U Plan with L yard
- Present..... U Plan with L yard

House 8:

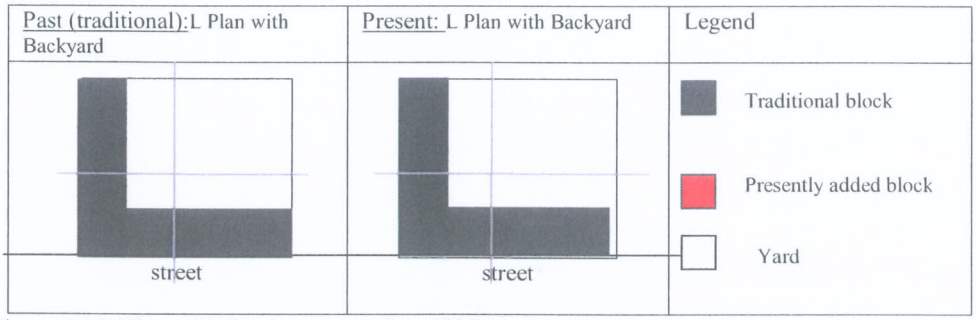


Figure 27.L Plan with Backyard (Author,2012)

- Traditional……....L Plan with Backyard
- Present……L Plan with Backyard

House 9:

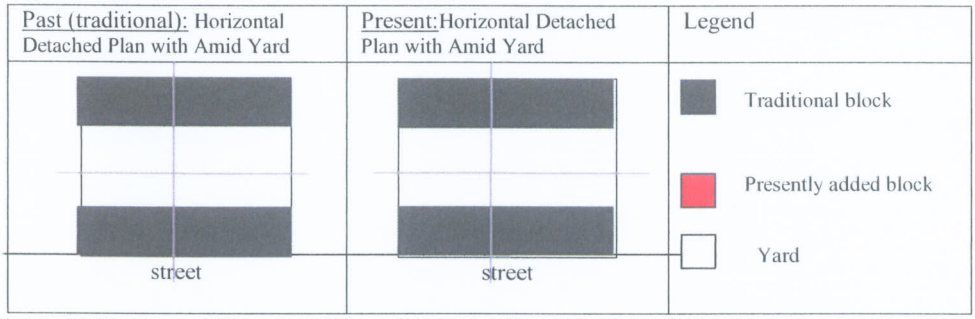


Figure 28.Horizontal Detached Plan with Amid Yard (Author,2012)

- Traditional……....Horizontal Detached Plan with Amid Yard
- Present……Horizontal Detached Plan with Amid Yard

House 10:

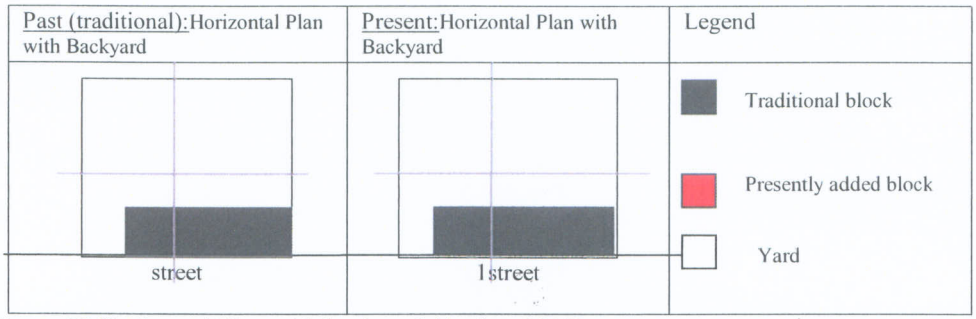


Figure 29.Horizontal Plan with backyard (Author,2012)

- Traditional.....Horizontal Plan with Backyard
- Present.....Horizontal Plan with Backyard

The formal typology of the houses within the relation of the yard has examined to investigate cultural building approaches of the inhabitants. Therefore, the formal typology of the houses through their current and traditional positions provide a solid vision to perceive whether cultural traditions in building approaches of the past continue today or not. In general, plan typologies of houses continue as it was in the traditional times. However, the plan typology of one house has changed. That means, culturally general building approach of the traditional houses has been kept although the interferences of the current users.

4.3.4 Construction and Material

Stone is the building material of the rural traditional Aghirda(Ağırdağ) houses. They generally demonstrate a stone masonry texture or whitewashed. The construction materials of the traditional houses exist in the region. In a broader sense, due to the village is on the hilly part of the Five Finger Mountains, there is a lot of stone and wood abundant as construction material in the region (Fig 30).

Figure 30.Example from traditional Aghirda (Ağırdağ) houses constructed with stone masonry (Author,2012)

There are two types of the stone used in the construction of the houses: black stone and havara stone. The black stone are the stones that are comparatively hard and they are not probable to shape easily. Therefore, the black stone is mainly used on the ground floor layers. The havara stone is probable to shape easily due to its smooth structure. Therefore, the havara stone (cut stones) is mainly used at the corner connections of the walls, window/ door openings and arches. Sometimes huge rocks are used as foundation or base course in the building constitution.

However, the floor structure of the houses are orderly occur from wooden rafters (circular ones; 12-15 cm diameter, rectangular ones- 15 cm depth), cane matting, earth gypsum mortar and local white marble. Although, the living room, bedrooms and upper storey floors were covered with the marble, the storage and other service spaces were left as earth.

Mud is the material that is used in the bonding process of the stones. The mixture of the mud is mainly occurring from earth, straw and water. The mud is mainly left one day after its mixture and applied next day. The walls of the houses are mainly left exposed or whitewashed. The first level plaster is sand- lime, and diluted lime is the plaster used at finishing level for whitewashing the walls (Fig 31).

Figure 31.Examples from mud construction material and whitewashed wall surfaces (Author,2012)

The roof structure of the houses occurs from wooden beams with the 30 cm diameters. The wooden beams are stacked with the mud to the walls and the two-sided cane matting is tied on the wooden beams (Fig 32). Subsequently, the seaweed is laid above the cane matting to prevent the moisture and mud with the mixture of straw and havara earth is laid upon it. For the finishing of the roof, the Karmi earth layer is used.

Figure 32.Examples from wooden beams on the roof structure of traditional Aghirda (Ağırdağ) houses (Author,2012)

However, the recent interferences of the users with the unaware usage of material or maintenance have posed the lost of the climatic responses of the traditional houses. Furthermore, traditional construction structure and material usage have damaged with the current interferences of the users. Therefore, the houses have been loosen their cultural texture at current times.

Table 5 Physical characteristics of rural traditional Aghirda (Ağırdağ) houses (Author,2012)

House No	House Plan Type	Street-house-yard Relations	Material	No of storey
1	detached plan with amid yard	street-house-yard	masonry stone	one-storey
2	horizontal plan with backyard	street-house-yard	masonry stone	three-storey
3	irregular detached plan with amid yard	street-yard-house	masonry stone	two-storey
4	L plan with backyard	street- house-yard	masonry stone	three-storey
5	vertical detached plan with amid yard	street- yard-house	masonry stone	two-storey
6	L plan with backyard	street- yard-house	masonry stone	two-storey
7	U plan with L yard	street- yard-house	masonry stone	two-storey
8	horizontal plan with backyard	street-house-yard	masonry stone	two-storey
9	horizontal detached plan with amid yard	street-house-yard	masonry stone	two-storey
10	horizontal plan with backyard	street-house-yard	masonry stone	two-storey
The street-house-yard relation has been determined according to the first interaction of the user from street to house blocks.				

4.4 Evaluation

- There are two types architectural approaches to the street dwelling that incorporate the unique architectural formation of the house within relation to its environment. On one hand, the street- house interaction is controlled by yard (street→ yard→ house…….. house 1, house 3, house, 5, house 6, house 7).On the other hand, the rest of the analyzed houses has direct interaction with street (street →house …… house 2, house 4, house 8, house 9, house 10)

- The importance of the private life of the social group is mainly reflected to the architectural formation of the traditional houses. In general, the houses are

located parallel to the street. However, the privacy is achieved with the high and solid wall surfaces of the houses.

- The barn and storage is mainly located at the ground or basement floors of the traditional houses. However, in some of the houses; the accessibility of barn and storage have been achieved directly from street, the direct interaction from street to house have been ignored and provided with another garden door (house 2, house 3, house 4, house 7).

- The functions of the spaces are not readable from the exterior facades that are towarded to street. Hence, the architectural typology of all of the houses responds to the intraverted building due to the importance of private life.

- All of the houses have yard and the yard demonstrates most significant focal point in the architectural plan formation of the houses.

- The architectural plan formation of the houses illustrates cultural variations through regarding to the location of yard. However, the later additions done by current users did not affect the traditional architectural formation of the houses at whole.

- All of the analyzed houses physically and functionally (climate response) promote the cultural construction technique and material. However, some of the houses have lost the reflection of traditional material usage, and its climate responses due to unconscious interferences of the current users (house 1, house 2).

Chapter 5

ANALYSIS OF TRANSITION ON SOCIO-CULTURAL AND PHYSICAL STRUCTURE OF RURAL TRADITIONAL AGHIRDA(AĞIRDAĞ) HOUSES

This chapter involves the analysis of transition process on physical and social structures of rural traditional Aghirda (Ağırdağ) houses. Therefore, obtained data based on observation on site and the results of public survey (questionnaires) has been represented in this chapter.

In the houses that are analyzed within the frame of the study; the transition process has been examined by considering the behavioral mechanism of occupants in the space. On this basis, house as a space for living activities has been investigated to obtain valid data on cultural transition based on time and space in rural traditional Aghirda (Ağırdağ) houses. Therefore, the spaces of houses have been examined within the frame of considering their usage circumstances during their construction date (which is 18^{th} -19^{th} centuries) and current usage. Evaluations have been presented by Appendix 2.

On the other hand, in this study observations and studies on site have been done to acquire the results of reflections of behavioral mechanisms of occupants on houses as an effective part of cultural heritage.

5.1Analysis of Transition on Physical Structure of Rural Traditional Aghirda(Ağırdağ) Houses

In this study, the changes in architectural characteristics of the traditional houses are fundamentally investigated through considering the behavioral patterns of the individuals performing in the space. Therefore, daily life routines of the current inhabitants in the space are observed on the site to reveal whether the traditional spatial quality of the traditional houses is still culturally responding to today's needs and life style. Hence, the observation has supported by the results of the public survey *(performing diary of individuals based on time and space).* In additional to this, divisions, additions, destructions done by current users on the architectural characteristics of the traditional houses are examined to obtain concrete data for physical transition.

In other words, divisions, additions and destructions that have done by current users in traditional houses affect the cultural layout of spatial formations. These interferences are directly related with the individuals' behavioral mechanisms. The choices of the individuals are primarily build static or dynamic integration with cultural traditions. Therefore, divisions, additions, and destructions are also considered as related manners with the behavioral patterns of the occupants within the frame of thesis study.

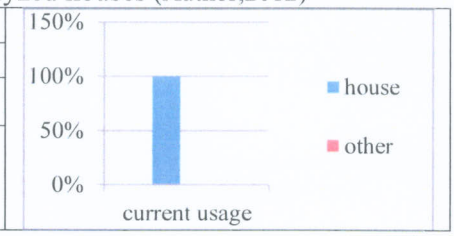
The traditional houses that have background more than two hundred years in the village are physically evolved with novel life demands of the current users. On this basis, some parts of the traditional houses are divided or enlarged by novel additions or demolishing of partition walls. However, the current occupants are mostly relative with the previous inhabitants of the houses. Therefore, radical changes are not

observable in their functional usages or spatial formations of the houses. In general the spatial typology of the houses with new additions or divisions still responds to the cultural traditions.

Ten rural traditional houses are investigated in the thesis study. Nevertheless, any of the houses adapted to a novel function. On this basis, the houses kept their traditional functions (house) at current usage as well.

Table 6 Current usage of analyzed houses (Author,2012)

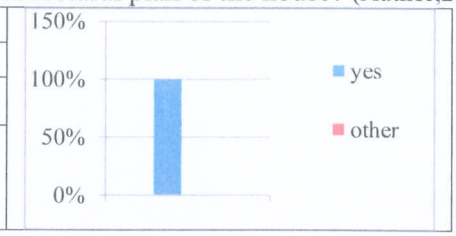
Current usage	Π of house	%
house	10	100
other	0	0
Σ	10	100



On the other hand, the necessity of making change in architectural plan of the examined houses is questioned. According to the results of the public survey, all of the house owners replied the question *'Did you need to make any changes in architectural plan of the house?'* with the answer "Yes". Therefore, the architectural layout of the traditional houses has been changed due to changes done by current users. This also illustrates that spatial fulfillment of the traditional houses with the present needs are not overlapping with each other. On this basis, all of the current users have done changes on architectural plan of the houses according to their new needs

Table 7 Did you need to make any changes in architectural plan of the house? (Author,2012)

	Π of house	%
Yes	10	100
No	0	0
Σ	10	100



5.1.1 Changes in Spatial Formation Trough Division, Addition, Demolishing and Material

Within the frame of the study, spatial formation of the traditional Aghirda houses is examined to obtain observable changes in cultural bases. Therefore, cultural changes are identified under four matters (division, addition, demolishing and material replacement) that are occurred by the interferences of current users.

5.1.1.1 Changes appeared by Division

The division is primarily appears with a reinforced concrete partition wall in a space. The spaces that are used as storage or barn at the traditional times are divided in two parts at the present and a novel or same function is retried within the divided space (Fig 33).

Figure 33 Example from a storage that is divided in two part with reinforced concrete addition (Author,2012)

- In House-1; current inhabitant divided storage (of straw) in two parts with reinforced concrete partition. Inhabitant uses both of the spaces for two different storing at the present. One of them is used for storing agricultural products and the other one is used for garden and kitchen staffs.

- In House- 6; current inhabitant divided storage (of straw) in two parts with reinforced concrete partition. Due to WC is primarily takes outer of the house as separate unit, inhabitant necessitated to have WC having access to interior space. At the present; one part of the divided storage is still used as storage and the other part is used for WC/ shower.

- In House-7; current inhabitant divided the barn in two part with a reinforced concrete partition. At the present, one part of the barn is used for storage and the rest is used as living room.

- In House-10; current inhabitant divided the storage/shower in three part with a partial wall. At the present, one part is still used as storage. The second one is used as toilet and the third one is used as shower.

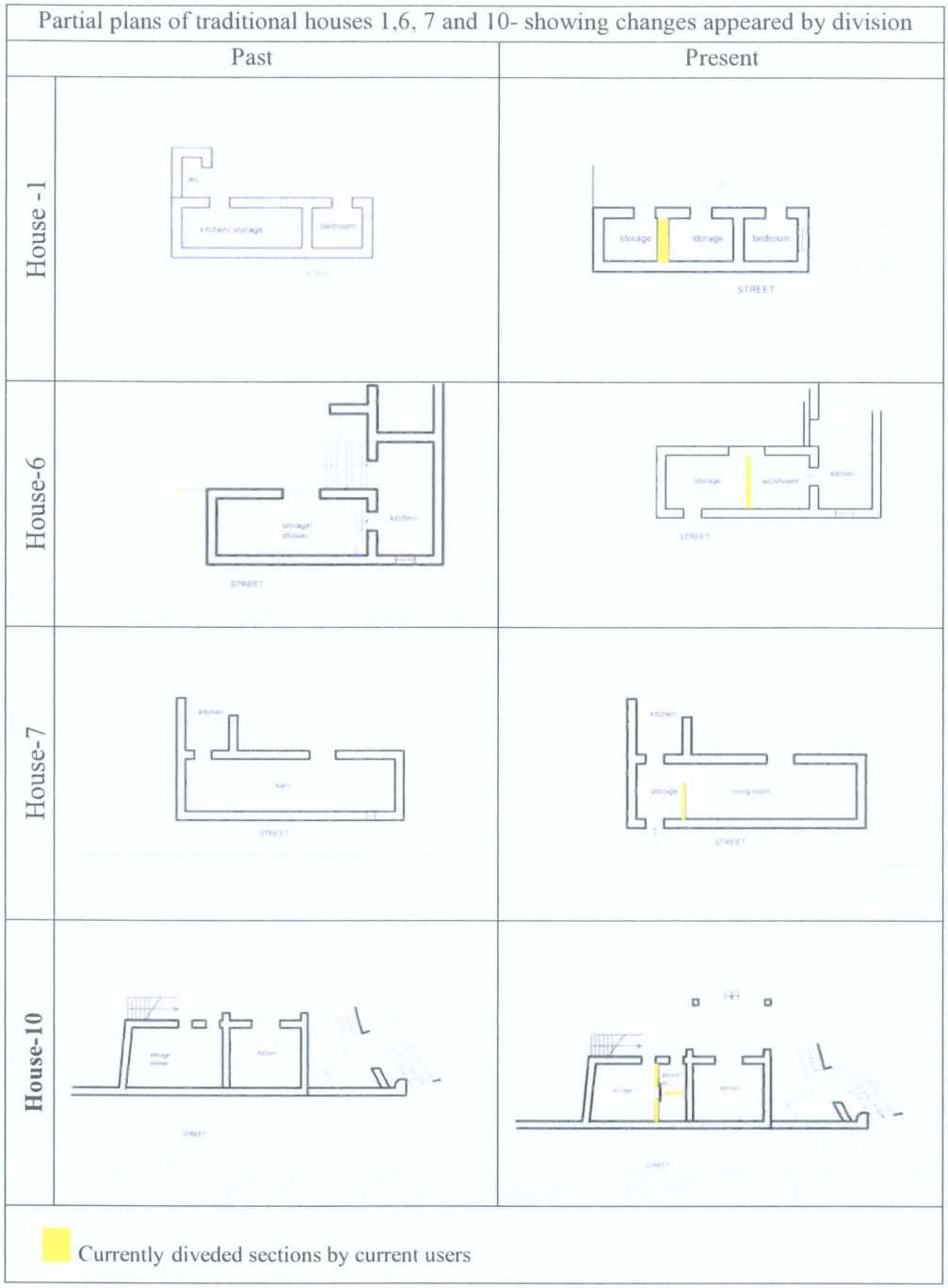


Figure 34 Partial plans of traditional houses1, 6, 7 and 10 showing changes appeared by division (Author,2012)

5.1.1.2 Changes appeared by Addition

There are separated massive units in the plan typology of the traditional houses. Especially, WC takes place at the centre or at the end edge of the backyard. Consequently; the denotations of the traditional houses are not responding the current demands of the inhabitants. Therefore, WC has primarily added to one side of the room.

On the other hand, the daily life functions used to appear in one space that is called room. In some of the houses there were not kitchen. According to the changing conditions of the current life, kitchen is added to one side of the room, but integrated with garden. In other words, the access to kitchen achieved from backyard rather than having access from interior. Yard is kept as the main circulation point at the present same as in the past. Therefore; the current plan typology still represents the cultural traditions in space formations (Fig 34).

Figure 35.Examples from changes appeared by addition on traditional Aghirda houses (Eken, 2012)

- In House-1; there are spatial additions done by reinforced concrete; kitchen, WC/shower, hall. The kitchen, WC/shower and hall have been added to the separate unit of the traditional house where hall (sündürme) and two bedrooms

takes place. Nevertheless, the accesses to new additions have been achieved from hall rather than yard.

- In House-2; kitchen and WC have added to the room by reinforced concrete. The access is achieved from the interior of the room. However, there is one room more added as shower to room. But, its access has been achieved from backyard.

- In House-3; kitchen, WC/shower, storage and coop additions have achieved by disconnected units by zinc. In other words, all of them are located disjointedly with regarding to the yard.

- In House-5, 7; the WC has added to kitchen. But; the access to the WC is achieved from the yard in the house 5.In House- 8; the WC/shower has added near to exterior wall of the bedroom. The access is achieved from outdoor space. In House-9; the WC/shower has added to the kitchen and the access has achieved form indoor space.

- In House- 10; the balcony has added to the first floor. Nevertheless, the balcony is used for seasonal sitting as well as yard in the house.

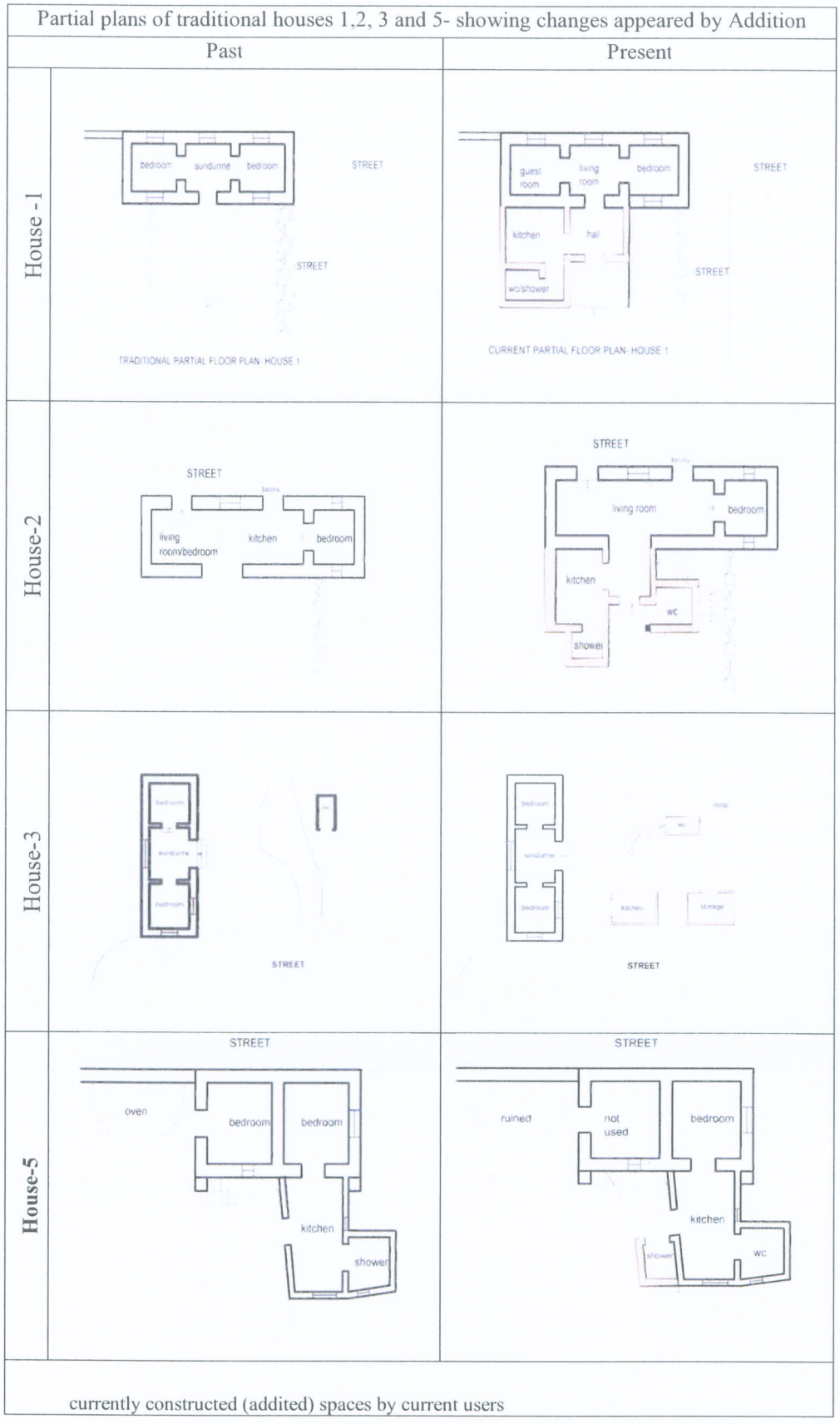


Figure 36 Partial plans of traditional houses1, 2, 3 and 5 showing changes appeared by addition (Author,2012)

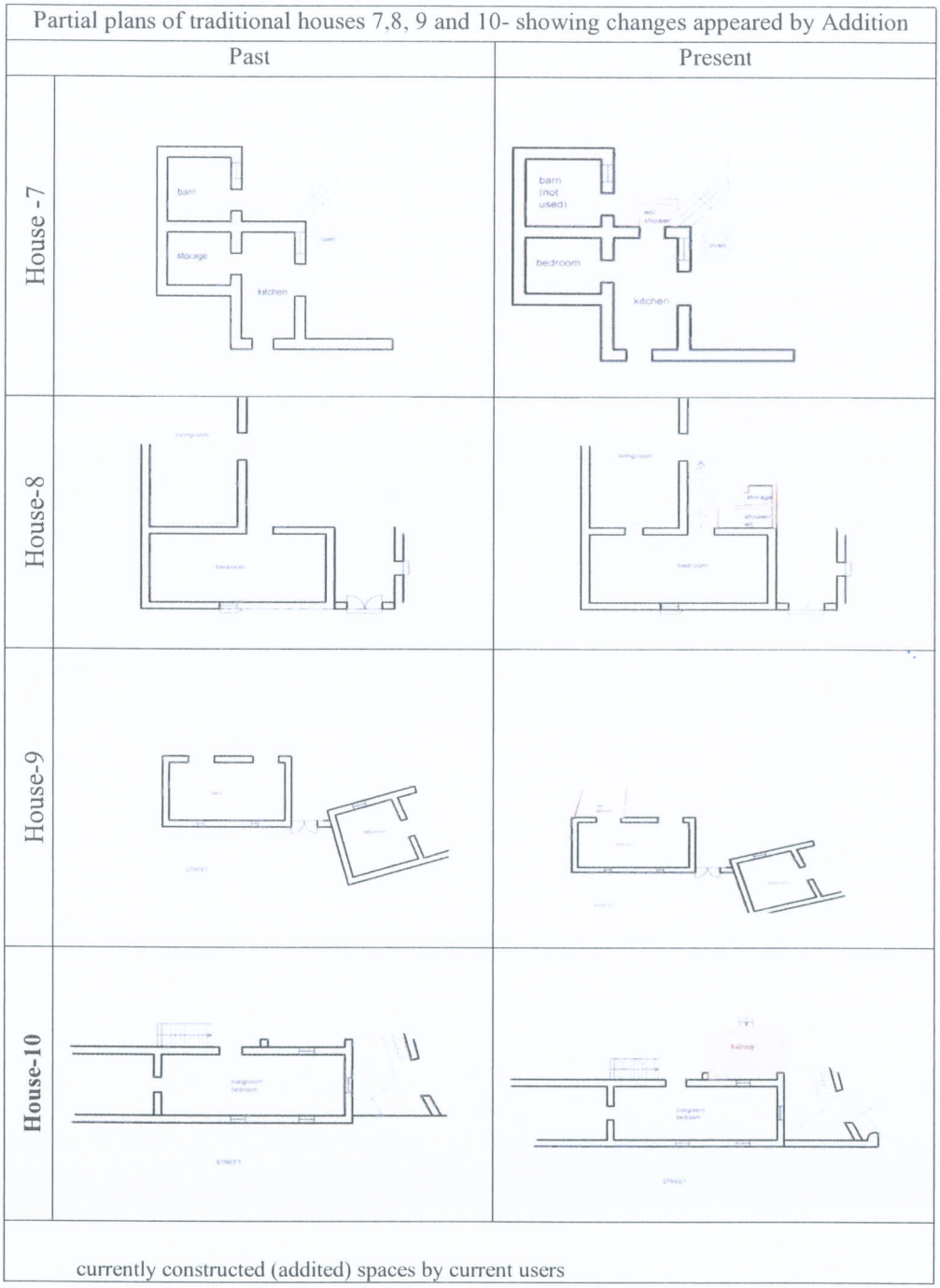


Figure 37 Partial plans of traditional houses 7, 8, 9 and 10 showing changes appeared by addition (Author,2012)

5.1.1.3 Changes appeared by Demolishing

Especially; traditional WCs are demolished or left overed as not-used spaces due to not responding to comfortable denotations of the present WCs (house1, house 5,

house 6, and house 7) (Fig 35). In some of the houses, external storages are ruined due to not being used anymore (house 5) (Fig 36).

Figure 38.Examples from changes appeared by demolishing of outdoor WCs on traditional Aghirda houses (Author,2012)

Figure 39.Examples from ruined external storage of traditional Aghirda houses (Author,2012)

Figure 40 Partial plans of traditional houses 1, 3, 5 and 6 showing changes appeared by demolishing (Author,2012)

5.1.1.4 Changes appeared by Material

Material typology and constructions technique of a building are in relation with the social, economic and cultural structures of the society. The variables in socio-economic or cultural structure affect the choice of the inhabitants in material usage in their houses.

The traditional texture of the houses observed in the village mainly kept their traditional material typologies. The houses are constructed with stone and wooden beams are used in the roof system.

However, the novel material usage is observed in the presently constructed additional units. Additional units are mostly constructed with reinforced concrete and surfaces of the walls are covered with plaster. The new material usage is mainly pose destruction in the harmony of the traditional texture in the village. Furthermore, most of the stone walls of the traditional houses are covered with the plaster afterward depending on the inhabitants' interferences (Fig 37).

Figure 41.Examples from currently plaster covered wall surfaces (Author,2012)

In some of the houses, it is observed that the houses are lost their climatic characteristics due to repairing the walls with new materials. According to the current inhabitants' expressions, the rooms do not respond the climate anymore.

The owner of the house-1 Hasan Terkan says "at the past, all of the rooms of my house were like a refrigerator during summer and they were like a Hammam during winter. But now; during winter I need stove for heating, and I need air condition during summer for cooling. Why? Because; I repaired all of the walls and roof without considering to use traditional materials and techniques."

On the other hand, the most recognizable change in material has done on the doors, windows, and floor coverings of the houses. The traditional wooden doors and windows mostly replaced with the aluminum doors and windows. The traditional concrete floor is covered with the ceramic. However, in few of the traditional houses wooden beamed roof is covered (Fig 38).

Figure 42. Examples from replacement of traditional door/ window with aluminum material and replacement of wooden beams with a new covering material (Author,2012)

5.2 Analysis of Transition on Functional Structure (Usage) of Rural Traditional Aghirda(Ağırdağ) Houses

In general most of the inhabitants living in the traditional houses are the native citizens of the village. Therefore, they mostly keep the general characteristics of daily life traditions in their space usages. However, they also made some differentiations as well.

The changes in functional usage of the spaces done by the user pose changes in physical structure of the house. The users re-functions the spaces based on his/her choices and needs. In a broader sense, user sets physically some limitations to the spaces and uses them according to his/her needs (Özyılmaz, 2007, pp.121).

Consequently, the traditional space usages significantly responding to the agricultural facilities have been changed based on the industrial transition in age. Furthermore, the improvement of the technology (such as the usage of television, washing machines, and change in the way of lighting) has affected the overall usage and the way of usage of each space in a day (Fig 39)

Figure 43.(a) a barn example which is used as room today; (b) a storage example used as bedroom today (Author,2012)

- **Yard:** However, the additional units affected the typology of the yards, its functional usage is not affected. Hence, the yard that were responding to multifunction in the past, still respond to multifunctional usage. According to the results of the public survey; it is obtained that the yard is used for more than one function such as seasonal sitting, eating, planting, animal feeding, bread cooking etc.

- **Barn:** According to the not continuing of agricultural facilities affectively same as previous times, the barns are not used and stay empty at the present (house3). Although, some of them are turned into storage, living room, bedroom, kitchen at the present. (House5 , house 6, house 7, house 9)

- **Storage:** The storages used for storing agricultural products at the past, are used for storing unnecessary staffs at the present; or are turned into bedroom (house-1, house -2, house- 6,house-7). On the other hand, some of the inhabitants do not

use storage since years. Therefore, some of them are ruined, some of them stay empty (house 3, house 4, house 5)

- **Room:** The room were used for many functions such as sleeping, eating, cooking, sitting, resting in the past, Although, it is still used for sleeping, sitting, resting. Accordingly, the room generally keeps its traditional character in usage (house 2, house 6, house 3, house, 4). However, in some of the houses, it is not used and stays empty (house 7).

- **Toilet:** In traditional houses; the toilet is located far away from the house as separate unit. However, toilet is integrated with the house through a new addition in most of the houses (house 1, house2, house 5, house 7 and house 8). On the other hand, in some of the houses storage has divided in two parts and one part of it is re-functioned for toilet (house 6). In general, all of the traditional toilets physically keep their existences in the plan typology of the houses, but functionally it is not used anymore.

- **Kitchen:** In general, the occupant used to cook their meals in ovens existing in the one corner of the storage or in the yard. And, they used to eat their meals in the room or yard. There are few houses that have kitchen at the past (house-4, house 6). In general kitchen has added to the room later based on needs of user (house 1, house 2, house 3, house 5, and house 7).

- **Hall:** There are little amount of the traditional houses that have hall in their plan typology. At the present, the hall re-functioned as living room through recently

added entrance hall in front of the hall (house1). However, there is the example representing traditional usage of hall at the present (house 4).

On the other hand, simply requirements of the current occupants are questioned. However, most of them did not need to change anything, some of them wanted to change the location of the rooms. Just few of them needed to have more rooms and larger kitchen.

Accordingly, the traditional houses have affected from the life styles of current occupants, their recent needs and desires, their unconscientiously interferences to the physical textures of the houses. The space formation and the usage of the houses in the past do not evolve with the needs of current occupants. Therefore, most of the occupants living in the analyzed traditional houses have imposed to the traditional and cultural texture of the houses with functional changes.

Table 8 Amount of spaces in Traditional (T) and Present (P) usage (Author,2012)

House No		Amount of Space	Yard	Living room	Hall	Kitchen	WC /Shower	Bedroom	Balcony	Terrace	Storage	Barn	Coop
1	T	11	1	-	1	-	1	3	-	-	1	1	3
	P	12	1	1	1	1	1	2	-	-	1	1	3
2	T	6	1	1	-	1	1	-	1	-	1	-	-
	P	14	1	1	-	1	2	3	1	2	1	-	2
3	T	6	1	-	1	1	1	1	-	-	-	1	-
	P	9	1	-	1	1	1	2	-	-	1	1	1
4	T	9	1	-	1	1	1	3	-	1	1	-	-
	P	9	1	1	1	1	1	2	-	1	1	-	-
5	T	11	1	1	-	1	2	2	-	1	2	1	-
	P	11	1	1	-	1	3	2	-	1	1	1	-
6	T	8	1	1	-	1	1	1	1	-	1	1	-
	P	9	1	2	-	1	2	-	1	-	2	-	-
7	T	6	1	1	-	1	1	-	-	-	1	1	-
	P	9	1	2	-	1	2	1	-	-	1	1	-
8	T	6	1	1	-	-	-	2	-	-	2	-	-
	P	10	1	2	-	1	1	3	-	-	2	-	-
9	T	7	1	-	1	1	1	2	-	-	-	1	-
	P	10	1	1	1	1	1	4	-	-	1	-	-
10	T	6	1	2	-	1	-	1	-	-	1	-	-
	P	9	1	2	-	1	1	1	1	1	1	-	-

5.3 Analysis of Transition on Socio-cultural Structure of Rural Traditional Aghirda Houses

The rural traditional Aghirda(Ağırdağ) houses have formed in parallel to the life style of one (Muslim) ethnic group, importance of privacy in social structure, strong kindship relations and agricultural production in the village.

It is probable to observe the traditional village life of the past in the spatial formations of these houses. However, the houses constructed in a close relation with agricultural facilities. At the present time; some of the spaces serving to agricultural facilities are re-functioned or unused. The codes of importance of privacy in social structure have merged with the intraverted formation of the house blocks.

However, rural traditional Aghirda houses demonstrate minor differentiations from past till today. Therefore, public survey has done with the present users of the houses for obtaining information about the social and cultural circumstances of current occupants within traditional houses.

In the past, the family structure used to refer to extended family type. The whole family members (grandmother, grandfather, mother, father and children) used to live under one shelter. In general the girl or son of the house marries another settler in the village (generally he/she is the son/daughter of their one relative) and son/daughter-in-law moves the house of girl/boy's family. Therefore, the life style of the family is determined by the old members of the family.

The kindship relations are quite strong in the village. In general, all living units except bedrooms (sometimes even bedrooms) used to share with all family members. In the past; the family had lived together with their married children.

On this basis, ownership of the house changed from father to child (son/daughter) since generations. Therefore, in the village most of the traditional houses have changed ownership between family members; from old generation to next generation.

In current, the family structure living in the analyzed traditional houses mostly have changed. In general, the extended family type replaced with nucleus family type.

In the past, the extended family type used to continue their daily life routines under one block (that is room) of the house. For instance, all occupants used to eat, sleep,

sit, rest in one room of the house. But at present; changes in the needs of occupants based on different variables has increased the amount of rooms by later additions, divisions and re-functioning processes. Therefore, this situation has posed differentiations in spatial organizations of the traditional houses of Aghirda(Ağırdağ) village. However, these houses that are transformed from extended family type to nucleus family type, they still keep their traditional architectural characteristics. Even though; the extended family type mostly replaced with nucleus family type in the traditional Aghirda(Ağırdağ) houses based on public survey that has done, the extended family type still exists. However, with the supportive results of the houses there are two families that have children between 0-12 ages. In general, families living in analyzed traditional houses do not have children between 12-20 ages.

Table 9 Family Structure of analyzed houses (Author,2012)

Family Type	Π of Family	%
Extended Family	2	20
Nucleus Family	4	40
Other (alone)	4	40
Σ	10	100

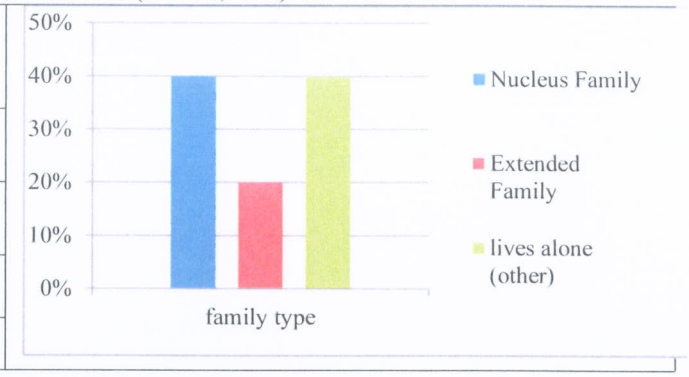
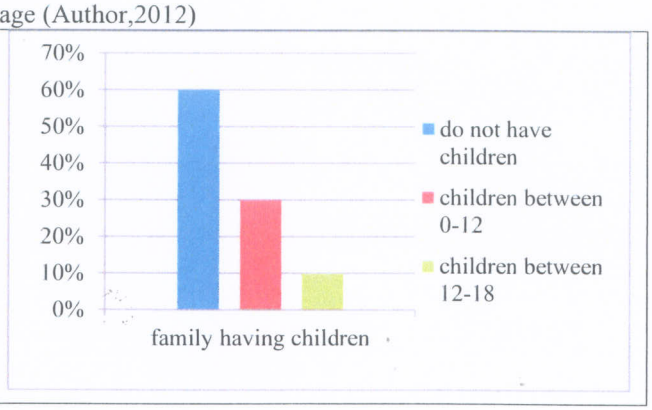


Table 10 Amount of children based on age (Author,2012)

Children	Π of Family	%
Do not have children	6	60
Children between 0-12	3	30
Children between 12-18	1	10
Σ	10	100



The ethnic group is just Muslim in the village. In a broader sense; the village has the character being only one of Turkish village without having migration after war. Nevertheless, it has obtained that the occupants kept speaking Turkish language in the village same as in traditional period.

Table 11 Ethnic Group of analyzed houses (Author,2012)

Ethnic group	Π of Family	%
Muslim	10	100
Other	0	0
Σ	10	100

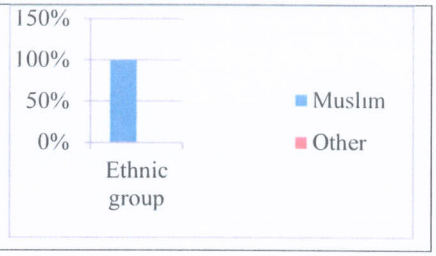
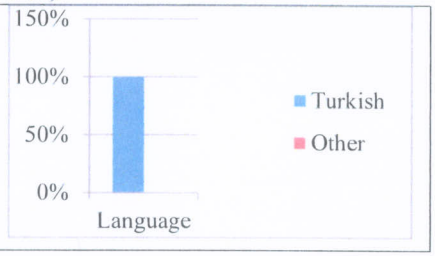


Table 12 Language Structure of analyzed houses (Author,2012)

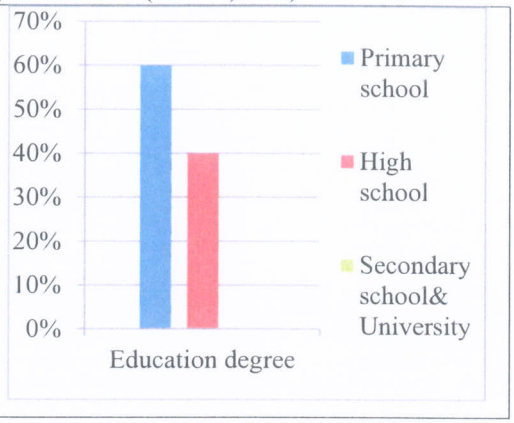
Language	Π of Family	%
Turkish	10	100
Other	0	0
Σ	10	100



As the results of public survey responding to thesis structure, the education degree of the owners of the houses has been considered. Education and socio-cultural features are in direct relation with the time dilemma. According to the obtained results, the education degree is at primary school at over 50 ages. The occupants between 20-50 ages are mainly graduated from high school. Therefore, the education degree of the occupants is found within a relation of the demographic socio-cultural structure of the traditional period and current time. But, as in the table below; there is not any owner graduated from secondary school or university degree.

Table 13 Education degree of house owners of analyzed houses (Author,2012)

Education	Age	Π of Family	%
Primary school	over 50 ages	6	60
Secondary School	-	0	0
High school	between 20-50 ages	4	40
University	-	0	0
Σ		10	100



Within the frame of aiming to discover the situation of ownership of traditional houses at the present, the current ownership structure of traditional houses has questioned. Consequently, there are merely 2 of the families rented the house and one family lives without paying rent charge. One family is not the owner of the house, but relative of the house owner. In other words house belongs to the family. The rest of the families are the owners of selected traditional houses in the village.

Table 14 Ownership structure of analyzed houses (Author,2012)

Ownership	Π of Family	%
Owner of the house	6	60
Renter	2	20
Renter without paying rent charge	1	10
Belonging to family	1	10
Σ	10	100

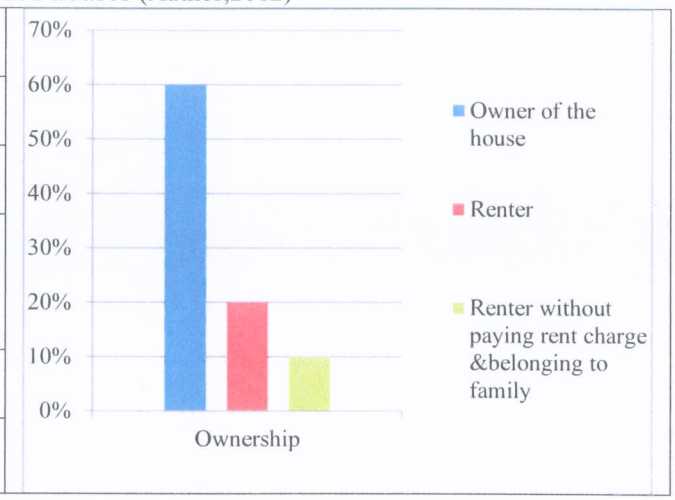
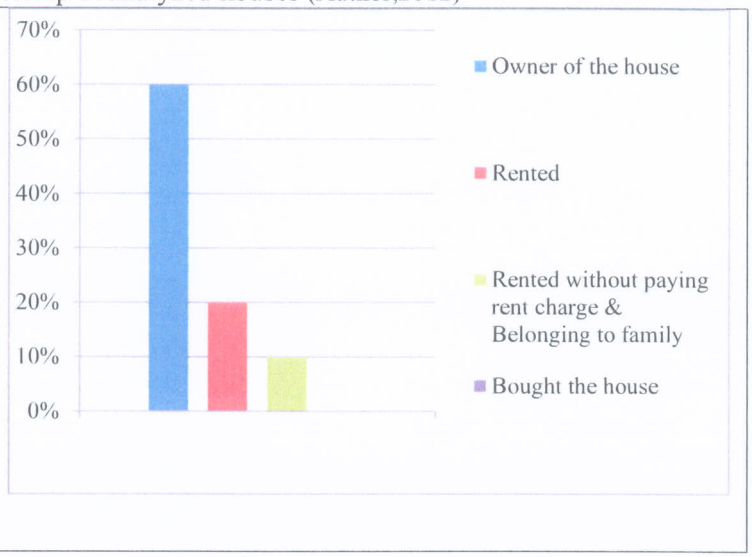


Table 15 Layout of having ownership in analyzed houses (Author,2012)

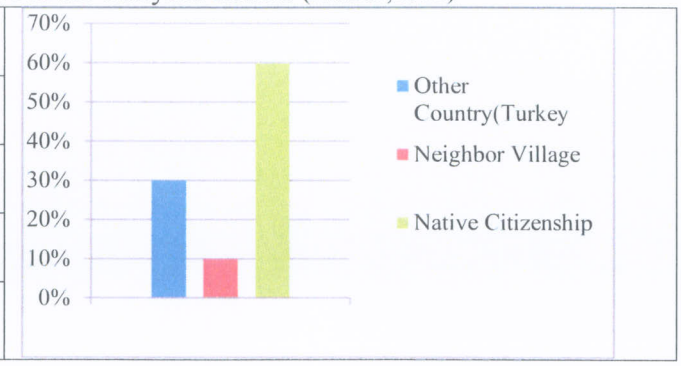
	Π of Family	%
Left as inheritance	6	60
Rented	2	20
Rented without paying rent charge	1	10
Belonging to family	1	10
Bought the house	0	0
Σ	10	100



Hence, the ownership is questioned within the frame of reasons having these houses, it is obtained that two of the families have rented, one of the families lives without paying any charge and the rest of the houses are left as inheritance to son or daughter.

Table 16 Layout of coming from where to the analyzed houses (Author,2012)

	Π of Family	%
Other Country(Turkey)	3	30
Neighbor Village	1	10
Native Citizenship	6	60
Σ	10	100

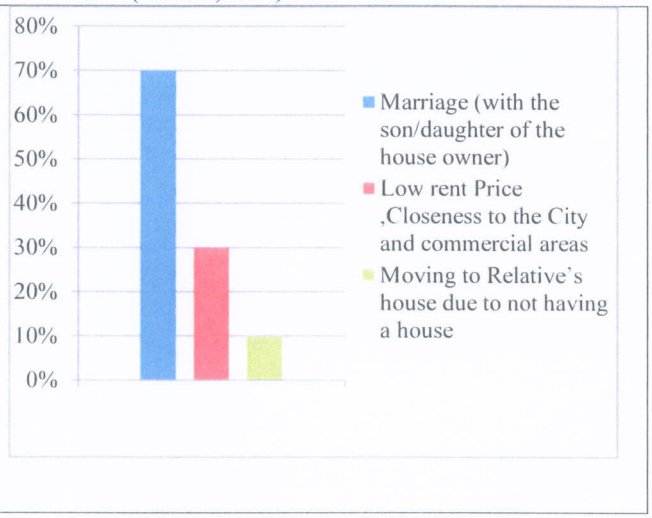


On the other hand, the reasons of settling in traditional houses are analyzed. As results of observation done in site and public survey, 2 of the families came with migration from abroad (Turkey) and one family moved from neighbor village to the house. The rest are native settlers of the village.

In general, the native settlers living in traditional houses married with the son/ daughter of the owner of the house and settled to the house. Two of the families moved to the village due to low rent charge of the traditional houses in the village, closeness of the village to the cities and commercial area. One of the families moved to their relative's house due to do not having another house.

Table 17 Reason of settling to the analyzed houses (Author,2012)

	Π of Family	%
Marriage (with the son/daughter of the house owner)	7	70
Low rent Price ,Closeness to the City and commercial areas	3	30
Moving to Relative's house due to not having a house	1	10
Σ	10	100

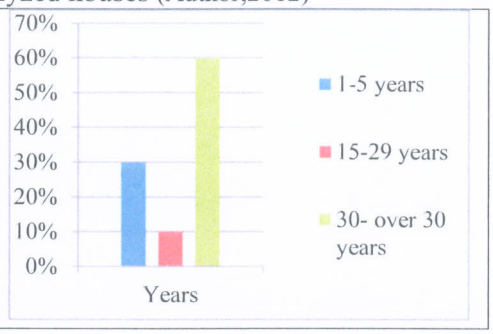


Migration primarily affects the social, economic and cultural structures of the societies. Therefore, the changes on the integrations of these dynamics with each other pose significant transitions on buildings. However, most of the traditional houses do not inverted with migration process, socio-cultural traditions of occupants still continue besides their physical continuity.

The traditional houses exist nearly more than two hundred years in the village. Nevertheless, three of the families live 1-5 years in the village; one family lives 15 years in the village and the rest of the families live over 30 years in the investigated traditional houses.

Table 18 Settling years of occupants in the analyzed houses (Author,2012)

Years	Π of Family	%
1-5	3	30
15-29	1	10
30-Over 30	6	60
Σ	10	100



In sum, there are eleven women and seven men living in selected traditional houses. Within the framework of the thesis study, the employment statue of the woman is analyzed to define the position of the woman in social structure of the village. In general, most of the women are housewives in the examined houses. Hence, there is solely one woman of 11 women who goes work. On the other hand, five men still work in nongovernmental offices. Hence, there is merely one men retired from governmental office.

Table 19 Employment statue of woman in the analyzed houses (Author,2012)

Employment Statue Of woman	Π of Woman	%
Housewife	10	90,9
Worker	1	9,1
Σ	11	100

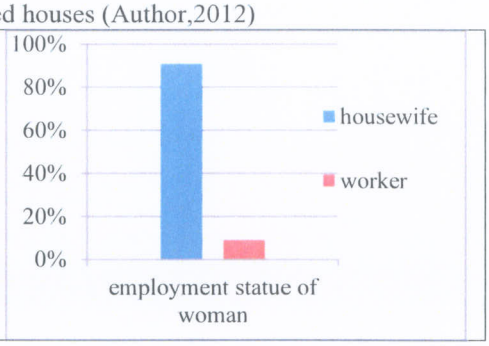
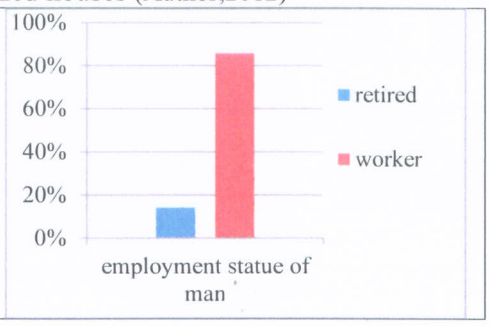


Table 18 Employment statue of man in the analyzed houses (Author,2012)

Employment Statue Of Man	Π of Man	%
Retired	1	14,2
Worker	6	85,8
Σ	7	100



In additional to the social statue of genders in the social structure, the social intercourse of woman and man during one between the periods 6am-24pm of a day is questioned. According to the results of public survey, all of the women socialize through neighborhood relations; visiting each other and drinking coffee together. On the other hand, two of the men socialize in the coffee shop of the village. The rest prefers to socialize during their work era.

Table 20 Social intercourse of woman in the analyzed houses (Author,2012)

Social Intercourse Of Woman	Π of Woman	%
Neighborhood relations	11	100
Σ	11	100

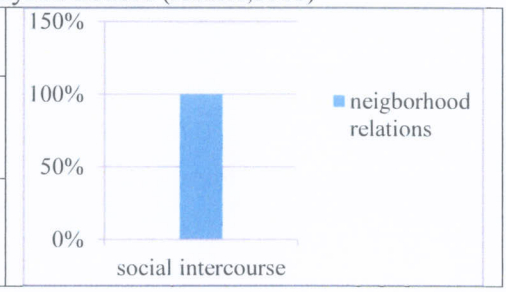
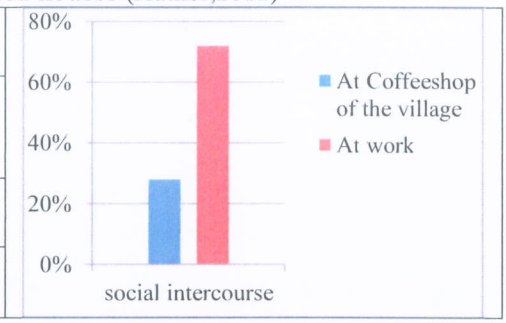


Table 21 Social intercourse of man in the analyzed houses (Author,2012)

Social Intercourse Of Man	Π of Man	%
At coffee shop of the village	2	28
At Work	5	72
Σ	7	100



In additional to the social structure, the socio-economic structure of the occupants, who are living in traditional houses, are examined. There is one family that has income over 3000TL. On the other hand, two families have income lover than base wage rate (1300TL). The rest have income at base wage rate.

Table 22 Income Degree of the occupants living in the analyzed houses (Author,2012)

Income	Π of Family	%
Lover than base wage rate	2	20
base wage rate(1300TL)	7	70
Over 3000 TL	1	10
Σ	10	100

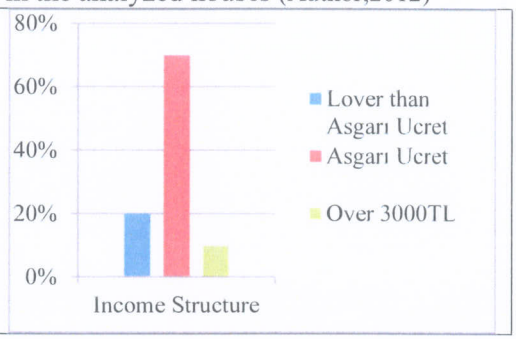
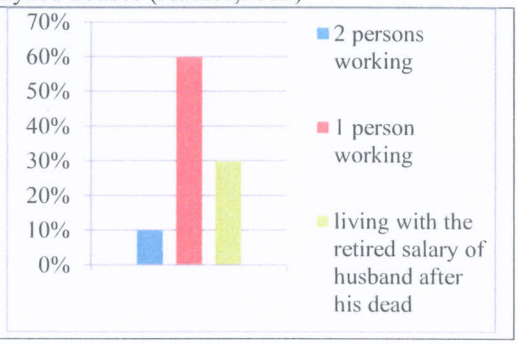


Table 23 Amount of the occupants working in the analyzed houses (Author,2012)

Π of Person working	Π of Family	%
2	1	10
1	6	60
living with the retired salary of husband after his dead	3	30
Σ	10	100



However, the economic conditions of the families are likely to make radical changes in their houses; most of them prefer to make minor changes due to their strong attachment to traditional memories of the house. In a broader sense, except three families, the rest is the relatives of the occupants living in these houses in the past. Therefore, they prefer to keep its traditional plan typology without making radical changes at today.

Table 24 Occupants who have background about previous occupants (Author,2012)

Background about previous occupants	Π of Family	%
Yes	7	70
No	3	30
Σ	10	100

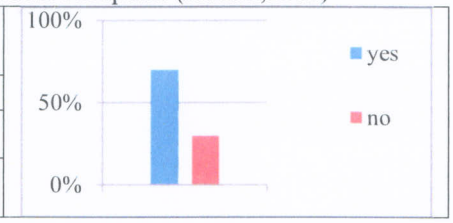
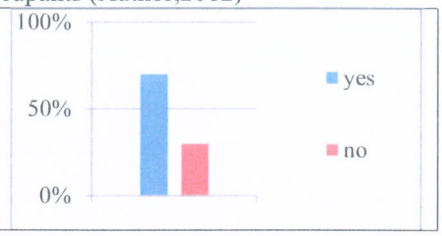


Table 25 Occupants who are relative with previous occupants (Author,2012)

Relative with previous occupants	Π of Family	%
Yes	7	70
No	3	30
Σ	10	100



Consequently, the results of the public survey build the concrete data for investigating the current occupants' visions for the houses that they live in today. On this basis, if the houses represent cultural layout for the current occupants are questioned within the frame of the thesis study. Accordingly, all of the families are cited that their houses are a part of cultural heritage due to its closeness to the village centre, spatial units that house has (especially barn, storage, outer WC) and construction material.

Furthermore, the yard is defined as the most cultural part of their houses besides kitchen, living room/ sündürme (hall), barn, WC, storage and staircases trough consideration of the occupants' answers in the questionnaires. The current occupants have defined the position of the yard with cultural impacts according to its usage frequent and its need of existence in house within comparison to the other spaces. According to the expressions of the users, they promote the garden a part of habitual needs of life going on the village. The owner of the house-6 Lütfiye Canateş says "I love my garden. This is the place that everyday at least twice in a day I spend my time with my neighbors, my flowers and trees. The season is not important whether summer, spring or winter. Garden is the hearth of my home. I do not need a bedroom, without it I can live, but without a garden I cannot."

Table 26 Families perceiving their houses as a part of cultural heritage (Author,2012)

Cultural heritage	Π of Family	%
Yes	10	100
No	0	0
Σ	10	100

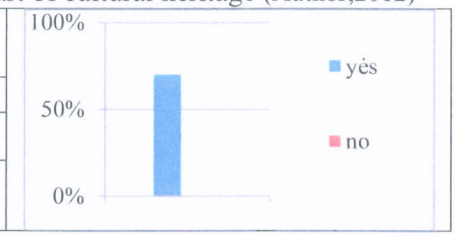
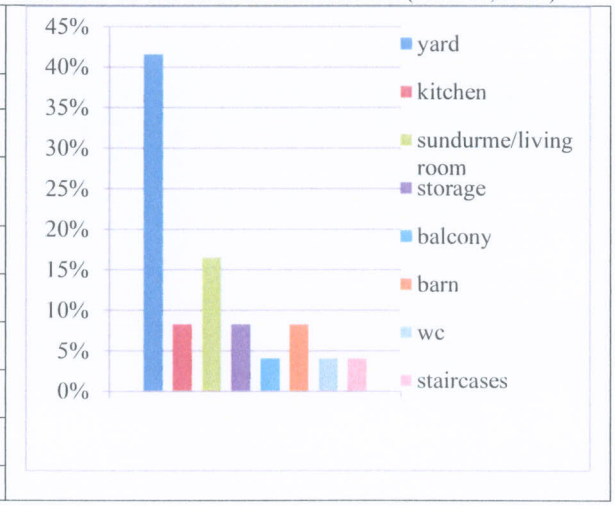


Table 27 Spaces defined as cultural representations of the traditional houses (Author,2012)

Cultural heritage	Number of selection	%
yard	10	41,6
kitchen	2	8,3
sündürme/ living room	4	16,6
storage	2	8,3
balcony	1	4,1
barn	2	8,3
wc	1	4,1
staircases	1	4,1
Σ	24	100



5.4 Evaluation

According to the determining the transition on physical, socio-cultural and socio-economic structure of the traditional Aghirda (Ağırdağ) houses based on new needs of current users the socio-cultural and socio-economic factors are analyzed in the sections above. However, to integrate the transition on socio-cultural and socio-economic structure together with transition on physical structure of the houses based on rapid industrialization and urbanization processes, traditional houses are evaluated. Accordingly findings are clarified in the following marks;

- 10 of the rural traditional houses are still used as house at the present.

- There are 10 families in total and public survey could be done with all of them.

- 2 of the families represent the extended family structure, 4 of them represent nucleus family structure and the rest lives alone.

- The ethnic group of the all occupants is Muslim and all of them speak Turkish.

- The %60 of the occupants are the owners of the houses, %20 of them are the renter, %10 of them are the renter without paying any rent charge and %10 of them lives in the house which is belonging to family.

- There are 6 families (%60) are living in the houses 30 and over 30 years. There are 3 families (%30) are living in the houses between 1-5 years and there is merely 1 (%10) family is living 15 years in the houses.

- The most of them of the occupants (%70) are relatives with the previous owners of the houses. Therefore, most of the current occupants of the houses have background about the actual owners of the traditional houses.

- Most of the women (%90, 9) are housewife. There is solely 1 (%9, 1) woman who works. Therefore, the employment statue of the women that lives in the traditional houses did not improved. On the other hand, 6 (%85, 8) of the men are the worker and there is 1(%14, 2) man who is retired. Consequently, the employment statue of the man living in the traditional houses is more improved rather than woman. The neighborhood relations draw a social intercourse area for woman. Whole of the women (%100) socialize at house through neighborhood relations. However, the %28 of the men socializes at coffee shop and %72 of them prefers to socialize at work. None of the man prefers to socialize at home.

- All of the current occupants (%100) perceive their houses as a part of cultural heritage due to their historical backgrounds. However, all of them needed to make some changes on architectural layout of the traditional houses.

- In most of the houses, there are spaces, which are not used anymore due to the weakening of agricultural life and the decreasing of family size (house 2, house 3, house 4, house 5, house 6, house 7). The spaces (especially barn, storage, room, wc) that are not responding to today's needs and life style are in left overed situation. The most of them are in ruined condition due to not being used.

- There are some spaces (especially kitchen and WC) that are added later on by the current users according to their needs (house 1, house 2, house 3, house 5, house 6, house 8). However, these later additions have been added without considering the traditional texture of the house, they do not demonstrate a strong affect to general spatial organization of the houses. That means, the most of the houses still have their traditional readability in spatial organizations.

- There are some spaces that their function has changed with a novel function. In general; the barn and storage have re-functioned mainly by divisions due to current needs of users.

- There are few houses that used to have kitchen as a separate space in traditional times. The kitchen used to be a part of room or storage. Even though, there are some houses have oven in the storage. However, the kitchen has been recently added to as a separate space in some of the traditional houses (house 1, house 2).

- The most of the changes have been done in material (house 1, house 2, house 4, house 5, house 6, house 7 house 8, house 9, house 10). The changes in material have mainly done on the floor coverings, windows and doors. There are also some houses that their stone masonry or whitewashed walls have covered with plaster. This has posed the loss of unique traditional texture of the houses.

- The shower unit of the houses of the houses is added recently (house 1, house 2, house 6, house 7, house 8, house 10). In most of the housed the shower used to be done in the storage through heating the water within the big cauldrons on the fire.

The social, cultural and economic structures of the families that used to live in traditional houses were mainly integrated with the rural agricultural life. However, the most of the current families living in analyzed houses have rural roots. The actual reasons of the current occupants for living in these houses are mainly integrated with relative relations with the previous owners. In additional to this, the low rent of the traditional houses, closeness to the commercial area and cities of the village are determined as significant reasons by renters. However, it has been observed that the native current owners keep the rural traditional culture in their life styles and the renters incorporated their cultures with the rural traditional culture of the village.

The physical and usage of architectural spatial formations were designed through the needs and life styles of the actual owners of the traditional houses at the past. However, the current usage and physical structure of the houses have been changed in later periods due to changing needs of current users and weakening of agricultural life in the village based on rapid developing technology.

The change in social structure (especially the getting smaller of family size and developing modern life conditions against to agricultural life) has posed the appearance of new usage needs and requirements. Therefore, traditional spatial usage of the units has mainly affected from current occupants' interferences through their recent daily life rituals. The functionally weakening or left over spaces have decreased the potentials of houses for responding to cultural rural texture.

Chapter 6

DISCUSSION

The results of the analysis and the public survey done on the site and also hypotheses, which are assessed under the introduction chapter, will be discussed within the thesis frame.

The transition on social and physical structure are interpreted for providing supportive approaches within the concept of cultural sustainability in the rural traditional Aghirda houses. The houses are examined based on their construction dates for supporting their architectural characteristics as a part of cultural heritage. According to the results of analysis, the houses keep their general architectural and historical characteristics. Moreover, it has been obtained that the houses do not demonstrate variations between their architectural characteristics amongst to their construction periods (Appendix 1, Appendix 2, Appendix 3,and Appendix 4).

The traditional features of the houses have been changed through the interferences of the current users based on their changing needs and demands. It has been obtained that additional floors and spaces are constructed in most of the houses according to needs of the current users. Furthermore, most of the spaces have lost their fundamental function and they have evolved with a novel usage. Some of the spaces are divided in two parts for new functional usage or jointed with each other by demolishing of the partial walls. On the other hand, there are some spaces in ruined

position which are not used due to decreasing of agricultural facilities or not providing modern usage comfort. Consequently, the traditional plan typology of the houses has been distorted through the new additions, demolishing, and not being used anymore. Appendix 2 and Appendix 3 provide for recognizing the physical transition of the houses amongst to their functional usage.

Hypothesis 1 "the change in the socio-economic and socio-cultural structure has affected the traditional physical characteristics of the houses."

According to the plan analysis of the houses within their traditional and current layouts and also the results of the public survey done with the current occupants; it has been obtained that the socio-economic structure has been changing. The transition in family structure from extended family to nuclear family, and also the decreasing of agricultural life in the village have affected the plan typology of the houses. The changes in the socio-cultural and socio-economic structure have posed the appearance of new spatial formations in the plan layout of the houses. The affect of the social transition to the physical characteristics of the houses have been represented within the Appendix 3. Moreover, the socio- economic structure has posed the change in rural life style. Therefore, new needs in life style have affected the spatial formation and usage of the spaces.

Hypothesis 2 "the behavioral mechanisms of the current users decreased the architecturally cultural potentials of the traditional houses in the village context."

The traditional houses have lost their cultural potentials as a fundamental cultural heritage of the village context. The interferences of the current users to the house

have affected cultural representations of the spaces amongst to their functional usages and physical appearances. The findings that are obtained through the analysis of the physical characteristics of the houses are supporting the effective role of the users' behaviors in the damaging process of the physical (cultural representations) characteristics of the houses. Also, the compared analyses of the traditional houses within their past and present architectural features, prove the physical and spatial changes done by the interferences of the current users. In particular, the inappropriate material selection and application for repairing the houses are the most significant factor damaging the cultural texture of the houses, besides the ruined or newly added spaces. Furthermore, the ruined or not used spaces have lost their cultural importance on the plan layout and also their spatial interrelations with other spaces (Appendix 1, Appendix 2).

Hypothesis 3 "the traditional houses which are designed regarding to the rural agricultural life in the past, have lost their agricultural property today."

The traditional Aghirda houses constructed through evolving agricultural life in their design approaches. In the plan layout of the houses, the shelters for animals and storages are the fundamental spaces. However, the rapid urbanization developments in the close region to the village have posed the decreasing of rural agricultural life. Therefore, the spaces promoting agriculture are generally are not used anymore by the current users. In general storage and shelters for animals are divided or re-functioned according to the current users' needs. Therefore, the traditional plan organizations of the houses, which are fulfilling the needs of agricultural life style, have been disappearing.

Hypothesis 4 "the rural traditional houses could demonstrate beneficial architectural data for further construction activities with their traditional characteristics."

The rural traditional Aghirda houses have a significant architectural character considering the topography, climate, material and traditional life style of the region. The formal characteristics of the houses, spatial interrelations of the spaces within the plan organization, the position of the yard in the formation of the house, the location and interaction of house with outdoor spaces (street), the balancing of privacy within facade organizations of the houses, passive cooling/ heating properties of the houses reveal permanent and conceptual impacts that could be left as an important inheritance for future architectural environments in the region (Appendix 4). However, the physical characteristics of the houses are particularly changed, they are still regarding to the traditional architectural context of the village.

Hypothesis 5 "the yard was the fundamental circulation point between the spaces in the past and it has kept its functional property today."

The yard is the main circulation space in the house. The yard has the control amongst to the spatial interrelations of the spaces. Furthermore, whole of the spaces are directly connected to the yard and the circulation has achieved through the contribution of yard. It is the mutual space for the functional continuity. However, the plan organization of the traditional houses have changed due to interferences of current users, the new additions have done within the frame of a similar morphological organization considering the yard as the fundamental circulation point. The results have been represented in the Appendix 3.

The traditional houses in the village have a role of bridging the spirits of the past with developments in the present and feature. In other words, the most important components that form the cultural texture in the village context are the traditional houses. However, these houses are losing their values due to lack of maintenance, conservation approaches and unconscious interferences of the current users. The rapid increasing of population and developments in the close environment of the region has leaded the attention of users to the newly constructed luxury villas or apartment blocks in the village. Therefore, the traditional texture that is the fundamental representation of the cultural life style has been faced with deformation. Nevertheless, the traditional houses form a solid guiding data for improving the architectural approaches through supporting sustainable development of the social, cultural, economical and environmental structure of the region. On this basis, the cultural importance of the traditional houses within the frame of considering their current users behavioral mechanisms in the context are tried to be determined by the physical and social analyses. The 10 traditional houses are examined that are responding to the socio-cultural features besides their eco-centric potentials for promoting sustainability understandings.

The socio-cultural structure of the village has been faced with transition parallel to the changing variables in the economic structure of the region. The extended family structure of the past (19^{th} centuries) have replaced with nuclear family type today (20^{th} centuries). It could be notified that the transition in family structure is more observable in the families which are used to deal with the agricultural facilities in the village. In a broader sense; the decreasing of agricultural facilities in the village has affected the migration processes to the developing neighborhood regions. It has been obtained that those families which are responding to the extended family structure

today, migrated from the rural regions of the Turkey to the village. Those families are mainly settled to the traditional houses based on variable socio-economic reasons such as migration, low rent price, employment opportunities and closeness of the region to the cities. On the other hand, the decreasing of the agricultural facilities in the village has decreased the usability potential of the spaces that are serving for agricultural activities. The transition in economic life has affected the social and cultural life of the current occupants. Therefore; the current occupants of the houses interfered to the houses according to their new socio-cultural needs and demands. Therefore, the transition on socio-cultural structure has posed appearing of deformation on physical structure of the traditional houses. The results of the pubic survey and observation on the site support the deforming role of the socio-cultural transition on the physical structure.

The transition on the physical structure of the houses is defined within the comparison table which is involved within Appendix 2. The physical transition based on the current occupants' behavioral interferences is examined in the section 6.2 of the thesis.

- There are left over or ruined spaces (shelter for animals-barn and storage) due to decreasing of agricultural facilities and also not responding to the recent usage comfort (WC).

- The physically divided or newly added spaces have changed the plan organization of the houses besides changing their functions.

- The amount of the spaces is too much and they are not in used position for the users living alone in the traditional houses. Therefore; the usage potential of the houses are decreased.

- The unaware interferences and maintenance of the current users to the houses have deformed the traditional texture of the houses in formal quality(wrong application and material usage for the doors, windows, painting and covering of the walls surfaces and the roof structure etc.)

- The spatial interrelations of the spaces with each other have changed based on the recent additions, divisions and demolishing that are done by the users amongst to their current needs.

The additions, divisions and demolishing have changed the massive (volumetric) and spatial character of the houses. However, there are some spaces in the position of not being used anymore. On this basis, the user does not prefer to maintain the not used spaces. Consequently, the destruction period of the space is rapidly increasing. Therefore, the traditional Aghirda (Ağırdağ) houses have lost a particular part of their cultural and functional potentials. In a broader sense, the houses are used under their maximum potentials. This situation poses unconstructive results for the continuity of the physical potentials and existence of the houses in the village context.

According to the analysis done in the houses based on observation, the yard has determined the most significant architectural space affecting the architectural formation of the houses based on the socio-cultural structure of the period. However,

the yard still keeps its functional and morphological position balancing the circulation and volumetric relations of the spaces against to the new additions.

As the results of the analysis the traditional houses leaded in to a deformation process based on the lack of maintenance, conservation and unconscious user interferences. The houses which have hundred years background are under the risk of being disappear in the village context. However, they are promoting the sense of place emotion in the built environment within the frame of referencing to the unique cultural impacts and life style of the past besides the distorted construction activities in the region. Consequently, the houses demonstrate a pragmatic and sensible model for improving architectural approaches with supporting the material and non material factors (culture) of the region. However, the developments should be implementing the existing traditional identity of the houses. Hence, to promote the sustainability of cultural continuity in the village, the improvements should retain cultural identity. And, changes should be guided through investing realistic approaches that are consisting the cultural values of people.

The basis of sustaining culture in a developing built environment is dependent on a sustainable community structure. Therefore, the human behaviors and values should be evaluated as the donor factor for achieving long-term solutions for sustaining continuity of the culture in the region.

Within the contribution of the results of the analysis; the unaware interferences of the users damaged the unique traditional character of the houses. Therefore, the users should be informed about the cultural feedbacks and historical values of the houses. Therefore, the changes should be done with considering the traditional plan typology,

spatial organization and circulation, formal quality, material and construction techniques of the houses.

The traditional houses are the most significant component forming the cultural heritage of the village and the amount of the traditional houses are decreasing due to demolishing activities of the users and constructing new houses. That shows the lack of legal systems for supporting the preservation of the traditional houses in the region. On this basis, the conservation strategies should be developed by the governments and responsible institutions.

The conservation approaches should be developed and applied through considering the continuity, local knowledge about construction technique and material, identity, uniqueness, architectural, aesthetical, cultural and historical values of the houses.

The inhabitants of the village should be educated about the historical, cultural, and economical value of the village. The local investments should support financial budget for restoration of the houses. Furthermore, the masterpieces and specific private sectors that could improve and apply conservation strategies trough responding the cultural, social and economical structure of the region should be leaded to the region with the support of governmental and local investments.

The architectural characteristics of the houses for restoration should be determined with the involvement of the current users' needs rather than merely considering physical characteristics of the houses. In particular; the changes in the social and economic life should be observed well and the sense of attachment, belongingness, identity, attributions, values, traditions, expectations, fears and daily life rituals and

routines of the recent users should be interrelated with the spatial traditional notions of the houses.

The position of the woman in the socio-economic structure should be strengthening. The active local facilities and institutions that are also promoting local life should be developed in the region for improving the social life of the woman.

However, the thesis is limited within the frame of the partially or fully used houses, it is obtained that there are some traditional houses left empty in the village as ruined. Those houses should be taken under conservation and should be gained to the cultural heritage with the application of suitable conservation methods such as adaptive reuse. Therefore, the cultural potentials of the houses could be conserved and also they could promote the local economy of the village as well.

Chapter 7

CONCLUSION

The traditional houses in the village have the representations of the cultural aspects within the novel developments in the surrounding environment. But; according to the results of the study, the traditional houses have lost their frequently usage comparison with the past. However, they still respond to the traditional rural life in the context. The cultural texture of the houses is mainly faced with change based on the users' interferences. The historical and traditional readability of the houses have damaged due to new spatial additions and different material usage for repairing. However, the particular cultural and architectural values of the houses have been kept based on the attachment of the current users to the memory of the houses.

The traditional houses of the village are the bridges for transmitting the traditional culture of the village to the present and future. However, this cultural heritage has been disappearing due to lack of maintenance, lack of users' awareness, lack of developing preservation approaches by governmental or non- governmental organizations. In particular, the most of the traditional houses have been demolished or left empty by their users. The users of the traditional houses have mainly moved to the newly constructed houses in the village or close surrounding. The decreasing of the agricultural activities in the region is also another main factor forcing the users to migrant from their traditional houses. Based on these variables, the traditional houses of the village will face with completely despairing risk. That means, the cultural

texture of the village context will be vanished in over time. In this respect; the sustainability of culture is dependent on the conservation of the traditional rural houses in the architectural context of the village besides other components of cultural heritage (formal institutions, squares, shops etc.).

The owning and responding to the cultural values of the region is under the response of the settlers in the region. The continuity of the cultural heritage is firstly related with the regular inhabitants of the village. On the other hand, whole of the human beings should own and preserve such traditional buildings due to their unique civic architectural characteristics. In this respect; the inhabitants in the region should be informed and educated about the historical and cultural values of these houses besides taking beneficial lessons from their architectural characteristics for improving architectural science. Thus, the inhabitants, who are adequately aware of their historical backgrounds and values, could become more successful for conserving and improving approaches through sustaining the continuity of their cultural heritage. On the other hand, for preventing the destruction of cultural and natural beauties of the region, informative advertisement of the region should be done with the help of interested masterpieces, governmental and nongovernmental organizations. In this respect, the opening the region to the eco/rural-tourism activities could also support the economy of the region.

The economic structures of the many nations or cultures may not finance the contemporary housing constructions. However, the sustainability of the traditional environments could be supported. Moreover, the development processes could be improved within the frame of sustainable planning approaches (Ceylan, 2007, pp73). Ultimately, the pursuit of sustainability is a local undertaking not only because

eachcommunity is ecologically and culturally unique but also because its citizens have specific place-based needs and requirements (Rhoades, 2006, pp. 1).In this respect, the existing cultural and architectural values, which are regarding to the traditional cultural norms and knowledge, should be approved rather than being stressed within the contemporary technological and industrial developments (Oliver, 2001,pp.33-34). Accordingly, the conservation of traditional architectural buildings is necessary. Moreover, approaches, which are regarding to the sustainability of culture within the traditional environments, should be developed. Therefore, the society should be alerted about their cultural heritage to increase the healing potential of the region physically, socially, economically and culturally.

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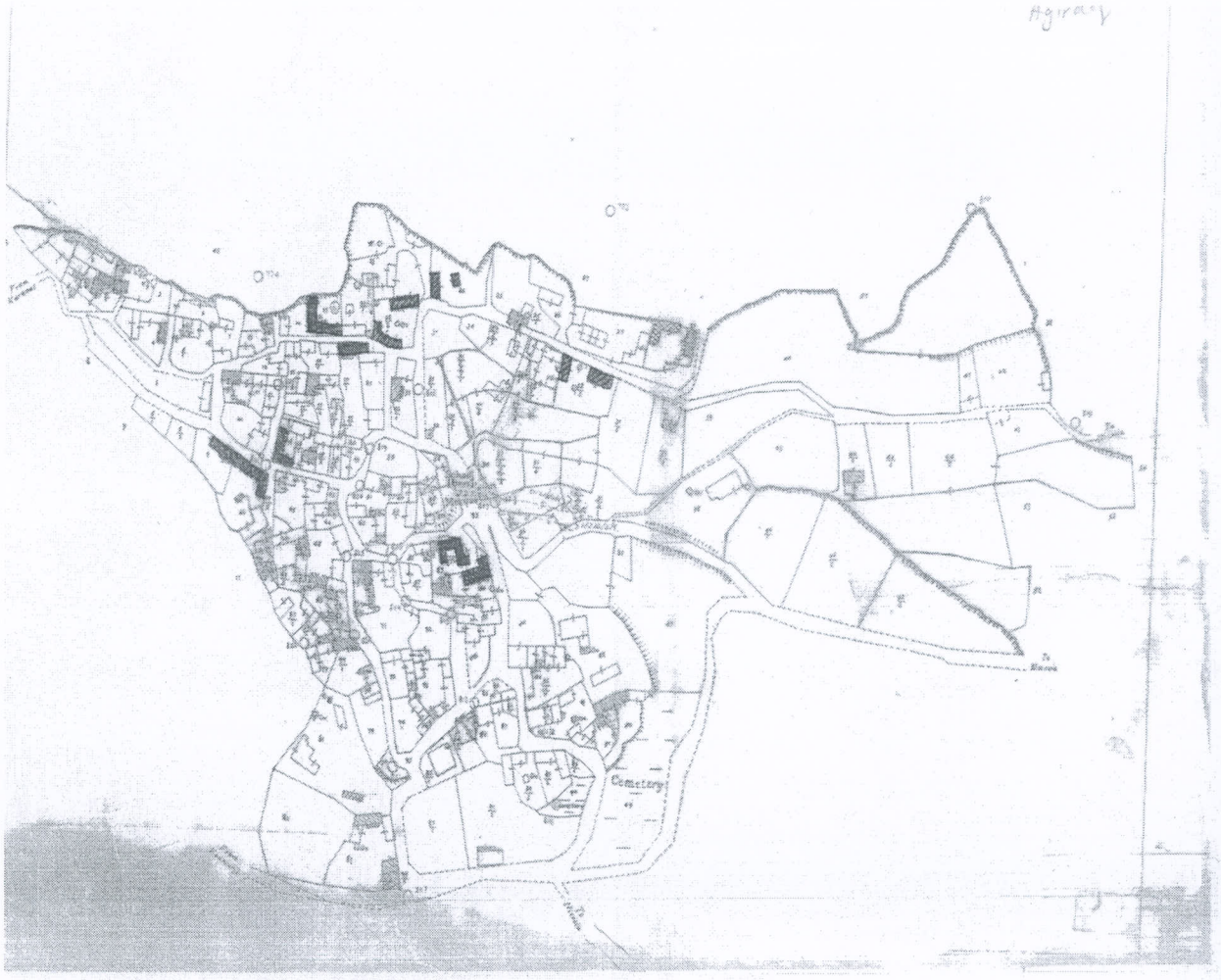
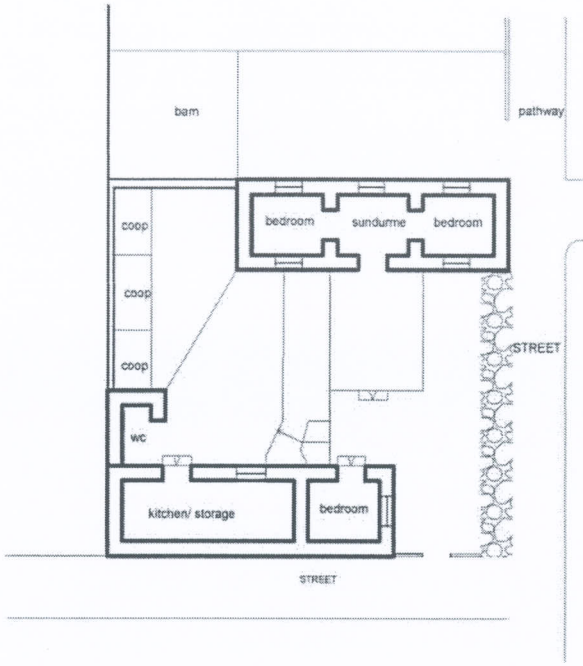
APPENDIX

Appendix 1- Location of examined traditional Aghirda houses on the village map

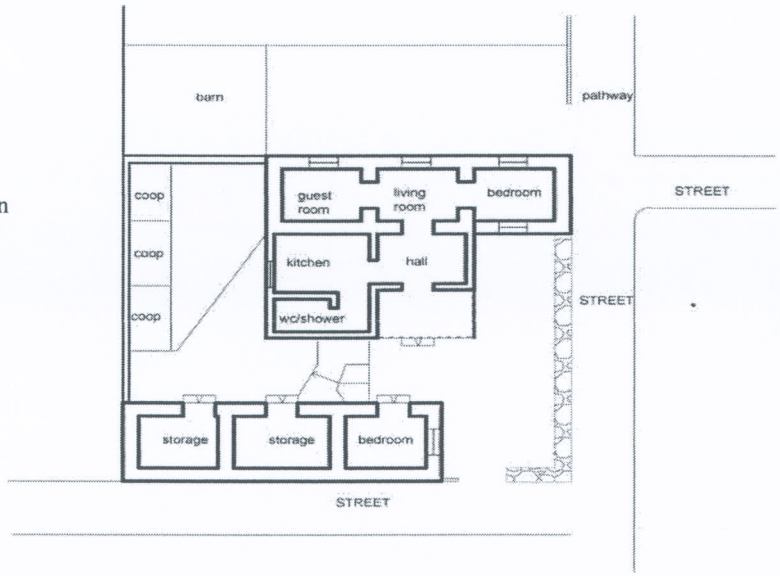


Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



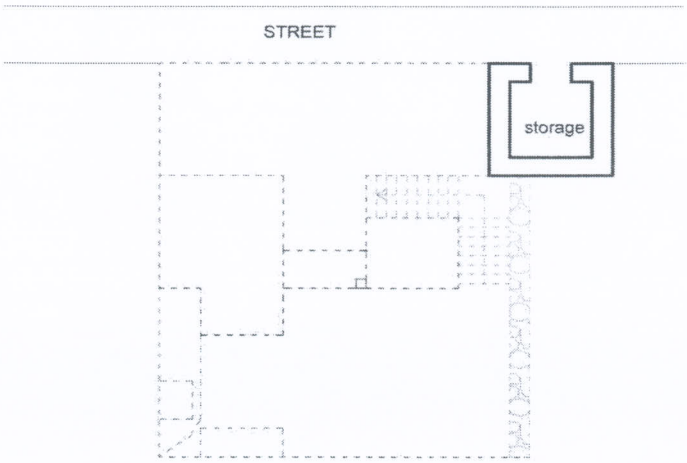
Traditional Ground Floor Plan

Current Ground Floor Plan

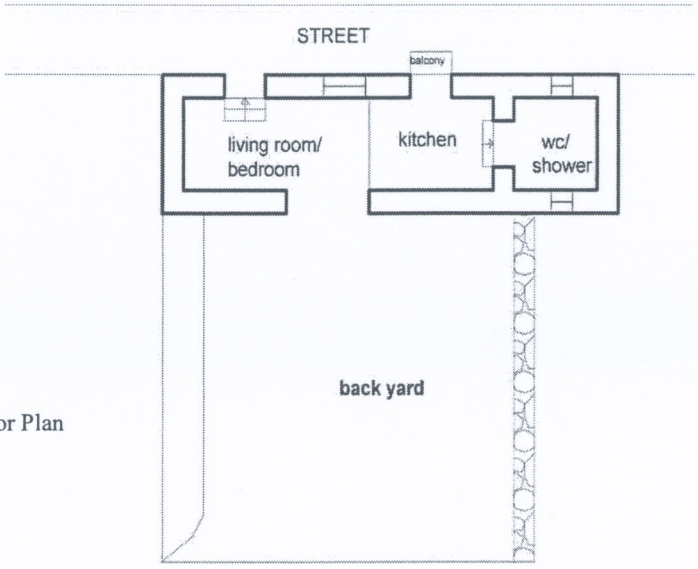


House 1- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



Traditional Basement Floor Plan

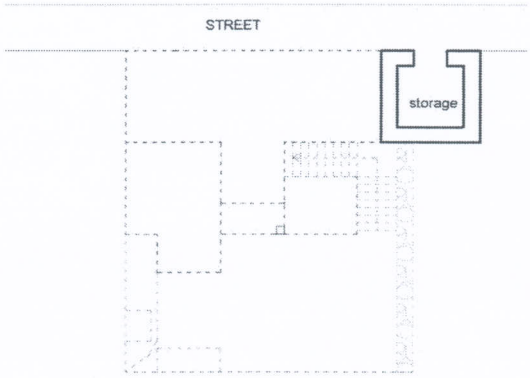


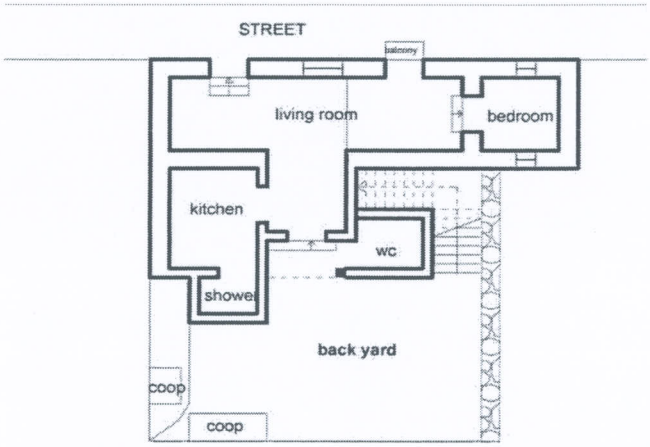
Traditional Ground Floor Plan

House 2- Floor Plans

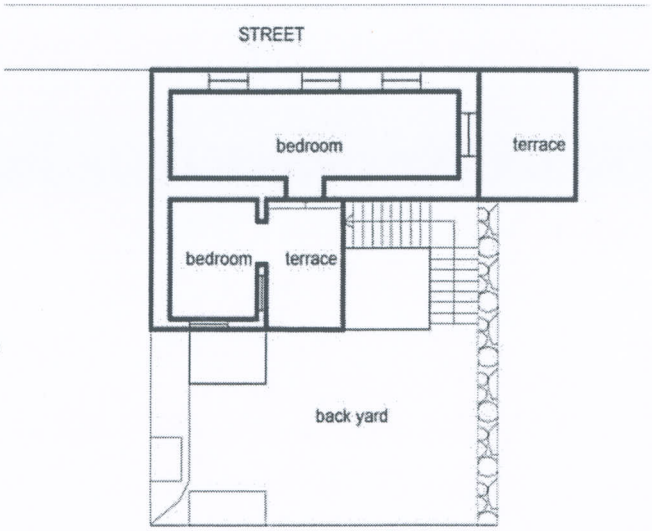
Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses

Current Basement Floor Plan





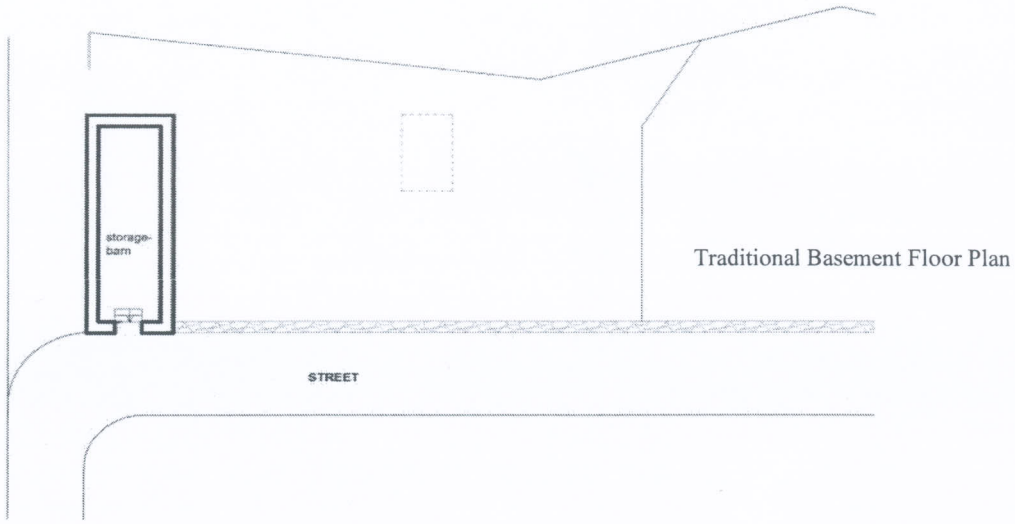
Current Ground Floor Plan



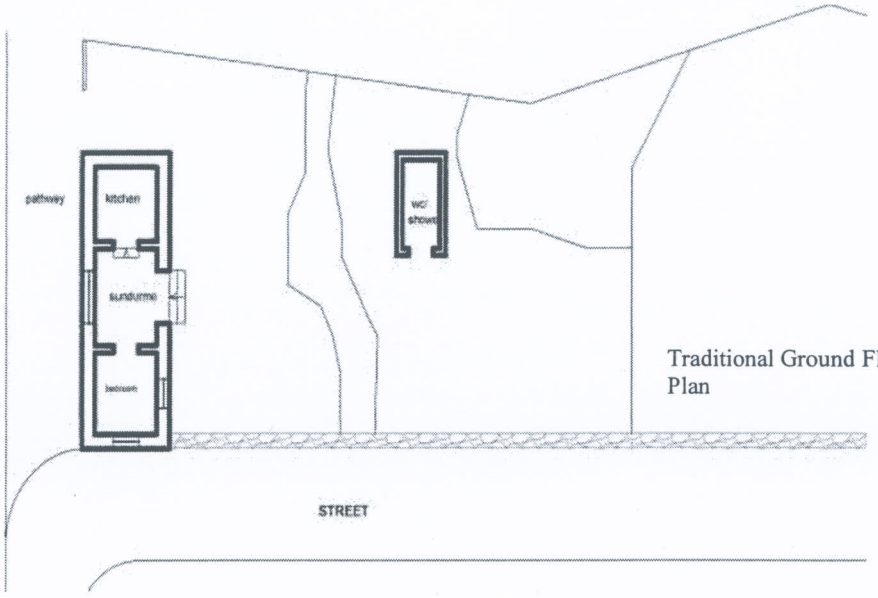
Current First Floor Plan

House 2- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



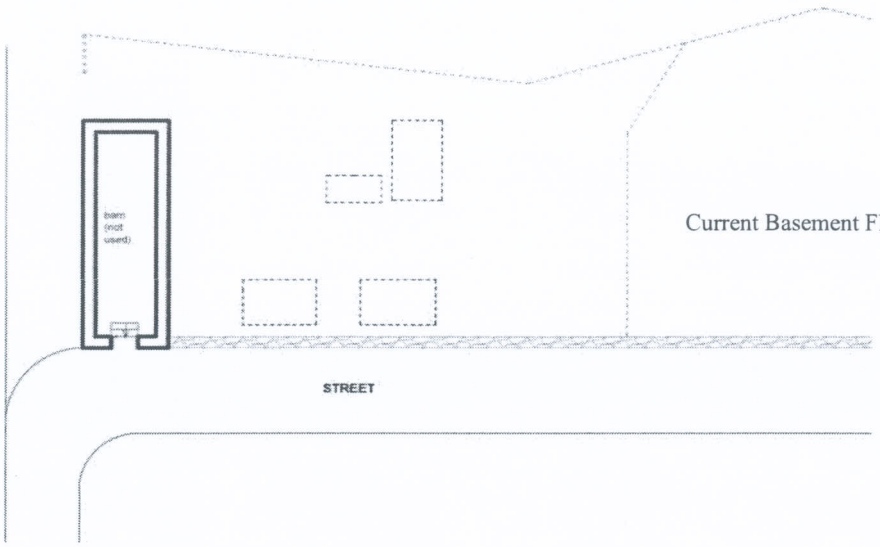
Traditional Basement Floor Plan



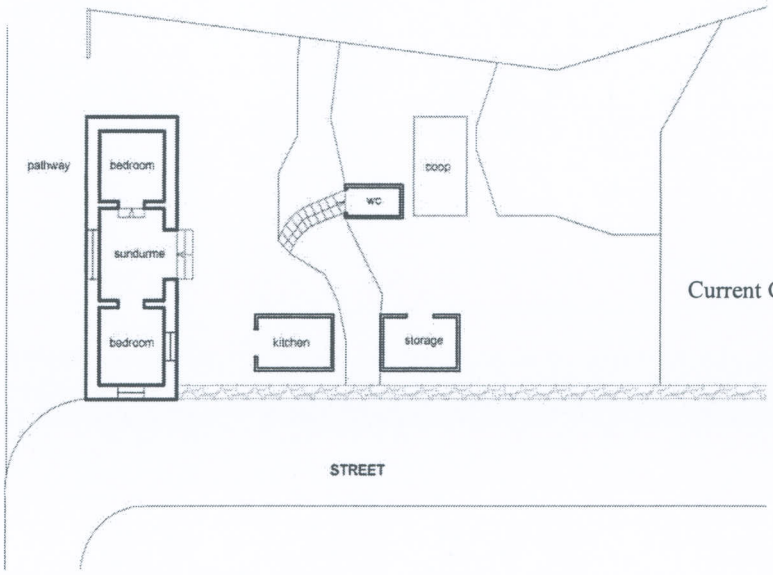
Traditional Ground Floor Plan

House 3- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



Current Basement Floor Plan

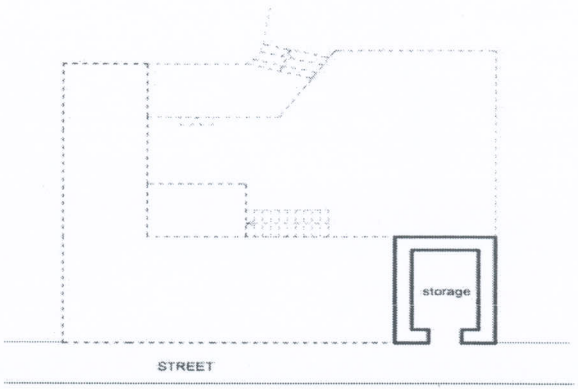


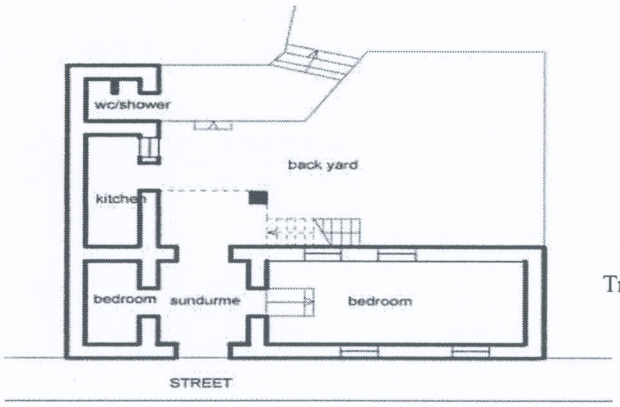
Current Ground Floor Plan

House 3- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses

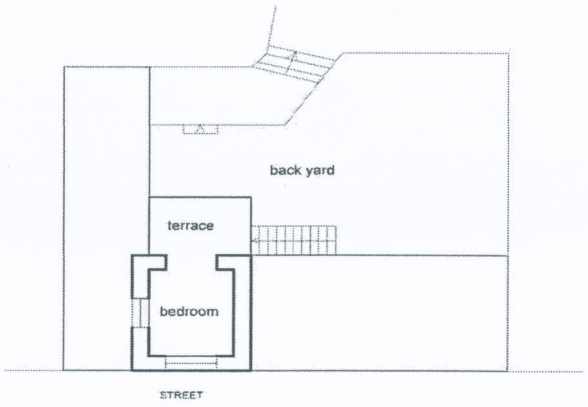
Traditional Basement Floor Plan





Traditional Ground Floor Plan

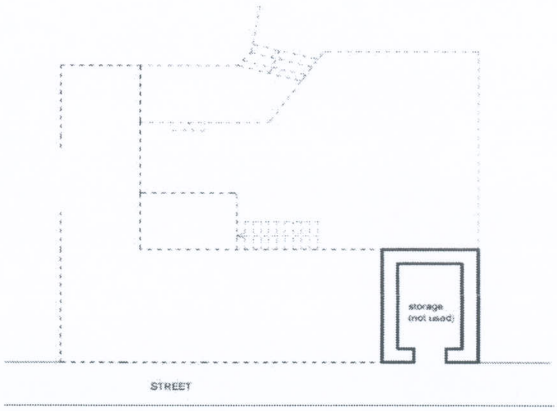
Traditional First Floor Plan

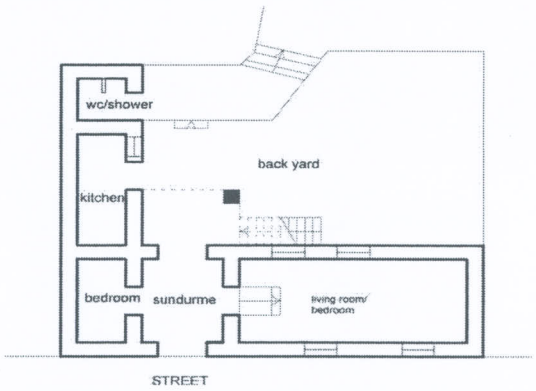


House 4- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses

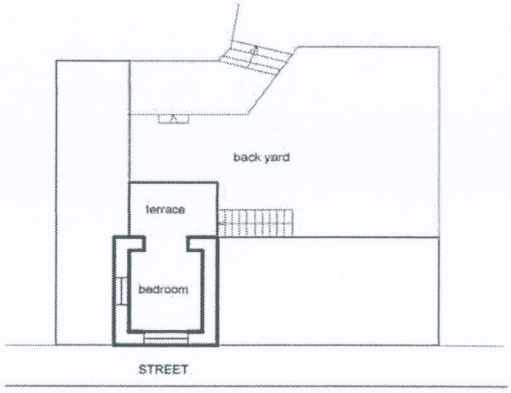
Current Basement Floor Plan





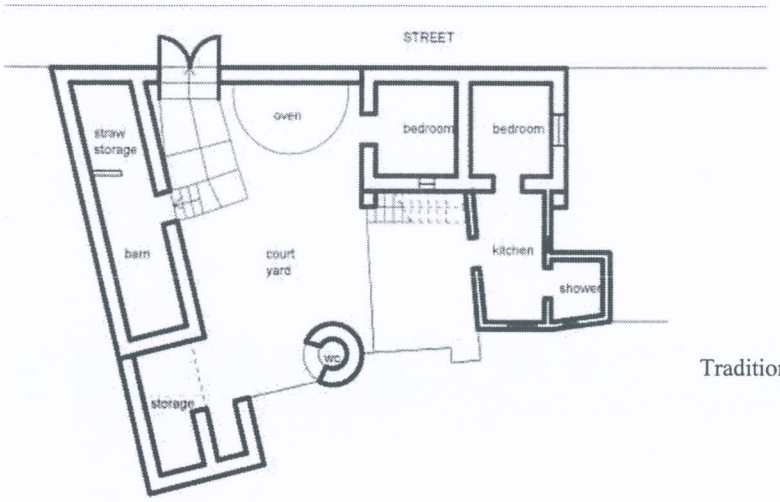
Current Ground Floor Plan

Current First Floor Plan

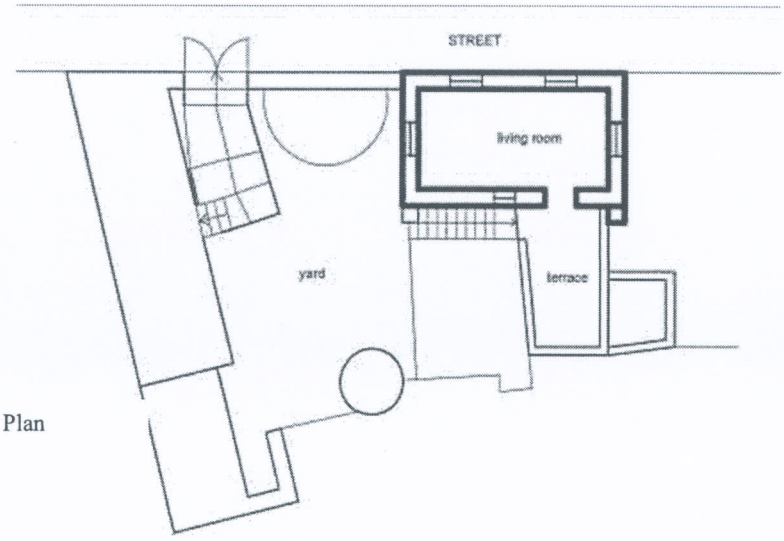


House 4- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



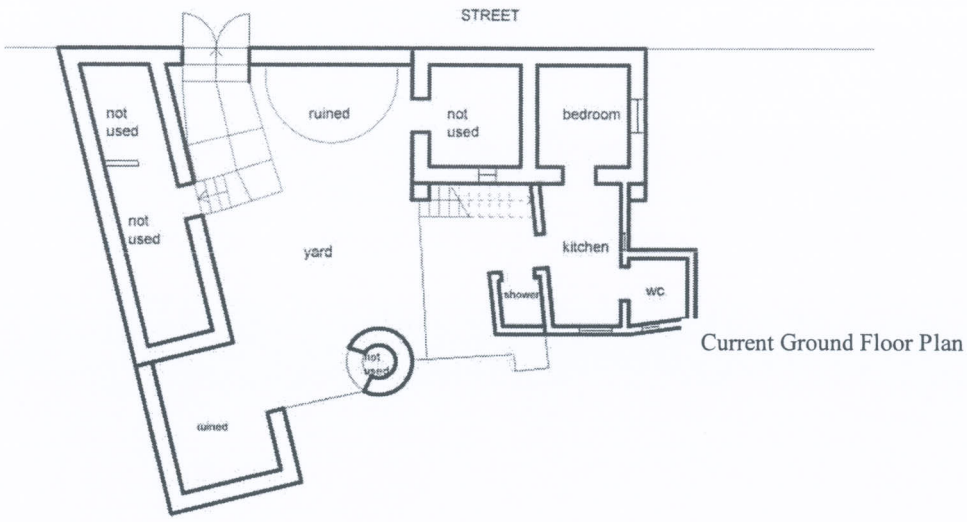
Traditional Ground Floor Plan



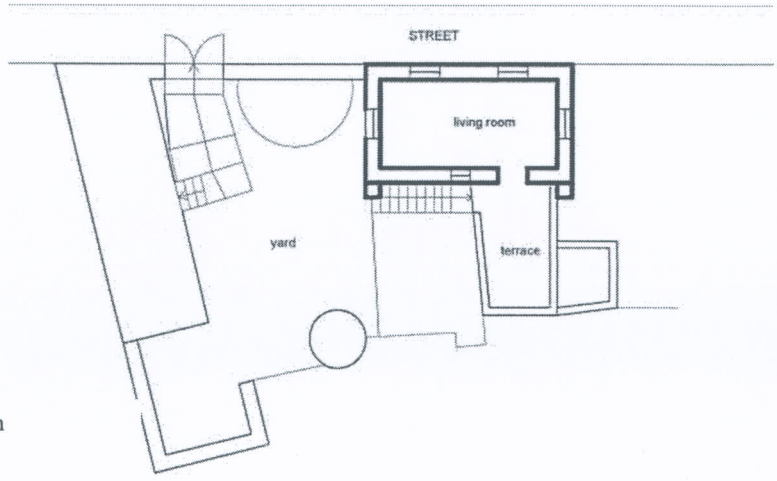
Traditional First Floor Plan

House 5- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



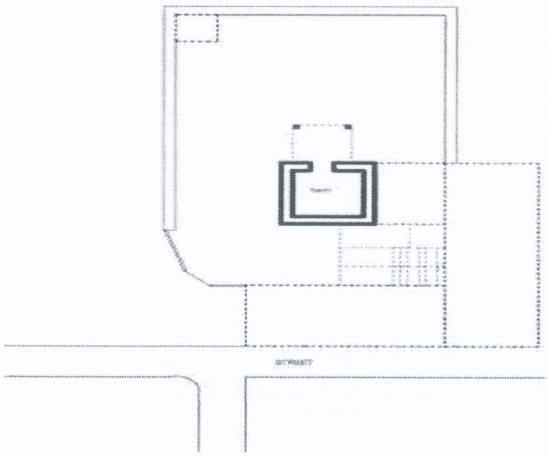
Current Ground Floor Plan



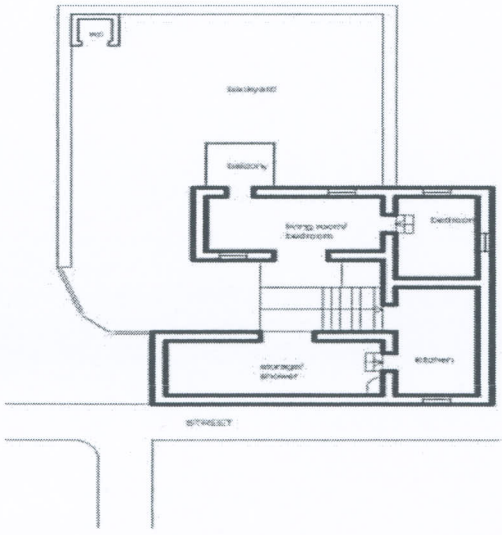
Current First Floor Plan

House 5- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



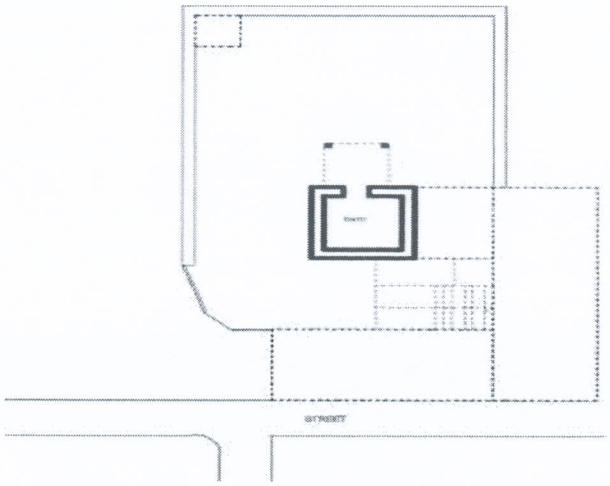
Traditional Basement Floor Plan



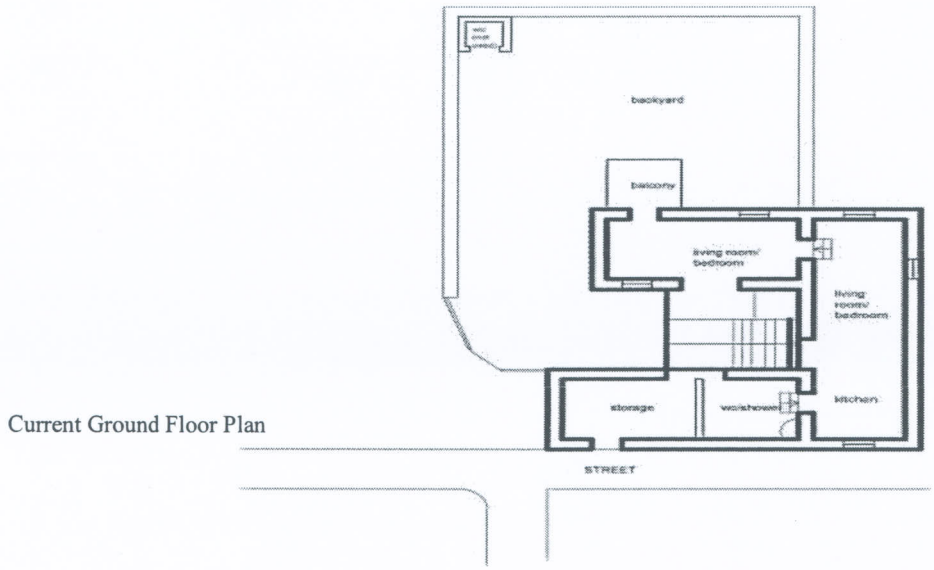
Traditional Ground Floor Plan

House 6- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



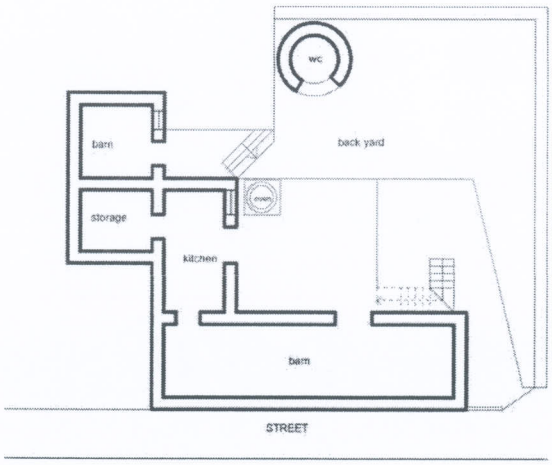
Current Basement Floor Plan



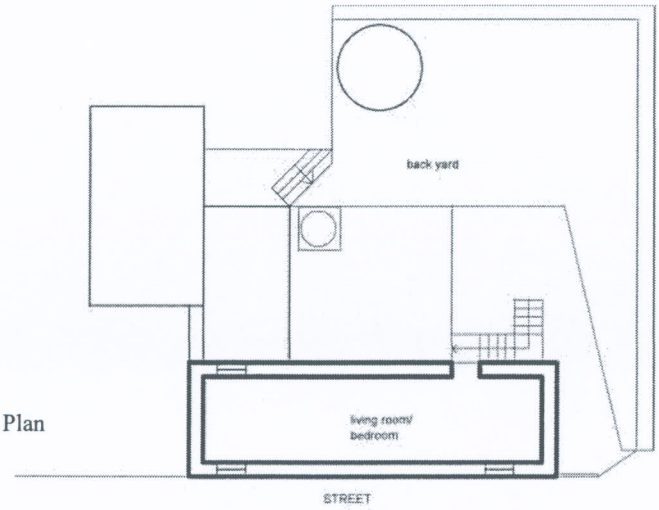
Current Ground Floor Plan

House 6- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



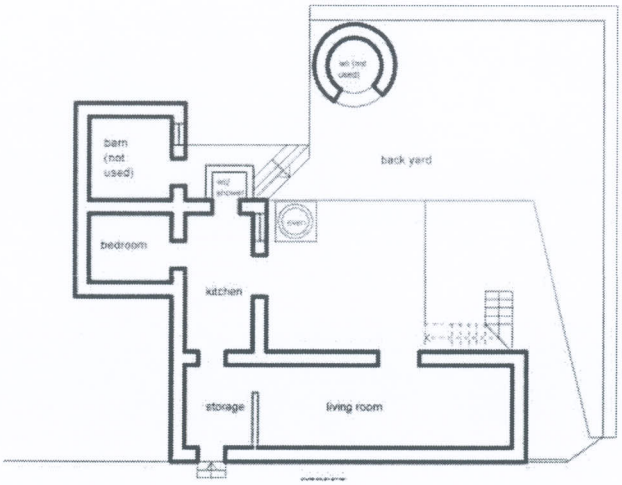
Traditional Ground Floor Plan



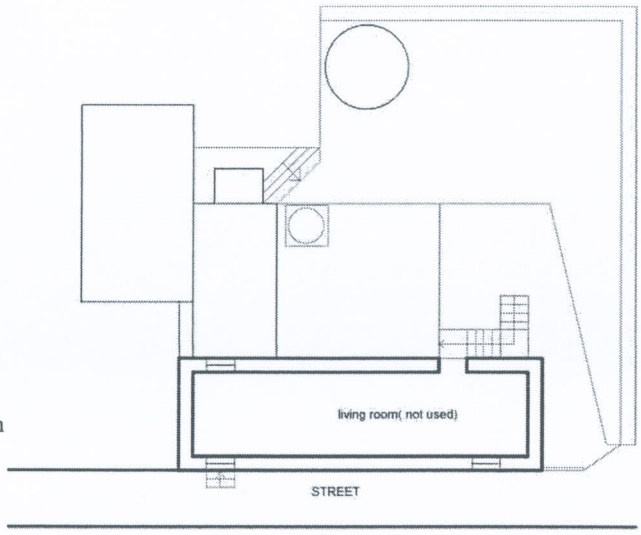
Traditional First Floor Plan

House 7- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



Current Ground Floor Plan

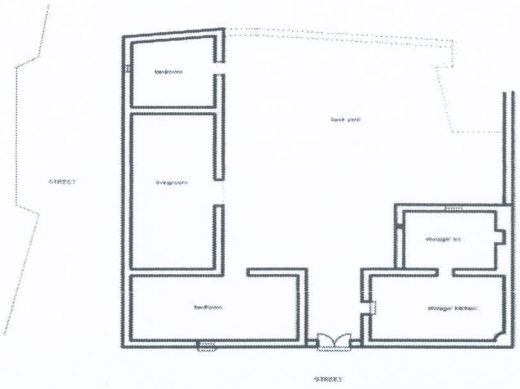


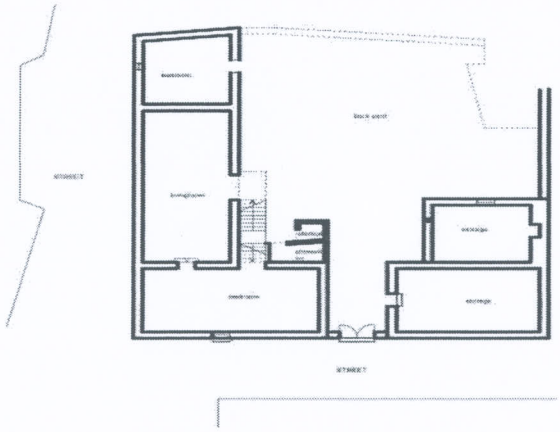
Current First Floor Plan

House 7- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses

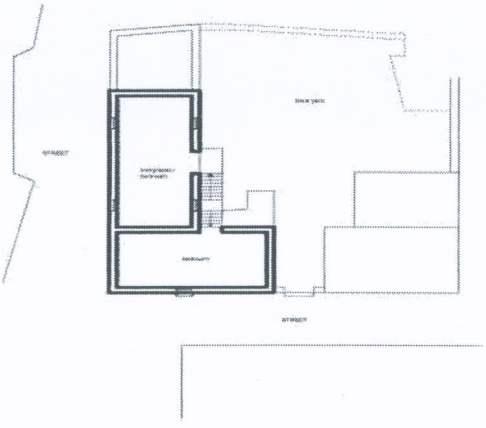
Traditional Ground Floor Plan





Current Ground Floor Plan

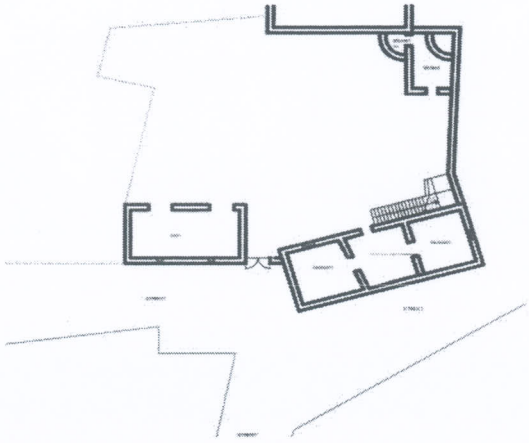
Current First Floor Plan

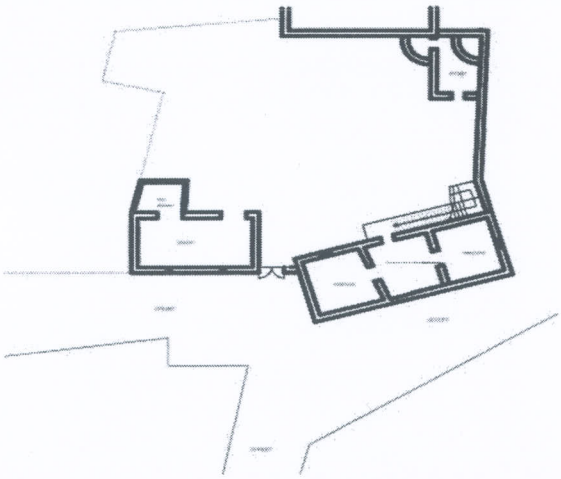


House 8- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses

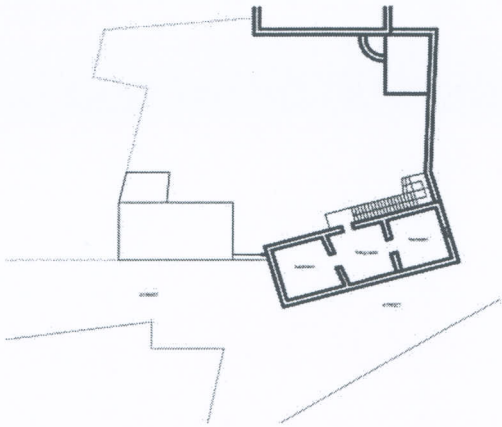
Traditional Ground Floor Plan





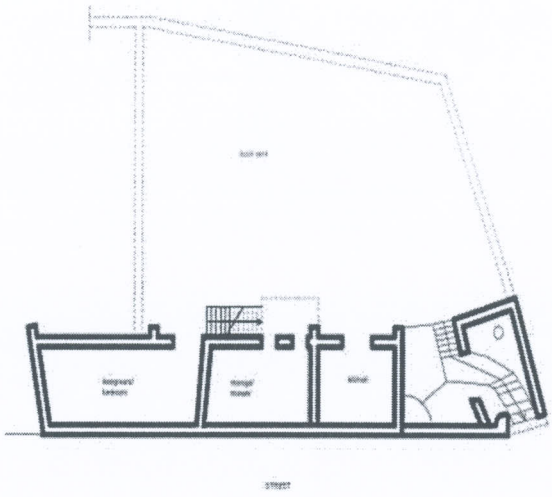
Current Ground Floor Plan

Current First Floor Plan

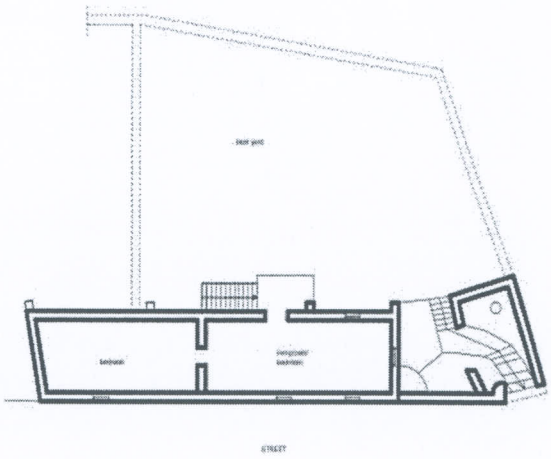


House 9- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



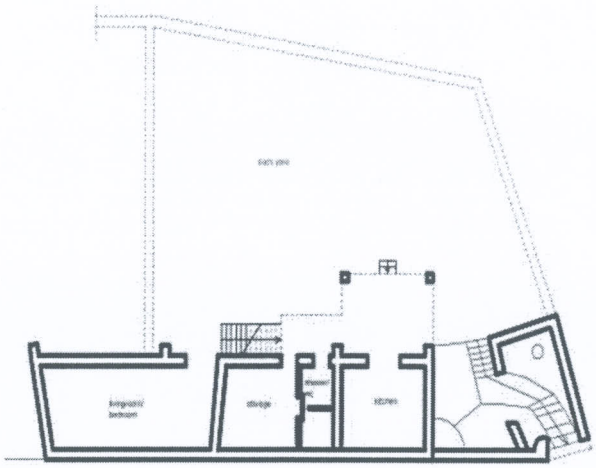
Traditional Ground Floor Plan



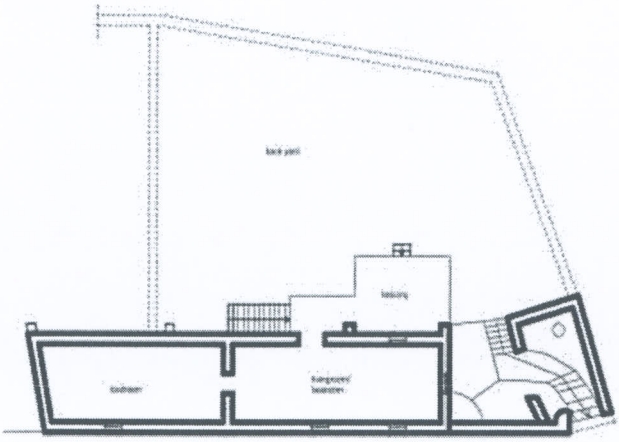
Traditional First Floor Plan

House 10- Floor Plans

Appendix 1- (Continue) Traditional and Current Floor plans of examined traditional Aghirda houses



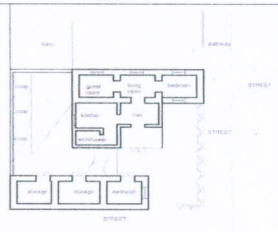
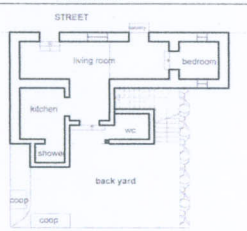
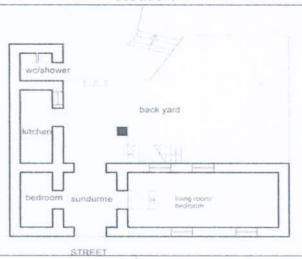
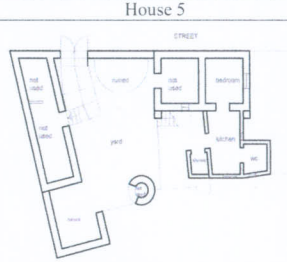
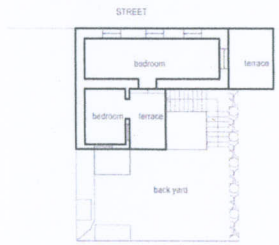
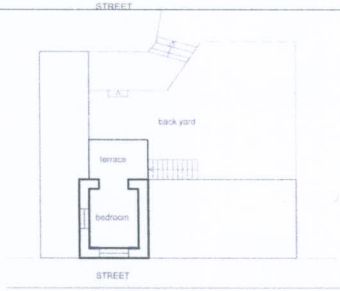
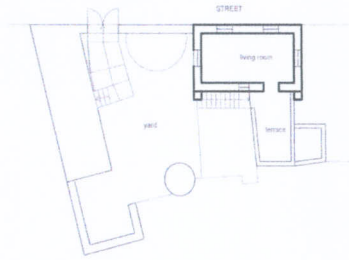
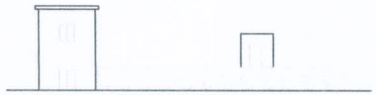
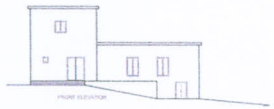
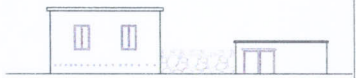
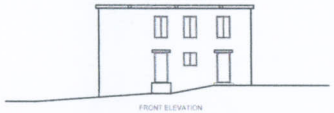
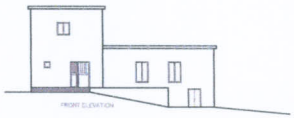
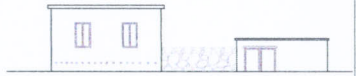
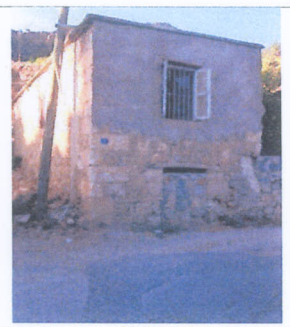
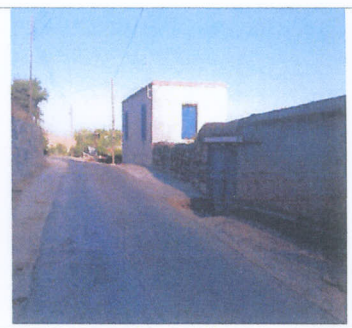
Current Ground Floor Plan



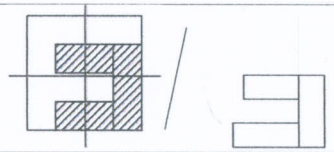
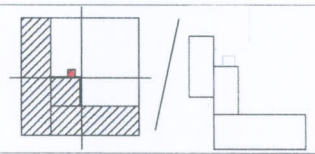
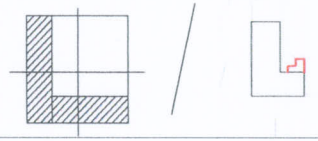
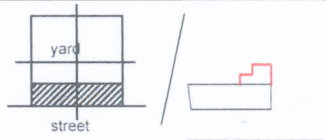
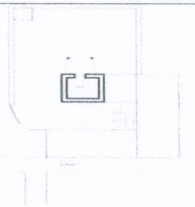
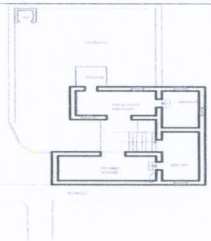
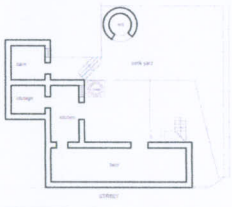
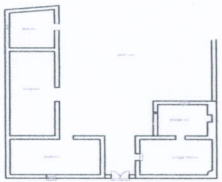
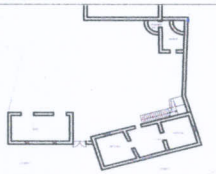
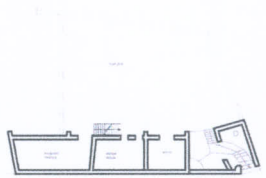
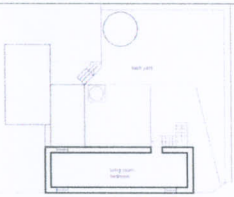
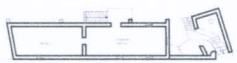
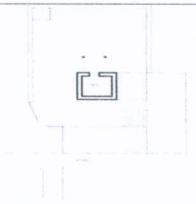
Current First Floor Plan

House 10- Floor Plans

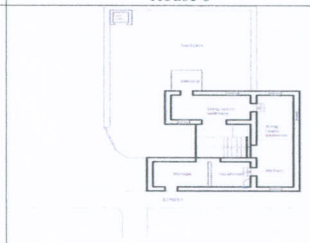
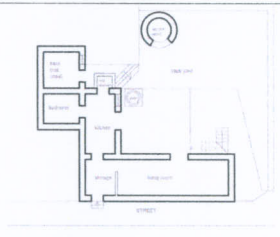
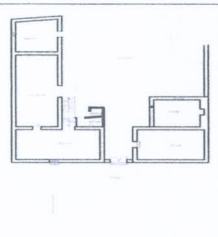
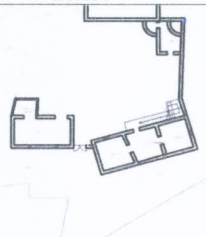
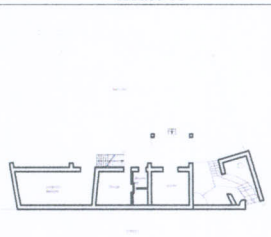
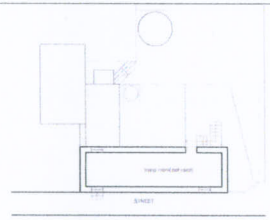
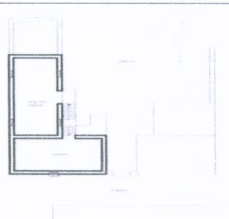
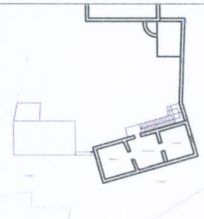
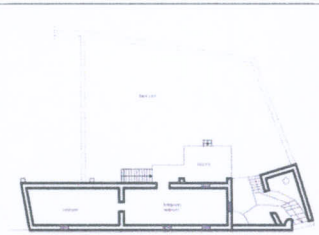
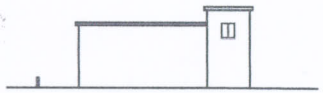
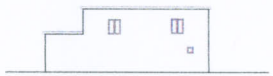
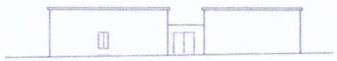
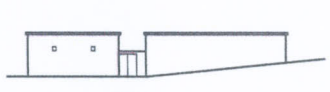
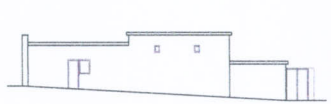
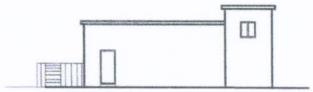
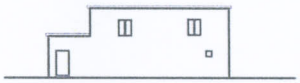
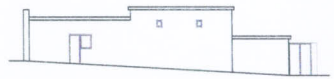
Appendix 2- (Continue) Comparison table of analyzed rural traditional Aghirda houses

Houses			House 1	House 2	House 3	House 4	House 5
Usage Circumstances	Current	Ground floor					
		First floor					
Elevations (Street is taken reference for front elevation)	Traditional						
	Current						
Photograph							

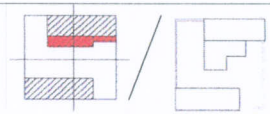
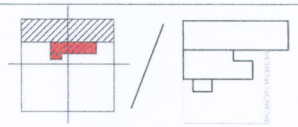
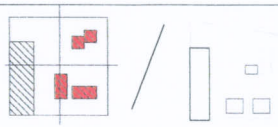
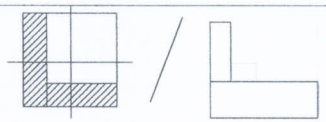
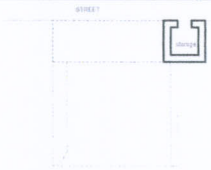
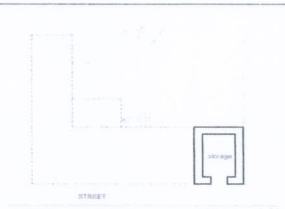
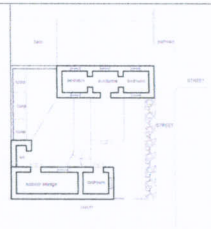
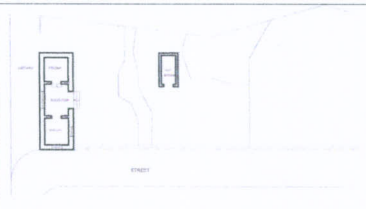
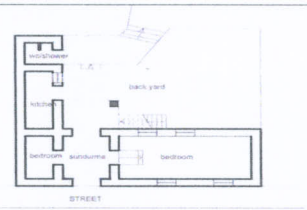
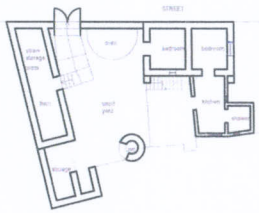
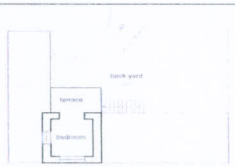
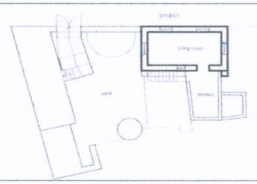
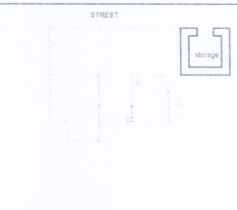
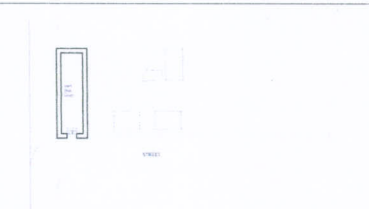
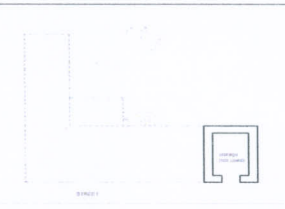
Appendix 2- (Continue) Comparison table of analyzed rural traditional Aghirda houses

Houses			House 6	House 7	House 8	House 9	House 10
Construction date			1880s/ 1953s	1800s	1800s/ 1950s	Not Known	
Address			Şehida street no: 14	Şehida street no: 16	Şehida street no: 07	Şehida street no: 03	Şehida street no: 04
Plan Type							
Usage Circumstances	Traditional	Basement					
		Ground floor					
		First floor					
	Current	Basement					

Appendix 2- (Continue) Comparison table of analyzed rural traditional Aghirda houses

Houses			House 6	House 7	House 8	House 9	House 10
Usage Circumstances	Current	Ground floor					
		First floor					
Elevations (Street is taken reference for front elevation)	Traditional						
	Current						
Photograph							

Appendix 2-Comparison table of analyzed rural traditional Aghirda houses

Houses			House 1	House 2	House 3	House 4	House 5
Construction date			1880/85	1880s/1950	1885	1880s	Not Known
Address			Sht. Mustafa Abdullah street no.2	Sht. Mustafa Abdullah street no.3	Sht. Mustafa Abdullah street no.5	Sht. Mustafa Abdullah street no.6	Sht. Mustafa Abdullah street no.8
Plan Type							
Usage Circumstances	Traditional	Basement					
		Ground floor					
		First floor					
	Current	Basement					

Appendix 3- Analysis table of showing transition in social and physical structure

Houses		House 1	House 2	House 3	House 4	House 5	House 6	House 7	House 8	House 9	House 10
Block No		2	3	5	6	8	14	16	7	3	4
No of Family		1	1	1	1	1	1	1	1	1	1
Family Type	Extended Family				●	●					
	Nucleus Family	●	●						●	●	●
	Single						●	●			
No of occupants	Adult woman	1	1	1	2	1	1	1	1	1	1
	Adult man	2	1		1	2			1	2	1
	0-12 child				1	1					
Density of Usage	Totally used	●	●						●	●	●
	Partially used			●	●	●	●	●			
	Empty										
Ownership	Owner of house	●		●	●		●				
	Belonging family		●						●	●	●
	Renter					●		●			
	Other										
Function		house	house	house	house	house	house	house	house	house	house
House type	One storey	●									
	Two storey			●		●	●	●	●	●	●
	Three storey		●		●						
	Attached		●		●		●	●			●
	De-attached	●		●		●			●	●	
No of Space	Traditional	11	6	6	9	11	8	6	6	7	6
	Current	12	14	9	9	11	9	9	10	10	9
	Not used			1	1	4	1	3			
Changes	Division	●					●	●			
	Demolished	●		●		●	●				
	Addition	●	●			●		●	●	●	●
	Material	●	●		●	●	●	●	●	●	●
	Function	●	●	●	●		●	●	●	●	●

Appendix 3- (Continue) Analysis table of showing transition in social and physical structure

Houses				House 1	House 2	House 3	House 4	House 5	House 6	House 7	House 8	House 9	House 10
Function	Space used for multipurpose	Back yard			•		•		•	•			
		Front yard											
		Amid yard		•		•		•					
		Hall			•	•	•						
		Living room		•				•	•	•			
		Kitchen		•	•		•						
	Space used mostly	Adult women	yard										
			hall			•	•						
			Living room	•	•			•	•	•			
			kitchen	•	•	•	•	•		•			
			bedroom			•							
		Adult men	yard	•									
			hall				•						
			Living room	•	•			•					
			barn	•									
			bedroom		•			•					

Appendix 4- Analysis Table of Architectural Characteristics

		Houses	House 1	House 2	House 3	House 4	House 5	House 6	House 7	House 8	House 9	House 10
Architectural Location	Site Scale	Big										
		Medium	●	●	●	●	●	●	●	●	●	●
		Small										
	House Scale	Big										
		Medium	●	●		●	●	●	●	●	●	●
		Small			●							
	Location	Close to Village Centre						●	●	●	●	●
		Far away from Village centre										
		Close to Mosque	●	●	●	●	●					
		Close to Oil Mill										
		Close to Flour Mill										
	Trans porta tion	Very Easy	●		●		●					
		Easy		●		●		●	●	●	●	●
		Hard										
Architectural Formation	Plan Form	Traditional	●	●		●	●	●	●	●	●	●
		Rectangular	●	●		●	●	●	●	●	●	●
		Square										
		Curved										
		Polygonal										
	Plan Type	Back yard L				●			●	●		
		Back yard		●				●				
		Side garden										
		Front yard									●	
		Amid yard	●		●		●					
	Type of block	Single										●
		Plural	●	●	●	●	●	●	●	●	●	
	Amount of Storey	One storey	●		●			●				
		Two-storey		●		●	●		●	●	●	●

Appendix 4-(Continue) Analysis Table of Architectural Characteristics

Architectural Approach	Houses		House 1	House 2	House 3	House 4	House 5	House 6	House 7	House 8	House 9	House 10
	Plan	Traditional	●	●	●	●	●	●	●	●	●	●
		Perpendicular										
		Organic										
		Geometric	●	●	●	●	●	●	●	●	●	●
		Attached		●		●		●	●			●
		Detached	●		●		●			●	●	
		Usage of Garden	●	●	●	●	●	●	●	●	●	●
	3rd Dimension	Perception of function from interior facade	●	●	●	●	●	●	●	●	●	●
		Perception of function from exterior facade										

Notes: *house scale :* **small**: max 70m2 , **medium**: 71m2≤ 180m2, **big**: over 180 m2

Appendix 5-" Questionnaire Form" that is developed for the public survey of the study

AĞIRDAĞ KÖY MERKEZİNDEKİ GELENEKSEL KONUTLARDA OTURAN AİLELERDE MEKANDA KÜLTÜRÜN SÜRDÜRÜLMESİNE ETKİ EDEN DAVRANIŞSAL FAKTÖRLERİN BELİRLENMESİ ANKETİ.

Bu çalısmada yer alan sorular, Ağırdağ köy merkezindeki geleneksel konutlarda oturan ailelerde kültürün devamlılığının sürdürülmesine etki eden davranışsal faktörlerin belirlenmesini amaçlamaktadır.
Ankete vereceğiniz cevaplar, yüksek lisans tezinde kullanılacak olup, tamamen bilimsel amaçlıdır.
Vereceğiniz tüm bilgiler gizli kalacak ve kişisel bilgiler hiçbir şekilde açıklanmayacaktır. Elde edilen bilgilerin geçerliliği, sorulara vereceğiniz cevapların gerçek durumu yansıtması ile mümkün olabilecektir.
Anketi cevaplayarak bu çalışmaya sağladığınız değerli katkılar için teşekkür ederim.

CEMALİYE EKEN
Doğu Akdeniz Üniversitesi
Mimarlık Bölümü
Yüksek Lisans Öğrencisi

I.GELENEKSEL KONUTA AİT ÖZELLİKLER **Tarih:.....**

1. **Konut adresi:**
   .....
   .....
2. **Konutun yerleşim birimindeki pozisyonu.....**
   [ ] Köy Meydanı [ ] Camii [ ] Un Değirmeni [ ] Diğer
3. **Konutun yapım yılı:** .....
4. **Konutun şu anki kullanım amacı..... [ ] Ev [ ] İşyeri [ ] Diğer.....**
5. **Konutun türü..... [ ] Tek katli [ ] İki katli [ ] Diğer.....**

II. AİLELERE AİT DEMOGRAFİK ÖZELLİKLER
A) Ankete Cevap Verene Ait Bireysel Özellikler. (Size uygun seçenekleri lütfen (X) isareti ile isaretleyiniz.)

1.Cinsiyetiniz :
[ ]Kadın [ ]Erkek
2.Yaşınız : .....
3.Medeni Haliniz :
[ ]Bekar [ ]Evli [ ]Dul [ ]Diğer.....
4.Eğitim Durumunuz :
[ ]Okur-Yazar Değil [ ]İlkokul [ ]Ortaokul [ ]Lise [ ]Üniversite [ ]Lisans- üstü
5. İşiniz :
[ ]İşsiz [ ]İşçi [ ] Memur [ ] Sanayici [ ] Çiftçi
[ ]Esnaf-Zanaatkar [ ]Emekli [ ] Diğer..... (belirtiniz)

B) Ailenin Demografik Özellikleri

1.Aileniz ne tip bir ailedir?

[ ]Çekirdek Aile (Anne-Baba Çocuklar) [ ]Genis Aile (Dede, Nine, Anne, Baba, Çoçuklar) [ ]Diğer.....

2.Ailenizde siz dâhil kaç kisi yasamaktadır?

[ ]1 [ ]2 [ ]3 [ ]4 [ ]5 ve üstü.....

3.Ailenizde, sizinle birlikte yaşayan, çocuk sayısı (0-12) kaçtır?

[ ]0 [ ]1 [ ]2 [ ]3 [ ]4 ve üstü.....

4.Ailenizde kaç kisi çalısmaktadır?

[ ]1 [ ]2 [ ]3 [ ]4 [ ]5 ve üstü.....

5.Ailenizin aylık toplam geliri ne kadardır?

[ ]Asgari Ücret Altı [ ]Asgari Ücret [ ]Asgari Ücret -..... [ ]..... ve üstü

II. GELEKSEL KONUTUN YAŞAM ÖZELLİKLERİNE İLİŞKİN SORULAR

1. **Yaşadığınız konut kendinizin mi? (Cevabınız hayır ise ikahametgah sebebinizi bildiriniz.)**

[ ]Evet [ ]Hayır.....

2. **Oturduğunuz konutta kaç senedir ikahamet etmektesiniz?**

.....

3. **Yaşadığınız konuta ilk yerleştiğinizdeki emsaali durumu**
   [ ] Tamamlanmış Rum Evi [ ] Yarım İnşaat ve Sonradan tamamlanmış Rum Evi
   [ ] Tamamlanmış Türk Evi [ ] Yarım İnşaat ve Sonradan tamamlanmış Türk Evi
   [ ] Diğer.....
4. **Geçmişte burada yaşamış olanlarla bir akrabalığınız var mı?**

.....

5. **Sizden önce burada oturanlar hakkında bilginiz var mı ?**

.....

6. **Bulunduğunuz konutu seçme sebepleriniz nelerdir?**

[ ] miras
[ ]göç .....( )iç göç ( ) dış göç
[ ]arsa ..... ( ) türk koçanlı ( ) eşdeğer ( ) iskan
[ ] aile/akraba ilişkisi
[ ]kente yakınlık
[ ]iş yerlerine yakınlık
[ ]bulunduğu çevre.....( ) temiz hava ( )su kaynakları ( )ağaçlık alan ( )tarıma elverişli toprak ve iklim koşulları ( )hayvancılığa elverişli yeterli alan mevcudiyeti
[ ]diğer .....

7. **Yaşadığınız konutu "kültürel bir miras" olarak görüyormusunuz?**
   [ ]Evet [ ]Hayır
8. **Eğer yaşadığınız konutu kültürel bir miras olarak görüyorsanız konutunuzu kültürel kılan mimari mekanlar/ elemanlar nelerdir?**

		X	sebebi
Açık Mekanlar	ön avlu		
	yan avlu		

	iç avlu		
	arka avlu		
	diğer	....	
Yarı Açık Mekanlar	balkon		
	veranda		
	çardak		
	teras		
	diğer	....	
Kapalı Mekanlar	sündürme		
	salon		
	yemek odası		
	koridor		
	mutfak		
	yatak odası		
	banyo/tuvalet		
	ambar		
	diğer	....	
Mimari dolaşım/sirkulasyon elemanları	merdiven		
	rampa		
	kapı		
	diğer	....	

9.Şu an konutunuzda ne olmazsa da yaşabilirsiniz?

		X	sebebi
Açık Mekanlar	ön avlu		
	yan avlu		
	iç avlu		
	arka avlu		
	diğer	....	
Yarı Açık Mekanlar	balkon		
	veranda		
	çardak		
	teras		
	diğer	....	
	sündürme		
	salon		

Kapalı Mekanlar	yemek odası		
	koridor		
	mutfak		
	yatak odası		
	banyo/tuvalet		
	ambar		
	diğer		
Mimari dolaşım/sirkulasyon elemanları	merdiven		
	rampa		
	kapı		
	diğer		

10.Şu an konutunuzda ne olmazsa yaşayamazsınız ?

		X	sebebi
Açık Mekanlar	ön avlu		
	yan avlu		
	iç avlu		
	arka avlu		
	diğer		
Yarı Açık Mekanlar	balkon		
	veranda		
	çardak		
	teras		
	diğer		
Kapalı Mekanlar	sündürme		
	salon		
	yemek odası		
	koridor		
	mutfak		
	yatak odası		
	banyo/tuvalet		
	ambar		
	diğer		
Mimari dolaşım/sirkulasyon elemanları	merdiven		
	rampa		
	kapı		
	diğer		

	....	....	

11. Konutunuzda en fazla zaman geçirdiğiniz yer ve sebebi ?

		X	sebebi
Açık Mekanlar	**ön avlu**		
	yan avlu		
	iç avlu		
	arka avlu		
	diğer	....	
Yarı Açık Mekanlar	**balkon**		
	veranda		
	çardak		
	teras		
	diğer	....	
Kapalı Mekanlar	**sündürme**		
	salon		
	yemek odası		
	koridor		
	mutfak		
	yatak odası		
	banyo/tuvalet		
	ambar		
	diğer	....	

12. Konutunuzda aşağıdaki tabloda belirtilen mekanların her birini ne tür işlerde kullanıyorsunuz?

EYLEMLER:

1. Oturma
2. Televizyon izleme
3. Misafir ağırlama
4. Mevsimsel oturma
5. Yemek yeme
6. Yemek pişirme
7. Depolama
8. Çalışma
9. Yatma /uyuma
10. Çocuk yatırma
11. Yıkanma/banyo
12. Çamaşır yıkama
13. Tuvalet eylemi
14. dinlenme
15. ısınma
16. ekip-biçme
17. çiçek sulama
18. hayvan besleme
20. diğer (belirtiniz)

		Eylem (no)
Açık Mekanlar	**ön avlu**	
	yan avlu	
	iç avlu	
	arka avlu	

	diğer	
Yarı Açık Mekanlar	balkon	
	veranda	
	çardak	
	teras	
	diğer	
Kapalı Mekanlar	sündürme	
	salon	
	yemek odası	
	koridor	
	mutfak	
	yatak odası	
	banyo/tuvalet	
	ambar	
	diğer	
Mimari dolaşım/sirkulasyon elemanları	merdiven	
	rampa	
	kapı	
	diğer	.....

13. Konutunuzda çok amaçlı kullanılan mekanlar nelerdir?

		X
Açık Mekanlar	ön avlu	
	yan avlu	
	iç avlu	
	arka avlu	
	diğer	
Yarı Açık Mekanlar	balkon	
	veranda	
	çardak	
	teras	
	diğer	
Kapalı Mekanlar	sündürme	
	salon	
	yemek odası	
	koridor	
	mutfak	

	yatak odası	
	banyo/tuvalet	
	ambar	
	diğer **.....** **.....**	

14-Konutunuzda mimari planda değişiklik yapma ihtiyacı duydunuz mu?
[ ] Evet [ ] Hayir

13. Şimdiye kadar konutunuzda ne tür değişiklikler ve ek düzenlemeler yaptınız / yapmak isterdiniz? (şıkları okuyun)

		Yapılan degisiklik	**Yapılmak istenen degisiklik**
1	Yer dösemesi		
2	Tesisatla ilgili degisiklik		
3	Elektrik tesisatı		
4	Su tesisatı		
5	Banyoda düzenleme		
6	Su deposu		
7	Küvet ekleme		
8	Şofben		
9	Duvar / tavan		
10	Duvar kagıdı		
11	Fayans		
12	Alçı tavan		
13	Macunlu boya		
14	Balkonu içeri alma		
15	Oda genisletme		
16	Mutfak genisletme		
17	Salon / oda bölme		
18	Dıs cephe		
19	Boya/kaplama		
20	Diğer.....		

14. Ekonomik olanaklarınız dahilinde konutunuzda ilk üç şeyi değiştirmek isteseydiniz, bunlar sırasıyla aşağıdakilerden hangisi olurdu? (şıkları okuyun)

	1. Dğş.	**2. Dğş.**	**3. Dğş.**
1. Hiçbir sey degistirmek istemezdim			
2. Odaları yeniden tasarlamak / yerlerini degistirmek			
3. Genelde daha büyük odalar			
4. Daha büyük oturma odası			
5. Fazla bir oda			
6. Ayrı yemek odası			
7. Daha büyük mutfak			

8. Daha büyük banyo			
9. Daha çok dolap/ depo yeri			

15-Yaşadığınız konutu, çevresi ile ilişkisini dikkate alarak çizer misiniz?

Değerli katkılarınızdan dolayı teşekkür ederim.

Appendix 6- 'Individual dairy based on space and time' that is developed for the public survey of the study

AĞIRDAĞ KÖY MERKEZİNDEKİ GELENEKSEL KONUTLARDA KÜLTÜRÜN SÜRDÜRÜLMESİNE ETKİ EDEN BİREYSEL AKTİVİTELERİN ZAMANA VE MEKANA BAĞLI OLARAK BELİRLENMESİ ANKETİ.

Bu çalısmada yer alan değerlendirme anketi, Ağırdağ köy merkezindeki geleneksel konutlarda kültürün devamlılığının sürdürülmesine etki eden bireysel aktiviterlerin zamana ve mekana bağlı olarak belirlenmesini amaçlamaktadır.
Değerlendirme tablosuna vereceğiniz cevaplar, yüksek lisans tezinde kullanılacak olup, tamamen bilimsel amaçlıdır.Vereceğiniz tüm bilgiler gizli kalacak ve kişisel bilgiler hiçbir şekilde açıklanmayacaktır. Elde edilen bilgilerin geçerliliği, sorulara vereceğiniz cevapların gerçek durumu yansıtması ile mümkün olabilecektir.
Anketi cevaplayarak bu çalışmaya sağladığınız değerli katkılar için teşekkür ederim.

CEMALİYE EKEN
Doğu Akdeniz Üniversitesi
Mimarlık Bölümü
Yüksek Lisans Öğrencisi

Zamana ve Mekana Bağlı Bireysel Eylem Günlüğü

Yetişkin Kadın [ ] Yetişkin Erkek [ ] 0-12 Kız Çocuk [ ] 0-12 Erkek Çocuk [ ] Tarih.....

Zaman	Mekan																				Eylem No
	Açık Alan					Yarı Açık Alan					Kapalı Alan										
	ön avlu	yan avlu	iç avlu	arka avlu	diğer	balkon	veranda	çardak	teras	diğer	sündürme	salon	yemek odası	koridor	mutfak	yatak odası	banyo/tuvalet	ambar	diğer		
6:00-7:00																					
7:00- 8:00																					
8:00- 9:00																					
9:00-10:00																					
10:00-11:00																					
11:00-12:00																					
12:00-13:00																					
13:00-14:00																					
14:00-15:00																					
15:00-16:00																					
16:00-17:00																					
17:00-18:00																					
18:00-19:00																					
19:00-20:00																					
20:00-21:00																					
21:00-22:00																					
22:00-23:00																					
23:00-24:00																					

EYLEMLER

1. Oturma **2.** Televizyon izleme **3.** Misafir ağırlama **4.** Mevsimsel oturma **5.** Yemek yeme **6.** Yemek pişirme **7.** Depolama **8.** Çalışma **9.** Yatma /uyuma **10.** Çocuk yatırma **11.** Yıkanma/banyo **12.** Çamasır yıkama **13.** Tuvalet eylemi **14.** Dinlenme **15.** Isınma **16.** Müzik dinleme **17.** hayvan besleme **18.**Ekme-biçme **19.** Çiçek sulama **20.** Temizlik Yapma **21.** Dışarı çıkma (belirtiniz) **22.** Diğer (belirtiniz)