THE JOURNEY BETWEEN HOMES:

The multilayered meaning of home from the perspective of identity, belonging and memory

A Thesis

By

Siddi Zeynep YILMAZ KILIC

Submitted to the

Graduate School of Sciences and Engineering

In Partial Fulfillment of the Requirements for

The Master's Degree

of Architecture

in the

Faculty of Architecture and Design

Özyeğin University

June 2021

Copyright © 2021 by Siddi Zeynep YILMAZ KILIC

THE JOURNEY BETWEEN HOMES:

The multilayered meaning of home from the perspective of identity, belonging and memory

Approved by:

Prof. Dr. Hülya Turgut, Advisor
Department of Architecture
Özyeğin University

Prof. Dr. Orhan Hacıhasanoglu
Department of Architecture
Özyeğin University

Assoc. Prof. Pelin Dursun Cebi
Department of Architecture
Istanbul Technical University

Date Approved: 10 June 2021

Dedicated to

My Lovely Husband & My Mother

ABSTRACT

The economic, technological, scientific, political, cultural, and social changes in the transition to the 21 st century cause to the transformations of concepts and meanings in architecture as well as many different disciplines. All these changes are reflected to home, which is the main place of daily life practices, and lead to a transformation in the meaning of home. The aim of this thesis, which develops a suggestion for reading of the meaning of home in today's conditions, is to examine the meaning of home over time and to discuss the future conceptual expansions of the home.

The thesis consists of five chapters. In the introduction section, the problem, purpose, scope and research method of the thesis are defined. The second chapter is the section where the general area of the subject is introduced, and the meaning of home is conceptually investigated in the literature. In this chapter, the differences between house and home are revealed, while home is examined within the different theoretical approaches. As a result, **it is discovered that the home is consisting of multilayered meaning and each layer of meaning of home affects their formation of another while intertwining such as a "palimpsest".** It is also seen that this layered structure is made up of the culture, place, time, and mobility that reflects the dynamics of this era from the existence of the home.

In the third chapter, the conceptual scheme, beginning with the interaction of culture, space, temporality, and mobility, is formed and the layers of meaning of the home are shown. The hypothesis is based on these layers that identity, belonging, and memory are the fundamental stones, so when the changes in these concepts are analyzed, the change of meaning of home are being well-understood as well. This chapter shows the conceptual framework of the thesis and all stages of conceptual expansions in this process.

In the fourth chapter, the case study is done, and a research method is developed to examine the change of meaning of home. Within the scope of this thesis, which aims to investigate the change of the meaning of home with mobility, the developed method is tested with a case study in this section. Therefore, quantitative and qualitative research methods are used in the case study: observation of home behavior with plans, views, field drawings, photographs, questionnaire, in-depth interview technique and participant observation. For the case study, a group of people who displaced from rural to urban context are selected because they still continue to experience the homes in the rural context and built their homes in both contexts conceptually and spatially. In this context, homes of 20 selected households in contarary contexts (38 houses) are examined and their users are deeply interviewed. The results obtained are described as the conclusions of the chapter.

In the conclusion chapter, the outcomes of the theoretical section and the results of the case study are combined to answer the main questions of the thesis. In addition, the change of meaning of home in future and stratification of the home are discussed as well.

ÖZET

21.yüzyıla geçişte yaşanan ekonomik, teknolojik, bilimsel, politik, kültürel ve toplumsal değişimler, birçok farklı disiplinde olduğu gibi mimarlıkta da kavramların ve anlamların dönüşümüne neden olmaktadır. Tüm bu değişimler, gündelik yaşam pratiklerinin ana mekânı olan eve yansımakta ve evin anlamında dönüşüme yol açmaktadır. Günümüz koşullarında evin anlamsal okuması için bir öneri geliştiren bu tezin amacı, evin zaman içerisindeki anlam değişimini incelemek ve evin gelecekteki kavramsal açılımlarını tartışmaktır.

Tez beş bölümden oluşmaktadır. Giriş bölümünde tezin problemi, amacı, kapsamı ve araştırma yöntemi tanımlanmaktadır. İkinci bölüm, genel konu alanının tanıtıldığı ve evin anlamının kavramsal olarak literatürde araştırıldığı bölümdür. Bu bölümde, ev ve konut arasındaki farklar ortaya konulmakta aynı zamanda ev farklı kuramsal yaklaşımlar çerçevesinde incelenmektedir. Sonuç olarak, **ev kavramının çok katmanlı yapısı ve evin bir *'palimpsest'* gibi anlamların içiçe geçtiği her bir katmanın bir diğerinin oluşumunu etkilediği** keşfedilmektedir. Aynı zamanda bu katmanlı yapıyı, evin varoluşsallığından gelen kültür, yer, zaman ve bu çağın dinamiklerini yansıtan mobilitenin oluşturduğu görülmektedir.

Üçüncü bölümde, kültür, yer, zamansallık ve hareketliliğin etkileşimi ile başlayan kavramsal etkileşim şeması oluşturulmakta ve evin anlam katmanları görülmektedir. Bu katmanlardan, kimlik, aidiyet ve hafızanın anlam kurucu olduğu, bu nedenle bu kavramlardaki değişimler analiz edildiğinde evin anlam değişiminin de analiz edilebileceği hipotezi kurulmaktadır. Bu bölümde, tezin kavramsal çerçevesi ve bu süreçteki kavramsal açılımların tüm aşamaları görülmektedir.

Dördüncü bölüm, alan çalışmasının yapıldığı ve evin anlam değişiminin incelenebilmesi için araştırma yönteminin geliştirildiği bölümdür. Evin anlamının mobilite ile değişimini araştırmayı hedefleyen bu tez kapsamında, geliştirilen yöntem bir alan çalışması ile denenmektedir. Alan çalışmasında niceliksel ve niteliksel araştırma yöntemleri kullanılmaktadır: incelenen evlerin planları, görünüşleri, alan çizimleri, fotoğraflar, anket, derinlemesine görüşme tekniği ve katılımcı gözlem ile evdeki davranışları gözlemlenmesi. Alan çalışması için yer değiştirerek farklı bir bağlamda da ev kuran, fakat eski evini deneyimlemeye devam eden, evlerini mekânsal olarakta kavramsal olarakta inşa eden olan bir çevre seçilmektedir. Bu kapsamda seçilen 20 ailenin birbiriyle zıt olan bağlamlardaki (38 ev) evleri incelenmekte ve kullanıcıları ile görüşülmektedir. Elde edilen sonuçlar, bölüm sonucu olarak açıklanmaktadır.

Sonuç bölümünde, tezin kuramsal bölümündeki bilgiler ve alan çalışmasının sonuçlarının bir araya getirilerek tezin temel soruları yanıtlanmakta ve evin gelecekteki anlamsal değişimi ve katmanlılığı tartışılmaktadır.

ACKNOWLEDGMENT

First, I am highly indebted to my supervisor, Prof. Dr. Hülya Turgut for her guidance and constant supervision as well as providing necessary information regarding to thesis and her support in completing this thesis. Her contributions not only helped me to shape my academic life but also enlightened to my way of life as well.

I would like to express my gratitude towards my mother & member of my families for their kind cooperation and encouragement which help me in completion of this thesis. Most importantly, I am deeply grateful to my supporting husband, Burak Talha Kilic, who provided unending inspiration and guidance. His unflagging support helped me to have a better and brighter lifeline.

Lastly, I would like to thank my committee members: Prof. Dr. Orhan Hacıhasanoglu and Assoc. Prof. Dr. Pelin Dursun Cebi for serving on the committee on short notice and acknowledge their time.

TABLE OF CONTENTS

ABSTRACT iv

ÖZET vi

ACKNOWLEDGMENT viii

TABLE OF CONTENTS ix

LIST OF TABLES xii

LIST OF FIGURES xiii

I. INTRODUCTION 1

1.1 Problem Statement 3

1.2 Aim and Scope 4

1.3 Research Method 5

1.4 Structure of the Thesis 7

II. LITERATURE REVIEW ON THE MEANING OF HOME 10

2.1 Home and House 12

2.2 The Main Theoretical Approaches on Meaning of Home 16

2.3 Multilayered Meaning of Home 23

2.3.1 “Home” and “Culture” 27

2.3.2 “Home” and “Place” 30

2.3.3 “Home” and “Temporality” 32

2.3.4 “Home” and “Mobility” 36

2.4 Conclusions of the Chapter 40

III. CONCEPTUAL FRAMEWORK ON MULTILAYERED MEANING OF HOME FROM THE PERSPECTIVE OF CULTURE, PLACE, TEMPORALITY AND MOBILITY 42

3.1 Home as Identity 43

3.2 Home as Belonging 46

3.3 Home as Memory Space 50

3.4 Conclusions of the Chapter 53

IV. THE JOURNEY BETWEEN HOMES FROM MALATYA TO ISTANBUL 55

4.1 Introductıon to the Case Samples 59

4.1.1 Home in Rural Context: Uzuntas Village of Pütürge in Malatya 59

4.1.2 Home in Urban Context: Kazimkarabekir of Gaziosmanpasa in Malatya 66

4.2 A comparative method for determination the change of meaning of home during the journey between homes 71

4.3 Analysis of Physical Environment 74

4.3.1 The Comparative Analysis of Spatial Organization in Rural and Urban Homes 74

4.3.2 The Transformations, Continuities and Discontinuities in the Journey Between Homes 94

4.3.3 The Comparison of Construction Material and Facade of Rural and Urban Homes 103

4.4 Behavioral and Normative Analysis 104

4.4.1 The Analysis of Temporal Organization of Homes between Rural and Urban Context 104

4.4.2 The Analysis of Social Structure of Homes between Rural and Urban Context 111

4.4.3 The Analysis of Context Relationship of Rural and Urban Homes 115

4.4.4 The Analysis of Experience of Home Between Rural and Urban Context 117

4.4.5 The Analysis of Sense – Sensations Between Rural Context and Urban Context 120

4.5 Conclusions of the Case Study 125

V. CONCLUSION 133

VI. BIBLIOGRAPHY 137

VII. APPENDIX 143

VIII. VITA 197

LIST OF TABLES

Table 1: Spatial transformations in the journey between homes 102
Table 2: The process of journey between homes of examined households..... 107
Table 3: The comparison of temporality at home in the rural and urban context..... 109
Table 4: The comparison of social relationships of the rural and urban homes 114
Table 5: The comparative of the relationship between home and context for urban and rural homes 116
Table 6: Comparison of home experiences in the rural and urban context..... 119
Table 7: The comparison of sense-sensations of the rural and urban homes..... 124

LIST OF FIGURES

Figure 1: Thesis structure 9
Figure 2: Home's integrative schema: bonding of person, place, temporal, and sociocultural context (Dovey, 1985) 12
Figure 3: Transactional relationships of home: people/psychological process, environmental characteristics, temporal qualities (Werner, Altman, Oxley; 1985) 13
Figure 4: The home as a transactional unity (Turgut, Uraz; 1997) 14
Figure 5: Relationship of home and house 16
Figure 6: The relationships of multilayered meaning of home 24
Figure 7: The multilayered meaning of home from the perspective of culture, place, temporality and mobility 27
Figure 8: Relationship between culture and meaning of home 29
Figure 9: Relationship between place and meaning of home 32
Figure 10: Relationship between temporal organization and meaning of home 35
Figure 11: Relationship between mobility and meaning of home 40
Figure 12: The relationship between identity and components of identity 46
Figure 13: The relationship between belonging and components of belonging 49
Figure 14: The relationship between memory and components of memory 52
Figure 15: The Conceptual Framework: multilayered meaning of home from the perspective of culture, place, temporality and mobility 54
Figure 16: The case study method to determine the change of multilayered meaning of home in the journey between homes 57
Figure 17: The maps of the case samples 59
Figure 18: General information about Uzuntas 60
Figure 19: The settlement pattern of Uzuntas and the homes examined within the scope of the case study 62
Figure 20: An example of home in Uzuntas: plan, view, site plan and photos (Ummuhan Dervis's home) 63
Figure 21: Plans and views of the homes examined in Uzuntas 65
Figure 22: Gaziosmanpasa aerial photos and Gaziosmanpasa's current situation 67
Figure 23: Photos of Gaziosmanpasa 68
Figure 24: The settlement pattern of Kazım Karabekir of Gaziosmanpasa and the homes examined within the scope of case study 69
Figure 25: Plans and views of the homes examined in Kazım Karabekir 70
Figure 26: Reseach methods and techniques of the case study research 73
Figure 27: Comparative analysis of spatial organization in the urban and rural homes (1) 75
Figure 28: Comparative analysis of spatial organization in the urban and rural homes (2) 77
Figure 29: Comparative analysis of spatial organization in the urban and rural homes (3) 78
Figure 30: Comparative analysis of spatial organization in the urban and rural homes (4) 79

Figure 31: Comparative analysis of spatial organization in the urban and rural homes (5) 80
Figure 32: Comparative analysis of spatial organization in the urban and rural homes (6) 81
Figure 33: Comparative analysis of spatial organization in the urban and rural homes (7) 82
Figure 34: Comparative analysis of spatial organization in the urban and rural homes (8) 83
Figure 35: Comparative analysis of spatial organization in the urban and rural homes (9) 84
Figure 36: Comparative analysis of spatial organization in the urban and rural homes (10) 85
Figure 37: Comparative analysis of spatial organization in the urban and rural homes (11) 86
Figure 38: Comparative analysis of spatial organization in the urban and rural homes (12) 87
Figure 39: Comparative analysis of spatial organization in the urban and rural homes (13) 88
Figure 40: Comparative analysis of spatial organization in the urban and rural homes (14) 89
Figure 41: Comparative analysis of spatial organization in the urban and rural homes (15) 90
Figure 42: Comparative analysis of spatial organization in the urban and rural homes (16) 91
Figure 43: Comparative analysis of spatial organization in the urban and rural homes (18) 92
Figure 44: Comparative analysis of spatial organization in the urban and rural homes (20) 93
Figure 45: Types of rural and urban home 94
Figure 46: Transformation of thresholds – continuities 95
Figure 47: Transformation of living spaces (hayat-entry+living room) – continuities and discontinuities 96
Figure 48: Transformation of room - continuities and discontinuities 97
Figure 49: Transformation of wet spaces - continuities 99
Figure 50: Discontinuities of the store room 100
Figure 51: Discontinuities of the master bedroom, bedroom and guest room 101
Figure 52 : The comparison of building materials and facades of the homes in rural and urban context 103
Figure 53 : The case study results to the identity, belonging and memory 126

CHAPTER I

INTRODUCTION

"Home is no longer a dwelling but the untold story of a life being lived."

Berger (1991. p. 64)

In the transition from the 20th century to the 21st century, the changes experienced in different sciences such as sociology, philosophy, psychology, anthropology, economy and technology, and the interaction of these changes with each other or in a cause-effect relationship create a multidimensional situation. These multi-dimensional changes lead to transformation in concepts and meanings, thus creating new paradigm, as well as the whole process is reflected the space. The speed or extent of these transitions may vary according to the relationship of the individual and society with space. These changes are directly reflected in the home, which is the main place of daily life practices, and lead to transitions. The main purpose of the thesis is to examine the change of meaning of home over time along with the multi-dimensional changes of the 21st century's transition.

The home has dynamic, temporary, ambiguous, and variable meanings that contain continuities and discontinuities. At the same time, it creates its meanings by associating with many disciplines such as sociology, psychology and anthropology as well as making sense of it in daily life. As a result, the multi-layered meaning of home is created as it contains many meanings and derives new meanings because of the interaction of these meanings with each other and all these meanings are intertwined. At the same time, when the continuous changes and transformations are considered from a holistic perspective, it is seen that many disciplines constitute the multi-layered structure of the meaning of the home.

The multilayered meaning of home is created by the concepts that are semantic component and the continuous interaction of these concepts. In an infinite cycle, in the meaning of home is being reproduced by continuous interactions, **previous meanings do not disappear completely with the new situation encountered; there is the interaction gap that permanently interacts with the previous meaning and the interchange between the past and the new situation. In that case, the home is a palimpsest[1] which produces itself continuously throughout life, which consists of a combination of many layers of meaning, where each layer of meaning is infinitely articulative.** This continuous way of interaction, the home, which constantly produces new layers, also carries traces of the past and today, enabling the creation and discussion of various suggestions for the meaning of home in the future.

Especially, when speed, movement and mobility are a way of life, the multilayered meaning of home sets the stage for new manifesto and dialog with concepts such as migration, politics, consumption, speed, technology, belonging, identity, memory. At the same time, temporality, a significant layer of meaning of home, is another concept that triggers mobility because temporality also brings dynamism and mobility. In summary, the changes caused by the 21st century and mobility as our way of life alter all the layers of meaning of home significantly. Since**, mobility distributes the relationships between spatial and temporal dimensions of the home** (Boccagni, 2017). In the thesis, the

[1] Hülya Turgut, "Reading Istanbul as a Palimsest Cıty" **A|Z ITU Journal of the Architecture**, 15(2), 2018, pp.1-4. ***Palimpsest:*** The concept of palimpsest given in this study by Turgut (2018), it refers to the multi-layered structure of Istanbul and the relationships between these layers that are written, erased and built over and over again.

meaningful relationships between layers are reestablished by investigating the conceptual transformations that cause the change of meaning of home, due to the impact of mobility.

1.1 Problem Statement

Within the scope of the thesis, the layered meanings of home, how the meaning of home changes over time and on which concepts the change of meaning will be analyzed are examined. First, the meaning of home is tried to be questioned and analyzed. Another issue is what are the main components that build the multilayered structure of home. The answers to this question are sought by conceptual examinations when analyzing the multi-layered structure of home. The culture, place and temporality that creates the multi-layered structure of home with their interactions are not fixed; conversely, they can create new layers in different societies, different contexts and different periods. At the same time, it is not possible that the home is a fix place and exists at a fixed time, as this layered structure is formed over time and temporality brings the concept of mobility. All these inquiries are a step towards the fundamental and original problems of the thesis. The main questions of the thesis are as follows:

- How is the meaning of home affected by mobility and constant displacements? What are the changes due to the new states of the 21st century in the process of giving the meaning to home? What will the new situations of the 21st century change for the interpretation process of the home? In this process, what are the concepts of meaning of home?

- If the change of home over time is being examined, what is the effect of temporality on the meaning of home? What are the concepts and situations

that have a primary impact on the meaning of home, such as temporality? Is it possible to prioritize the concepts that affect the meaning of home?

- How can analysis of the previous and subsequent meaning be done when reviewing the change in the meaning of home over time? Should a comparative analysis be carried out between the two states to reveal the change of meaning of home? What should be done if such an analysis is to be performed?

- When the above questions are answered, the process of of giving the meaning to home is actually revealed. What are the continuities and discontinuities in the meaning when there are two or more situations during the process of changing the meaning of home? What are the continuities and discontinuities between leaving at home and being at home by mobility or displacement?

- The last and most critical question is, considering the change of meaning of home over time, is it possible to make new meaning, code or paradigm for the home in the future?

1.2 Aim and Scope

The aim of the thesis is to examine the changes of multilayered meaning of home with today's dynamics and to question the possibilities of a new conceptual reading in the future for the meaning of home.

Within the framework of this purpose, the research in the thesis is designed around the multi-layered meaning of home, the basic concepts that form this structure and the

mobility that marks it as a way of life for the 21 st century. The first two steps of the thesis structure, as shown in Figure 1, are intended to determine the basic concepts that form the meaning of home. Ultimately, these concepts are defined as **identity, belonging and memory**, but also the interaction system of these concepts creates the conceptual framework. In a conceptual framework that illustrates the infinite pattern of the interaction between the layers of meaning of home, these concepts are also called **thick layer** because they are inclusive for other layers of meaning.

In accordance with the purpose and scope of the thesis, the case study method is developed to determine the change of meaning of home and how the change of meaning of home is affected by identity, belonging and memory. In this method, the case is determined so that the change of meaning of home is examined by mobility. The case is consisting of participants who build their homes conceptually and spatially in the places where they left and where they currently live in: Malatya – Pütürge and Gaziosmanpasa-Kazımkarabekir. The reason for determining this case is that it consists of users who have a home in both contexts and experiencing the journey between these homes. Thus, it is possible to discuss the changes of the concepts and the paradigm in the meaning of home.

1.3 Research Method

The research method in the thesis consists of two main steps. Firstly, the interactivity scheme of home and concepts that form the multilayered structure of the meaning of home is created by a transactional approach. In this process, the contribution of phenomenological, sociological and socio- psychological, anthropological, and historical, geographical approaches is also substantial for the conceptual framework of the thesis. However, the concepts that these approaches evaluate independently of each other are

actually interdependent and articulate each other to create an infinite transactional scheme. In order to reveal this, a holistic perspective is preferred in the thesis. It is concluded that the multilayered meaning of home is fictionalized by culture, place, temporality and mobility; the change of meaning will be evaluated through identity, belonging and memory with these concepts.

Secondly, the case study is performed to test this change of meaning. In the case study, quantitative and qualitative methods are used: plans, views, site views, photos, survey, in-depth interview and participant observation and observation of behavior in the home. The study examines an environment in which households and even almost all villages migrate from rural to urban context, this has been increasing every passing year since 1960's in Turkey. When determining the case study, it is important for users to experience the home in both contexts and to build their home both spatially and conceptually. In this direction, the plans, and views of the homes with their nearby (38 houses in total) of the 20 appointed households are drawn up. Drawings are supported by photos. Diagrams are produced over the plans in order to compare the plans of the homes in the rural context and in the city. In addition, surveys and in-depth interviews are conducted with 20 households, both at their homes in the rural context during the summer and at their homes in the urban context during the winter. The method is becoming participatory observation, as the interviews are spreading over a long period of time. In this process, their behavior at home and ways experiencing their home of the participants are also observed.

As a result, all the data obtained is collected in two main topics for comparative analysis: analysis of physical enviroment, behavioral and normative analysis. All data under these topics enable comparisons to be made, as well as the determination of continuities and discontinuities during the migration.

1.4 Structure of the Thesis

The thesis is structured as 5 main sections. In the introduction, which is given in the first section, the thesis problem, purpose, scope and research method are determined and the thesis structure is created.

In the second chapter, it is planned to present the literature review. In this section, the distinction of home and house concepts is revealed. Therefore, the home definitions in the literature are also deeply reviewed. Then, the basic theoretical and holistic approaches about the home and the meaning of home are examined. As a result of the literature review, the multi-layered meaning of home is discovered thanks to the concepts that construct the meaning of home and the complex network of relationships of these concepts. Further, one of the original discourses of the thesis is that the meaning of home is discovered to be multilayered just like a palimpsest in which each layer of constitutive meaning is intertwined with each other in addition to affecting the formation of another. As a result of the examination, it is seen that the main structure of home is culture, place, temporality and mobility reflecting the dynamics of this age.

In the third chapter, the conceptual framework of the thesis is generated. This framework is based on a complex conceptual interaction system that begins with the interaction of culture, space, temporality and mobility. In this system, identity, belonging, and memory are expressed as meaning-maker concepts for other layers of the home, and these layers are called thick layer. In summary to this section, the thesis provides **a perspective on the multilayered meaning of home with its conceptual expansions at different levels of identity, belonging and memory.** At the same time, the change in meaning of home over time is also being read through changes in these layers.

In the fourth chapter, a unique research method is developed to the hypothesis that *"continuous change of meaning of home facing mobility is constructed through culture, place, temporality, identity, belonging and memory"*. The hypothesis and research methods developed are tested with a case study in this chapter. The case study confirms the hypothesis that the change of meaning of home due to displacement can be analyzed through identity, belonging and memory by the reference of culture, place and temporality.

In the conclusion chapter, the information in the theoretical section of the thesis and the results of the case study are combined to answer the main questions of the thesis. In this section, culture, place and temporality, which are the components of meaning of home are confronted with the mobility, one of the crutial dynamics of the 21st century, and the changes of meaning of home are examined through identity, belonging and memory. These are examined with ***spatial organization, physical characters, building materials, temporal organization, social relationships, home and context, experience-daily activities, senses ana sensations***, at the same time these are subcomponent of the meaning of home covered by **identity, belonging and memory**. These concepts indicate continuities/discontinuities, transmissions and evolutions with the change of context and temporality. All of these relationships are directly reflected by the identity, belonging and memory. As a result, **identity and belonging illustrate fluidity in time and space**. Therefore, these concepts are called **"contemporary identities"** and **"contemporary belonging"**. Memory is referred as **"transmission memory"** because it reflects the **transfer between past and future meaning of home**. The change of meaning of home essentially points out the paradigm shift. All these changes reveal that a new paradigm is possible for the home in the future.

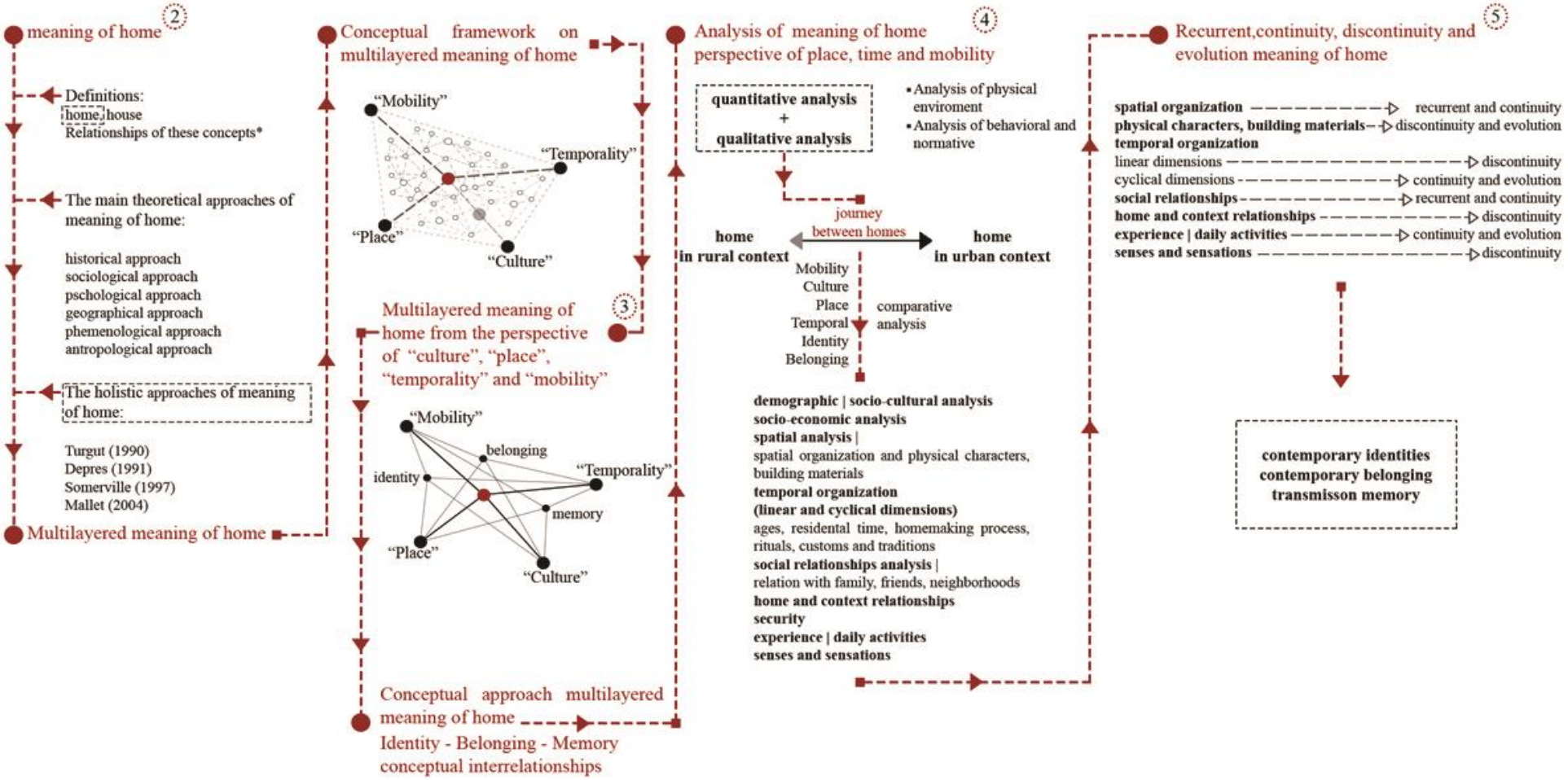


Figure 1: Thesis structure

CHAPTER II

LITERATURE REVIEW ON THE MEANING OF HOME

"Home is where your things are
Home is good mornings and good nights
Home is where you feel at home
Home is your own private place
Home is your kingdom
It must be wonderful to be home again."
(Cieraad, 2010)

Within the scope of this thesis, the **home is addressed with a holistic approach and a transactional perspective, due to its infinite interaction between meaning dynamics and its constant change over time**. Transactional perspective, according to the definition of Altman and Rodoff (1987), is a view that takes situations and behaviors including psychological, social, physical, and temporal aspects based on environmental psychology as a whole. Based on this perspective, Altman and Rodoff (1987) and Werner, Brown, and Altman (2002) consider environmental systems as a holistic scheme that defines each other. In the transactional perspective, which also take an important place in housing studies, people and environments do not consist of separate elements, on the contrary, they are a component of interdependent, integral factors examined in the context of time and place (Altman & Rodoff, 1987: 24, Turgut, 1990). Altman and Rodoff (1987) define the transactional perspective as the junction where not only the part is considered holistically, but also the interconnected states in terms of their meaning and properties. Werner, Altman, and Oxley (1985), which discusses the home with transactional perspective, focus on the effect on the meaning and experience of home of an action, interpretation or a different process. Turgut, another researcher who considers the home

with transactional perspective, interprets the home as a holistic scheme that connects people and space and examines the interactions of the home between technological, political, economic changes, spatial, socio-cultural, temporal and context. (Turgut, 1990; Turgut & Kellet, 1996; Turgut, 2004; Turgut, 2010). Brown, Werner, Altman (2002; 2006) recognizes the temporal attributes as the keystone of events or situations that are addressed in the holistic scheme. **As a result, the conceptual framework of this thesis, which structured the meaning of home with the dynamics of the 21st century and transformational concepts are discussed, is handled with the transactional perspective.**

First, the differences in meaning of home and house concepts, which are often used interchangeably, are examined, and **experiential, temporal and spatial organizations** that distinguish the home from other concepts are scrutinized. Second, the conceptual and theoretical literature on the meaning of home is reviewed. In this step, history, sociology, phenomenology, geography, and anthropology, which are among the basic sciences, have been chosen, considering that it will contribute to the reproduction of the meaning of home. After examining home with a holistic approach, Turgut (1990), Depres (1991), Somerville (1997) and Mallet (2004) are analyzed and this study contributes to the conceptual framework of the thesis revealing the network of transational relations of the meaning of home. As a result of all these studies, the multilayered meaning of home is also put forward. In the literature review, the culture, place, temporality, and mobility, which are thought to constitute the meaning stratification of the home, are also examined. Culture, place, temporality, and mobility, which are thought to constitute the multilayered meaning of home, are also examined in the literature review. At the end of this process, it is discussed through which concepts can be analyzed to discover the change of meaning

of home over time.

2.1 Home and House

The concepts of home and house are often used interchangeably in housing research, and this causes some uncertainties. Dovey (1985) emphasizes that the most main difference between home and house is experiences, arguing that house is only an objective part of the environment, but home is the whole of relationships between human and environment. It is clear that there are differences in meaning between concepts, as described in the definitions, but the holistic and dialectic relationship between them cannot be rejected. According to Dovey's definition, the home is a holistic scheme between the person and the space. In Figure 2, Dovey establishes the connection between the experience of home and the spatial, temporal, sociocultural context, as well as the temporal connection between the past and the future.

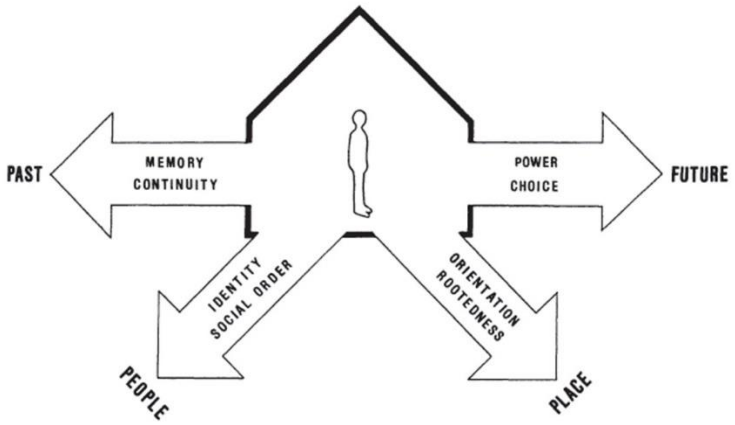


Figure 2: Home's integrative schema: bonding of person, place, temporal, and sociocultural context (Dovey, 1985)

Another case is that the home contains experience, which is one of Dovey (1985)'s ideas, as well as constitutes the meaning of home as part of this thesis. Dovey (1985) evaluates the home with a phenomenological theoretical approach. However, in the thesis, the home

is not considered only from phenomenological point of view but with a holistic approach in a transactional perspective, so that the interaction of all meanings of home is constructed.

Werner, Altman, and Oxley (1985), one of the researchers who consider the home in a transactional perspective, reveal the distinction between home and house in the conceptual framework they create with the basic components of linear and cyclical time. According to Werner, Altman, and Oxley, the home is considered as a holistic approach with users and their psychological processes, environment and physical components, linear and cyclical time. In their research, the time of home is determined by the daily, weekly and annual routines and past, present, future. This relationship of home is also fictionalized by a cycle of family and cultural relationships, experiences, territority, identity, and social relationships (Figure 3).

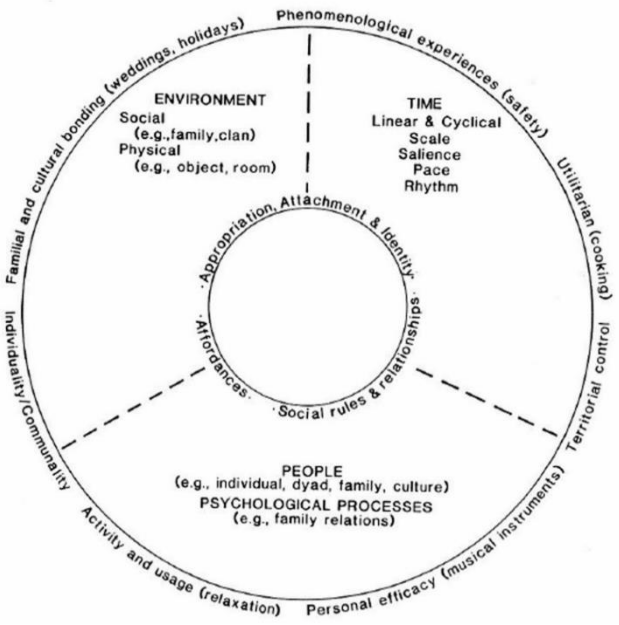


Figure 3: Transactional relationships of home: people/psychological process, environmental characteristics, temporal qualities (Werner, Altman, Oxley; 1985)

Turgut and Uraz (1997), one of the researchers who examined home in a transactional perspective, interpreted home as an expression of the dynamic interaction between the user and home, in addition, they stated that the meaning of home developed with this interaction. The researchers reveal the multidimensional structure of home with the concepts and dialects of home in Figure 4. Home is considered in a ***transational framework***, along with *spatial (physical), socio-cultural (symbolic) and temporal dimensions.* Turgut and Uraz (1997) defined environment, time and user as the basic concepts of transactional relationships of home. Cultural relations, phenomenological experiences, belonging, personal expressions, individual / social situations are defined as a transformation process affecting this identification. These relationships lead to the transactional relationships such as identity, belonging and social rules, also this transactional cycle also is infinity.

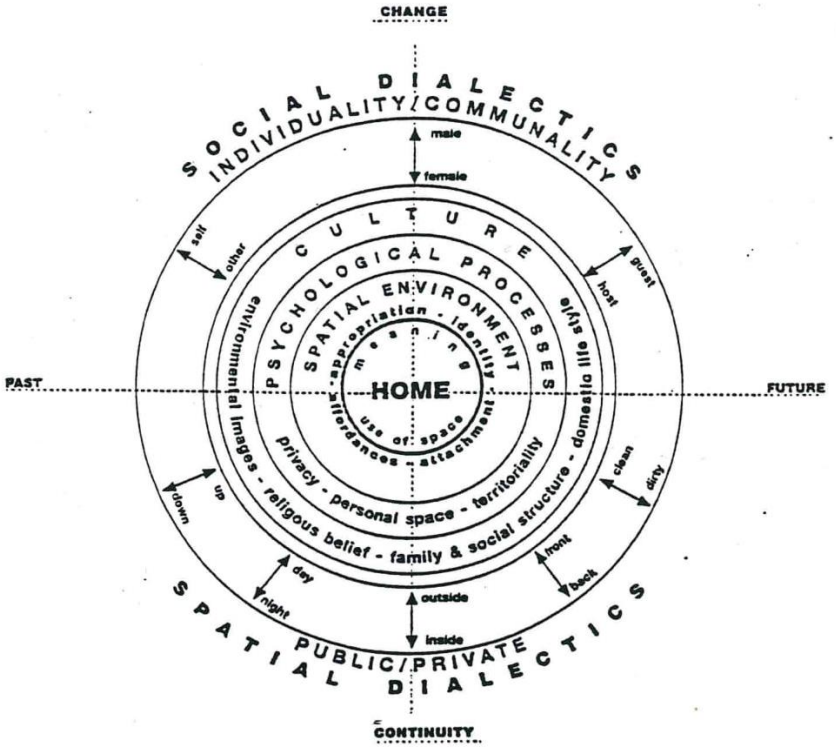


Figure 4: The home as a transactional unity (Turgut, Uraz; 1997)

Akdemir (2002), who research on the comparison of home and house, defines house as a physical structure, while defining home as an organism formed by the experiences in time. Perkins and Thorns (2003. p. 122, 124), who researched on making home, defines home as a part of social life with *"Making of home is an active social process in which people consciously engage. It is not something that happens once but is something that is continually being constructed and negotiated and re-negotiated".* Hodson, Aplin, and Gustafson (2016), one of their recent studies, focuses on home and experience and researches the dimensions of home based on previous studies and defines the dimensions of home as physical, social, individual, temporal, occupational and social.

As a result, home and house are sometimes formed simultaneously and synchronously, sometimes significant disconnections occur between them depending on time, context and conditions. In particular, the dynamics of this relationship are changing with today's housing systems, designs, production processes which in this case directly affects the meaning of home. **The transformation from home to house as a physical presence or the development of the dynamics of home depends on temporality, today's housing systems and dwelling enviroment.** With reference from all these studies home is discussed in a ***transactional perspective***. **Because home is a holistic structure in a continuous transformation, infinite interaction system**, and this perspective supports this situation. There are many situations that affect each other at meaning of home, and this perspective leads to a more integrated proposal. Additionally, it is a starting point for the thesis that Altman and Turgut in this perspective express the home as a physical, cultural, psychological and temporal component. As a result, home is a more holistic concept that consists of spatial, experiential and temporal layers and includes the infinite interaction of these layers.

2.2 The Main Theoretical Approaches on Meaning of Home

Home is formed by being associated with many different concepts and situations at the end of a process. The thesis, which takes a holistic approach to home, suggests that the situations that separate home from house are composed of spatial, temporal and experiential components. These components are not separate states from each other and are in an infinite interaction system. As seen in Figure 5, **spatial organization, temporal organization and experimental organization** indicate the transformation process between house and home. House, which is a purely physical structure, transforms into a home with experiential, temporal and spatial organization. At the same time, the infinite interaction between experiential, temporal and spatial characters contributes to this system.

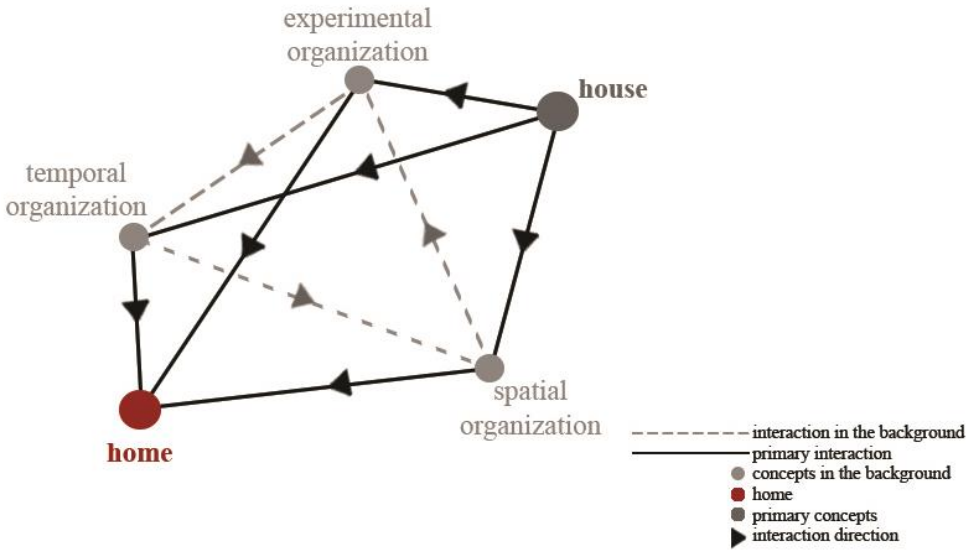


Figure 5: Relationship of home and house

Different disciplines on the meaning of home have produced many discourses throughout history. Historians, sociologists, psychologists, geographers, and anthropologists have developed different perspectives on the home. Thus, home, which is in the field of interest of many disciplines, has become a multidisciplinary. Also, this process was realized after

the determination that the interpretation of home with a single discipline was insufficient. As a result, this process enables the layers of meaning of home to be explored and to establish relationships between layers.

Researching on housing and culture, Altman emphasizes the difficulty of studying this subject through a single theory, and his theoretical approaches on this subject; phenomenological approaches, anthropological and historical approaches, sociological and socio-psychological approaches and new conceptual approaches (Turgut, 1990). Gieseking, JJ, Mangold, W., Kats, C., Low, S., and Saegert, S. (2014), who research on the meaning of home in different disciplines, compile current studies in different disciplines, and the researchers reveals the interpenetrating structure of the meanings of home in different disciplines. **In the framework of these perspectives, the thesis is theoretically based on environmental psychology and examines the meaning of home from an interdisciplinary approach.** Within the scope of this thesis, the meaning of home is examined from historical, sociological, psychological, geographic, phenomenological and anthropological perspectives in order to advance both previous studies and to address its current situation. **The meaning of home is discussed in the following approaches: first, the historical approach** is used because the meaning of home is a process and it includes linear time components in this process, second, **the anthropological approach** is used because the home has cultural component, third, **the social psychology approach** is used due to the effect of social norms, social components and individual relations on the meaning of home, forth, **the behavioral geography approach** is used due to the fact that the home is a place and has a relationship to the place, and fifth and final, **the phenomenological approach** is used so that the meaning of home and the experience of home are deeply examined.

Phenomelogy evaluates not a specific state of something, but the whole, for this reason it is fed by psychology, philosophy, and logic (Husserl, 2003). To understand the phenomenological approach, it is first necessary to understand the essence in psychology, philosophy, and logic. According to Husserl, there are phenomena in all sciences. Comparing these phenomena, revealing the difference, and meaning is a phenomenological attitude. Phenomelogy defend that the physical environment is not a situation that never changes and is the same for all people and argues that it is an approach that depends on the interpretations of people and the meanings they attribute to this environment. Briefly, phenomelogy deals with life based on interpretation. Heidegger and Bachelard are the leading names who evaluate the space phenomenologically. Bachelard examines home and the relationship of home with the user based on the principles of phenomenology in "The Poetics of Space". Home has been used as an analyzer of the psyche (Bachelard, 1996). On the other hand, Heidegger deals with the relationship between space and user with a phenomenological method. **Heidegger regards space as a zone of interaction and experience.** Heidegger suggests that the space is more than physical, it exists with the people living in it (Sharr, 2013). Daily living is important for Heidegger because he thinks that the first physical and mental contact of people is in their daily living practices (Sharr, 2013: 31). Aydınlı, on the other hand, argues that lifestyles and experiences should be analyzed well in the phenomelogical examination of home (Aydınlı, 2003). At the same time, Aydınlı thinks that phenomenological studies should be associated with concepts such as speed, change and mobility, which are today's lifestyle. Romanelli (2013) and Leith (2006), who investigated the phenomenological perspectives on the home in recent conditions, analyze the lifestyles of the groups and how they experience of home, while examining home from a phenomenological perspective.

Psychology focuses on the relationship between home and individual. Sigmund, Whitcomb and Snyder (2002) claim that the **psychological dimension of home is formed by the identity** in the "*Psychological Home*". According to the researchers, the psychological dimension of home is formed by the reflection and transmission of the individual's self and perception. The individual needs to continue this dynamic process by changing and configuring the living environment. According to Sigmon et al. (2002, p. 34) it is *"Creating a psychological home offers a psychological refuge that provides security, safety, protection and assurance. An individual's home can come to represent a haven from the stresses of the external world. Such a home can reduce anxiety and help us cope with change".* Coolen and Ozaki (2004) examines the **psychological dimension of home through concepts such as privacy, security, control, and status.** Gürney (2000) argues that the emotional dimension of home produces a psychological connection and argues that this psychological dimension constitutes the meaning of home.

In the **historical approach**, home is treated as a **process**. Rybczynski (1987) discusses with which dynamics home came together in the past and mentions with which dynamics it will come together nowdays in "*Home: A Short History of an Idea*". In this approach, comparing the past and present components of home causes home to be considered as a process. At the same time, in Rybczynski's historical approach to home, the situation is not just a nostalgia, but examines the economic, design, sociology and socio-cultural components of the home of the past and present home.

With the behavioral geography approach, home is discussed within the framework of place theory. Geographers such as Denis Wood and Robert J. Beck develop a structural approach to home and argue that understanding the home requires understanding of the physical and sociocultural characteristics of its location (Gieseking,

Mangold, Katz, Low and Saegert; 2014). Yu-fi Tuan (1977) 's "Space and Place" and Edward Relph (1976)' s "Place and Placelessness" studies have been a turning point on the concept of place. The place is established with the concepts of "*space, experience, feeling*" and focuses on the sense of place. Tuan also draws attention to the concept of "*topophilia*", which encompasses all the concepts used in relation to the feeling of place and place. Tuan also draws attention to the concept of *"topophilia"*, which encompasses all the concepts used in relation with place and sense of place. This concept can be interpreted as a meaning extension of home.

In **sociological approaches**, the home is generally examined through groups and societies, not individual. Somerville (1997) suggests that "*privacy, identity and familiarity*" constitute the social dimension of home, and that it should be analyzed with society, not just an individual. Somerville also states that the keyword of **the social dimension of the home is culture.** Collen and Ozaki (2004), another sociologist, support the views of Somerville and argue that culture creates the meaning of home and the reason for this is that home is a social being. Collen defines home as a hereditary system in which both individuals and societies communicate and maintain continuity and transmit patterns of meaning.

With the **anthropology approach**, the home is associated with the cultural structures of societies and social behavior patterns. Cierrad (2010), an anthropologist, states that the **meaning of home is formed by cultural values, rituals, customs / traditions and that meaning of home is built infinitely with these values**. According to Peirano (1998), home has a lot of meanings and an anthropologist needs to study the home like a geneticist. In order to interpret home from an anthropological point of view, it is necessary to understand the cultural structure of the society in which the home is located. Miller

(2001), an anthropologist, asserts that the home is multidisciplinary and that sociology and anthropology are intertwined in the meaning of home. Giorgia and Fasulob (2013), who studies on the transformation of home, also highlighted that " *Anthropologists and sociologists have advanced a view of home as mobile and transient; their work enriches the notion of home and does justice to the capacities shown by a great many people across the world to recreate homes where their journeys lead them or develop a more diffused and articulated sense of home."*

The contribution of these approaches examined so far to the conceptual framework of the thesis is very important. However, as state before, **home is a multifaceted concept with a complex network of relationships. For this reason, home should be considered from holistic approach**. Moore (2000) suggests that focusing on home with specific perspectives is damaging the concept's "whole" understanding. Despite many different perspectives on the meaning of home, it is accepted that home is a **"multidimensional"** and **"multifaceted" concept**, so home should be considered with a holistic perspective (Despres, 1991; Somerville, 1997; Moore, 2000; Mallett, 2004).

Despres (1991), one of the first authors to contribute to the multilayered literature of home, offers a critical approach to the perspectives of the home developed through an only one discipline and develops a perspective on how the home is viewed from different disciplines. Depress determined ten meanings of home as a result of her study: *"as security and control", "as reflection of one's ideas and values", "as acting upon and modifying one's dwelling", "as permanence and continuity", "as relationships with family and friends", "as center of activities", "as refuge from the outside world", "as indicator of personal status", "as material culture", "as a place to own"*. According to Somerville (1997), Depress does not examine home with sociological approaches, and

Somerville argues that this is a significant deficiency. Somerville analyzes the home with concepts that improve sociology literature, such as gender, social class, homeowner, ethnic identity, and period of residence. Somerville, unlike Depres, thinks that can be investigated from a "socio-phenomenology" approach. As a result, Somerville focused on *spatial relations, privacy, psychological relations, identity, and familiarity* among the meanings of home (1997, p. 231-237). Focusing on the process of formation of experience, as well as phenomenology and social relations, Somerville argues that the meaning of home is formed by sociology (Somerville 1997, p. 237-238).

On the other hand, studying in similar periods (Werner, Altman, Oxley; 1985), home is examined with a holistic approach in the transactional scheme that it established with *people / psychological process, environmental characteristics, temporal qualities*. Turgut (1990), who studies in this field with a similar approach, takes a holistic approach to the home as a part of the interactional system.

Another study on 'home', which has become importance in an interdisciplinary framework and being more contemporary and critical, was done by Shelley Mallett (2004). Mallett emphasizes the necessity of a multidisciplinary approach to the meaning of home. Mallett (2004) focuses on the concepts that create those perspectives, not different perspectives on home. Mallett (2004) evaluates the meaning of home under the following headings: "*house and home, ideal house/home, between the real and ideal, the actual and remembered home, home as haven, home and family, home and gender, home/journeying, being at home/in the world, home, self, identity and being.*

Examining the research that explore the home in a holistic approach, it is concluded that **there are many components of home and that these components are in constant**

interaction, home can be understood when these interactions are considered as a holistic approach.

2.3 Multilayered Meaning of Home

The meaning of home is in an endless process of change due to both the direct effects of constutive concepts of meaning of home and the effects of the relations between the concepts. **It is inevitable that the meaning of home is changable from person to person since it is dynamic, impermanent, temporal and ambiguous.** At the same time, **these concepts and complex relationships are another proof of the multilayered meaning of home.** In Figure 6, this is a reflection of the complex relationships. This pattern can be evaluated as a summary of the literature review. In Figure 6, both the relations between the concepts discussed in different approach and the effect of the concepts on the meaning of home are seen. The **historical approach** attract notice to the fact that **home is a temporal organism** because it is a process. **Linear and cyclical features of temporality** make an important contribution to the meaning of home. The temporal components also enable the formation of memory. In the **phenomenological approach**, home is experientially and therefore the experience directly affects the meaning of home. In the **anthropological approach**, cultural values, traditions, customs and some social rituals affect the meaning of home. Also, these concepts are in constant interaction with each other. As both the direct effects of these concepts and the interaction between these concepts affect the meaning of home, this whole process leads to the creation of **identity**, therefore, the relationships created by the identity constitute the meaning of home. As a result, it can be said that the effect of these approaches on the meaning of home is through **culture**, which is one of the basic components of home, and **identity**, which is one of the sub-expansions of these components.

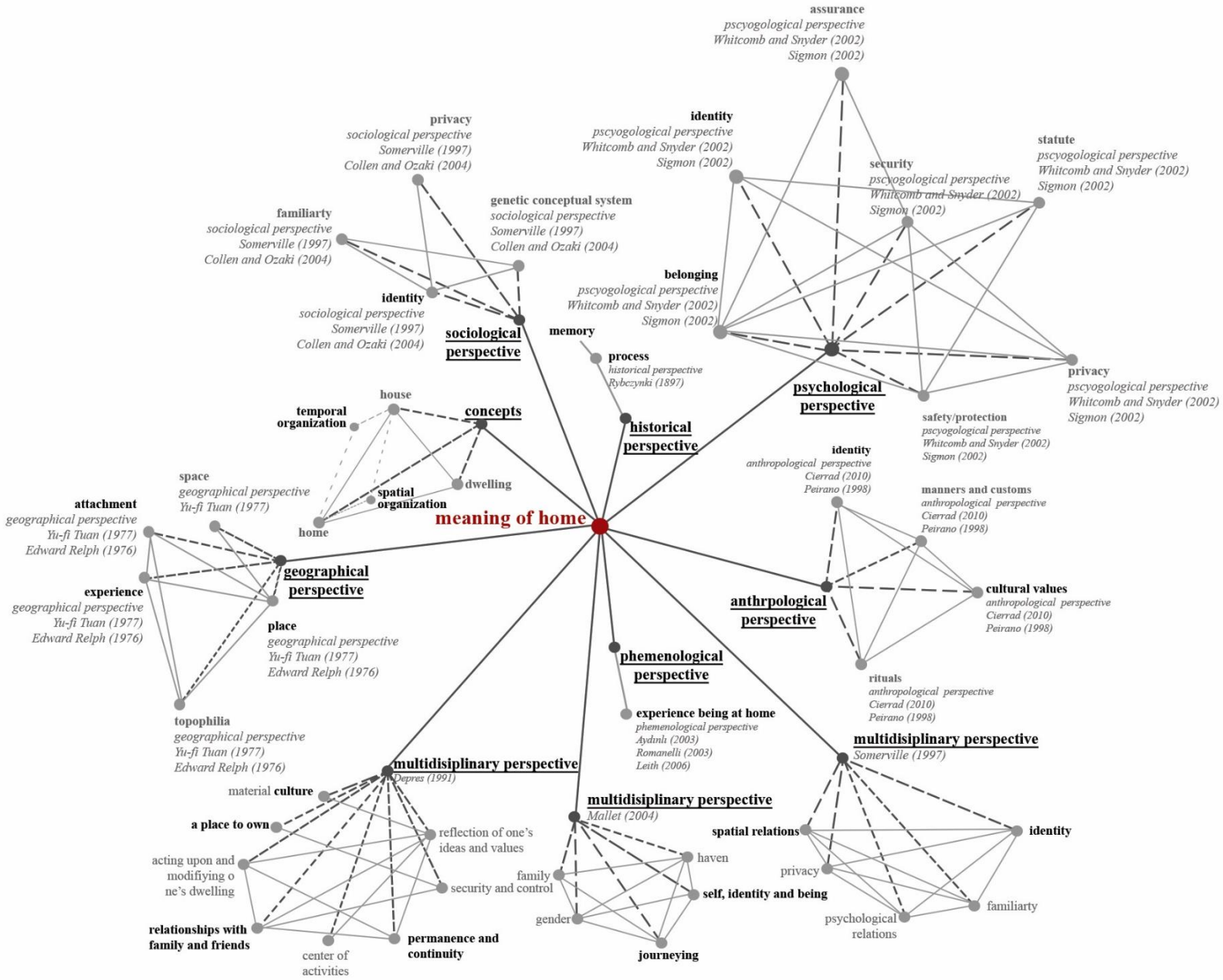


Figure 6: The relationships of multilayered meaning of home

In the psychological approach in Figure 6, the effects of the concepts such as security, statute, privacy and security on the meaning of home are seen. All these situations actually affect **belonging** to home. Because, feeling safe and describing as privacy is actually a state of belonging. The ways of its existence reflect identity. Therefore, these concepts can directly affect the meaning of home as well as through **belonging and identity**. At the same time, it should be noted that the psychological dimension of home is directly related to the **user**. For this reason, identity from the perspective of psychology should not be only considered as a reflection of a social character as in anthropology, but as an identity reflecting an individual situation. In the sociological approach, the effect of genetic systems (reflection of society's genetic codes to home), privacy and familiarity on the meaning of home is needed to be discussed. All these concepts are reflected in the identity of home. That is, both these concepts establish relations among themselves as well as through **identity**. In this approach, home is considered as a part of the social structure. Therefore, social relations are also one of the components of meaning of home in this approach. In the geographical approach**, experience, place, place attachment, context, and topophilia can affect the meaning of home. Also, these concepts create the meaning of home by contributing the formation of place since home is a place as well**. "*Topophilia*" in the geography literature is suitable for this topic. Defined by Yi Fu Tuan (1974), *topophilia* is actually an emotional attachment between the user and place/ space. In this case, it actually creates the meaning of the space. A similar process develops between the household and home. Unlike other approaches, **holistic approaches** establish relationships that include all approaches, not with only one approach. Depress explain the meaning of home through the following situations: **culture**, reflection of an individual's ideas and values, involvement of practice, **continuity**, **social relations** and personalization. For example, Depres examines the home with a holistic approach, but

actually has less of a relationship with the sociological approach. Somerville's research emerges upon criticism of Depres's study. Somerville explores home in terms of **spatial relationships, social relationships, identity**, and privacy. Finally, Somerville (2004) takes the home as a **journey**, thus shifting the discussion in the literature of meaning of home. However, researchers do not consider the direct effect of these concepts on the meaning of home or their indirect effect because they provide the formation of other concepts. At this point, it provides the formation of another original aspect of the thesis. For example, Somerville (1997) discusses the meaning of home separately in terms of psychological relations, familiarty, spatial relations, privacy, and identity. However, the effects of these concepts not only affect the meaning of home, but also by the relationships they establish between them and other concepts are involved in the process of forming.

As a result, the home has a multilayered structure. **Culture, place and temporality**, which are among these layers, come from the **temporal organization, spatial organization and experimental organization** that create the home (Figure 7). **Mobility** comes from the dynamics of the 21st century. With the interaction of these, the multilayered meaning of home is formed. Other basic concepts in this layered structure are **identity, memory** and **belonging**. In order to understand the effect of identity, belonging and memory in the meaning of home, it is necessary to understand the culture, place, temporality and mobility. **Culture** is one of the main components of the meaning of home, as it defines the spatial character and social relations, the experience, the user, the identity of home, the contextual relations and the interaction between these relationships. **Place** is the other main component of the meaning of home, first of all the home is a place, and the place has an identity, memory and belonging. **Temporality** is another main component, affecting all these main components, affecting the formation of

memory, belonging and identity, and shaping social relations, spatial character and the user in a process.

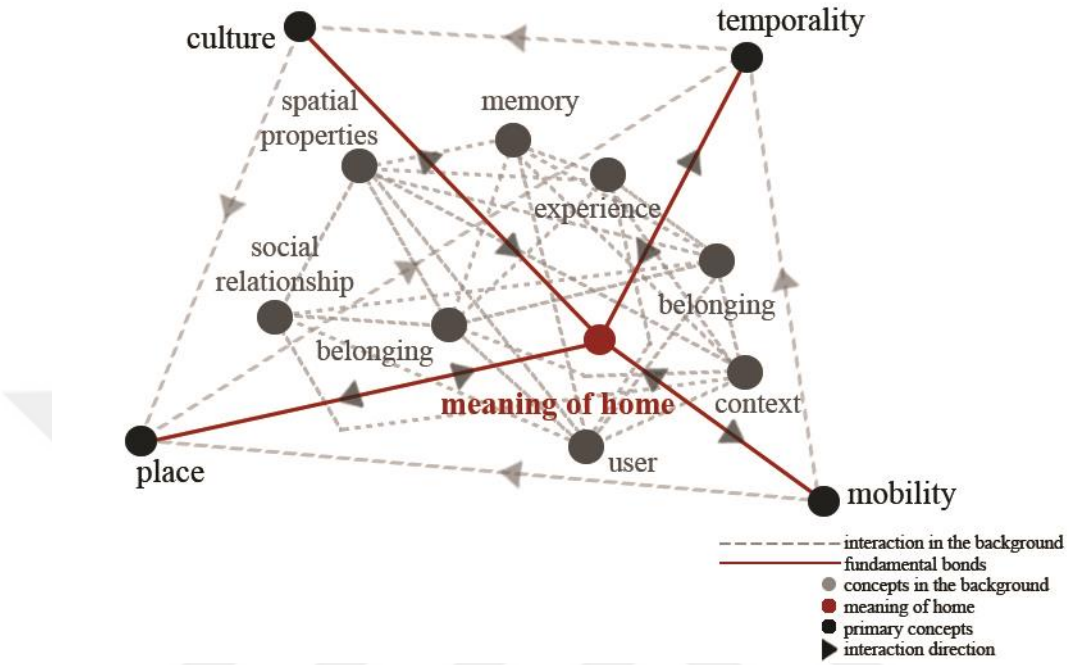


Figure 7: The multilayered meaning of home from the perspective of culture, place, temporality and mobility

2.3.1 "Home" and "Culture"

Culture is very important because it provides the layered meaning of home. Altman (1980) examines culture in the context of person-environment relations under four different headings: beliefs and perceptions, values, norms, group or community behavior and habits; determining cognition, feeling and behavior; passing on common beliefs, values and behaviors from generation to generation; the emergence of culture in the physical environment, the reflection of the cultural values of home and all artificial environments. Reflection of culture, which is one of Altman's titles, on the environment is also an important issue within the scope of this thesis. Examining culture in the context of environmental behavior studies, Rapoport (1980) investigates under three headings:

culture as a way of life, culture being cognitive schemas, symbolic codes and a system of meanings formed by symbolic codes; culture is an adaptation to life. As in the interpretation of Rapaport, since culture is a symbol of our lifestyle, when lifestyles are analyzed, culture will also be analyzed. As a result, culture reflects directly or indirectly on the environmental system. For the home, which is the main place of our daily life and a scale close to us in the environmental system, culture is expected to be a major component.

Studying the relationship between culture and housing, Lawrence examines the subject in sociopolitical, cultural and historical contexts. Lawrence discusses culture under two headings: normative concepts, human behavior and cultural factors (visible and invisible). According to Turgut (1990), who studies the relationship between culture and housing, cultural components are examined in four groups: environmental images, religious beliefs, family structure and lifestyle in the home. Turgut develops a system that expresses the Culture-Space-Behavior interaction, which also determines that the relationship between culture and space is formed over time. Turgut describes the cognitive, behavioral and normative processes in the system she developed. The environmental system established from objective, conceptual and behavioral spaces; ıt focuses on the interactions between psychological components and cultural components formed from mental and behavioral processes. According to this interaction system, the culture and home relationship is based on the interaction of cognitive, behavioral and normative processes. As a result, **culture consists of a complex integrity such as the environment, the system of ideas, social processes, social norms, traditions and customs. At the same time, culture is not all but one or more of the above states. Because culture is a variable that develops in a process.** At the same time, because it is a part of life and

exists over time, it is in a constant change. Considered with the change and continuity of culture, *acculturation* comes with this process. Acculturation is the change in the cultural pattern of at least one of the groups because of the contact of groups from different cultures (Berry, 2003; 2005). Acculturation studies are generally examined together with the phenomenon of migration.

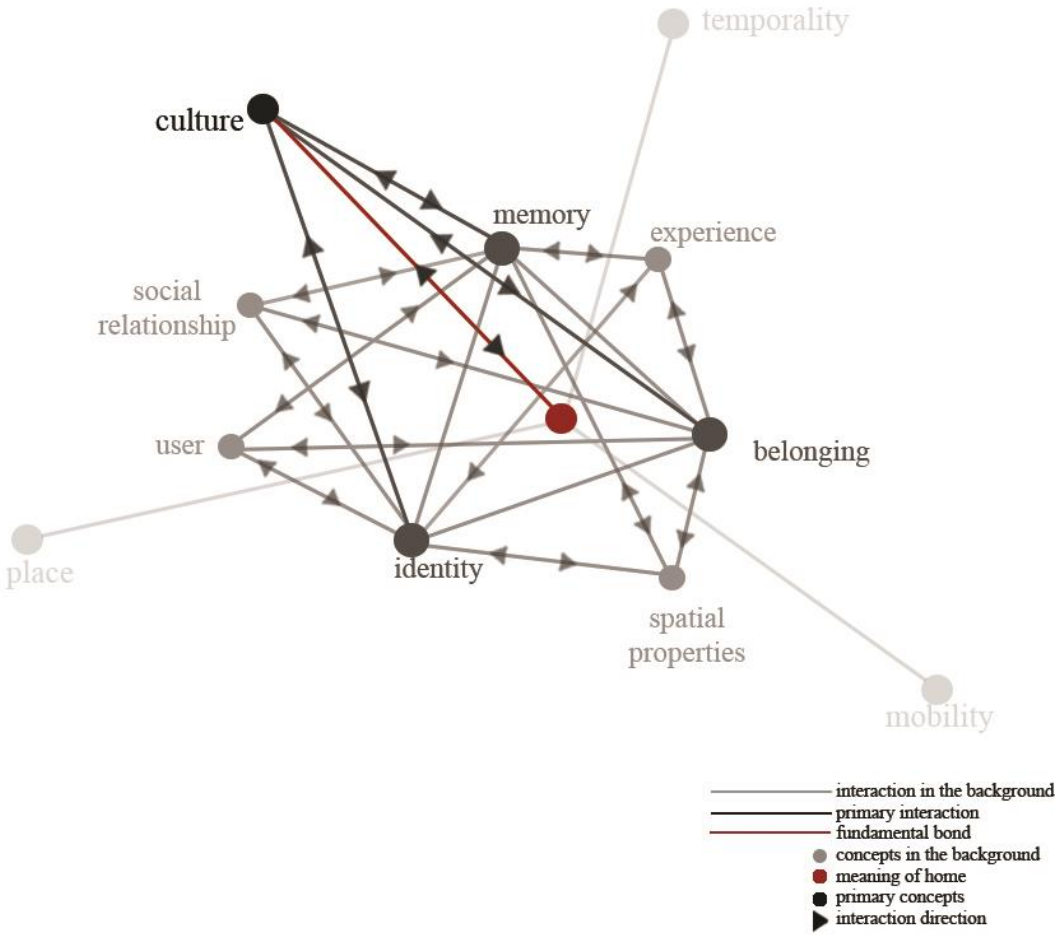


Figure 8: Relationship between culture and meaning of home

As a result, as seen in Figure 8, culture includes interaction with identity, belonging and memory and reflects this interaction to the meaning of home. At the same time, identity, belonging, and memory are reflected in the interaction between spatial characters, social relations, user and experience, and indirectly affects the culture and the meaning of the home. Culture establishes the communication between all these components and meaning.

2.3.2 "Home" and "Place"

According to Cresswell (2009), place is a changing and controversial concept full of meanings that are at the center of daily life as well as human geography. Place is at the root of human existence by some researchers. Heidegger and Casey are researchers who argue that place begins with the existential of humans (Easthope, 2004). According to Easthope, places can affect human existence, as well as arguing that it does not matter until people give it meaning. Some researchers claim that the **place is created by the social structure**. Creswell suggests that the place is a social structure because **place reproduces experiences, feelings and new meanings**, thus taking part of life. Cresswell even thinks of place as a product of the societies we live in (Cresswell, 2009). Moore (2000), a recent researcher, defines place as *"the result of the relationships between actions, concepts and physical properties"*. According to Mallett (2004), ***place is a process that always tries to adapt identity according to the changes and conditions of the environment and people, as well as adapts to the transformations of social life and lifestyles.*** Mallett also suggests that **the change of home can be analyzed over the place**.

Throughout the literature, "home" is often defined as "an important type of place". According to Easthope, ***the most important point that separates the home from other spaces is the potential of being a place and transforming into the place*** (Easthope, 2004). At this point, space becomes one of the most controversial concepts in the relationship between place and home. While Sack (2001) defines the place as *"the countless areas of space that we have bounded or controlled"*, Casey (2001) opposes the idea that space derives from the place. According to Casey, *"... space and place are two different orders of reality between which no simple or direct comparisons are possible"* (Casey, 2001; cited in Easthope, 2004, p. 129). In other words, it is determined that there

are two different concepts that cannot be directly compared between space and place. Instead, Casey defines space as the name of the most comprehensive truth that contains things. Place is the environment of life and history, which includes social-cultural and personal aspects (Casey, 2001; cited in Easthope, 2004). **Therefore, the idea that the home is a place as well as a space is very important to this thesis.**

Another common point between **home and place is that both are scalable from a room to a universe**. Tuan (1977), who deals with the home with a behavioral geography approach, thinks that experiences create a place and therefore place is more than one thing. Creswell (2009) argues that the home is also a place and exists in different scales. In brief the **home is considered an important place and there is no boundary between home and place**. Place is intertwined with society, collective memory, identity, politics, home economy like home (Easthope, 2004). **As a result, the identity, memory, social relationships that create the meaning of home are actually based on the place**. **In this case, it creates a hierarchical relationship between the layers of meaning of the home.** Also, **the place, which is one of the layers of meaning of home, also creates the other meanings of home. This does not mean that the place completely creates the layers of meaning of home. Although place is only one of layers of meaning of home, it is on that it can shape other layers of meaning of home as well.** For example, when the home is a place, it provides a framework for the identity, understanding the identity created by the society, analyzing social networks, belonging well being. **As a result, the identity, belonging, memory, context, experience and attachment creates the place also creates the meaning of home and reproduces the place in these meanings and this endless cycle continues.**

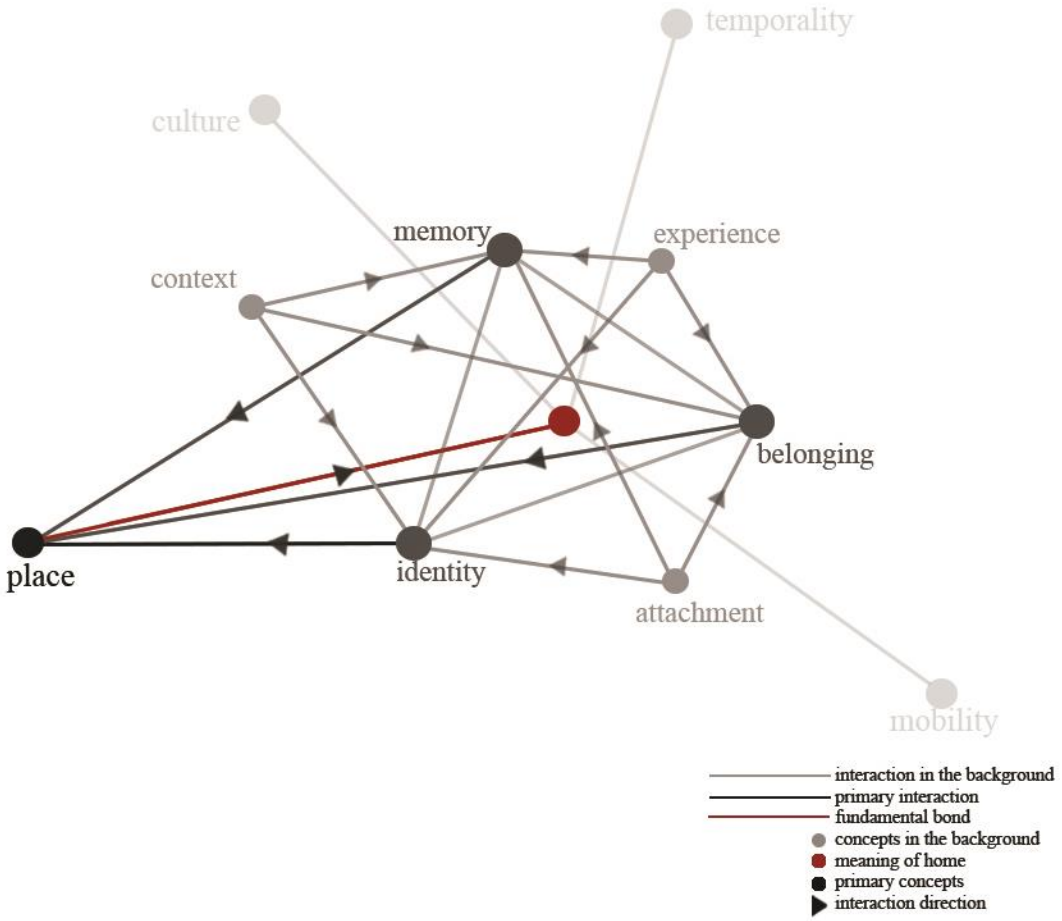


Figure 9: Relationship between place and meaning of home

As a result, as seen in Figure 9, although the main character of the relationship between place and the meaning of home is identity, this relationship is also supported by belonging and memory. Other concepts affecting this relationship and their interaction in the background are also seen in the diagram above.

2.3.3 "Home" and "Temporality"

Temporality is another concept that creates the transactional sheme in the meaning of the home. In philosophical approach, ***temporality is questioned whether it is cyclic or linear, finite or infinite.*** Associating temporality with the concept of movement, Aristotle also stated that temporality is the sum of movements between before and after (Douglas, 2006). In fact, while expressing temporality as the sum of movements, it also gives clues

to the relationship of temporality and continuity. Following the association of temporality with movement and continuity, the discourses of philosophers such as Leibniz, Kant, Plato, Heidegger also strengthen the relationships between space and temporality. According to Douglas (2006) temporality defines over the **past** and the **future**. Douglas (2006) expresses that in the definition of temporality for the future, it is necessary to consider the past. The philosophy that discusses the concept of temporality also contributes to architecture and the relationship between temporality and space with its discourses produced. Kant takes these discussions to a new dimension with "Critique of Pure Reason" and accepts ***temporality as a priori*** as space, while emphasizing that temporality cannot be considered separate from space (Meiklejohn, 2004). In contrast, Heidegger (1995) admits that the temporality expressed by Aristotle and Leibniz is continuous. Heidegger suggests ***that temporality is a kind of continuity and evolves in the daily life***. According to Heidegger, what is essential is the events / action that takes place in time. For Heidegger, temporality is what includes events and is defined with them. On the other hand, sciences such as physics and mathematics consider temporality from a very different perspective. Quantitative temporality is what numerical sciences define. First, time is considered as the mechanical aspect of nature. Einstein produces the most important discourse on this subject. Considering temporality with space, Einstein developed the theory of relativity. According to Einstein's theory of relativity, temporality changes according to the momentum of space, that is, it becomes relativity (Minkowski, 2000). Anymore temporality loses its absolute independence and becomes the fourth dimension of space. In other words, **temporality continues as a part of space in numerical sciences**. On the other hand, Historians compartmentalize time into periods according to major changes or important events. It makes some classifications from a historical and cultural point of view over time (Elias, 2000). According to Fabian, ***history***

evaluates temporality not through movement, but through cases (Elias, 2000). Fabian also describes cases through changes. **Temporality is also analyzed by historians through change, and here must be a space where change can be observed.**

As can be seen, many disciplines evaluate temporality together with the concept of **mobility, change and space**. Güvenc (2005) defines temporality through the movement of change in "Architecture, Time, Space and Change *(Mimarlık, Zaman, Mekan ve Değişim)*". According to Güvenc, time is difficult to comprehend because time is constantly changing. In other words, Güvenc directly associates the concept of temporality with change. Change coexists with temporality and expresses a temporal process. Consequently, considering Güvenc's discourse about temporality, it is **change and continuity that enables temporality to be analyzed**. Güney (2003), who researched on architecture and temporality, examines temporality in multi-dimensions and argues that temporality is first a cyclical process and then an evolutionary process. Güney (2003) argues that space and temporality affect each other, and space is created with temporality such as infinity/infinity, permanence / temporality, simultaneity, continuity, bounce continuity, yesterday, today, tomorrow, now, future. If the understanding of temporality in architecture is possible with change; **understanding the relationship between the meaning of home and temporality is only possible through a multidimensional research caused by change and continuity**. **The temporality in the meaning of home will be explored with the recurrent, continuities, discontinuities and evolution**.

The movements experienced in the temporal process are also revealed in order to express change in studies on home and temporality. At this point, Werner, Altman, and Oxley (1985) have important classifications related to temporal continuity. According to their definition, ***the home contains the temporal properties of linear, circular and spiral***

temporality. Linear character includes the past, present and future continuity. Circular and spiral character is based on routine and repetitive activities and meanings. This process potentially repeats daily, weekly, monthly, annual or other regular and semi-regular lifestyles (Turgut; Ünügür, 1997).

Another effect of time in the meaning of home is the process of homemaking. Cierrad (2010) defines ***"homemaking"*** as being called a home somewhere, or the home changing its meaning and acquiring a new meaning in the process of displacement. According to Cierrad, the homemaking process depends on the dwelling time, individual, relational and structural variables. In fact**, time spent at home enables the experience of the place and the relationship between time, place and experience reflects the meaning of home**.

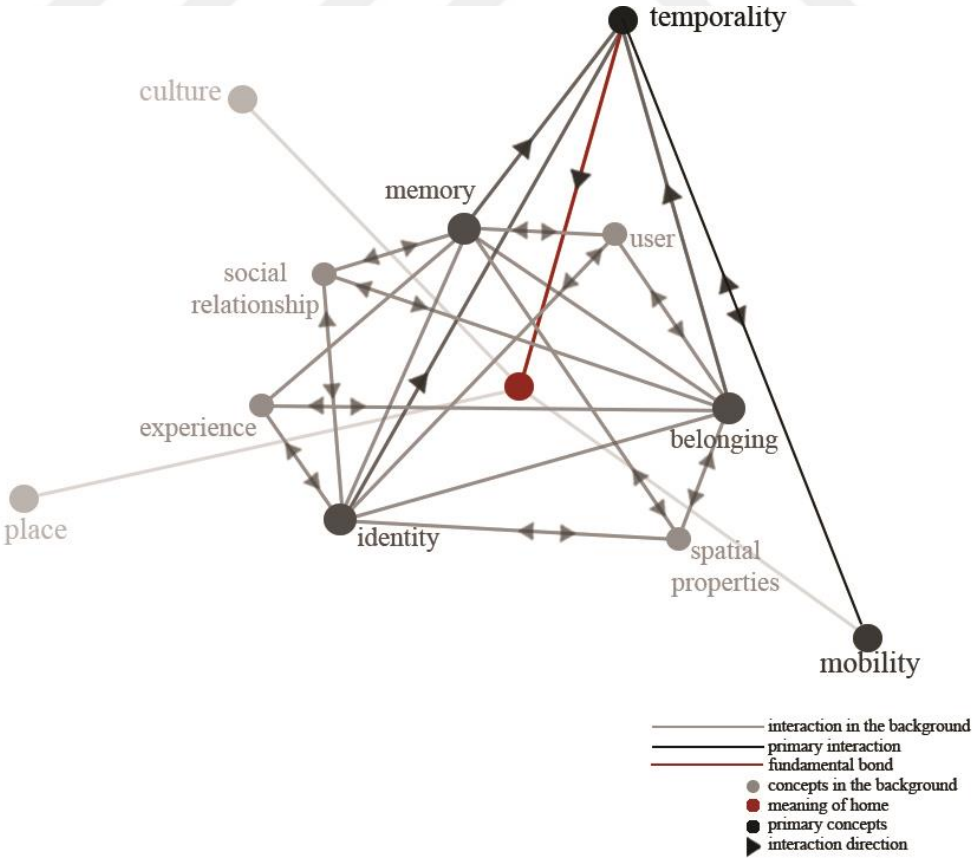


Figure 10: Relationship between temporal organization and meaning of home

Consequently, the meaning of home changes over time. Temporality, as an important component of home, establishes the conceptual framework of the thesis with mobility, change and continuity. Temporality is in an infinite cycle with the concepts that create the meaning of home. As seen in Figure 10, while temporality, culture, place and mobility are in a cycle, other concepts that creates layered meaning of home establish another cycle within this cycle. This is related to the fact that temporality is both linear and cyclical.

2.3.4 "Home" and "Mobility"

With the globalization, there are significant changes in almost all aspects of daily life. These changes extend from economic, political, social and cultural disciplines to daily life, and these changes are not just the effects of globalization. Globalization come with a lot of displacement such as migration and mobility. However, the displacements mentioned here are not only physical and short-term displacements. Because only physical displacements are a matter of a few hours with today's communication technologies. **The emphasis in the thesis is not only a spatial but also a temporal mobility**. As Bocaggni (2017) said, mobility distributes the relationship between geographical dimension and temporal dimension from each other. **Therefore, mobility can be interpreted as distributing the relationship between social and spatial dimension**. **The main question is how the process of meaning creation of home differs with mobility**. In fact, in the part related to temporality, it is indicated that temporality bring along mobility and change, so temporality cannot be considered independent of mobility. In this case, temporality and mobility are mutually complementing each other.

Expressing mobility such as migration, globalization, and displacement interact with the home and recreate, change and transform each other (Ahmed et al. 2003; Mallet, 2004). In other words, home and mobility create each other, even the boundaries between them are blurred in this process. Especially nowadays, the home recreates itself infinitely and transform with increasing mobility. **Considering that mobility distrubutes some of relationships between the dimensions of space, one of the basic questions of the thesis is which relationships between the layers of meaning of home are distributed and which layers of meaning of home are associated in the mobile age**.

First, the relationship between home, which is a social as well as a physical place, and mobility is discussed. There is a close relationship between home being a physical and a social place, and mobility is redefining these relationships by breaking them. **These new relationship between the social and physical places of home also recreate the meaning of home**. The deterioration of relations in the current situation may also lead to the inability to establish relations between social and physical places in the new attitude. **This mean that distrubutes relationships between the physical and social dimension of the home due to mobility may not always result in a positive outcome.** Especially in situations such as forced migration, forced displacement and isolation, these relationships may not be re-established. However, mobility is a part of the homemaking process, and it also provides an opportunity to create new places with belonging and identity (Blunt and Dowling, 2006). So, new relationships established between physical and social dimensions can be supported by belonging and identity, which are the layers of meaning of home. For all these reasons, **the layers of meaning of home, which will redefine the distrubute relationship between the physical and social dimensions of the home caused by mobility, are identity and belonging**.

Temporality, mobility and home shape each other. Because ***mobility, displacement or migration is not only a spatial but also a temporal change*** (Ahmed, 1999). Also, the boundaries between the change in meaning of home over time or the change of meaning when home faced with mobility are not clear, since temporality brings along movement; because these concepts, which create the layers of meaning of home, are almost ambiguous with each other. Also, temporality creates the home as a daily life experience (Boccagni, 2017). This means that **the change of meaning of home over time can be discovered through daily life experiences.** These experiences provide a transmission between individuals, families and even generations. In other words, the situation is evolving into the transfer of experience. Dovey (1985, p.37) explains this situation as follows: *"Home as order is not only spatial orientation but also temporal orientation. Home is a kind of origin, we go "back" home even when our arrival is in the future. The home environment is one thoroughly imbued with the familiarity of past experience. It is the environment we inhabit day after day until it becomes taken for granted as is unselfconscious."* At this point, another important question arises: What does it change if the time spent in the process of meaning of home is with the individual or family? Therefore, the process of experiencing individually or with a group is an important criterion in the process of meaning of home. However, **it is very important that the home is an ongoing and unending experience**. In this case, the focus of home is the daily life of the individual. **Data on the daily life of individuals can also be obtained from their narrative stories**. **In particular, the biographies or narrative stories of people or groups that experience mobility include the process of creating and changing the meaning of home as well as reflecting the daily life experience.** So home is related to the beginning of biographies and, deeper, to the roots of their biographies. Because the beginning of an individual's experience begins with the childhood. The

process of meaning of home also starts and continues with this point and contains many continuities or discontinuities.

In addition to the changes and experiences in the meaning of home over time caused by mobility, it is necessary to emphasize other concepts that create the meaning of home. Memory, one of them, generates the meaning of home with remembrance, rituals, traditions, and at the same time, it constructs the individual or social memory of individuals and groups who are displaced. In addition, the evolutioning meaning of home over time is highly related to the meeting of many memories of the past with the future (Werner et al., 1985). In other words, although memories do not have any meaning of home in the past, they can contribute to the meaning of home in the future or transform the home into a palimpsest by multilayers of meaning of home. **As a result, home establishes relationships with both biographies, narrative stories and family history from a temporal perspective. In fact, it is expected that immigrants or constantly displacement peoples associate their current home with their homes in the past or with memories. However, this situation should not be interpreted as nostalgia or romantic memories, all of these are creating the biography of the individual or family, so it would be more appropriate to consider them as important social inputs in the meaning of home.** What matters is the continuity or discontinuity of all these experiences, memories, and biographies. The continuity of temporality can bring with it many continuities, this can have both physical and social meanings. **On the other hand, mobility is a temporary situation, but can have permanent effects in the home**. For example, looking for home and the process of home-making comes with a sense of belonging, whether physical or mental, and this is the continuity of the sense of belonging. Journeying between these homes is not just a continuum or discontinuity, it can also cause

an evolutionary process.

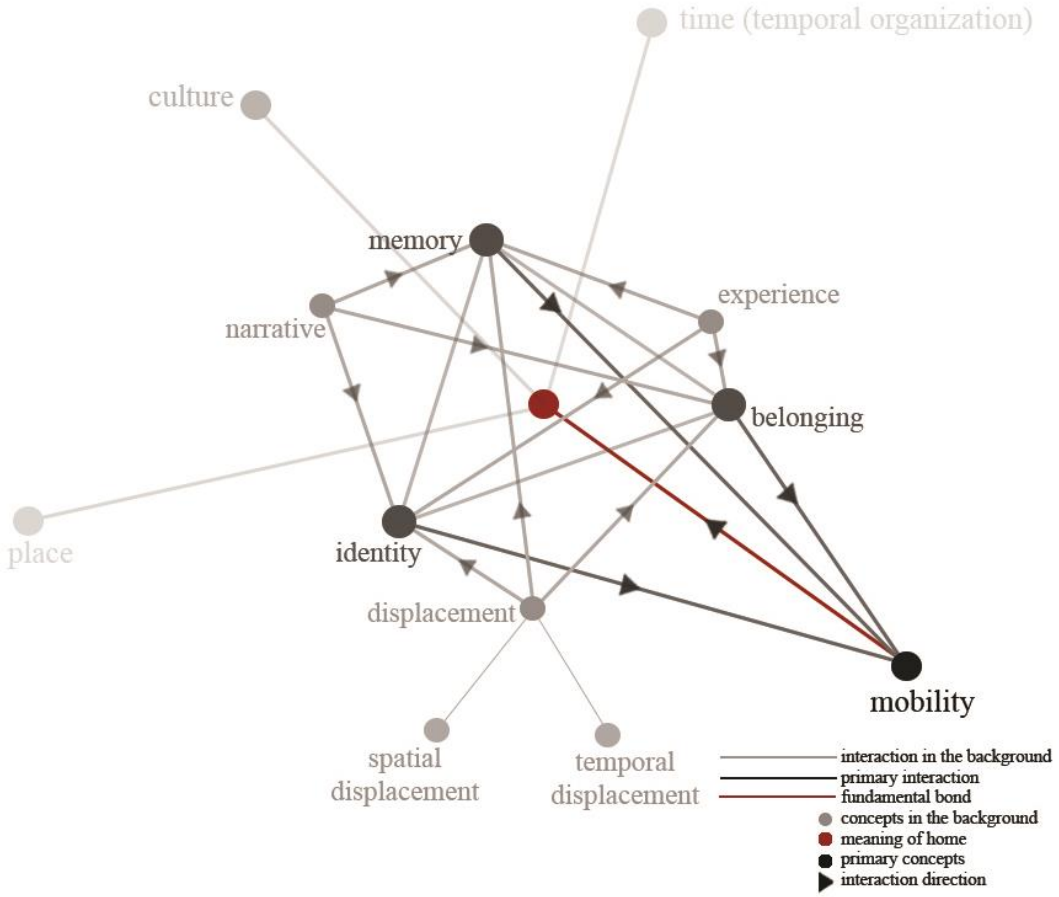


Figure 11: Relationship between mobility and meaning of home

As a result, as can be seen in Figure 11, mobility is closely related to the meanings of the home. This network of relations becomes much more complex when considered together with mobility. Mobility, unlike other components of meaning of home, causes the redefinition of all meaning bonds established.

2.4 Conclusions of the Chapter

The multilayered home can reproduce its meaning repeatedly in an infinite cycle due to its layers interacting with each other constantly. **With the new situation encountered, the meaning of home is reproduced and the previous meanings are not completely**

disappeared, an interaction zone is created, which intertwines with the previous meaning and makes the connection with the past permanent. This multilayered of meaning of home reminds us the concept of palimsest.

Turgut defines the palimsest as the parchments in which the new text is written on the old script that cannot be completely dissapeared, and evaluates the dynamics of the concept through Istanbul, discussing spatial and social contradictions, change and continuity in a dialectical framework (Turgut, 2013). At the same time, in case of being palimpsest, the traces are mixed together from time to time and can turn into something new. This is why palimsest expresses multilayered. In the multilayered organism, layers sometimes overlap each other, sometimes side by side, sometimes intertwined, so that the multilayered network becomes unique. Then, **home is a palimpsest with relationships between layers and layers articulating each other infinitely**. **Home has many layers of meaning just like a palimsest, the meaning of home can be created infinitely due to the way these layers come together and interact with each other, so that the meaning of home can be evolved again and again with a complex relationship.** The evolution and continuity of the basic concepts determined in this process are considered in a transactional approach for the analysis of home, which is a kind of palimpsest. As stated before, these concepts come from the organizations that create the home and the dynamics of the age: **culture, place, temporality and mobility**. These also increase the stratification of meaning of home and include user, identity, experience, belonging, context, memory, social relations and spatial characters which are other layers of meaning of home.

CHAPTER III

CONCEPTUAL FRAMEWORK ON MULTILAYERED MEANING OF HOME FROM THE PERSPECTIVE OF CULTURE, PLACE, TEMPORALITY AND MOBILITY

"It takes a heap 0' livin' in a house t' make it a home."
(Sigmon et al. (2002), as cited in Edgar A. Guest, Home)

The home is not a fixed place at a fixed time, on the contrary, the home is rediscovered, interpreted and made meaningful at different times or in different places. Especially in this period when migrations and displacements become constant, it is expected that home will frequently change its meaning. Due to migration and displacement, the bonds between the temporal and spatial dimensions of home are distributed, and within the scope of this thesis, the meaning of home can be redefined infinitely with the dynamics of **culture, place, temporality and mobility**. The interaction of culture, place, temporality and mobility from the layers of meaning of home and the other the layers of meaning of home such as user, identity, experience, belonging, context, memory, social relations and spatial character interact with each other. Among them, some layers are at the forefront from others. As seen in the previous section, identity, belonging, and memory are meaning making for these concepts. At the same time, identity, belonging and memory directly affect the other layers of meaning of home. For all these reasons, identity, belonging and memory are called **thick layers**, also other concepts are called **thin layers** in multilayered meaning of home. In this section, the interaction between these layers is examined and the conceptual framework based on this exploration is developed.

3.1 Home as Identity

Identity is one of the layers of meaning of home that takes its references from place. Easthope emphasized that the essence of identity comes from the consciousness of place, not from self-consciousness (Easthope, 2004, p. 137). Jenkins (2008), an anthropologist, defines identity as a cognitive mechanism through data such as the other, language, clothing, and lifestyle. Even Jenkins (2008) describes home as "an expression or symbol of the self". From these definitions, it can be concluded that **identity is a source of data for analyzing people's self and their environment and is one of the thick layers that create the meaning of home.**

It has been observed that the transmission that each individual establishes with the environment, the relationship between the cosmos and the body, their feelings and needs, and spiritual and sensory experiences transform the space into the home in studies on the relationship between space and home. (Cooper, 1976; Despres, 1991; Mallet, 2004). Given the reasons for this transformation and the definition of identity, identity is a part of this transformation. In other words, it is a layer that has existed since the creation of home.

Identity establishes the multilayered meaning of home by associating the user with place, time and culture. Other concepts supporting identity in the formation of this multilayered structure are **place attachment** and **sense of place**. According to Casey (2001), these concepts support identity creation and develop social, psychological and emotional bonds between people and their home. Place attachment is developed by Altman (1992) with reference to the identity of the place. Place attachment is formed by the interaction between the individual and the space and evolves into a more holistic structure. In

addition, there are many parameters that affect the place attachment, such as emotion, cognition, temporality, culture, and social relationships. When we consider the issue in terms of home and identity, the same parameters are also seen in this relationship. For this reason, place attachement is an important point in the relationship between the home and identity. Another concept is sense of place. The sense of place is the expressions of people about space and environment (Tuan, 1977). The sense of place develops in the process, just like the place identity and the place attachment. Gustafson (2009) emphasizes that the sense of place should be addressed with the identity and meaning of place. Consequently, the sense of place is also associated with identity and meaning.

The processes that create the identity are not just conceptual. *Everything from the material used in the construction of home to the application of that material creates identity (Cox, 2016)*. **In other words, the space syntax of home, the relationships of spaces of home in the plan or section, or the way these spaces are experienced can also be evaluated as a reflection of identity**. On the other hand, Fox (2007) argues that *the physical and financial condition of home affects the identity*. Because **home is actually a reflection of a status and social class, thus identity**. Fox's research focuses specifically on the articulation of inherited homes over time and can only read this through identity. As identity is related to many layers of meaning of home. While citing about the financial dimension, it is necessary to mention Bjering's (2017) research. Bring emphasizes the relationship between indebtedness and home. Since Bjering analyzes that people often have their biggest debt to buy a home. In fact, this situation can be interpreted as buying an identity rather than buying a home. Because **home is an expression that people are comfortable, peaceful or belong to the social class**. In this case, home is perceived as the identity of the people. Similarly, Boccagni (2017) develops the discourse that the

financial characteristics of home cannot be ignored, stating that mostly people are displaced or migrated due to financial issues and therefore they are deprived of their identity.

Other concept in the relationship between home and identity is **homemaking**. Reid (2006)' s "The meaning of Home: The only bit of the world you can have to yourself" emphasizes the role of identity in the homemaking process, and the struggle of the homemaking process with otherization and standardization in this age. However, according to Reid, although the homes are the same, standardized or alienated from their context, the process of ***homemaking continues with personal or family identity, social relations, neighborhoods, social communications***. This means that identity resists those who negatively affect the homemaking process. Actually, as in the homemaking process, home shaped by the identity of a person or a group is defined by Miller (Miller, 2001). Miller (2001) concludes that although the user does not actively participate in the process of design of home, the user may have to live there, and in this case, the changes the user made after settling in the dwelling is a reflection of the user's identity. That is, the process that Miller and Reid (2006) researched is a homemaking process, and both of them actually express the role of identity in the homemaking process. As another issue, the meaning of home changes with the increasing mobility and migration in this age, thus changing the layers that create the meaning of home. On the other hand, Ewart and Luck (2013) argue that the ***home will not be an expression of identity due to constant migrations and displacements, so it would be more appropriate to consider the home as a place***. However, **there is also a close relationship between place and identity**. **This relationship sometimes affects the meaning of home directly and sometimes indirectly**. **As a result, identity is an essential part of the home in any case.**

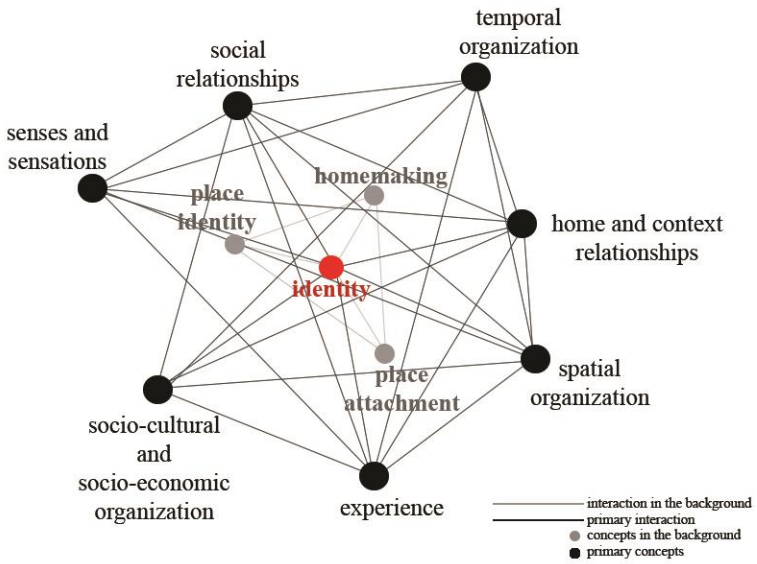


Figure 12: The relationship between identity and components of identity

As a result, it can be seen in Figure 12 that meaning of home has been created by spatial characters, building materials, social relations, economic dimension, social class, status, senses, sensations, socio-cultural components, the relationship of home – context, cyclical dimension of temporal organization since it includes routines such as weeding and holiday. Further, they have reflected identity, therefore, their analysis helps to analyze the identity and contributes to the analysis of the meaning of home.

3.2 Home as Belonging

The relationship between home and belonging is explained through **identity**, **place attachment**, and **territoriality**, which are important especially in studies on environmental psychology. In fact, **the interaction of belonging with these concepts should be examined in order to analyze the change of meaning of home**. Because the home creates its meaning with this system of relationships. Before the conceptual analysis of belonging, Probyn states that the meaning of belonging is actually hidden within it, therefore separates it into the stems of belonging: “be” -ing and “longing” (Ralph and Staeheli, 2011). Ralph and Staeheli emphasizes that the meaning of the concept derives

from the interaction at the stems the word. So according to Ralph and Staeheli, belonging is a longing for existence, which it belongs. This existence is very related to identity.

The relationships between identity and belonging turn into a complex system centered on the home. *Home is where identity and belonging are formed togethe*r (Ralph and Staeheli, 2011). ***Identity is a complex cognitive schema that characterizes attitudes, values, thoughts, beliefs, meanings, and behaviors and is beyond emotional attachments, while belonging contains identity.*** (Probyn, 1996). **Experiences and behaviors are extremely important in the relationship between belonging, identity, and home**. **Because while these experiences carry the traces of identity, they also cause the formation of belonging.**

The second important concept in the relationship of home and belonging is **place attachment**. Attachment to the place is the combination of different variations of the bond between the user and the place. Therefore, place attachment is not a collection of independent components, on the contrary, place attachment is a phenomenon that came into being with the interaction of components (Altman, 1992). This perspective is compatible with transactional perspectives (Altman, 1987), contextualist orientation (Stokols, 1987), phenomenological approaches and other holistic approaches. Therefore, **place attachment is central in the relationship of home and belonging, and this relationship includes not only physical but also personal, social and cultural relations**. Another important concept in the relationship of home and belonging is **territoriality**. In the literature, territoriality is associated with psychosocial areas and spatiality, and it can be defined as identification their own areas by zoning with various techniques in order to protect themselves. While animals do this with actions such as sound, smell, defecation, and fight, humans do this by determining physical boundary

(Altman, 1975). Altman (1975) emphasizes that the territoriality can be defined as a mechanism that includes the marking or personification of a space or object. Turgut (1990) defines territoriality as a behavioral mechanism that enables the user to integrate with the space. **So, is not the home our territoriality in this case?**

The criteria in the case of belonging to the home are not only identity, place attachment or territoriality, but these concepts also include other meanings. For example, ownership is one of the other situations that affect belonging. Because ownership constitutes belonging as a socio-economic state (Bjenring, 2017). In the approach so far, it is thought that belonging is an individual situation. However, **belonging is not only an individual situation, but also a social situation** (Ralph & Staeheli, 2011). Focusing on the social dimension of belonging, Turgut and Tunalı (2016) emphasize the concepts of spatial belonging, social belonging, identity and memory. In fact, the social impact of belonging is so high that it brings some social exclusion with it. In fact, belonging is not a simple longing or emotional bonding. In Jenkins (2008) research, belonging causes social exclusion when one or more people are not included in groups.

The formation of home as belonging is actually a dynamic process and it exists over time. As temporality changes physical spaces, it also changes identity and belonging. Altman (1992) states that people establish different bonds with their homes at different stages of their lives, especially through place attachment. In other words, it states that the bonds users establish with their homes during childhood, youth, adulthood and old age also change. **This is a state of temporality, but temporality is both a component and a context for belonging**. Another situation caused by relationship of temporality and belonging is mobility. According to some research, **belonging is a process that begins with the experience of leaving home.** Said (2000) defines belonging as *"rupture of the*

true self and its true home" (Kropiwnicki, 2017). Said defines the desire for belonging in three aspects of home: the home in the past, the home in the future, and the imaginary home to return to. (Kropiwnicki, 2017).

Another approach is to assume that there is a contrast between mobility and belonging. Karahan (2016), who discussed the relationship between mobility and belonging, thinks that people who are constantly mobile have complex sense of belonging. That is, mobile people tend to have a weak sense of belonging, while those with a strong sense of belonging are more stable than others. In contrast, Gustafson (2009) suggests that mobility can coexist with territoriality. Gustafson's research also shows that different types of mobility such as daily mobility, long distance travels, housing mobility and international migration relate differently to people's sense of belonging. Gustafson states that the relationship between mobility and belonging is a territorial scale issue.

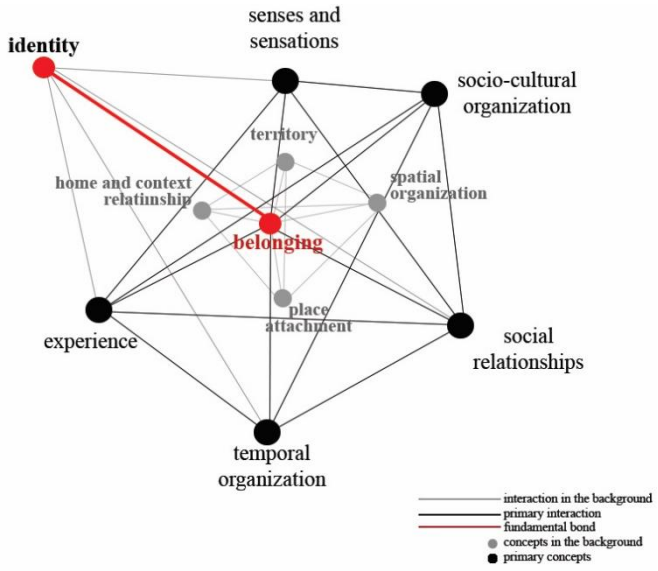


Figure 13: The relationship between belonging and components of belonging

Consequently, it can be seen in Figure 13 that home is the place that reflects us, our identity, so home is a belonging. For all these reasons, belonging is defined as home with place attachment, territoriality, experiences, social relations, temporal organization,

socio-cultural organization, sense-sensations. In other words, while we belong to home, home belongs to us.

3.3 Home as Memory Space

Memory uncovers the place and is the key concept in analyzing the meanings of home, which contains many experiences. For example, identity is one of the main concepts of home. However, memory can convey how identity is formed (Ratnam, 2018). In fact, **neither memory nor identity alone makes sense in the process of meaning of home, the concepts that create the meaning of home also compose each other and strengthen the meaning of home**. For this reason, some dualities or many concepts are sometimes discussed together during the thesis process.

Memory can be formed by many situations in daily life such as cooking, talking, taking photographs, and hiding objects (Drozdzewski De Nardi, & Waterton, 2016). For example, many emotional situations and objects such as the food your mother makes, the smells coming from the kitchen, the recipe of that meal, strengthen the memory and meaning of home. Hence, ***the senses (sound, smell, taste, touch…) create emotional experiences in the home and experiences intertwine with memory and identity and make sense of the home*** (Pink, 2004). And this is highly correlated with feeling safe at home. Because these situations create more familiar feelings in us and at the same time make us feel more at home and safe when we enconter these emotional experiences. In particular, taste and smell strengthen the relationship between home and memories. According to Longhurst (2009), mobile people's experiences with food are a means of remembering their homes, hometowns, and even identities. In addition, the other senses, touch and sight, are one of the ways of interacting with the home. Tolia-Kelly (2004)

interprets this situation through the body-space interaction. Objects that are seen or felt by touch establish relationship of the home's memory with the past and contribute to cultural identities. **As a result, memories generated by senses or experiences at home are not just romantic nostalgia, it is closely related to created home in the future.**

Memory is organized by senses / emotions and experiences, thus causing the past and present home to articulate each other. That is, memory should not be thought of as just a past situation or a place where emotional events are stored; memory is the beginning of the reconstruction of the meaning of home. This character of memory comes to the fore especially in migration and displacement. Ratnam (2018), who investigates the relationship between migration and home, research home in immigrants mostly through memory and identity. Home for immigrants is a place that can be reproduced and re-meaning (Boccagni, 2017. p.26). Boccagni also expresses how memory affects the meaning of home in the process of building homes for immigrants. In addition, Ley Cervantes and Duyvendak (2017) observe in their research on immigrant communities that communities establish a connection with memories, traditions and the past while creating the meaning of home. In spite of all this, there are some researchers who argue that the idea of the home in the past cannot always construct the idea of the future home. Cierrad (2010, p.93), in his study on homeless people, finds that there is no idea of a future home because they do not have a home life in the past and present, and therefore cannot build their future homes with pleasure. **So, the effect of memory on the meaning of home depends on the meaning that communities or individuals attribute to their homes in the past**. However, **if meaning is attributed to the home in the past, the meaning of home in the future may be affected**. Otherwise, the effect of memory in the meaning of home cannot be read. In fact, the function of **memory** in establishing

the relationship between past, present, and future home **is a symptom of some kind of flashback**. **But this flashback is not a physical but a temporal one**.

Another point needed to be discussed is that **memory is not only individual but also collective**. McLaughlin (2015) thinks that collective memory triggers individual memory in most cases. Because every individual belongs to a group based on social identity, or beliefs. Also, Blunt and Varley (2004) state that daily activities in home life (cooking, etc.) create collective memories. In this case, memory creates a framework for identity, family, stories and traditions. Until now, examples have been given inevitably through narratives and stories in the section on memory. The **stories, narratives in the home affect the place and identity. It also leads to stratification of the meaning of home**. Narratives are part of identity and everyday home practices (McLaughlin, 2015). Another contribution of the narratives is how the identity, memory and social relations of home come together to form the meaning of home in a fixed time and place (Buckle, 2017). Buckle states that these narratives will reconstruct the home at another time, but also emphasizes that the meaning of home will change.

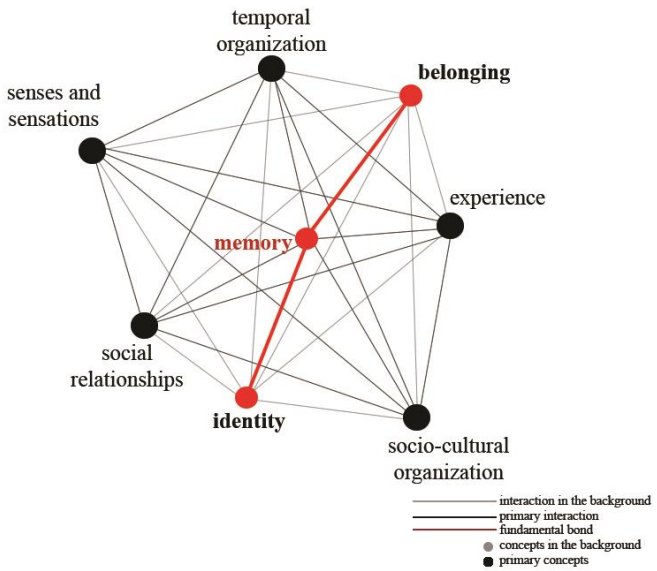


Figure 14: The relationship between memory and components of memory

Consequently, it can be seen in Figure 14, **memory is also multidimensional**. **The home that exists in the past, present and future is associated with experiences**. **Thus, memory cannot be distinguished from identity at the point of creating the meaning of home. Home and memory are discussed over their interaction with senses, experiences and identity. This chapter is very important to understand how our memory, identity, and experiences, our encounters, can recreate the home.**

3.4 Conclusions of the Chapter

The multilayered meaning of home begins with the interaction of culture, place and temporality. With the inclusion of mobility, one of the dynamics of the 21st century, the interactions and relationships between these layers are distrubuted and redefined, and this continues in an endless cycle. The concepts at the intersection of these interactions are the user, spatial character, social relations, context, experience, identity, belonging, and memory. Identity, belonging and memory, which are among these layers, are more inclusive than other layers of meaning. As a result, identity, belonging, and memory need to be analyzed in order to detect the change of meaning of home over time. Also, it is seen that these layers are emphasized in this interaction scheme (Figure 15). The reasons for this are as follows**: identity**, reflects the user group, is shaped by context, includes social and spatial relationships. **Belonging** includes the unique experiences of the user, it develops by experiencing, it is built up with social relations as well as with a space. **Memory** belongs to the place, this memory evolves with the context and the experiences of the user, it includes spatial and social characters. A conceptual framework based on all these relationships is developed in Figure 15. On the other hand, it is the conceptual framework of the thesis that indicates the interaction of multilayered of meaning of home in Figure 15 and is based on the conceptual framework developed by Werner, Altman and

Oxley (1985), Dovey (1985), Turgut and İnalhan (2007) and Turgut (2010). In this framework, the relationship of layers of meaning of home is discussed in a transactional perspective.

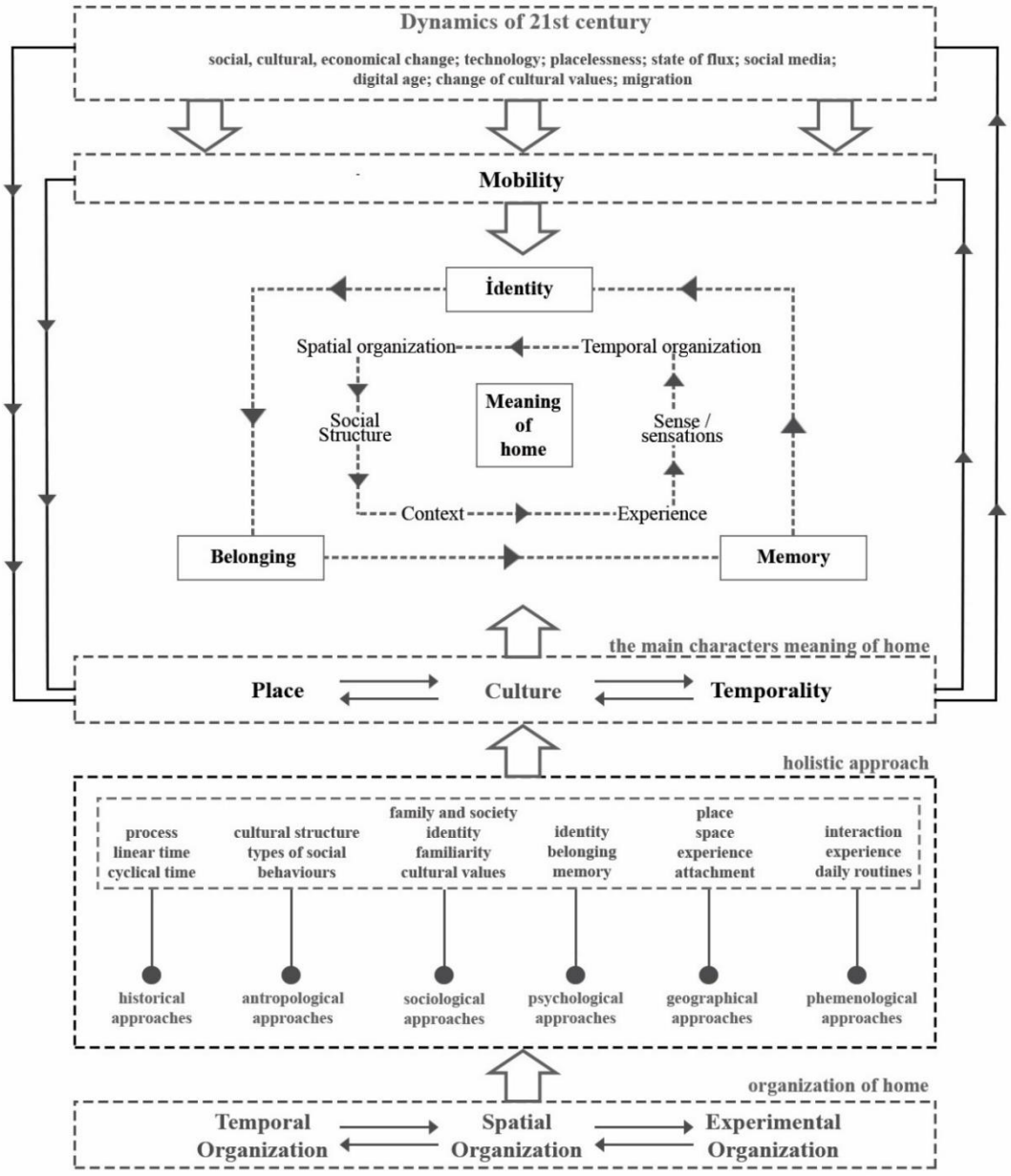


Figure 15: The Conceptual Framework: multilayered meaning of home from the perspective of culture, place, temporality and mobility

For all these reasons, a case study based on the conceptual framework in Figure 15 will be conducted in the next chapter.

CHAPTER IV

CASE STUDY:

THE JOURNEY BETWEEN HOMES FROM MALATYA TO ISTANBUL

> *"[M]igration involves not only a spatial dislocation, but also a temporal dislocation: the "past" becomes associated with a home that it is impossible to inhabit, and be inhabited by, in the present. The question then of being at home or leaving home is always a question of memory, of the discontinuity between past and present."*
>
> *(Ahmed, 1999. p. 343)*

The conceptual framework developed within the scope of the thesis has constructed the change of meaning of home over time with a cycle that initiates with the interaction of *culture, place, mobility* and *temporality*, and continues with the interaction of *identity, belonging, memory* and their sub expansions, which are the other layers of meaning of home. In this chapter, ***" a case study method to determine the change of multilayered meaning of home in the the journey between homes"*** is developed based on the conceptual framework. This method consists of three main parts: method determination, data collection, and data analysis. Since the theoretical basis of the research is Environment-Behavior studies, the method is chosen from this field. Researchers such as Zube, Marans, Moore (1987), Zeils (2006) examine the methods in the study of environmental behavior relationships under two headings: quantitative methods, qualitative methods. Quantitative methods are aimed at obtaining numerical and statistical data by examining variables with concrete situations and experimental data (Cresswell, 2014). Qualitative research methods are preferred especially in social

sciences and focus on examining, understanding and interpreting the relationships of individuals or groups to a problem or a situation (Creswell, 2014). In the light of this information, the method is determined to detect the change of meaning of home (Figure 16). In this respect, it is important that participants have experienced the journey between homes, that the homes they were born and live in are different, **but they built both homes themselves, including the spatial installation**. At the same time, the conceptual relationship of change of meaning of home is taken into account while determining the case, and it is important to have a serious context change, thus the detection of this change of meaning becomes easier.

Another parameter considered while determining the case is that the places where people build their homes both physically and socio-culturally in Turkey are generally rural contexts or villages. Therefore, the study of village homes is to demonstrate how the meaning of home is constructed both spatially and conceptually by the user. Because their cultural and social characteristics form the space. The journey between the homes starts with the people who cannot meet some of their basic needs and leave the homes they have created and rebuild a home in a different context. In the context of the thesis, this process is called "leaving at home". At this point, within the scope of the case study are discussed that the homes in rural context which were left for many reasons such as economic, health and education and the homes in urban context that built in the city they came from.

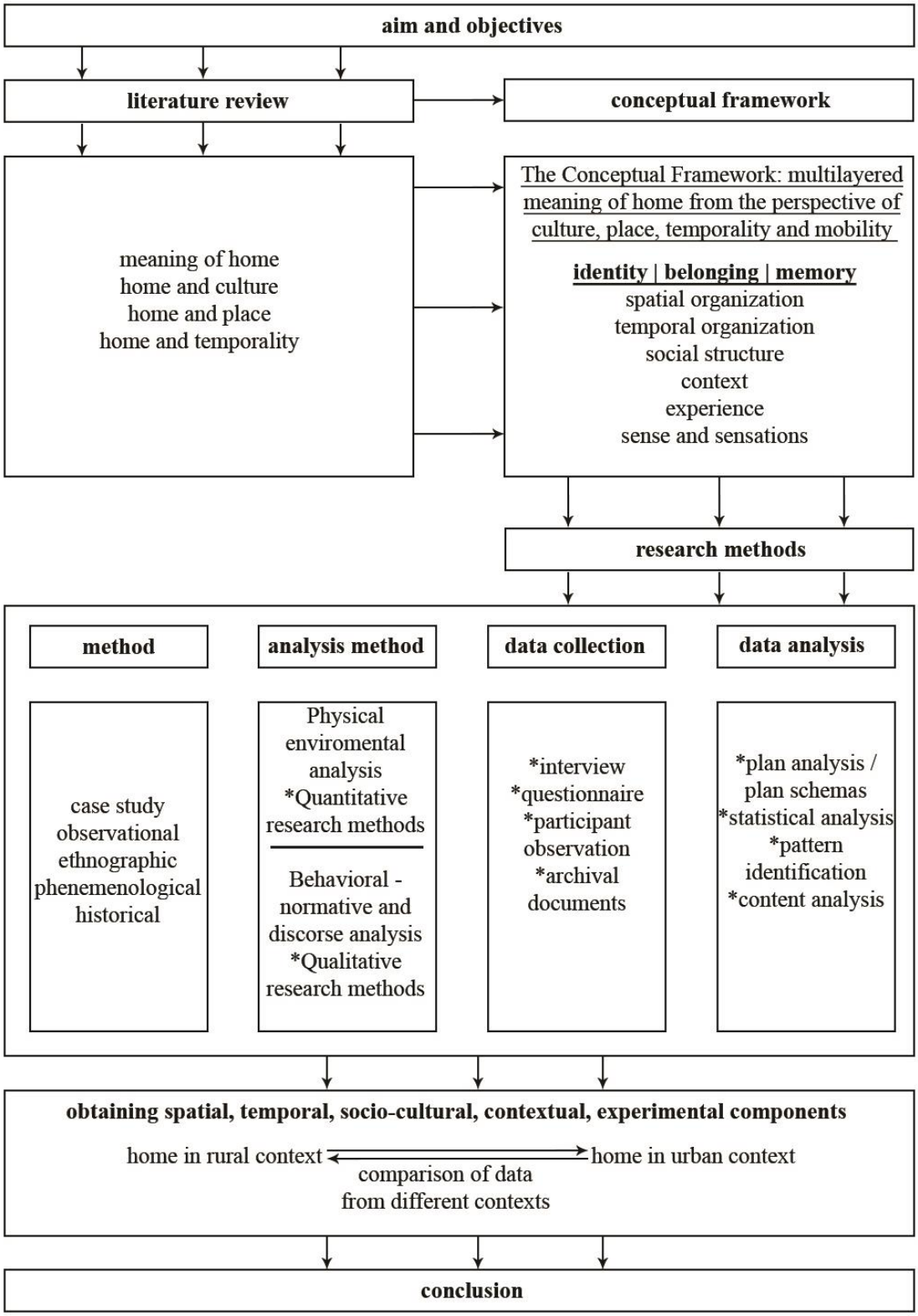


Figure 16: The case study method to determine the change of multilayered meaning of home in the journey between homes

Within this scope, Uzuntas village[2] of Pütürge district of Malatya, where users left the homes of almost the whole village and set up homes in the city, is selected as the homes in urban context. There are other cases that will provide these conditions, but the knowledge of "***every family who migrated from Uzuntas to Istanbul***" in the study of Güner and Citci (2013) and the ability of the researcher to analyzes in this case are effective in the selection of the case. At the same time, households in this case live at certain times of the year both in their home in the rural context and in their homes in the urban context. This enables **simultaneous comparisons both conceptually and spatially**. In the light of this information, as a result of the interviews in Uzuntas in August 2018, it was learned that most of the families who left this village and settled in Istanbul live in Gaziosmanpasa district, and Uzuntas and Gaziosmanpasa were determined as study areas.

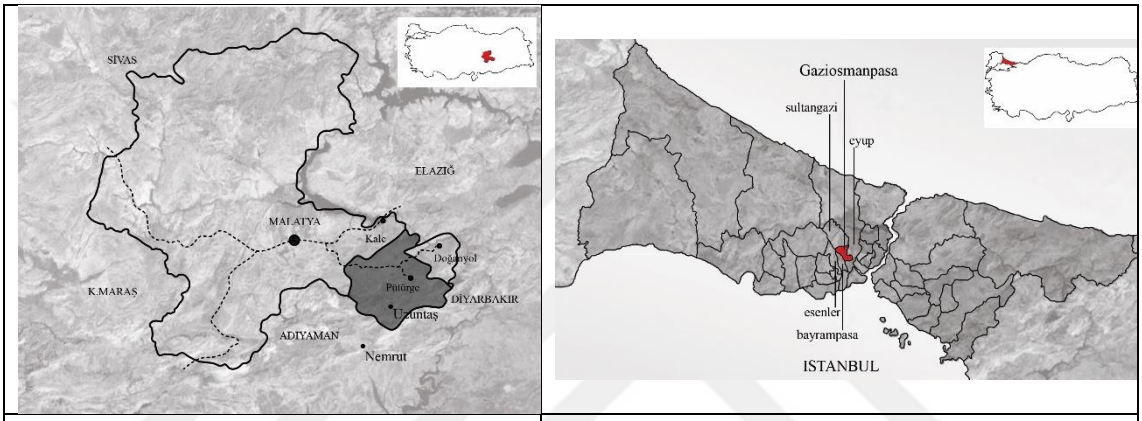
After the determined methods, data collection techniques suitable for both physical and behavioral data are selected. In this process, a connection is established between the physical and behavioral dimensions of homes with the drawings of homes, participant observation technique, interviews and questionnaires. By analyzing the obtained data with appropriate techniques, **the relationship between spatial, temporal, social, cultural, contextual and experiential parameters is much clearly established and**

[2] In official records, it is referred to as Uzuntas Neighborhood, not Uzuntas Village. However, within the scope of this thesis, it will be named as Uzuntas Village expressing the rural context. With the Metropolitan law enacted in 2012, villages are named as neighborhoods connected to the district, but this law is under discussion. Because, this decision was taken only by considering the population. Whether a settlement is a neighborhood or a village does not depend solely on the number of population, and this causes ambiguity in rural and urban context. In fact, while the neighborhood refers to the urban context, the village refers to the rural context.

compared.

4.1 Introduction to the Case Samples

Within the scope of this thesis, while the homes in rural context are selected from Uzuntas Village of Pütürge, homes in the urban context are selected from Kazimkarabekir in Gaziosmanpasa (Figure 17).

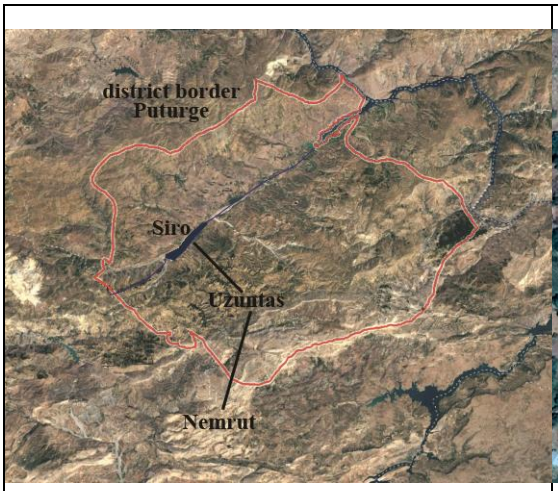


a) Map of Malatya – Puturge - Uzuntas | b) Map of Istanbul and Gazıosmanpasa

Figure 17: The maps of the case samples

4.1.1 Home in Rural Context: Uzuntas Village of Pütürge in Malatya

Pütürge is located in the upper Firat of the Eastern Anatolia Region, within the southeastern borders of Malatya. Uzuntas is located between Siro Stream and Nemrut Mountain (Figure 18). The topography of the region consists of the valleys of the specified mountains and streams and low and high plateaus.



(a) Map of Malatya and Uzuntas Köyü



(b) Site view of Uzuntas Köyü (Retrieved from Google Eath, 27 Feb 2020)



(c) A view of Uzuntaş from the Kayadere (1 Eylül 2019)



(d) A view of Uzuntas from the Tepelik (3 Eylül 2019)

Figure 18: General information about Uzuntas

The reasons for migration reached by Güner and Citci (2013), who studies on population development and migration of Pütürge, are also supported by researcher during the case study: inadequate agricultural land for the family's livelihood, the existing agricultural lands being multi-part ownership in crowded families through inheritance, decrease agricultural productivity due to erosion, insufficiency of employment areas in the whole district, insufficiency of education, health and cultural services and social problems**. The most important reason for leaving the rural context is unemployment** (Güner and Citci, 2013).

Mass immigration, which started between the 1950s and 1980s in Pütürge, has been increasing due to the socio-economic problems in the country as of 1980. According to the studies of Güner and Ciftci (2013), 1984 families migrated to Istanbul, 100 families to Adana and 76 families to Malatya. Accordingly, a total of 2160 families participated in internal migration during the mentioned period. The majority of those who leave Pütürge dwell in Istanbul. Gezer et al. (2011) and Güner and Citci's (2013) research within the scope of BAP projects, all findings confirm this result. Especially in the migration research of Güner and Citci (2013), it shows that the households of Uzuntas directly migrated to Istanbul.

However, within the scope of this thesis, this mobility is not considered as migration. Because people who go to Istanbul do not leave their villages completely. Particularly, in the interviews with 20 households in Uzuntas, they emphasized that they spend the winter months in Istanbul and the summer months in the village. In fact, the youngest or oldest of the family stays in Pütürge for a longer time and deals with the jobs in the village, at the same time, they are in economic solidarity with family members living in Istanbul. In this context, an economic relationship continues between family members.

Stone, adobe and wood are used as building materials in Uzuntas and the roofs are covered with sheet metal. There are no traditional civil architecture examples like in the center of Pütürge. Also, Uzuntas is a smaller village compared to other villages of Pütürge. The settlement texture of the village is scattered as seen in Figure 19. Some homes are located adjacent, and some homes are located separately. There are also serious elevation differences between the homes.



1- Mehmet Altay	5- Ramazan Bali	9- Hıdır Tutuk	13- Bayram Öz	17- RURAL 4
2- Abdullah Altay	6- Hanifi Pulat	10- Salih İnanç	14- Şevket İnanç	18- Ramazan Avşar
3- Bayram Altay (küçük)	7-Mustafa Altay	11- Mustafa Sağın	15- Bekir Altay	19- RURAL 2
4- Bayram Altay (büyük)	8- Ahmet İnanç	12- Havva Mustafa İlter	16- İsmail Koşak	20- Yılmaz İli

* Households of URBAN 17 and URBAN 19 are grandchildren of RURAL 4 and RURAL 2, therefore, URBAN 17 and URBAN 19 are compared with RURAL 4 and RURAL 2.

Figure 19: The settlement pattern of Uzuntas and the homes examined within the scope of the case study

At the same time, according to the information received from Pütürge Municipality, there are no existing drawings of Uzuntas. For this reason, all the drawings within the scope of the thesis were created by the researcher with the support of the villagers. Although most of the buildings were damaged in the earthquake that took place in Malatya on 25 January 2020, no damage assessment have been carried out in the village since then. During this period, villagers who came to the village from Istanbul during the pandemic process due to COVID 19 repair their homes with their own facilities. Villagers also spend the pandemic process in their homes in the village (Interview: Pasa Altay, Malatya, 23 May 2020). Also, the villagers stated that this village may be destroyed due to the dam planned to be built in the region, and this information is confirmed by the municipality.

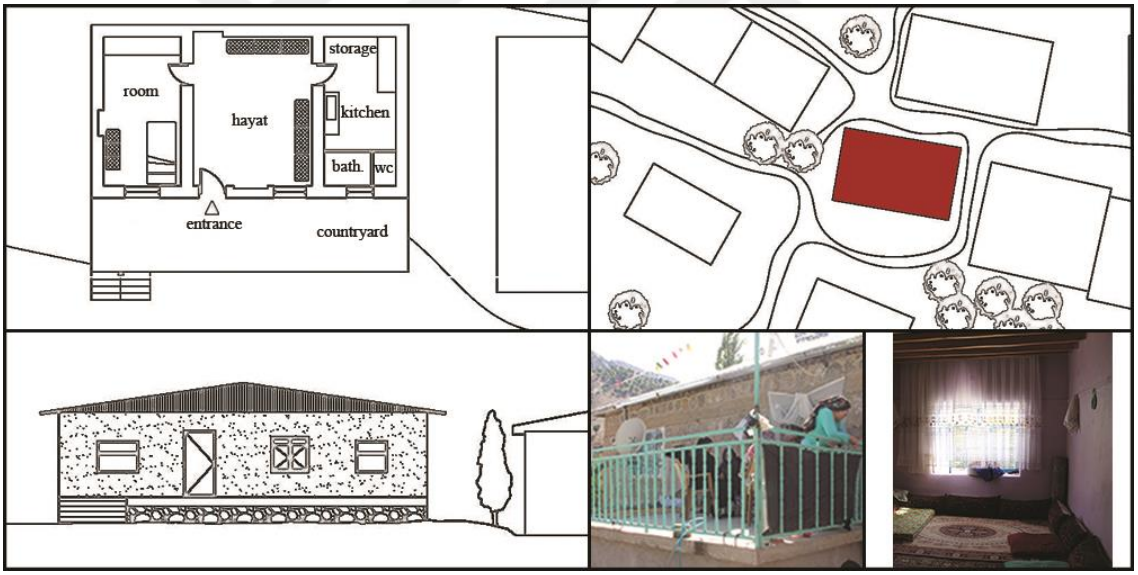


Figure 20: An example of home in Uzuntas: plan, view, site plan and photos (Ummuhan Dervis's home)

To focus on the homes in the village, the common feature of the homes within the scope of the case study are the lower floor is used as a barn, warehouse and the upper floor is a living space. In this thesis, only the top floor of the homes in the village are examined since it is the main living floor. Homes in the village generally consist of five main parts:

courtyard, hayat[3], room, kitchen and wet areas (Figure 20). Courtyards act as an extension to the home. It becomes a part of the home with the function of sitting, eating, drinking, sleeping, cooking. Also, all units in the home are used multifunctional. Hayat includes many functions for households such as spending daily time, sleeping, eating and sitting. The room is usually used by the married couple at home or incoming guests are entertained. The kitchen has the function of preparing food, cooking, storage, washing. In terms of spacial organization, all homes have a common plan scheme (Figure 20). In summary, the rural context and general characteristics of the homes in this context are specified. Detailed information about the plan schemes of the homes and the relationship with the meaning of the home are detailed in the following sections.

[3] Although this place is called as *sofa* in traditional Turkish houses, it is named as *hayat* within the scope of the thesis, because the users of the homes call this place *hayat*.

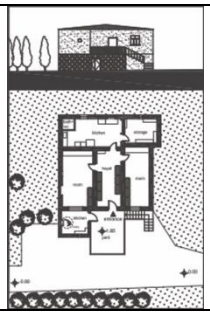
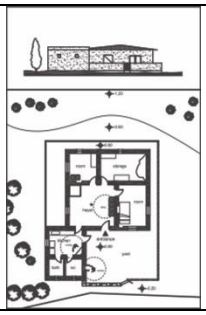
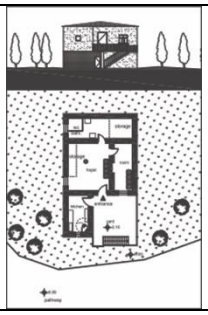
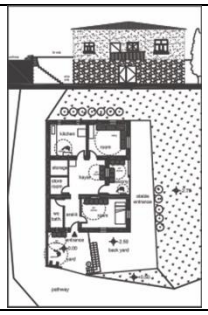
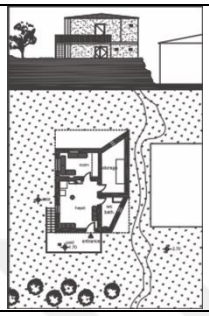
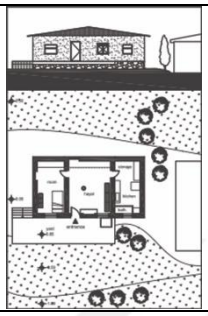
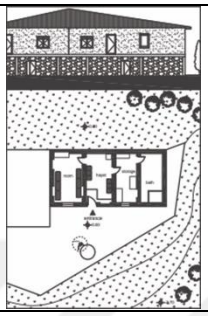
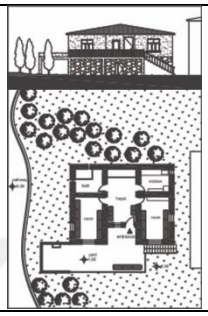
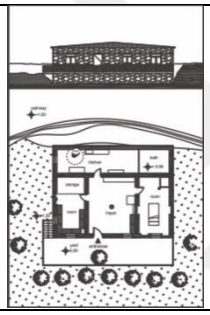
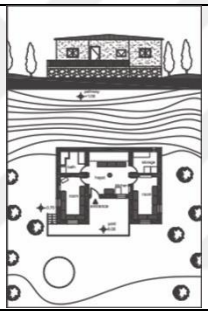
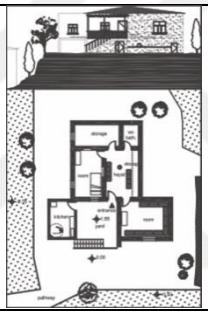
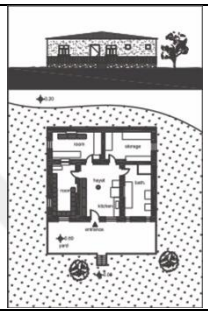
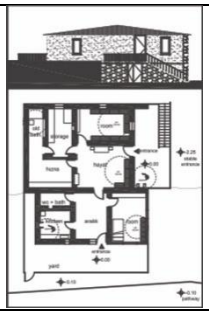
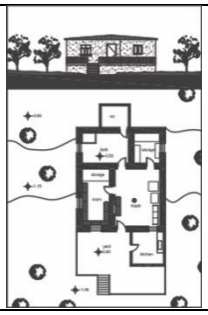
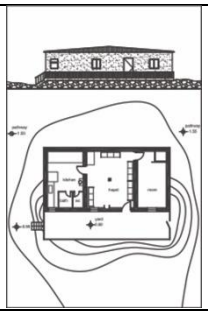
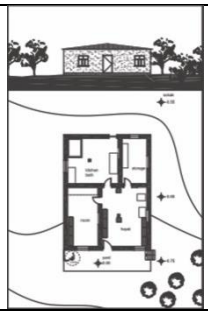
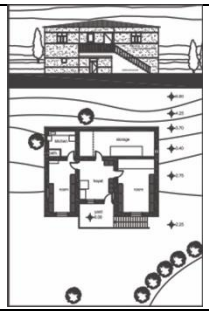
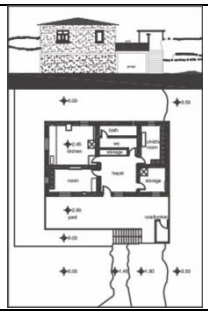
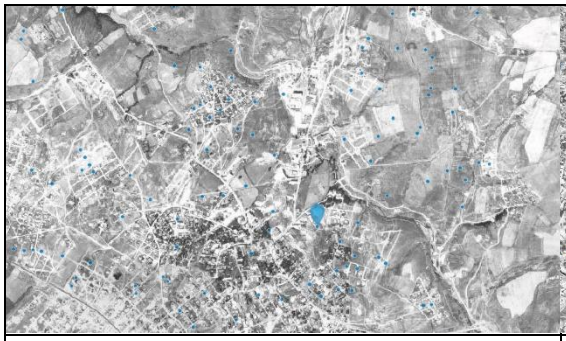
RURAL 1	RURAL 2	RURAL 3	RURAL 4
			
RURAL 5	RURAL 6	RURAL 7	RURAL 8
			
RURAL 9	RURAL 10	RURAL 11	RURAL 12
			
RURAL 13	RURAL 14	RURAL 15	RURAL 16
			
RURAL 18	RURAL 20		
			

Figure 21: Plans and views of the homes examined in Uzuntas

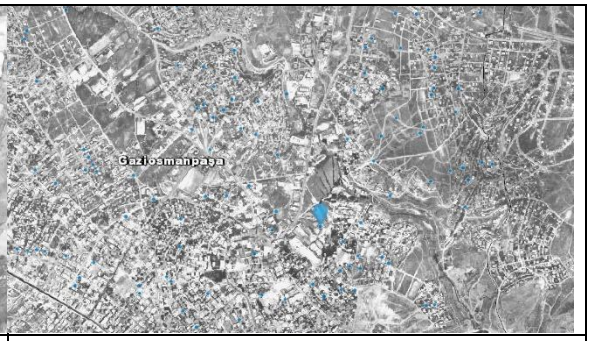
4.1.2 Home in Urban Context: Kazimkarabekir of Gaziosmanpasa in Malatya

According to Karahasanoglu's archive research, Gaziosmanpasa has been developing with immigrants from the 1950s. Even archival research illustrates that the present state of Gaziosmanpasa is based on the immigrants and working class in the past (Karahasanoğlu, 2013). The information is obtained during the case study overlaps with this information. Based on the data obtained from the site of Gaziosmapasa Municipality, this region, which was known as Taslitarla in the past, has taken its current name as it has nearly 18 thousand squatters as of 1963.

While Gaziosmanpasa was a place where people from the Trakya settled in the 1920s, it turned into a place where Bulgarian and Yugoslav immigrants settled in the 1940s (Perouse, 2011). Perouse, who researched the history of Gaziosmanpasa, emphasized that this region received its third wave of migration from the Black Sea and Eastern Anatolia as of the 70's. After all, Gaziosmanpasa has reached its present borders due to the increasing migration and rapid development (Figure 22). Gaziosmanpasa consists of a total of 16 neighborhoods. In Gaziosmanpasa, people from similar cultures mostly live in the same neighborhoods. For example, while the people immigrating from the Black Sea Region live in the Black Sea neighborhood, the majority of the people who migrated from Eastern Anatolia live in the Kazım Karabekir neighborhood. For this reason, Kazımkarabekir neighborhood is the case of this thesis.



Gaziosmanpasa in 1970
(Gaziosmanpasa Municipality Archive)



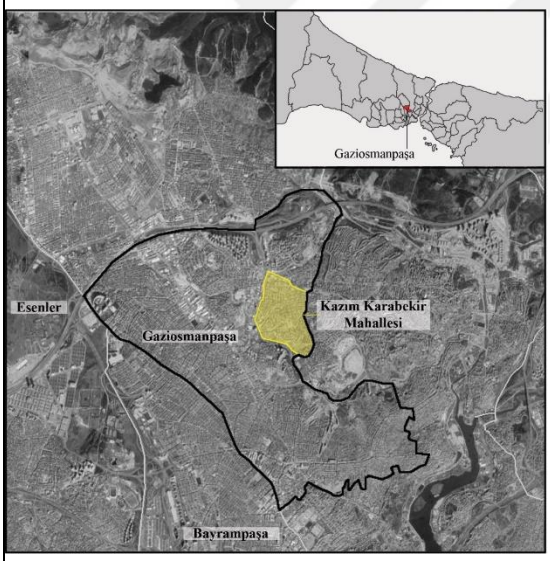
Gaziosmanpasa in 1985
(cited from https://sehirharitasi.ibb.gov.tr//)



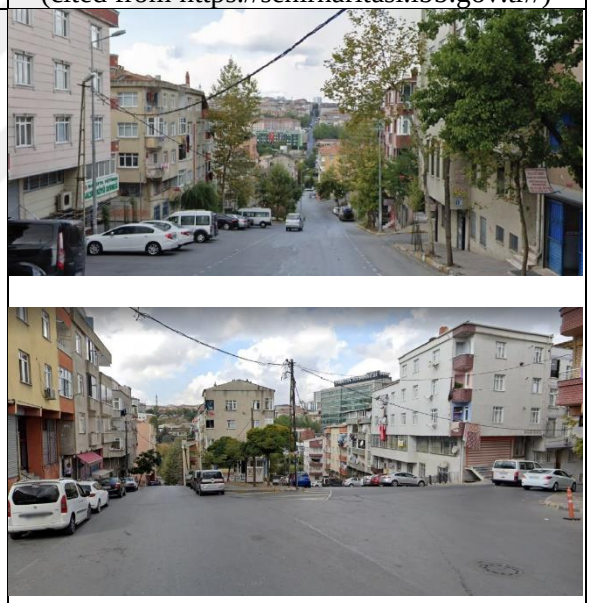
Gaziosmanpasa in 2006
(cited from https://sehirharitasi.ibb.gov.tr//)



Gaziosmanpasa in 2020
(cited from https://sehirharitasi.ibb.gov.tr//)



Map of Gaziosmanpasa – Kazım Karabekir in 2021



The views from the streets where the village society is located in the Kazım Karabekir

Figure 22: Gaziosmanpasa aerial photos and Gaziosmanpasa's current situation

Kazım Karabekir neighborhood generally had a residential texture with squatter. This neighborhood was formed especially with the third wave of immigration to Gaziosmanpasa, so the Eastern Anatolian culture and lifestyle are common. This is often

the reason why families live together. As their families became crowded over time, the squatters became insufficient and evolved into apartment. These transformations cause each family to build their own apartment and this differentiates Kazımkarabekir from other neighborhoods in Gaziosmanpasa. In Figure 23, this is an indicator of vital and contextual transformation.



The photo from 1968 (Gaziosmanpasa Municipality Archive)



The photo from 1980 (Gaziosmanpasa Municipality Archive)

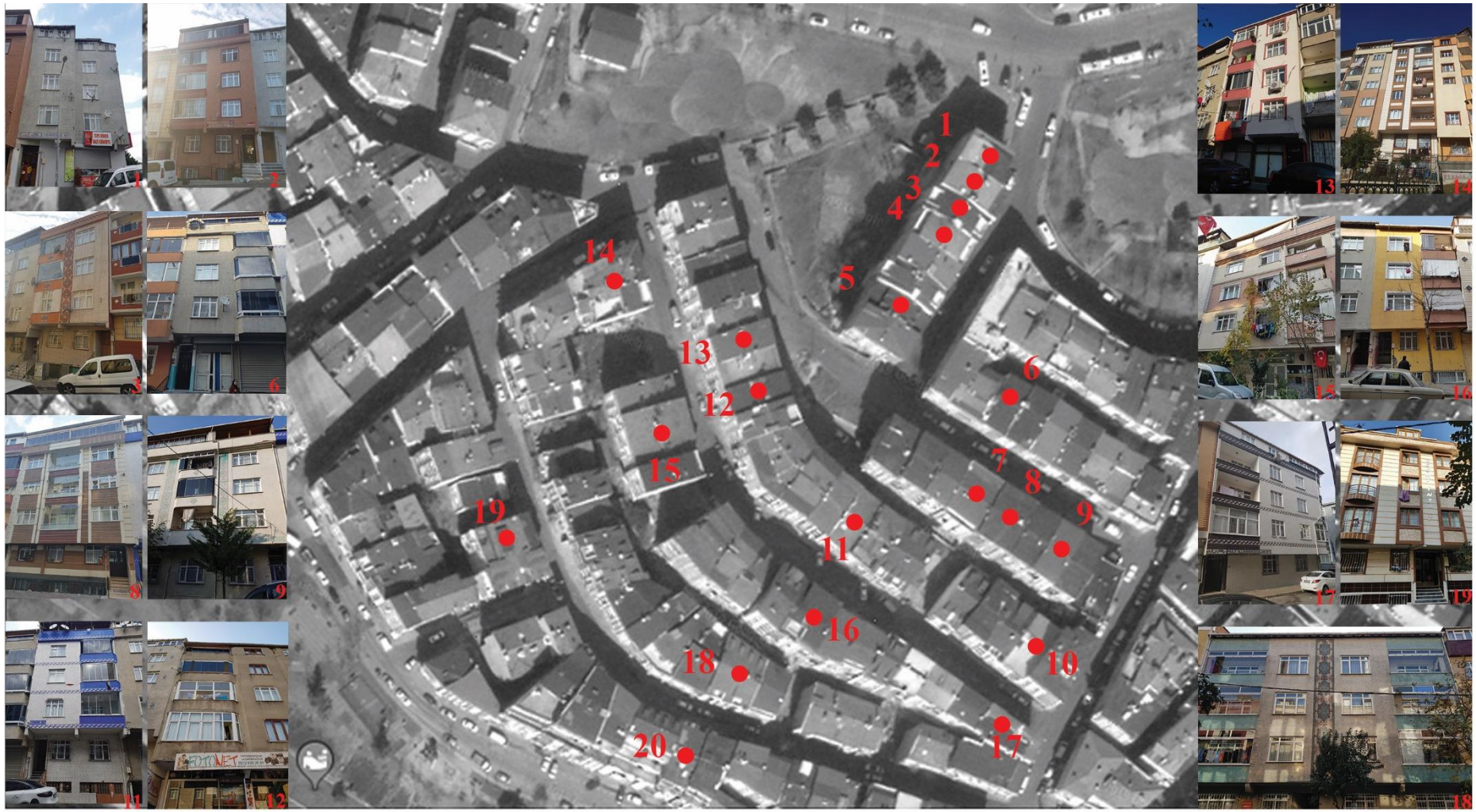


The photo from 2000 (cited from milliyet.com.tr/haberleri/ gaziosmanpasa)



The photo from 2020 (Gaziosmanpasa Municipality Archive)

Figure 23: Photos of Gaziosmanpasa



1- Mehmet Altay
2- Abdullah Altay
3- Bayram Altay (küçük)
4- Bayram Altay (büyük)
5- Ramazan Bali
6- Hanifi Pulat
7-Mustafa Altay
8- Ahmet İnanç
9- Hıdır Tutuk
10- Salih İnanç
11- Mustafa Sağın
12- Havva Mustafa İlter
13- Bayram Öz
14- Şevket İnanç
15- Bekir Altay
16- İsmail Koşak
17- Enes Altay
18- Ramazan Avşar
19- Ayşegül Altay
20- Yılmaz İli

Figure 24: The settlement pattern of Kazım Karabekir of Gaziosmanpasa and the homes examined within the scope of case study

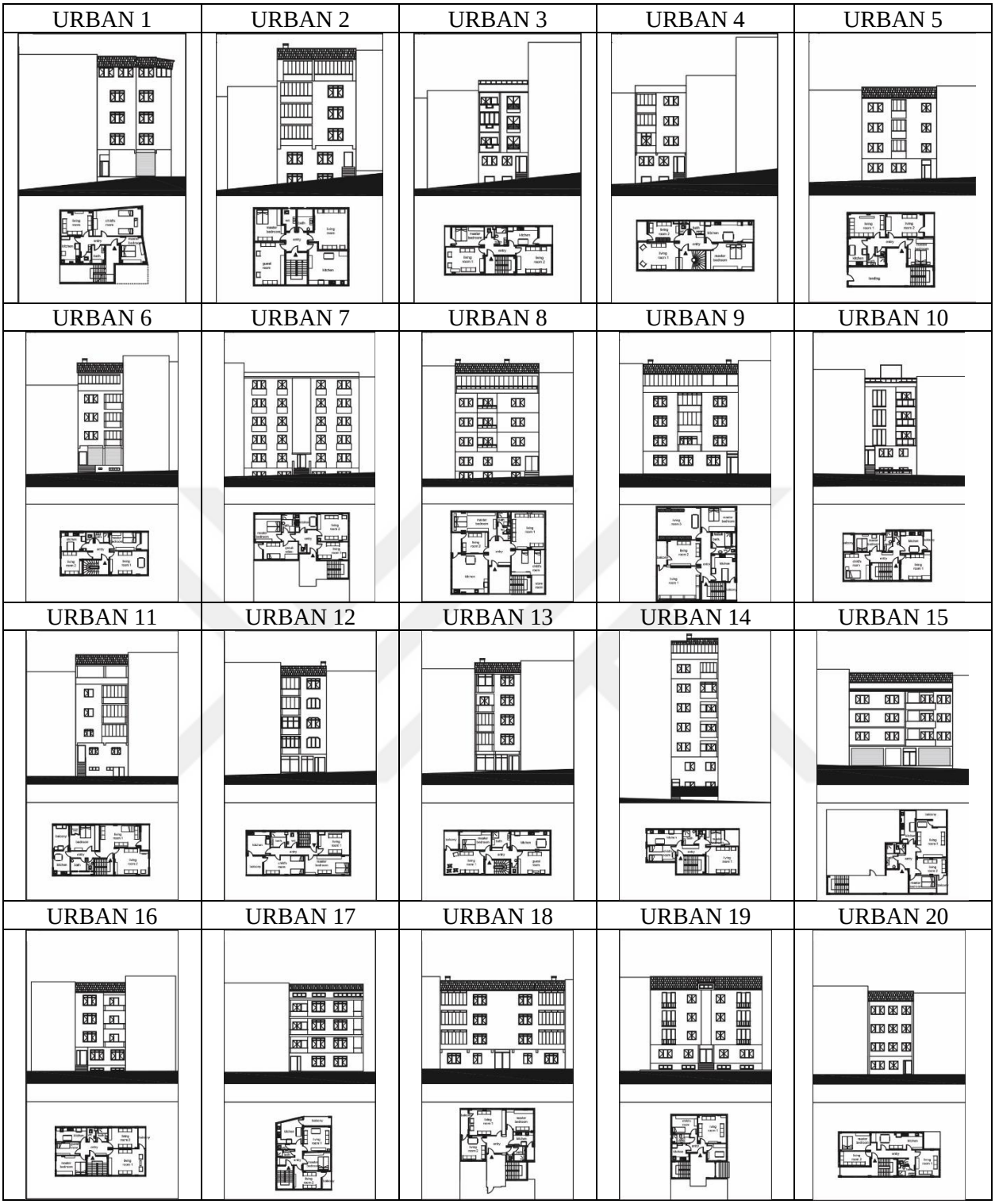


Figure 25: Plans and views of the homes examined in Kazım Karabekir

4.2 A comparative method for determination the change of meaning of home during the journey between homes

In the method developed in this chapter, quantitative and qualitative research methods are used together in order to analyze the change of meaning of home comparatively in line with the purpose and scope of the thesis. Quantitative methods in the case study are used to analyze the physical data of the homes, the way household use and experience the home, the relationship between home and context, and its change over time. Qualitative research methods are used to analyze and compare the meanings attributed to homes in both contexts, the relationship between social structure and home, and the relationship between linear and cyclical time with the home: *observation, phemenological, historical, ethnographic* (Figure 26).

In the quantitative research method, plans and views were drawn by measuring homes for data analysis. The immediate surroundings of homes were examined so that the relationship of home-immediate surroundings was established. Further, schemes describing the dimensional characteristics and functions of the units of the homes were designed. These created diagrams illustrate the spatial organizations of homes and also show how the spaces connect with each other. The relationship of spaces with each other were established in the plan scheme by considering the function, area and connection of spaces. In addition, objective data are obtained by asking closed-ended questions in the surveys. Behavioral and normative analysis, which is frequently used in environmental-behavior studies, is chosen as a qualitative research method. This analysis provides an opportunity to obtain data by supporting the physical environment analysis and to reveal the change of meaning of home both spatially and socially. The journey between the homes which Uzuntas and Kazimkarabekir determined as case study is compiled with

information, interviews and archive research from the past 100 years. The households who came to Istanbul from Uzuntas and built their homes, maintain the spatial data, cultural and social characteristics of their village homes. These continuities or discontinous are reflected in the change of meaning of home. As a result, the components of culture, place, temporality and mobility are related to behavior and space and constitute the behavioral environment analysis. Qualitative methods are used in behavioral analysis. In the scope of this thesis, observational, ethnographic, phenomenological and historical methods are used. Behavior-content analysis is performed by collecting data through observations and interviews (Figure 26).

Finally, the case study was repeated over a period of two years and repeated at different times in order to observe the experience of the household well and to obtain the correct data for the researcher to take the role of participant observer.

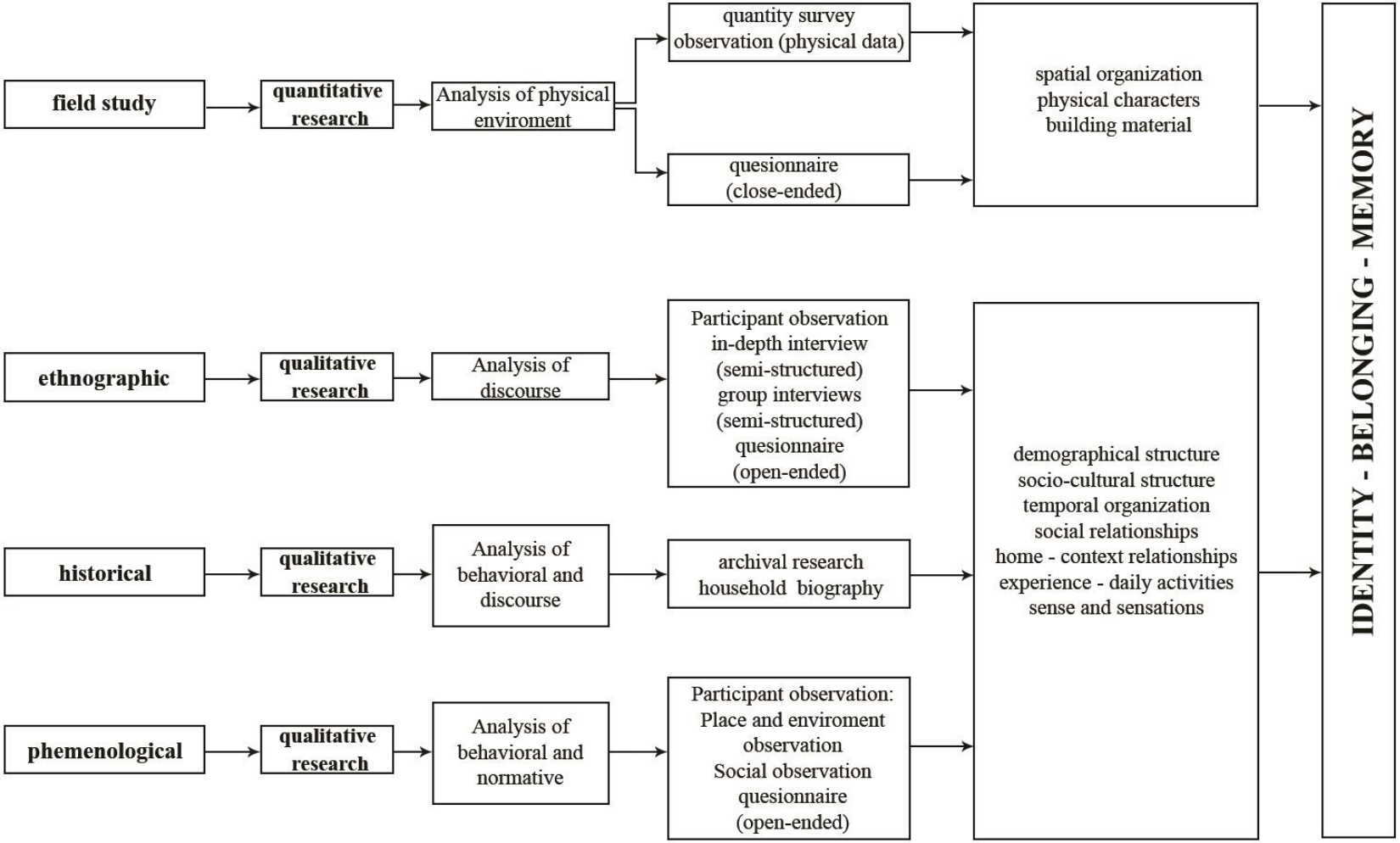


Figure 26: Reseach methods and techniques of the case study research

4.3 Analysis of Physical Environment

In this section, the spatial organization of homes, the relationship of spaces and their physical properties are analyzed comparatively in rural and urban contexts in order to examine the change of meaning of home. The analysis consists of 3 stages. In the first stage, homes belonging to the same families in both contexts -coded with the same home number in both contexts- are examined comparatively over the plan scheme. Thus, the continuities, discontinuities, meaning changes and spatial transformations between the two contexts are determined. In the second stage, homes experiencing similar transformations during the journey are grouped together and the relationship of these transformations with identity, belonging and memory is revealed. In the third stage, the building materials and facades of homes in both contexts are compared. Therefore, the transformations in plan schemes are supported by the changes in the vertical plane and physical character of homes.

4.3.1 The Comparative Analysis of Spatial Organization in Rural and Urban Homes

The spatial organization of homes, the spatial experiences shown by the plans, the financial status, the reflection of homes as a representation of a social class and their locations in the context constitute the identity of homes. Therefore, analyzing these physical characters leads to identity analysis as well. At the same time, it should not be forgotten that all physical data shapes identity as well as belonging. Further, these relations are established separately for each home in this section. In both contexts, plan schemes showing the dimensions of spaces and spatial relations are produced based on the numerical data obtained from homes. (see Figure 27, Figure 28, Figure 29, Figure 30, Figure 31, Figure 32, Figure 33, Figure 34, Figure 35, Figure 36, Figure 37, Figure 38,

Figure 39, Figure 40, Figure 41, Figure 42, Figure 43, Figure 44). In these figures, the spaces are coded with different colors in rural homes, however, these colors used in rural homes continue in urban homes as well. This continuation of different colors on the plan schemes shows the transformations of spaces between rural and urban context. For instance, *hayat* is coded with the same color of entry and living room because *hayat* turns into entry and living room. Another example is that the color of courtyard, landing and balcony are the same since the courtyard transforms into landing and balcony. Similarly, the room in rural homes transform to living rooms in urban homes during the journey, therefore, the color of rooms in rural homes are the same with living rooms in urban homes. Finally, dashed lines are drawn on the plan scheme to illustrate that some spaces such as kitchen, bathroom and toilet act as a whole together although they are generally separated spaces in urban homes.

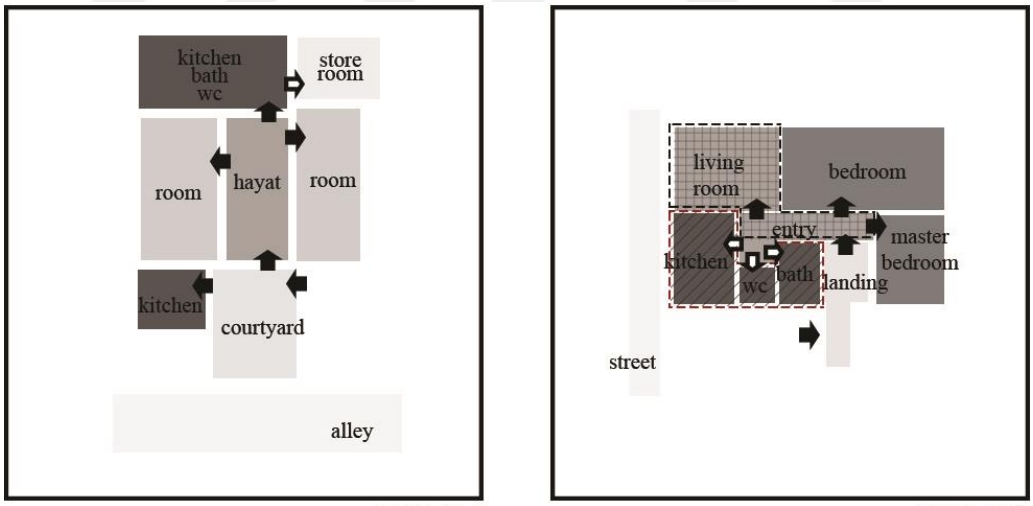


Figure 27: Comparative analysis of spatial organization in the urban and rural homes (1)

As seen from Figure 27, the courtyard, which is the threshold between the home and the context in the rural home, turns into a landing in the urban home and becomes smaller in square meters. The reason for this decrease is that while the courtyard is a space that includes many functions, e.g., daily activities take place as well as the transition to the

home, the landing is only space where the transition is provided in urban context. The *hayat* in the rural home turns into living room *(oturma odası)* and entry in the rural home. The entry and living room, which are coded with the same color as the *hayat* in the rural home, complement each other functionally and coexist spatially, the black dash line represents this situation. Therefore, while *hayat* is the only center in the rural home, the living room in urban home can be defined as the second center. Only the entry, which provides the circulation between the spaces, turns into a linear form. The entrance is separated by a small hall and connected to the kitchen, toilet and bathroom. Therefore, the arrows differ as the transition to the kitchen, bathroom and toilet are not connected directly but rather indirectly connected. The reason why these three spaces are separated from the others may be maintaining the situation in the rural home in other words, the continuity of spatial organization. In the rural home, the functions of these three spaces (kitchen, bath and toilet) are in a single space. In addition, urban dynamics and functional solutions may be the reason for the spatial fragmentation of the kitchen, toilet and bathroom in the urban home. Even though three spaces are divided within themselves, they are still together, they are represented by the red dash line for this case. The rooms in the rural context, which are only used for entertaining guests, are not available in the urban homes. Since 9 people live in the rural homes and it is a large family home, two separate rooms are needed. In the urban home, bedrooms are formed instead of these two rooms by which the individual privacy of family members become remarkable. This is also related with the economy as well. In sum, the change of social life, family structure and context in this home leads to the transformation and continuity of spaces. At the same time, the continuity in the social structure ensures the continuity of identity and belonging.

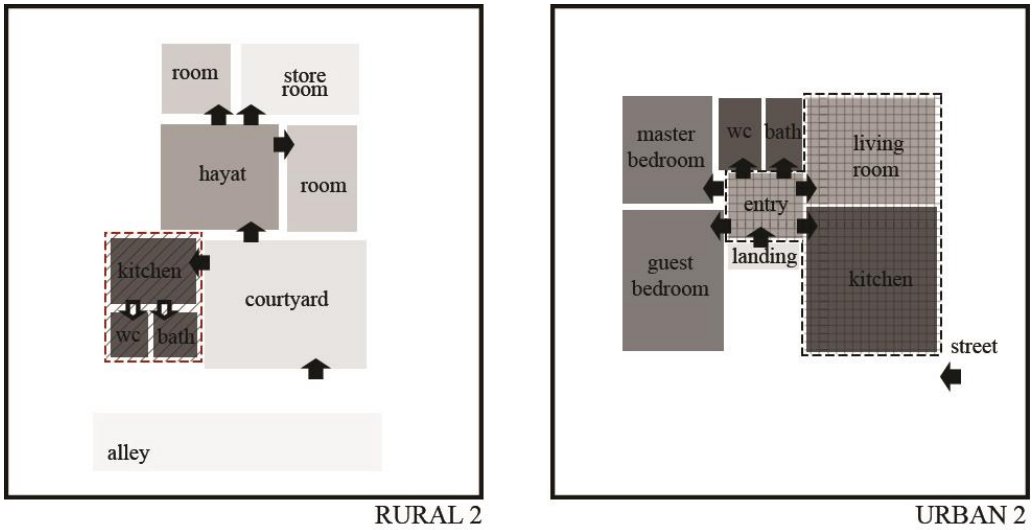


Figure 28: Comparative analysis of spatial organization in the urban and rural homes (2)

In Figure 28, the comparative analysis of spatial organization in both contexts are given. The courtyard is getting smaller and turning into landing just like number 1 homes. While the kitchen, toilet and bathroom are directly connected to the courtyard in the rural homes, they are connected to the entry in the urban homes. There are two rooms in the rural homes, because 10 people live there. In the urban home, there is one guest room corresponding to the function of these two rooms. There are 3 people living in the urban home, but the children of the family who left the home use these rooms when they come to visit. Therefore, this urban home is defined as the "grandparent/mother home", In this home, family members come together, meals are cooked together, and the family members gather. Therefore, the main reason for the enlargement of the kitchen seen in urban home can be clearly related with those mentioned functions. For this home, the kitchen is defined as the second center since most of daily time spent and family activities are done. Further, the master room emerged in the home reveals the individual privacy of the family which is not the case for the rural home. As a result, the change of social life, family structure and context in this home just like the previous home leads to the transformation and continuity of the spaces. Similarly, the continuity of identity and

belonging are ensured by the continuity in the social structure.

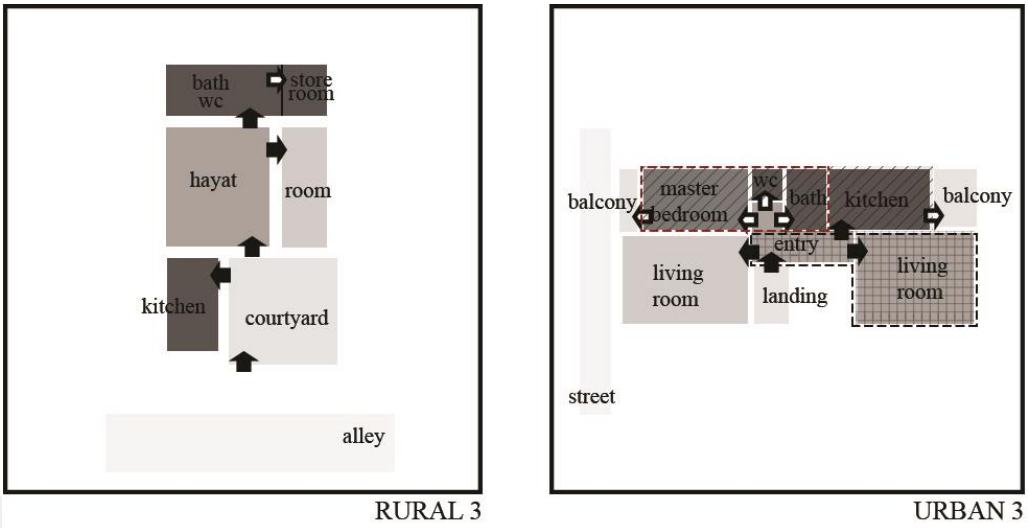


Figure 29: Comparative analysis of spatial organization in the urban and rural homes (3)

As given in Figure 29, courtyard turns into a landing just like the case of homes 1 and 2. Although the kitchen is outside in the rural home as the home RURAL 2, it is directly connected to the entry in the urban home. *Hayat* is functionally divided into two as entry and living room, so it is shown together with black dashed lines on the diagram. In the urban home, the entry is connected to the toilet, bathroom and bedroom with a hall. As the plan shows, the toilet, bedroom and bathroom are located next to each other with separated entrances. The home contained these three entrances are found to be the main source of separation of toilet, bedroom and bathroom to the rest of the spaces. This separation is represented in the diagram by red dashed lines. The rural home has a storeroom that can be reached by passing the toilet and bathroom. This storeroom is the space where excessive items are stored. There is no equivalent space for storeroom in the urban home because families do not need to store many things, indeed, they can reach the things they need. The room used to entertain the guests in the rural home turns into a living room in the urban home. Only guests are entertained in this room, so, the room in the rural home and one of the living rooms (salon) in the urban home are coded with the

same color on the diagram. In addition, the urban home has two balconies that provide a visual and auditory connection to the environment. These balconies are another kind of continuity of the courtyard as the threshold between the home and the outdoor space. In short for this case, the change of social life, family structure and context in this home, as in previous journeys, leads to the transformation and continuity of spaces. In addition, the change of context also provides new character formations for the spaces. Thus, identity and belonging both provide continuity and adapt to the context.

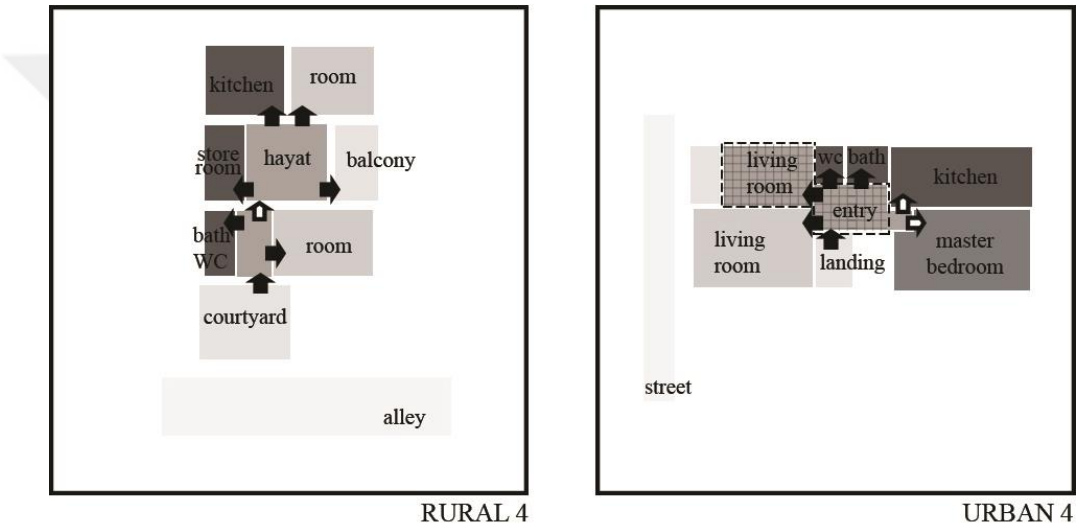


Figure 30: Comparative analysis of spatial organization in the urban and rural homes (4)

The plan scheme of rural and urban home for this case is given in Figure 30. The plan scheme of the rural home differs from the plan scheme of the first three rural homes. In the rural home, the courtyard is not connected to *hayat* instead it connected to the aralık. Aralık only provides the circulation between the spaces and also it is connected to a room, bathroom-toilet and *hayat*. Kitchen, room, storeroom and balcony are connected to *hayat*. In addition, the balcony in this rural home was previously used as the second entrance to the home. Before the 1950s, two entrances of the home were used due to the fact that 3 families lived together but then the journey of the families to the urban home caused the second entrance to transform into the balcony. On the other hand, the plan scheme of the

urban home is similar to the rural home plan, which can be interpreted as a result of spatial memory. The rooms in the rural home are coded with the same color as the living room used only for entertaining guests. Similarly, the other living room which is customized for the daily use of the family and entry are coded with the same color as *hayat*. Finally, there is a master bedroom in the urban home for the use of the parents. In short, this journey involves more transformations. Spatial memory, which is formed over time, ensures the continuity of identity and belonging.

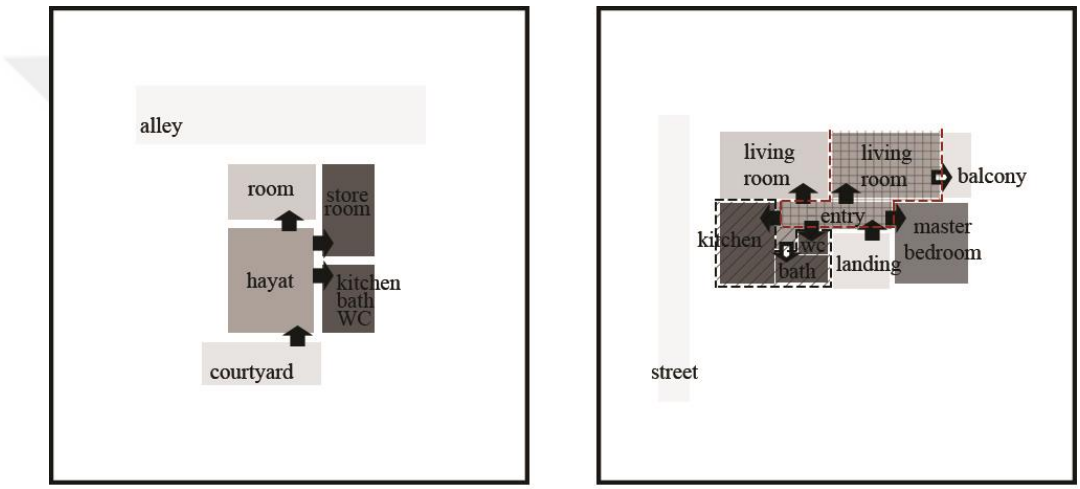


Figure 31: Comparative analysis of spatial organization in the urban and rural homes (5)

As illustrated in Figure 31, the courtyard turns into a landing and a balcony similar to the homes # 1,2 and 3. The landing in the urban home is larger because it also uses as a storeroom for excessive items. *Hayat* is functionally and spatially fragmented into the entry and living room. Despite their physical separation, their functional coexistence is represented by the red dashed line. The living room *(oturma odasi)*, which is coded with the same color as the *hayat*, becomes special for the family usage just like other urban homes. Functioning the space only for the household can be considered as the transformation of identity. The room where the guests are entertained in the rural home turns into the living room which is coded with the same color in the urban home. The

functional maintenance of the room is considered as an indicator of the continuity of belonging.

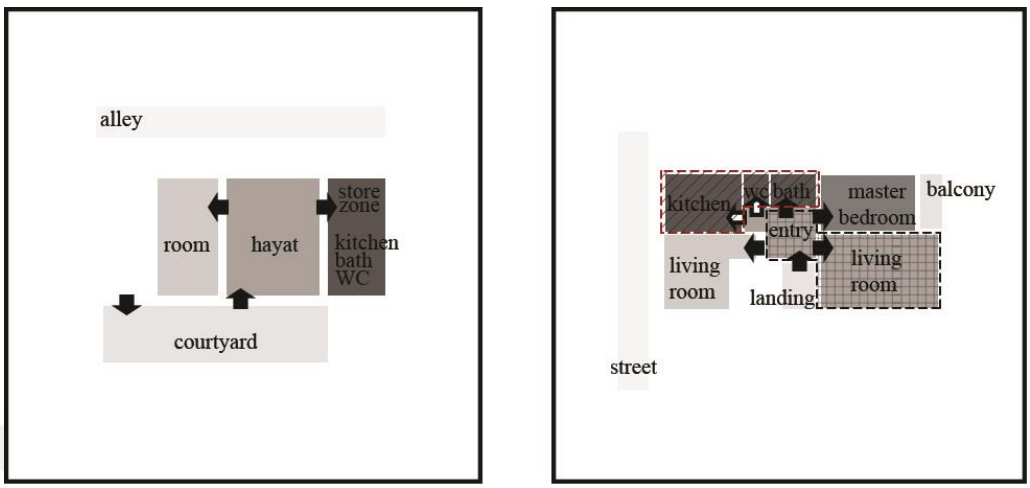


Figure 32: Comparative analysis of spatial organization in the urban and rural homes (6)

Plan schemes of rural and urban homes #6 are given in Figure 32. Transformation of the courtyard to the landing and balcony and the transformation of *hayat* to the living room and entry are similar to the case # 1,2,3,4,5. The living room (*oturma odasi*), which is coded in the same color as the entry in the urban home, is customized for the use of the family. The entry is connected to the kitchen and toilet with a hall and provides indirect access to these spaces. Likewise, the room in the rural home and one of the living rooms in the urban home are coded with the same color because it indicates the functional continuity. The kitchen, bathroom and toilet, located next to each other in the rural home, are divided into three separate spaces in the urban home. The master room has appeared in the urban home, it is an exclusive space to family members. In summary, the functional continuity of the spaces on this journey also reveals the continuity of the identity. At the same time, it indirectly reveals the continuity of belonging.

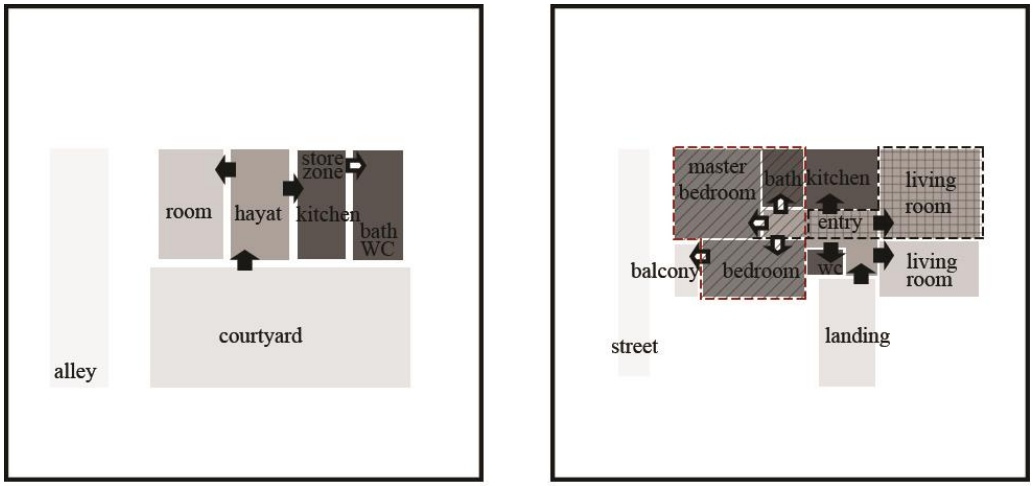
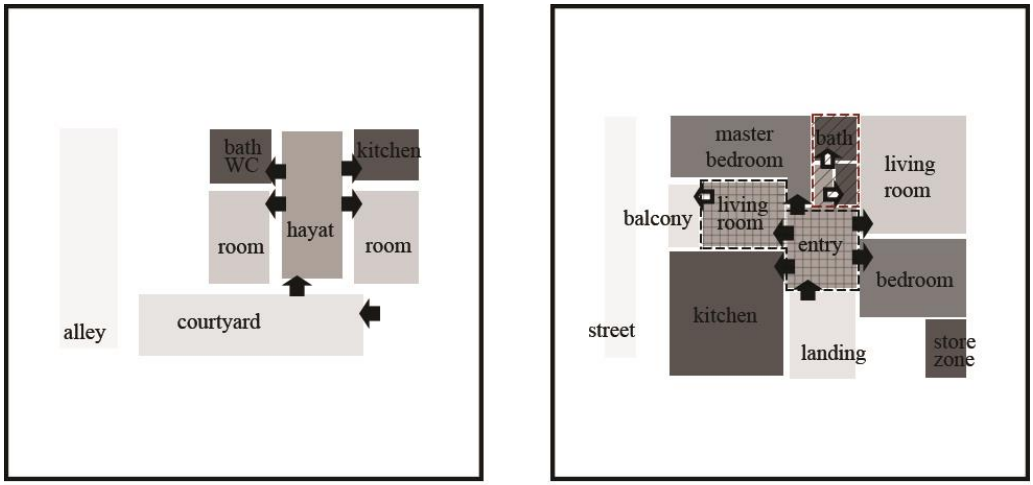


Figure 33: Comparative analysis of spatial organization in the urban and rural homes (7)

The transformation of the courtyard into landing and balcony, and the transformation of *hayat* into entry and living room are similar to previous homes as given in Figure 33. Similarly, the room in the rural home turns into the living room in the urban home. However, unlike the previous homes, the toilet and bathroom are accessed through the kitchen in the rural home. Further, the master bedroom, the bedroom for the child and the bathroom are connected to the entry with a hall in the urban home, therefore, the indirect connection can be established by these spaces. Similar spatial transformations are taking place in this home as in the previous cases. Thus, continuities in identity and belonging are similar.



RURAL 8 URBAN 8

Figure 34: Comparative analysis of spatial organization in the urban and rural homes (8)

In Figure 34, the plan schemes of homes #8 are given. The transformation of the courtyard into landing and balcony, and the transformation of *hayat* into entry and living room are similar to previous homes. Similarly, the room in the rural home turns into the living room *(salon)* in the urban home. In the urban home, the toilet and bathroom are connected to the entry by a hall. There are 9 people living in the rural home and it has 2 rooms. On the other hand, there are 5 people living in the urban home, however, it is larger compared to other urban homes. Because the eldest son of the rural home built this home with the thought of a great uncle's home (since the oldest person built this home, it is always expected to do family activities, meetings, meals etc. in this home). Therefore, the spaces in the home were designed and built larger. In addition, there is a bedroom for parents and a separate bedroom for children in the urban home. There is a storeroom in this urban home in which extra beds stored for the guests. In sum, since the spatial transformations are found to be similar to previous cases, the transformations of identity and belonging are also similar. In addition, the reason for the detected spatial discontinuities is interpreted as the adaptation of the identity to the context.

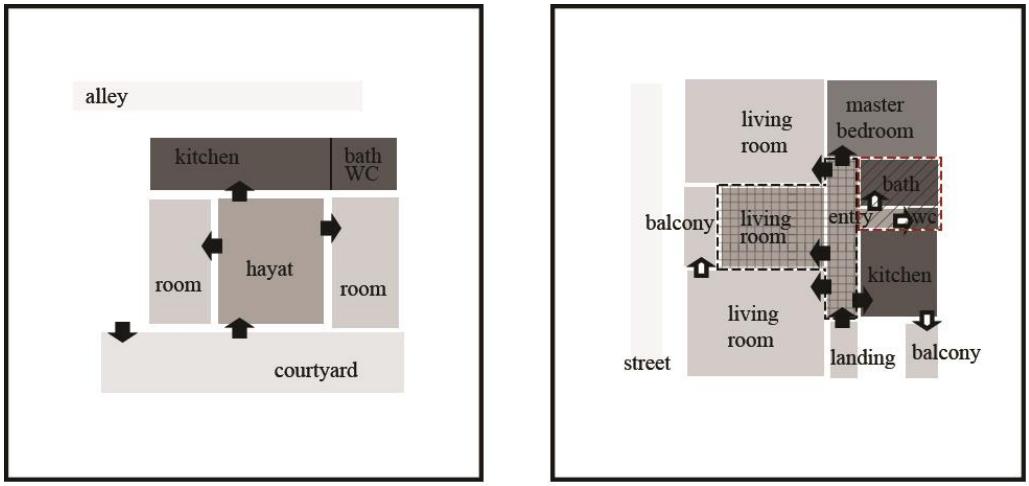


Figure 35: Comparative analysis of spatial organization in the urban and rural homes (9)

The plan scheme of homes #9 are shown in Figure 35. The transformation of the courtyard in the rural home to the landing and balcony in the urban home, and the transformation of *hayat* into the entry and living room are similar to the previous homes. At the same time, the rooms in the rural home turn into the living room in the urban home. These spaces are coded with the same color to illustrate the continuity. Note that the urban home is larger than the rural home in terms of square meters. While the number of people living in the rural home is 7, 4 people live in the urban home. Generally, it is expected to decrease in the number of people living in the home when the square meter of home decreases as well. However, this is not valid for this case because this home represents the grandfather's home, and it is large. In other words, relatives and other family members regularly gather in this home, all family activities and important family rituals are done in this home. Therefore, it was built larger based on these reasons. Further, there are three living rooms in the urban home as a spatial representation of the continuation of the sociocultural structure. In addition, while the kitchen, toilet and bathroom are in one space in the rural home, all three are divided into separate spaces in the urban home. Toilet and bathroom are connected by the hall. The kitchen is directly connected to the entry. Passing

the toilet and bathroom over a hall is interpreted as removing these spaces from the center of the home. The master bedroom in the urban home is another indication of the formation of private spaces where the privacy of family members becomes significant. Finally, the continuity of social life and family structure in this home leads to the functional continuity of the spaces. Thus, it ensures the continuity of identity and belonging like previous cases.

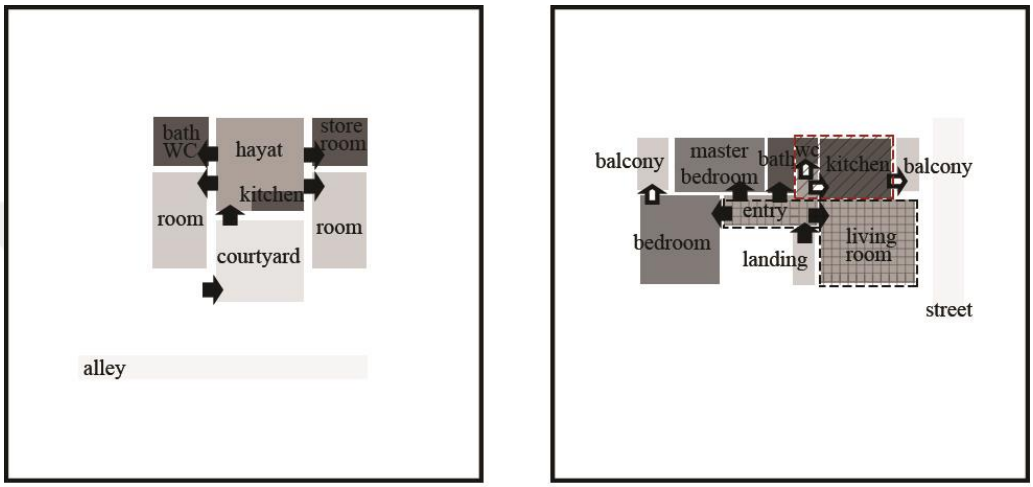


Figure 36: Comparative analysis of spatial organization in the urban and rural homes (10)

The transformation of the courtyard into landing and balcony, and the transformation of *hayat* into entry and living room are similar to previous homes. In the rural home, the kitchen does not exist as a space unlike the previous homes, instead it was emerged as a zone. In the urban home, the kitchen and toilet are connected to the entry by a hall. Moreover, the room in the rural home has no equivalent in the urban home. Finally, the urban home has a bedroom for children and parents. These rooms are special places for family members because of their private usage. All these transformations are illustrated on the plan scheme of homes #10 and given in Figure 36. As a result, identity and belonging are found to be continuous in this home due to similar transformation of spatial organizations with previous cases. At the same time, identity adapts to the dynamics of the context.

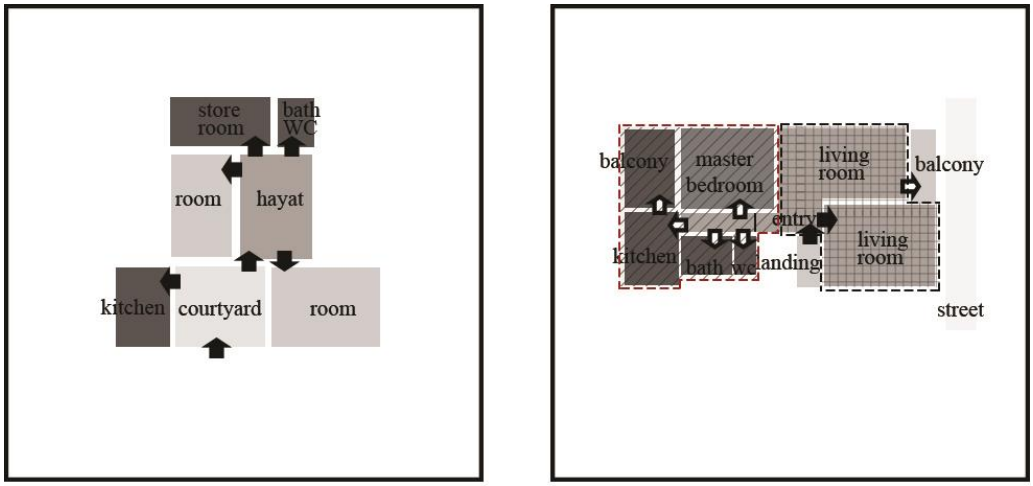


Figure 37: Comparative analysis of spatial organization in the urban and rural homes (11)

As shown in Figure 37, transformation of courtyard to landing is similar to the previous cases. In addition, the urban home consists of 2 living rooms *(oturma odasi)* and an entry due to the transformation of *hayat* in the rural home. This urban home is different from previous urban homes because it has two living rooms only for family members to use. This situation can be associated with the economic difficulties because one of the married children lives with his family in the urban home, therefore, they are crowded family and need two living rooms *(oturma odasi)*. On the other hand, two rooms used by the guests in the rural home have no equivalent in the urban home. Further, the urban home is divided into two parts. While the entrance and living rooms create one part of the home, the master room, kitchen, balcony, bath and toilet form the other part. There is an indirect access to the spaces in the second part of the urban home with a hall which is an extension of the entry. The master bedroom in the urban home is used by the married child and his wife. At the same time, the balcony in the second part of the urban home is physically closed and acts as an extension of the kitchen. As a result, the spatial relationships in these homes are similar to others. This situation leads to similar identity and belonging.

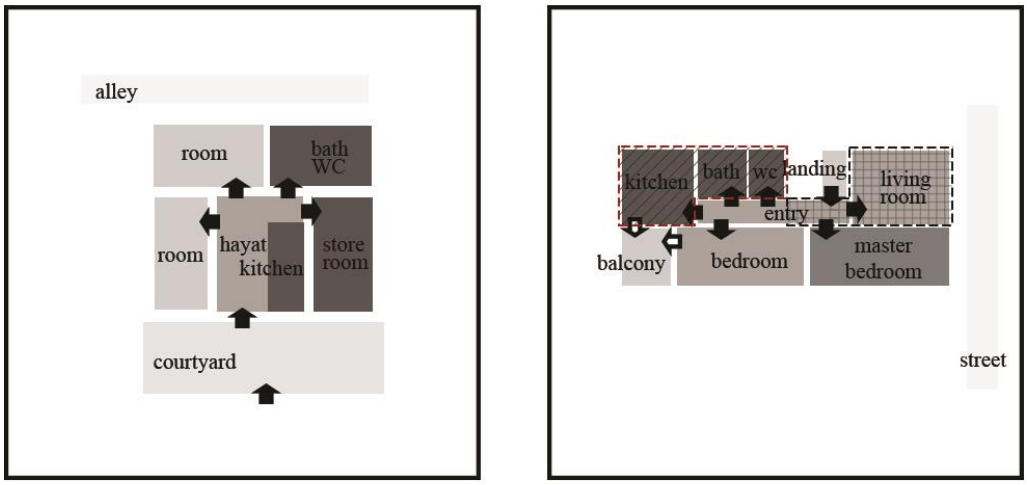


Figure 38: Comparative analysis of spatial organization in the urban and rural homes (12)

The plan scheme of homes #12 can be seen in Figure 38. The transformation of courtyard to landing and balcony in this home is similar to previous homes. In the rural home, the kitchen is in *hayat* as a zone just like RURAL 10. On the other hand, the kitchen is a separate space and, it is connected to the entry in the urban home. Even though the kitchen, toilet and bathroom are separate spaces in the urban home, they are adjacent spaces, this is interpreted as the spatial memory created by the presence of these wet spaces in a single space in the rural home. Finally, there is a master bedroom and bedroom which are for the use of the family similar to the home in URBAN 1 and 10.

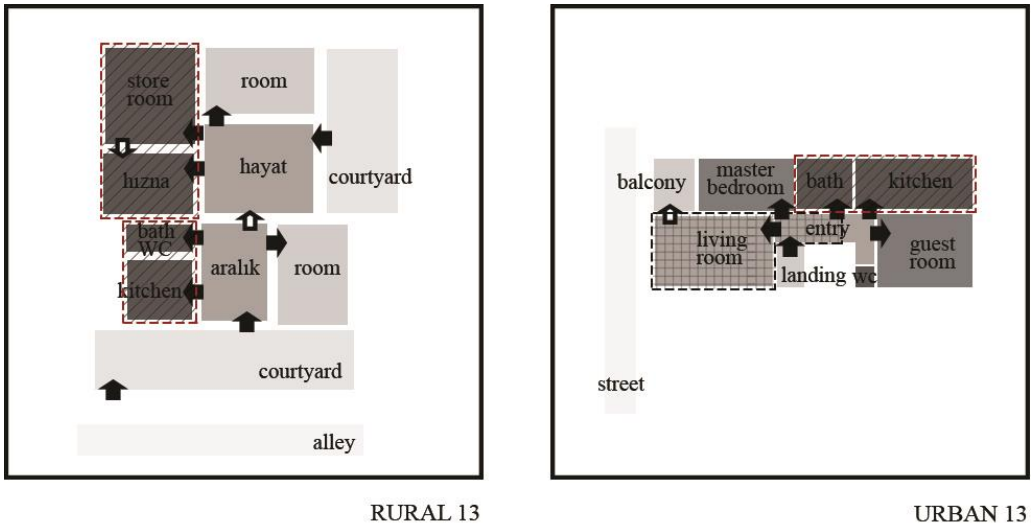


Figure 39: Comparative analysis of spatial organization in the urban and rural homes (13)

Figure 39 shows the plan scheme of homes #13 in rural and urban context. The plan scheme of the rural home is similar to the plan scheme of RURAL 4. 13 adults live in the rural home. Since the home is owned by the one of the most crowded families in the village, the home was designed to be built larger than the other rural homes. The rural home has 2 courtyards. While the first courtyard is connected to the aralık, the second courtyard is connected to *hayat*. As defined before, aralık only provides the circulation between the spaces. The room, bathroom, toilet, and kitchen are connected to aralık, however, it is connected to *hayat*. Therefore, the central space of the home is still *hayat* to which the room, the storeroom and hızna are connected. In the urban home, the entry and the living room are together just like other urban homes. Additionally, there is a master bedroom used by family members in the urban home. Also, the kitchen and bathroom are adjacent spaces. Finally, there is a guest room for the use of children who have left the home after getting married in the urban home. As a result, spatial transformations are similar to previous cases. Also, newly formed spaces are found in the comparative analysis, therefore, it is revealed that identity gains new characters.

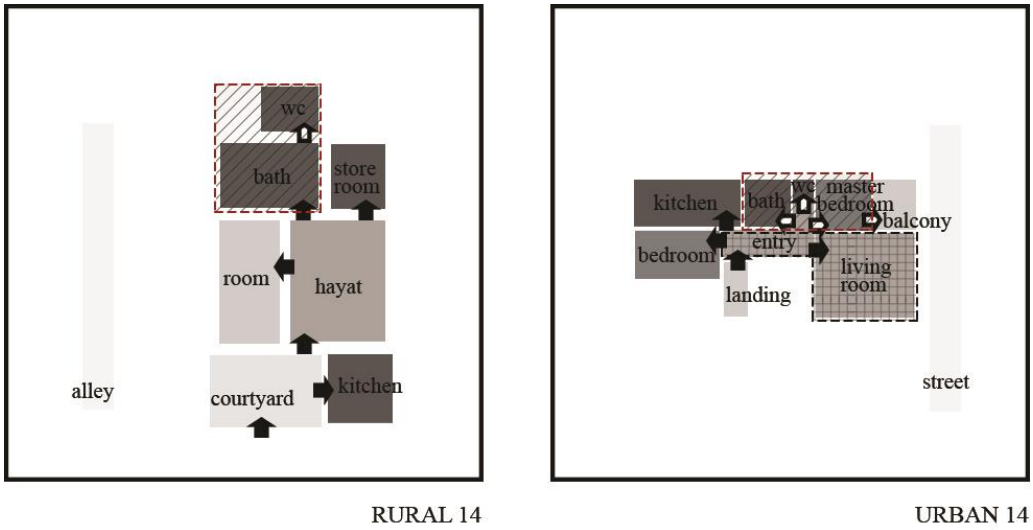


Figure 40: Comparative analysis of spatial organization in the urban and rural homes (14)

Figure 40 shows the plan scheme of homes #14. The courtyard turns into the landing and balcony. *Hayat* is functionally and spatially fragmented into the entry and living room. These two transformations are similar to the previous cases. Despite their physical separation, they are functionally coexisted, therefore, the black dashed line on the diagram is used to emphasize this coexistence. In the rural home, the toilet is accessed from the bathroom. This indirect access is represented by a different arrow. In the urban home, the entry extends through a hall and connects to the bathroom, toilet and master bedroom. Therefore, the indirect transition to these three neighboring spaces and the coexistence of all three are represented by the red dashed line. The living room (oturma odasi), which is coded with the same color as *hayat* in the rural home, becomes special to the family. The room in which the guests are entertained in the rural home disappears in the urban home. Instead, there is a bedroom used by the children in the urban home. Finally, similar spatial relationships and continuity in spatial memory are seen in this home as well.

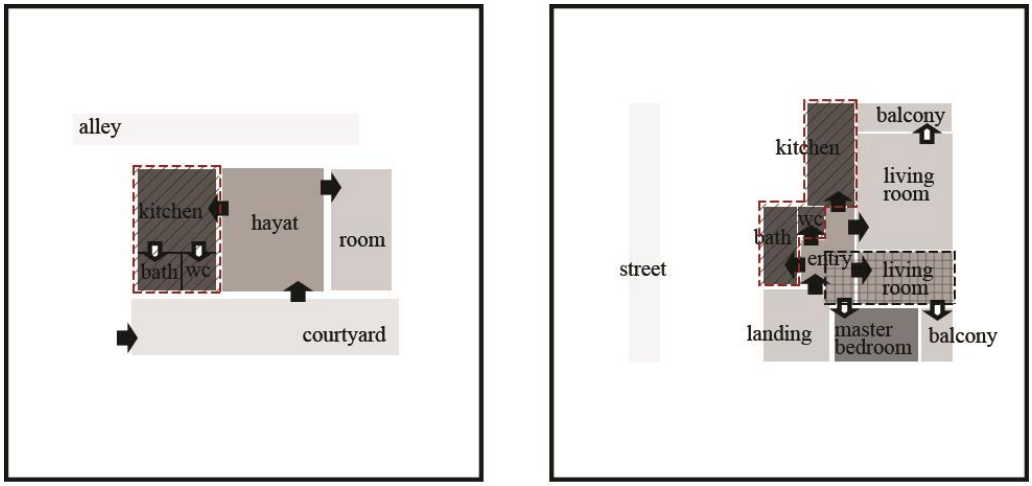


Figure 41: Comparative analysis of spatial organization in the urban and rural homes (15)

The plan schemes of homes #15 is given in Figure 41. For the case #15, spatial transformations are similar to previous homes. Courtyard transforms into landing and balcony. The bath and toilet are accessed by passing over the kitchen, therefore, it is an indirect pass. In the urban home, the kitchen, toilet and bathroom are adjacent spaces. Further, *hayat* transforms into living room and entry. Similarly, the room used to entertain the guests in the rural home has been transformed into the living room (salon) in the urban home and it is coded with the same color in both contexts to indicate the continuity of the same function. There is a master bedroom used only by the parents in the urban home. This is also another indication that family privacy becomes more and more as shown in some of previous cases as well. Finally, new spaces emerge during the journey in the home besides the similar spatial transformations. This is a result of the changes in social structure, thus, the identity acquires new features.

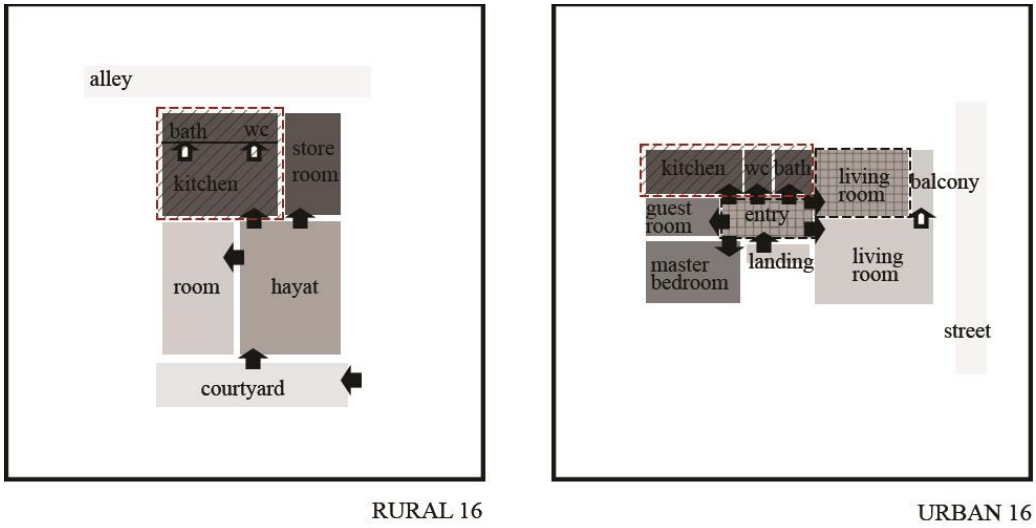


Figure 42: Comparative analysis of spatial organization in the urban and rural homes (16)

The plan schemes for comparative analysis of homes #16 can be seen in Figure 42. The courtyard transforms into the landing and balcony. Similarly, *hayat* turns into the entry and living room. The room in rural home and the living room given in the plan of urban home are coded with the same color because the room transforms into the living room in this journey. In the rural home, the toilet and bathroom are passed through the kitchen and, they are located next to each other. The characteristic of being adjacent spaces in rural home continues in the urban home. The continuity of this character is represented by the red dashed line. Finally, the urban home has a guest room in the case of sleepover and the master bedroom is also located next to the guest room for the usage of parents.

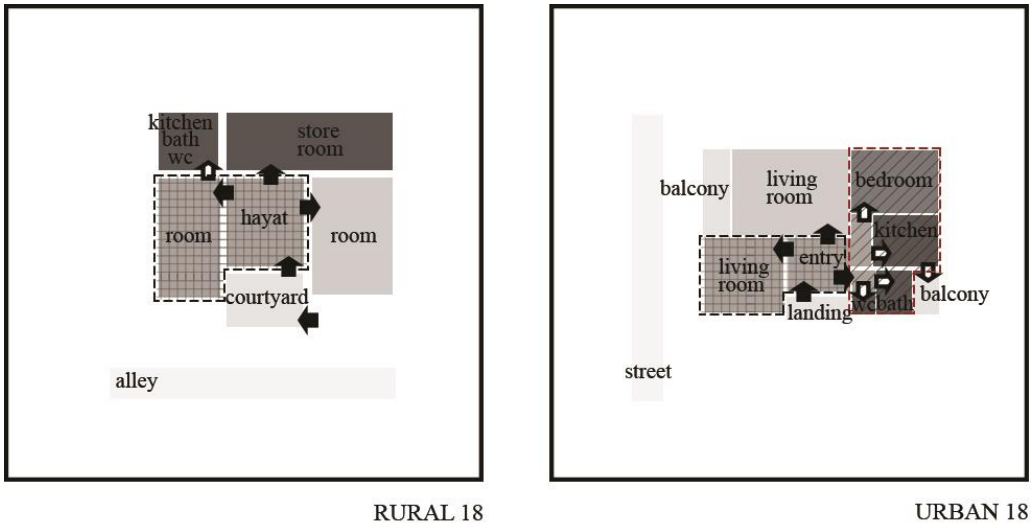


Figure 43: Comparative analysis of spatial organization in the urban and rural homes (18)

For the case #18, the plan schemes are given in Figure 43 for rural and urban homes. The courtyard transforms into the landing and balcony. In the rural home, unlike other rural homes, *hayat* and room have the same functions. The room is generally used for entertaining guests in the other rural homes, while one of the rooms in this rural home is used by the household for spending their daily time. Further, the kitchen, toilet and bathroom can be accessed through the room. The situation of having different purpose and used for the access to the wet spaces can be associated with the large number of people living in the home. In the urban home, the kitchen, toilet and bathroom are adjacent spaces, and the transition to these spaces takes place through a hall extending from the entry, which is similar to most of previous urban homes. In addition to transition of these spaces, the bedroom is also connected with a hall. This situation can be associated with the privacy. Moreover, the storeroom is not available in the urban home although it takes up large amount of space in the rural home. Finally, the room used to entertain guests in the rural home turns into the other living room in the urban home, therefore, they are coded with the same color to emphasize this transformation.

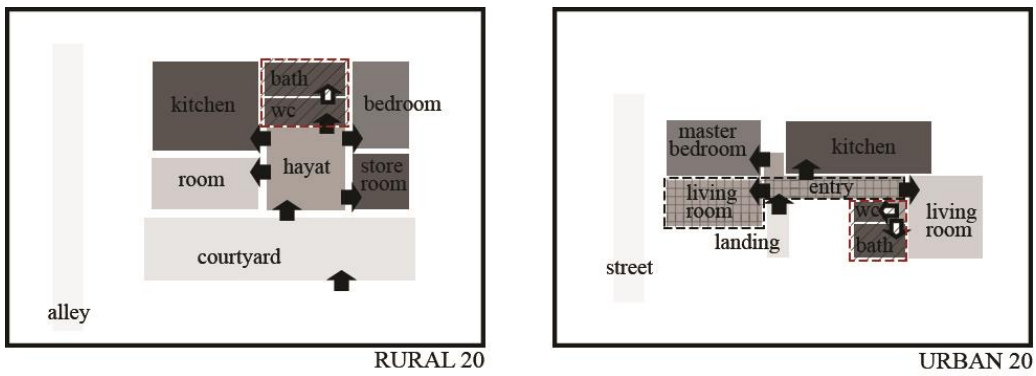


Figure 44: Comparative analysis of spatial organization in the urban and rural homes (20)

As seen in Figure 44, transformation of courtyard to landing and transformation of *hayat* to entry and living room for homes #20 are similar to previous homes. In rural home, toilet is connected to *hayat*, however, the bath is accessed by passing over the toilet in other words there is an indirect pass from *hayat* to bath. This characteristic of the indirect access observed in the rural home can be seen in urban home as well. The red dashed lines are drawn on the plan scheme to show the continuity of this character during the journey. In the urban home, the hall extending from the entry is connected to the toilet and bath. Further, the room in the rural home transforms into the living room in the urban home, therefore, both are coded with the same colors. The bedroom being accessed from *hayat* is used by the children who have left the rural context due to education when they come to the village. Therefore, having bedroom in the rural home unlike the previous cases is an indicator of two-way transfers during the journey. Finally, the urban home has extended hole through the master bedroom. Since this room is used only for family members, the influence of the privacy sense is revealed in this case just like previous cases. The extended hole causes the master room to be located with a higher depth. As a result, double-sided transmission is detected in this home, unlike other cases. In other words, identity, belonging and memory develop not as a result of a one-way journey, but as a result of a multi-directional journey.

4.3.2 The Transformations, Continuities and Discontinuities in the Journey Between Homes

In this chapter, some common plan schemes for rural and urban homes are determined based on the results obtained by comparing each home. While 4 different plan schemes are formed in the rural home, two different plan schemes are formed in the urban home based on the spatial organization (Figure 45). These schemes are grouped according to the similar characteristics of thresholds, living spaces, wet areas and rooms.

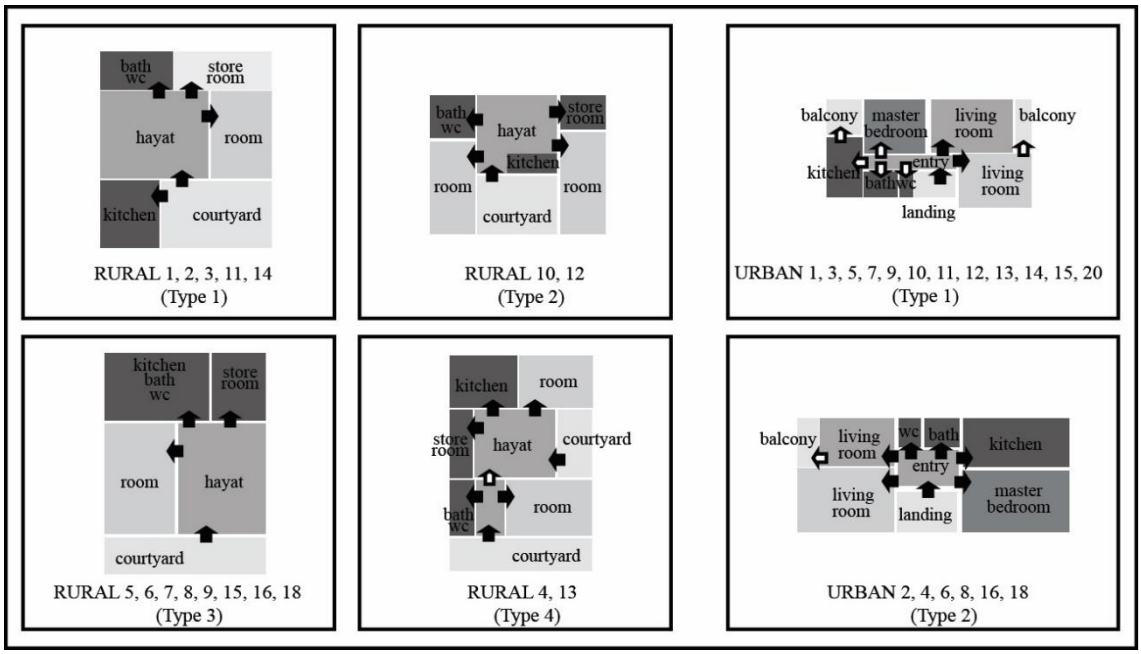


Figure 45: Types of rural and urban home

The transformations of these plan schemes into each other in the journeys between homes are explained through the parameters that are important in the layering of meaning of home. These determined parameters are grouped as follows: transformation of thresholds - continuities, transformation of living spaces – continuities and discontinuities, transformation of room - continuities and discontinuities, transformation of wet spaces - continuities, discontinuities of the storeroom, discontinuities of the master bedroom, bedroom and guest room.

- First, the transformation of thresholds is examined. As seen in Figure 46, there are 2 types of transformations: transformation of courtyard into landing, transformation of courtyard into landing and balcony. For both types, the thresholds are existed, and they continue to connect inside and outside. In addition, the relationship between inside and outside is supported by balconies in Type 2. This illustrates that the spatial identity continues for the thresholds. Even though the form of the spaces alters, the memory is maintained by the continuation of the functions of thresholds. At the same time, the continuity of inside and outside relationship shows the continuity of belonging.

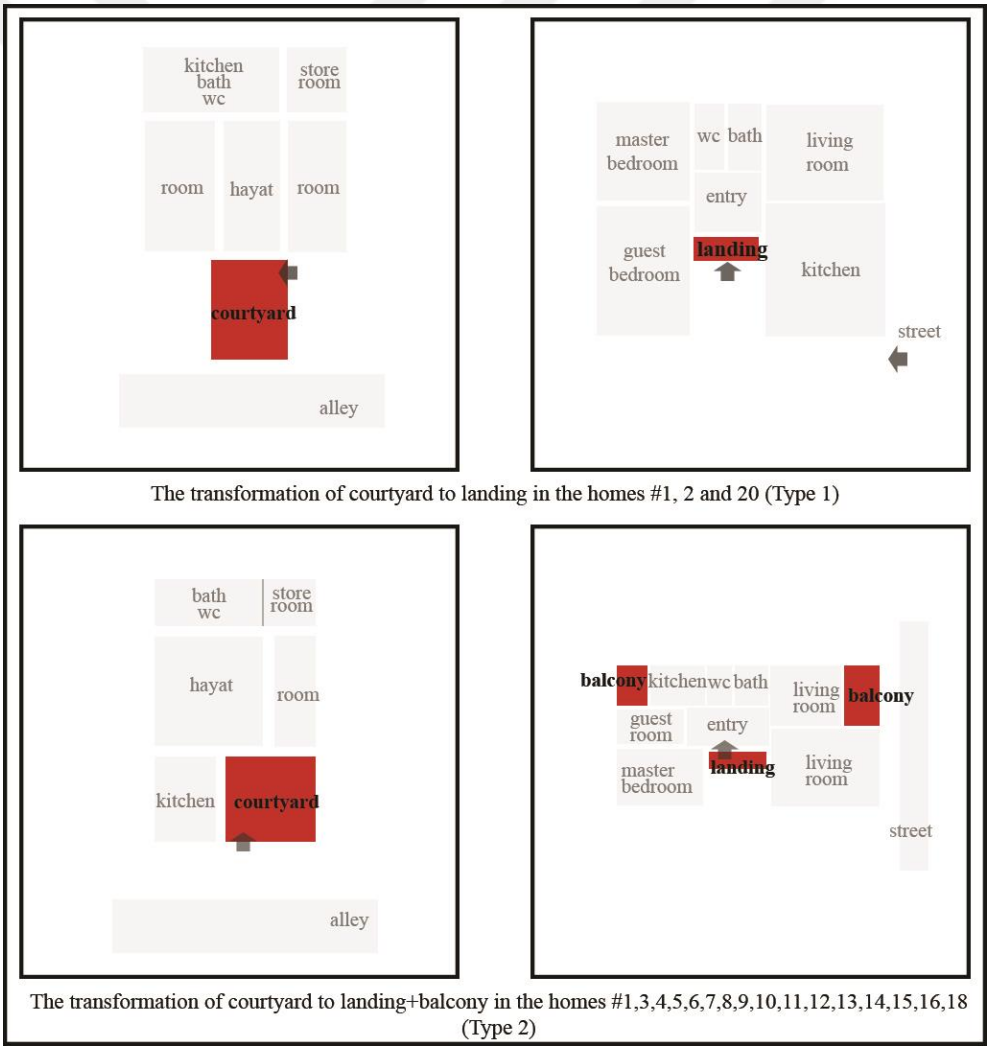


Figure 46: Transformation of thresholds – continuities

- Another transformation in the journey is from *hayat* to entry and living room. As seen in Figure 47, there are two types of transformations in this journey. In both types, *hayat* which is the living space in the center of the home, is functionally fragmented and transformed into an entry and a living room *(oturma odasi)*. In the Type 1, *hayat* turns into a linear corridor as the entry, so *hayat* becomes morphologically discontinuous. This is interpreted as an indication of discontinuity in spatial memory.

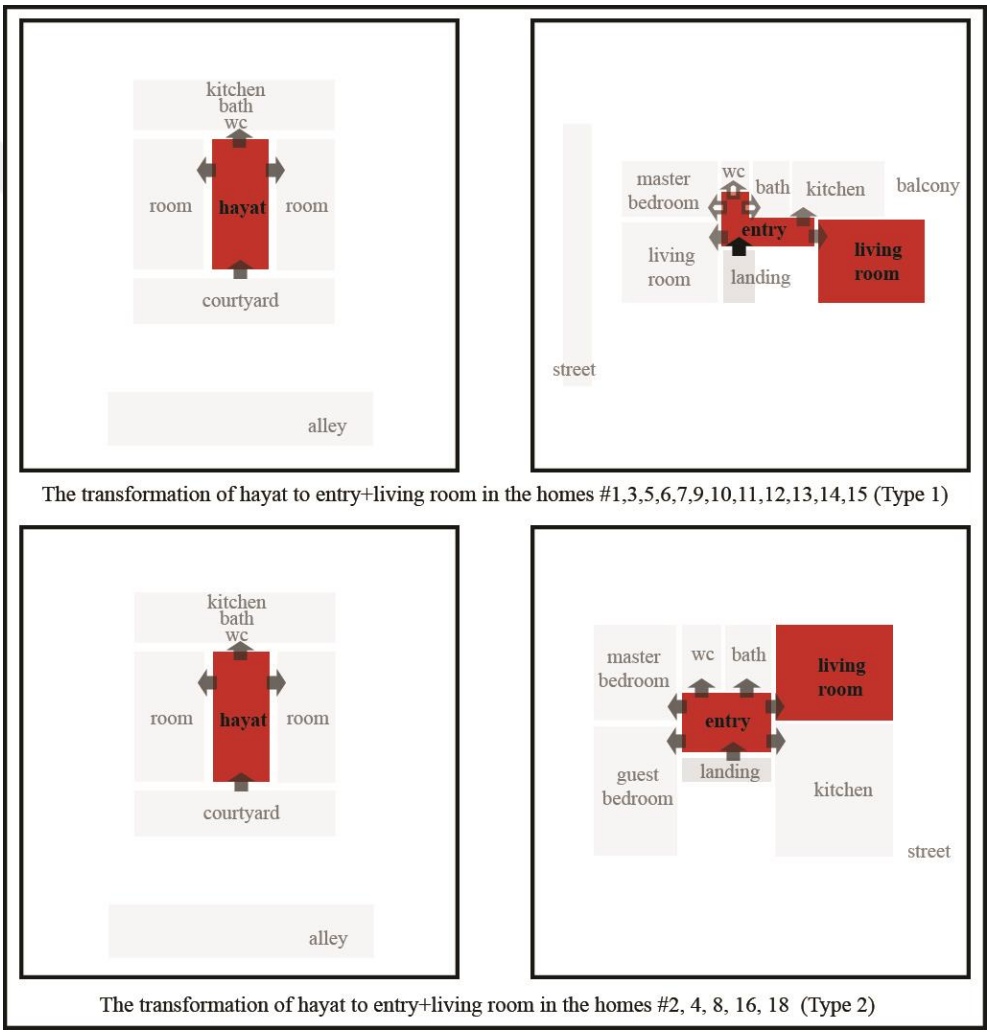


Figure 47: Transformation of living spaces (hayat-entry+living room) – continuities and discontinuities

In the Type 2, spatially, *hayat* is continuous with entry since it maintains its morphology. In this type, spatial memory is continuous. In both types, the feature of *hayat* spending

daily time and being the place of life are transferred to living room *(oturma odasi)*. Actually, there are two types of living rooms in the urban home. One of them is the space where daily time is spent, which is usually used by the family. The emergence of a space for family use only is a discontinuity for the journey because there is no corresponding space in the rural home. As a result, there are continuities and discontinuities in spatial identity, which brings with the continuity and discontinuity of belonging. However, there is no definite determination for spatial memory.

- Another transformation experienced in this journey is between the room and the living room *(salon)*. It is seen in Figure 48 that there are 2 types of transformations.

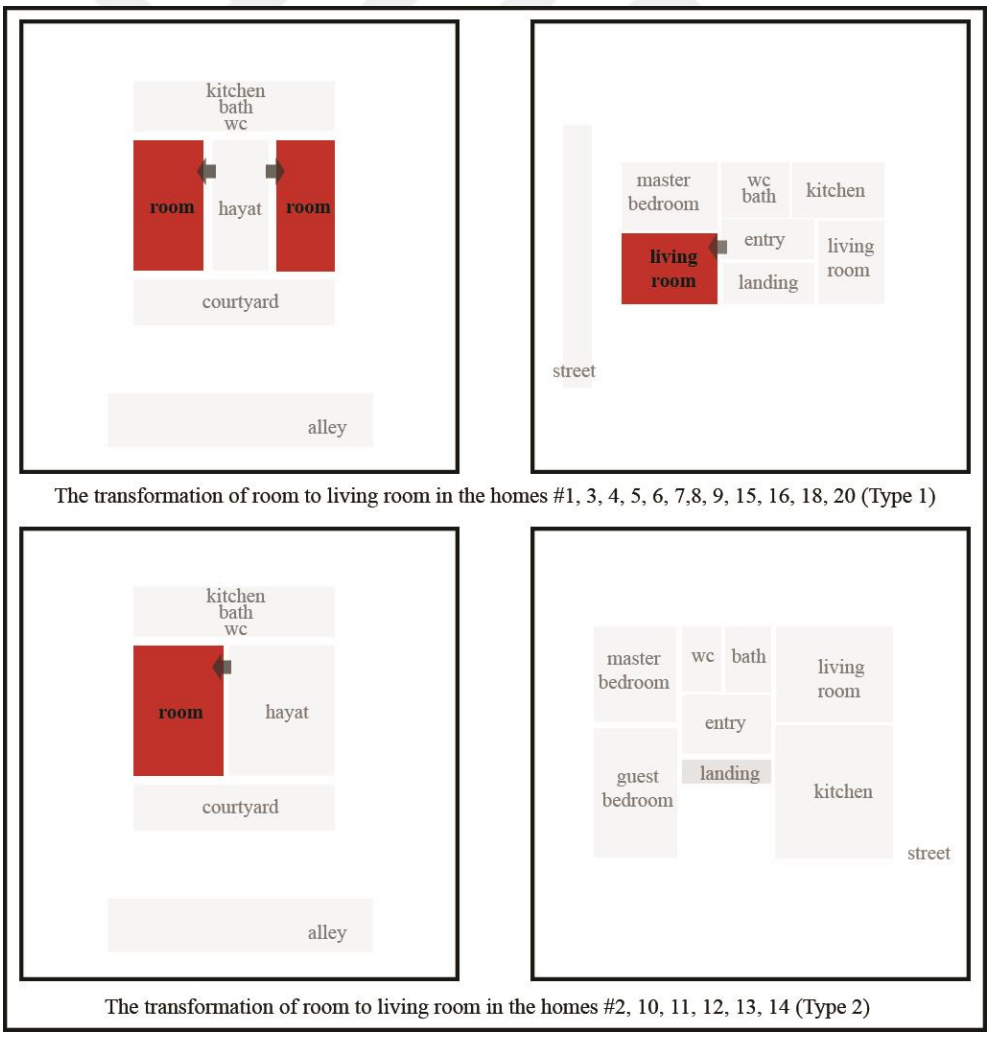


Figure 48: Transformation of room - continuities and discontinuities

Firstly, the room in the rural home is used only to entertain guests. The corresponding space in the urban home is the living room *(salon)*. This spatial continuity is actually a reflection of the continuity in the social structure. In this journey, it shows that some norms such as the continuation of the social structure, social relations, the continuity of the importance of the guest maintain. Thus, spatial, social and collective identity continues, and depending on this, belonging also continues. However, the room in the rural home is discontinuous, it has no equivalent in the urban home in the Type 2. Therefore, no inference can be made as in Type 1.

- For wet spaces, the type of transformations in the journey varies, therefore, it is not possible to group them based on the journey. For this purpose, different groups of urban and rural homes are determined by considering plan schemes rather than the journey. Thus, as seen in Figure 49, 5 and 2 different types of wet space relationships are identified for the rural home and urban homes respectively. In Type 1 for rural home, while the toilet and bathroom are together and are connected to *hayat*, the kitchen is connected to the courtyard as a separate space. In Type 2 for rural home, the kitchen is again connected to *hayat* as a separate space, the toilet and the bathroom are together and connected to *hayat*. In Type 3 of rural home, the kitchen, toilet and bathroom are adjacent spaces, and they are connected to the courtyard. In Type 4 for rural home, kitchen, toilet and bathroom are in the same space and connected to *hayat*. In Type 5 for rural home, the kitchen is not a separate space, it is a zone in *hayat*. The toilet and the bathroom are together and connected to *hayat*. As a result, wet spaces in the rural home somehow try to coexist. This coexistence is permanent in the urban home as well. This continued spatial organization can be seen in Figure 49. There is only one difference between the two types in the urban homes. In Type 1 for urban homes, these three spaces are connected to the entry with a hall, while these three spaces are directly connected to the entry in Type 2 of urban homes.

These types of relations between the wet spaces and entry in the urban home are again the result of the spatial identity, belonging and memory coming from the rural home. In sum, continuities are determined for identity, belonging and spatial memory in the transformations of wet spaces.

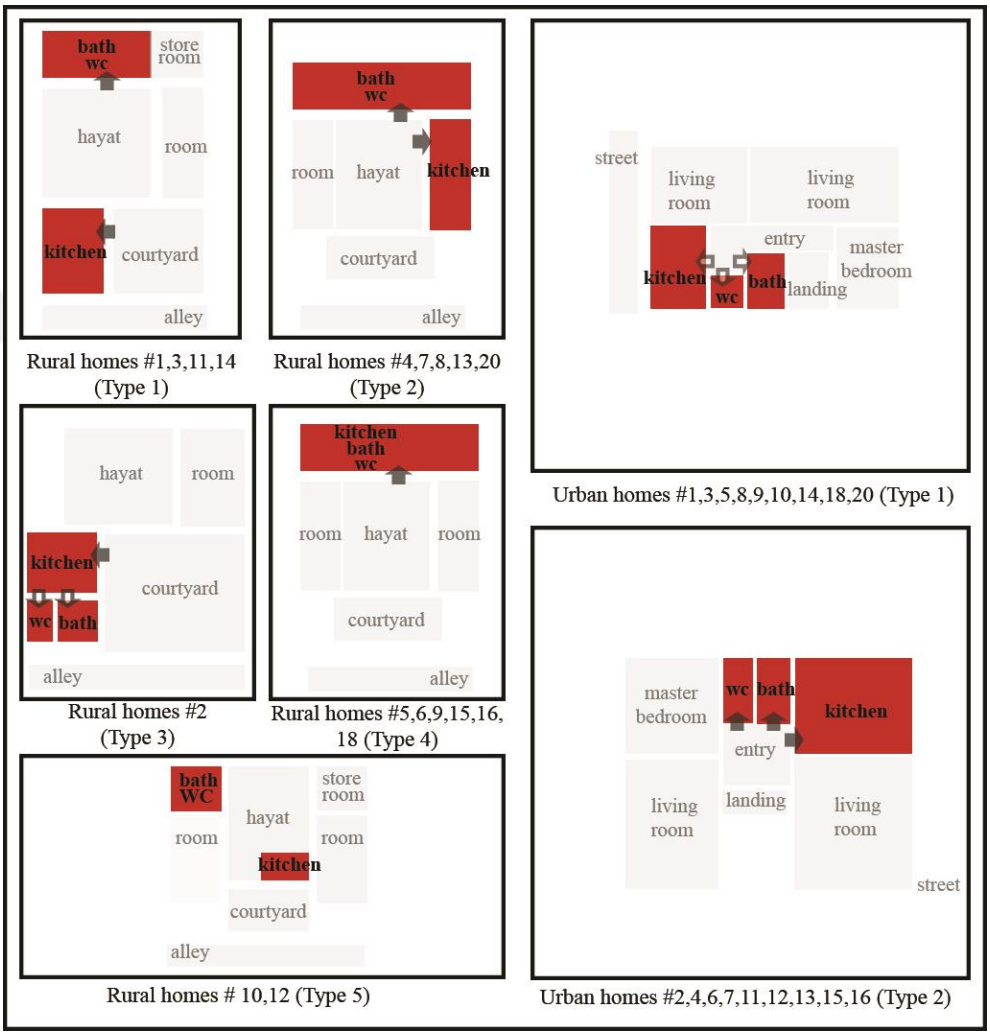


Figure 49: Transformation of wet spaces - continuities

- There is a discontinuity not a change or transformation for the storeroom in the journey between homes. As seen in Figure 50, there are 4 types for the storeroom in the rural home. In the Type 1, the storeroom is connected to the toilet and bathroom. In the Type 2, storeroom is connected to *hayat*. In the Type 3, excess items are not stored in a separate space, but in a part of the spaces in the home. In the Type 4, there is no storeroom in the

rural home. Moreover, urban homes do not have any space which is equivalent to storeroom. This is associated with the dynamics of the context and shows the discontinuity. In the rural context, the needs are not always available, therefore, stockpiling is needed. However, any need is always available and easily reachable in urban context. Therefore, there is no need for a space like the storeroom in the urban home. So, these disappeared spaces are a result of the adaptation of identity to the context.

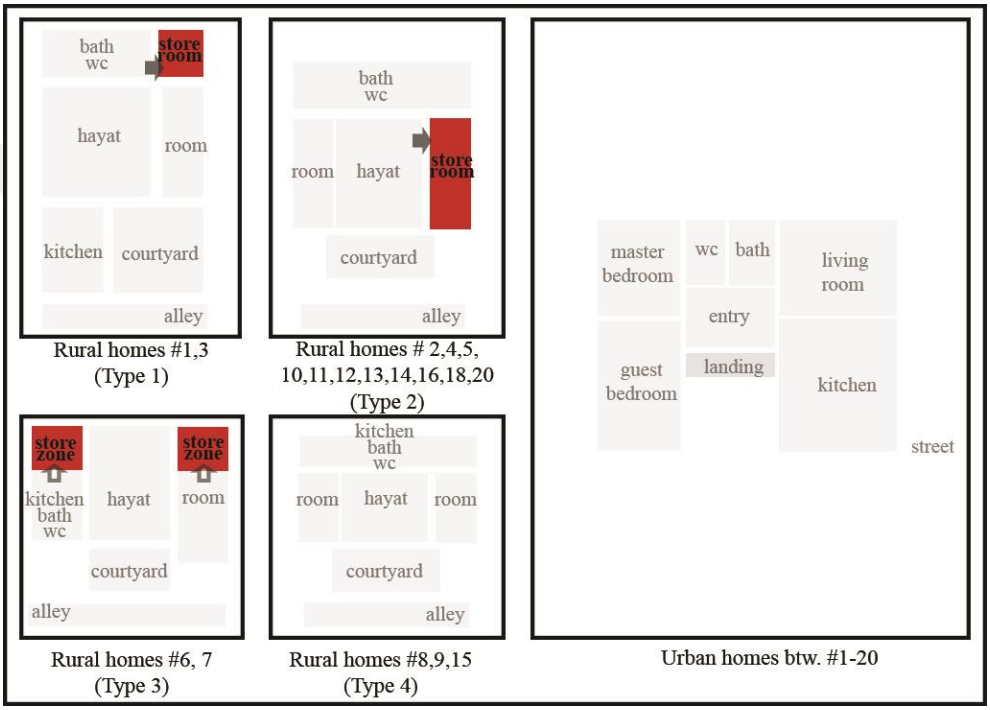


Figure 50: Discontinuities of the store room

- Another discontinuity in the journey between homes is the master bedroom, bedroom and guest room. As seen in Figure 51, 2 types are determined in the rural context. In Type 1 for rural home, a room is highlighted. In this room, family members sleep. There is no such a room in Type 2 for rural home. In the urban context, there are three types. Type 1 for urban homes has a master bedroom used only by the parents. Type 2 for urban homes has another bedroom used by other family members in addition to the master bedroom. In Type 3 of urban home, there is a guest room that only guests who come to the home

use for sleeping in addition to the master bedroom. The guest room is generally used by people when they come for visiting. Thus, it is seen that the privacy among the members of the family also increases. This discontinuity is actually interpreted as a result of the adaptation of identity to the urban context. The emergence of new spaces affects the development of forms of belonging as well as identity.

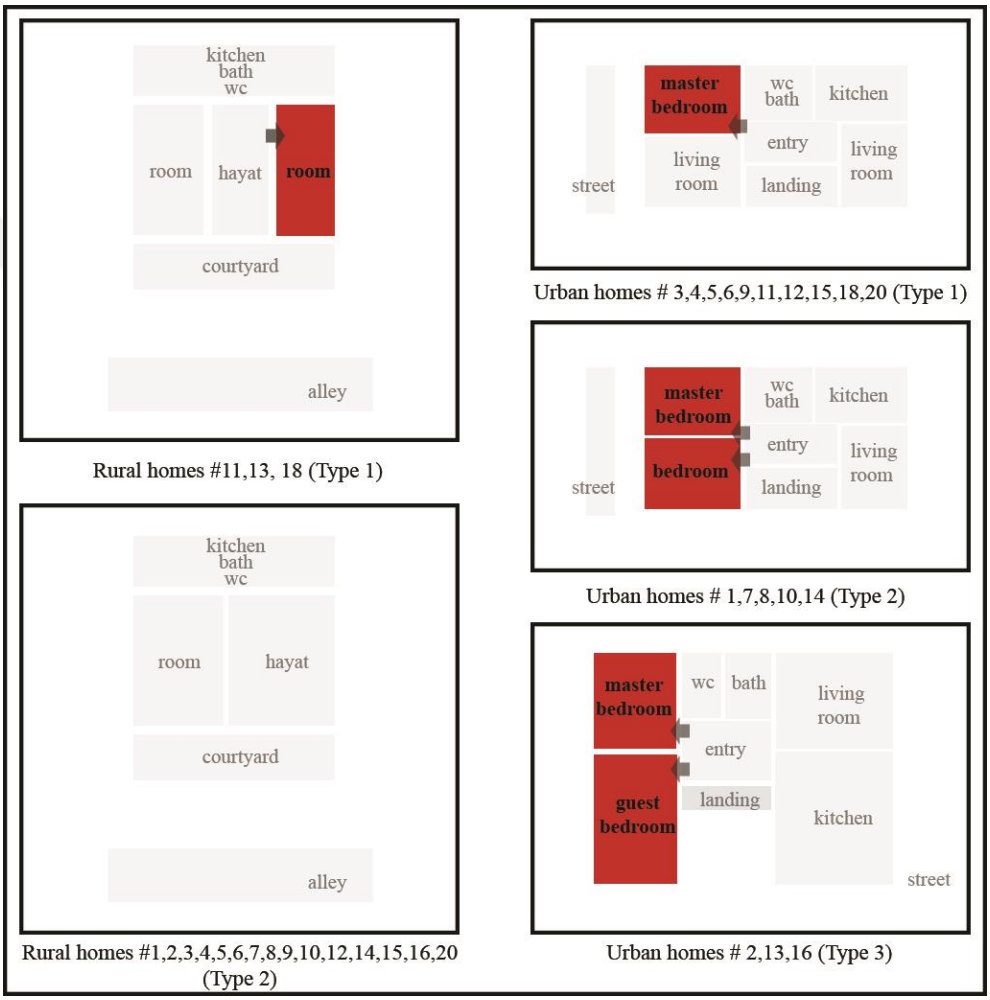


Figure 51: Discontinuities of the master bedroom, bedroom and guest room.

The spatial transformations of each home examined are presented as a whole in Table 1. In this table, it is seen that which transformations took place in which homes and what are the common continuity in the homes.

Table 1: Spatial transformations in the journey between homes

Physical changes in the journey between homes		# 1 homes	# 2 homes	# 3 homes	# 4 homes	# 5 homes	# 6 homes	# 7 homes	# 8 homes	# 9 homes	# 10 homes	# 11 homes	# 12 homes	# 13 homes	# 14 homes	# 15 homes	# 16 homes	# 18 homes	# 20 homes
change of thresholds	The transformation of the courtyard in the rural homes into landing in the urban homes	■	■																■
	The transformation of the courtyard in the rural homes into landing and balcony in the urban homes			■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	
change of living space	The transformation of the hayat in the rural homes into entry and living room in the urban homes	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
	The hayat in the center of the rural homes loses its function as a living unit in the urban context and turns into a linear corridor that is only a circulation element	■		■		■	■	■		■	■	■	■	■	■	■			■
change of room (only use forguest)	The transformation of the room in the rural home, which is only for guests, into the living room in the urban home with the same function	■		■	■	■	■	■	■	■						■	■	■	■
change of wet zones	The transformation of the kitchen in hayat of rural home into a separate space in the urban home										■		■						
	The transformation of the kitchen, toilet and bathroom, which are in a single space in the rural home, to the neighboring spaces in the urban home	■		■		■	■	■	■	■	■	■	■	■	■	■	■	■	■
Places disappeared during the journey between homes: store room		■	■	■	■	■					■	■	■	■	■		■	■	■
Places appeared during the journey between homes: master bedroom		■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		■
Places appeared during the journey between homes: bedroom (for children)		■						■	■		■		■		■			■	
Places appeared during the journey between homes: guest room			■											■			■		

4.3.3 The Comparison of Construction Material and Facade of Rural and Urban Homes

When compared in terms of building materials, the main materials of the homes in the rural context are adobe and stone, while all the homes in the urban context are reinforced concrete (see Appendix-3). However, reinforced concrete is used in additional spaces and repairs made to homes in rural context after journeys to Istanbul. At the same time, the facades of the homes in urban context have unique patterns created by the users. However, these patterns changed after 2005 due to insulation. As a result, the facades of these homes lost their original character and became indistinguishable from other buildings in the neighborhood. There are only 2 facades of the buildings in the urban context that preserve their originality (Figure 52).

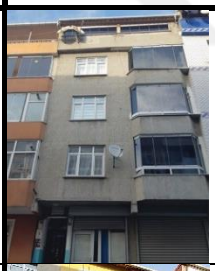
Building materials and facades of homes in rural context	**Building materials and facades of homes in urban context**
   	   
The building materials of homes in rural context are adobe, stone and wood. The additions and improvements are reinforced concrete at a later. In other words, the building materials learned from the homes in the urban context were applied in the rural context. (Information of all homes is given in Appendix-3.)	The building materials of homes in rural context is reinforce concrete. When the homes were first built in the urban context, there are patterns belonging to the building owners on their facades. However, over time it disappeared due to painting or insulation on the facades.

Figure 52 : The comparison of building materials and facades of the homes in rural and urban context

In addition, the answers given to the question "Are there any signs, features, or symbols that indicate that your homes belong to you when viewed from outside" are related to their physical characteristics. 4 households stated that their homes were single-storey, and 4 families stated that the additional spaces in front of the house were reinforced concrete, on the other hand the household of other homes did not respond (Figure 52). When the same question was asked to the households for their homes in urban context, they stated that only 2 home facades were designed by themselves, so it was certain that they belonged to them, while there was no such feature in 18 homes.

4.4 Behavioral and Normative Analysis

In-depth interviews, participant observations, group interviews, family biographies, observations, open-ended questionnaire are applied for the behavioral - normative and content analysis conducted with qualitative research methods (see Appendix-2). With the collected data, sociocultural structure, temporal organization, social relations, home and context relationship, experiences and senses-sensations are analyzed, and a relationship is established between physical environment and behavior - normative, content with these analyzes. Thus, these analyzes and the layers of meaning of the home are associated.

4.4.1 The Analysis of Temporal Organization of Homes between Rural and Urban Context

In this section, behavior-content analysis is performed with the data of temporality related questions in the questionnaire and interviews, observations, and participant observation techniques, and then these analyzes are compared for the rural and urban contexts. Thus, the meaning of the home is read through identity, belonging and memory.

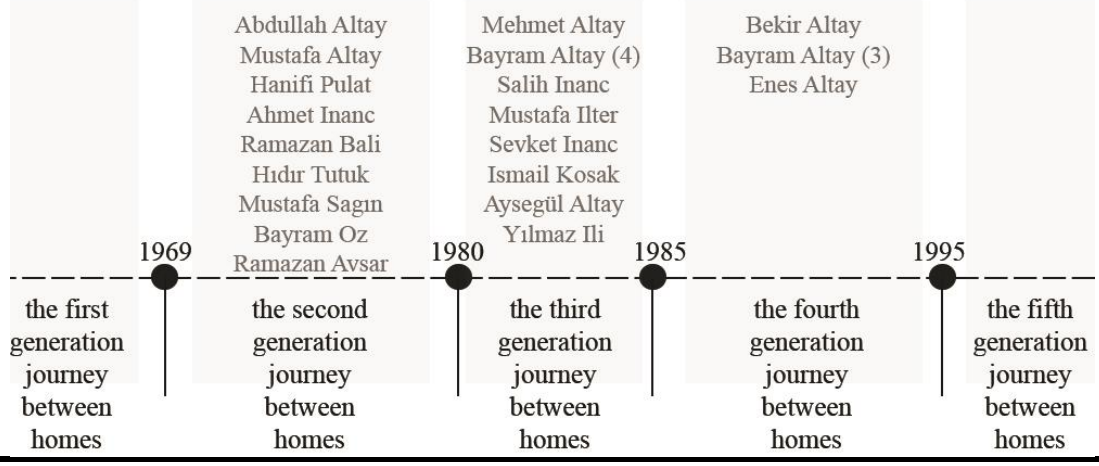
Firstly, the process of journey between homes is discussed. 18 homes in the rural context

and 20 homes in the urban context are examined, and interviews, observations and surveys are conducted with the households of all homes for 2 years periodically (see Appendix-2). That is, **the process is considered, not a specific time**. Information, photographs and archival documents about the homes in rural context from the past 100 years until today are compiled. People who are children at homes in the rural context in the past are mothers, fathers, grandparents, and grandmothers at homes in the urban context now. At this point, the average age at which 90 people, that is, the 18 households examined in the rural context, started their journey between homes is 15 (see Appendix-2.5). **This means that this case lived only at homes in the rural context for an average of 15 years and then, with the process of homemaking in Istanbul, their journeys between homes began**. There are 3 generations have been living in 6 homes, 2 generations in 10 homes, 4 generations in 1 home, and only 1 generation in 1 home examined in the rural context (see Appendix-2.6). At the same time, members of the extended family who live at home are grandparents. As a result of the interviews and the data obtained from the questionnaire, it is possible to divide this group's journey between homes into 5 periods (Table 2). The journey between homes of the first generation is before 1969. The data about that period are only the information provided by their children and grandchildren. It is learned that their great-grandfather went to Istanbul and Malatya in the winter months and returned to the village in the summer after working. At the same time, it is learned that these families spend the summer months to their mountain houses because most of them are deal with animal husbandry. Mountain houses are excluded from the case study of the thesis because both the mountain houses are not accessible, and this generation does not experience life in these homes. For this reason, a historical research is being conducted about the generation living in the mountain houses, only photographs are obtained as a document, because the people are not alive at the moment, the interview cannot be made.

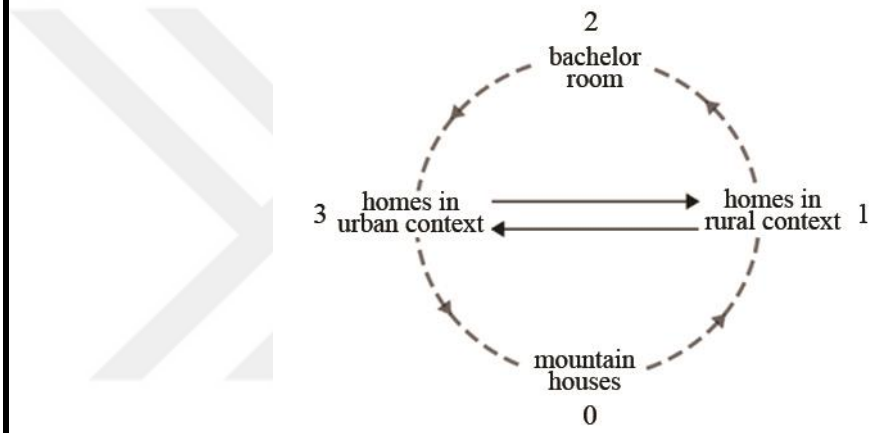
The journey between homes of the second generation is between 1969-1980. Most of this generation are the first children of their families. After their fathers and even their grandfathers went to Istanbul to work, the eldest boys of the families were also included in these journeys. Although detailed information about the first generation was not available, one-on-one interviews, surveys and observations were conducted from this generation on. As a result of interviews with 9 people and their families from the second generation, this generation rarely went to the plateau during the summer months. But the generations that followed did not go to the plateau. Mountain houses consist of a single space and were built using stones piling technique. It was stated in the interviews that the villagers who were only interested in hunting stayed in this mountain houses when they went to the plateau.

While a person from this second generation **started a journey between homes due to education**; others **started this journey for economic reasons,** and they are the first to build homes in Istanbul. The bachelor rooms in Suleymaniye, where the second generation stayed when came to Istanbul, were determined with Ismail Altay who one of the examined household members. Today the single rooms are abandoned, but there are still those that are in use. According to the information obtained from the enviroment, some people of Afghan or Turkmen origin who come to Istanbul to work stay in these bachelor rooms. On the other hand, 5 of these 8 people in the second generation built their first squatter in the current Kazımkarabekir in Gaziosmanpasa as of 1985. Others (3 people) rented houses nearby Suleymaniye. Thus, the journey between homes began for their wifes and other siblings. Simultaneously, the third generation has started a journey between homes. While only 2 of the 8 people in the third generation who accepted to be interviewed stayed in the bachelor rooms, the others stayed in the homes their brothers built or rent.

Table 2: The process of journey between homes of examined households



The generations timeline of journey between homes



The cycle between homes



The photo of mountain houses (It was taken from the archive of Mustafa Altay.)



Homes in rural context



Bachelor rooms in Süleymaniye



Homes in urban context

In the surveys and interviews conducted with 17 people in both the second and third generations, it was stated that **this displacement is not a migration**. In particular, 14 people objected to the questions asked as migration in the questionnaire and stated that **they have went to their homes in the rural context every summer**. The 4th generation is those who were born in Istanbul after 1995 and 3 people from this generation, who accepted to be interviewed, continue the journey between homes with their family.

Questions related to the process of journey between homes were also asked to households at their homes in Istanbul and similar answers were received. 18 families interviewed stated that they lived 6 months in their home in Istanbul and 6 months in their home in the village until the 2000s. These families also stated that they only went to the village for 2-3 months in the summer after the 2000s because the elders of the family died as of the 2000s and the journeys decreased. Since the 2000s, family members in each home continue to journey between homes alternately.

In addition, the time they live at home in Istanbul during their journeys between homes is different for women and men. Only 8 men in the 1969-1980, 8 men, 8 women and 10 children between in the 1985-1995 experienced the journey between homes. At the same time, while 2 families returned to the village completely during this period, one of them later built a home again in Istanbul, but the other family never experienced the journey between the homes again.

Secondly, in the questions about the relationship between home and time in the village, it was determined that **time in the rural context is not related to the concept of clock for 16 families** (see Appendix-2.31)**.** According to the interviews, time passes by going to school, playing games, grazing animals in the village as a child. When young, time passes

by raising animals, working in the field, and taking care of the family. It is stated that when you are old, time always passes by waiting in the village. The questions asked about the relationship between free time and home in the village, 16 families stated that they came together at home in their spare time, ate together, played games and chatted.

Thirdly, to the questions about the relationship between home and temporality in the urban context, 3 families pointed out that time was "*rushed and meaningless*", 7 families claimed that "***time goes... real fast",*** and 10 families stated that they did not notice how time passed (Table 3). The way to **evaluate free time in Istanbul varies according to age groups**. Men over the age of 40 (9 people) spend their free time in the village association with their relatives and friends. Women over the age of 40 spend their free time at home with their grandchildren and relatives. Those under the age of 40 spend their free time with their family and friends in places such as shopping malls, cafes, restaurants.

Table 3: The comparison of temporality at home in the rural and urban context

Home in the rural context and temporality	**Home in the urban context and temporality**
Daily life is independent of time	Daily life depends on time
Time: "the daily life activities cycle" "Independent of the clock concept"	Time: "rushed and meaningless" "fast and busy"
Free time: "home"	Free time: "places outside the home"
Cyclical Time: Social rituals (weedings, funeral rites, holidays, etc.)	
Time differs with age, gender and technology in both contexts	

Fourthly, when households compared the time in the rural context and the urban context, 8 families highlighted that time did not pass in the rural context, so they were bored, but time passed very quickly while in Istanbul. 5 families, especially the fathers in the family,

point that ***there is no time concept in the village***, and they do not realize how time passes because they love the things in the village, but ***they live in Istanbul with time***, and this is tiring. On the other hand, fathers in 2 families thought that the **time is related to age in both rural context and urban context.** They said that their parents were bored while they were in the village, and that young people and children spent an enjoyable time. They maintain that they are old now in the city, therefore they are bored, but the young people spend their time more enjoyable (see Appendix-2.35).

Finally, according to the data obtained from the interviews, **every household is aware that the meaning of home has changed over time**. Households indicated that the old village homes no longer correspond to their lifestyles, so these homes have physically changed. As an example, wet zones were integrated and now separate. 10 families argued that ***the meaning of home changes not with context but with time and technology***. This argument also overlaps with the observations made by the researcher at home. According to observations, the changes of the age and technology also affect the ways of home experience. For example, while the room in the homes in the village is a space used for entertaining guests was previously, but now the room turned into a living room in the city with the television, so households have started to spend their daily time in the room, not in the hayat (see. RURAL 2, RURAL 6, RURAL 8, RURAL 11, RURAL 18, RURAL 20). To the questions about the change of home over time in the urban context, 16 families claim that the changes were only at the level of decoration because they built their homes themselves.

4.4.2 The Analysis of Social Structure of Homes between Rural and Urban Context

In order to analyze social relations in both contexts comparatively, the social structure of these contexts must be well understood. First, 18 households in the rural context, that is 130 people, were examined within the scope of the thesis (Table 4). 110 out of 130 people have journeyed between homes, but 20 of them have passed away. As a result, 90 people are currently journeying between homes, and 34 of them are women and 56 of them are men. 46 of them are primary school, 32 of them are secondary school, 8 people are high school (from outside), 1 person is university graduate, and 3 people never went to school, so have learned to read and write from his family. All 90 people were born in Uzuntas (see Appendix-2.1; 2-2). **The average number of people living in homes in the rural context is 7** (Table 4). This average number includes grandparents who lived at home but are now deceased. Because, within the scope of the thesis, everyone who physically creates the home and contributes to the meaning of home is considered as a household. When the economic structure in the village is examined, everyone in 18 families is interested in either farming or animal husbandry. **Everyone in these families, including parents and children, contributes to the economy of the home in the rural context** (Table 4). When asked about the winnings of the families in the period they lived in the village, a clear answer was not given, but they considered that they were very low compared to their current winnigs. The property of the families in the village is the home, garden and field, also each family owns them.

Secondly, 20 households in the urban context, in other words 69 people, were examined within the scope of the thesis. 49 of the 69 people continue their journey between homes. 26 of 49 people are women and 23 of them are men. The other 20 people are grandchildren of the 4th generation of the family and the partners of those of the 3rd generation (see

Appendix-2.7; 2-8). In fact, these 20 people have gone to home in the rural context in some summer months, but it is not like a journey but a visit, so they are passive on this journey. 2 out of 69 people are primary school, 6 are secondary school, 54 people are high school graduates, and 7 people are university graduates according to the interviews in the urban context. According to the information received, the majority of those coming from the village continued their education in Istanbul. In addition, women are housewives, men are textile worker and children are students in the interviews conducted in 20 homes in the urban context (see Appendix-2.10; 2-11; 2-12). **The average number of people living in homes in the urban context is 3** (Table 4). In addition, this number includes only family elders living in homes in the urban context during the winter months**.** However, people who leave home by marrying are not included in this number, because they do not create the meaning of home. In line with the interviews in the urban context, men in 16 families are interested in textile in Istanbul. Of the remaining families, the father of 1 family is a fisherman, the father of 2 families works in the food sector, and the father in 1 family is retired. The men in these families that have changed the business sector are actually the last generation (see Appendix-3). Women in 19 families are only housewives, only one woman is a teacher. All children in 20 families are students only. While the factory of these working men is in Gaziosmanpasa, their sales stores are in Bayrampasa. While only one person (father) in 14 families works, 2 people work in 6 families (father + unmarried children over the age of 18) (see Appendix-3). The property status of the families in the city is home and car owner all of them. Additively, 15 families claimed that their economic conditions were better compared to their homes in the rural context, and that **the economic recovery reflected positively on their family and social lives**.

Thirdly, when social relations are compared, 18 households in the rural context came

together with their neighbors everyday. Also, 11 families highlighted that almost everyone in the village is a family, while 8 families claimed that there is one guest every day in their home. Despite this, the answers given by women and men in the homes in the urban context are different. While women in 8 families meet with their neighbors every day, women in 12 families meet several times a week in the urban context (Table 4). All of the men argued that they meet with their neighbors several times a week due to the work in the urban context. To the questions about understanding their social structures, 16 families point out that **they have close relations as all villagers and that this is their culture**. They again emphasized that they came together on all special occasions (birth, death, wedding, etc.). 15 families claimed in the interviews that **the place that best expresses their social structure in Istanbul is the village association**. When asked about the reason why men and women usually come together in separate places on special occasions, 14 families emphasized that this is actually related to traditions and not related to religion. Likewise, they stressed that they are aimed at preserving their own culture and traditions when they come together (see Appendix-2.13; 2-14).

When they come together in rural homes, they spend time in the courtyard in the summer and in hayat in the winter, if the overnight guest is to be hosted, the room is given to the guests. At the same time, when there are many guests, women spend time in *hayat* and men spend time in the room. In homes in the urban context, if the guest is a neighbor or a close relative, a guest who spends time in the living room, balcony or kitchen, but is distant relative, is hosted in the living room. 5 families claimed that very few guests come to their homes in the urban context. On the other hand, it is observed that those over the age of 30 come together willingly, while those under the age of 30 come together with the demands of families especially under the age of 18. On special occasions, all families and all members of the family come together willingly.

Table 4: The comparison of social relationships of the rural and urban homes

Rural context	Urban context
Average number of people living in the home: 7	Average number of people living in the home: 3
Contribution to home economy: Women, men, children	Contribution to home economy: men
Journey to Istanbul due to financial hardships	Positive reflection of economic development on social life
Getting together with neighbors every day	Getting together with neighbors several times a week
Women come together in a home (courtyard in summer, life or room in winter) Men come together in the village school yard. Children and youth come together anywhere in the village.	Women come together in a home (living room, balcony or kitchen) Men come together in the village association. Youth come together in outdoor places such as cafe, shopping mall etc.
When women get together: eating, drinking tea, chatting, preparing for winter, sewing clothes, etc. When men get together: Repair of rural homes, sitting, chatting, playing. When children and youth come together: touring around the village and playing	When women get together: eating, drinking tea, chatting. When men get together: sitting, drinking tea, talking about business. When children and youth come together: touring around the city, going to a cinema, shopping mall or cafe
All families come together on special occasions such as holidays, births, and deaths. This reflects their social characters and cultures.	











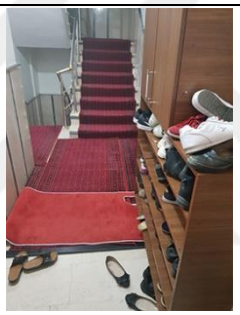
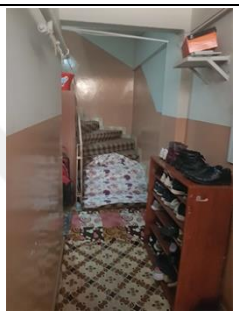



Finally, **changes in social structure with journey between homes are related to temporality and context**. 14 families associate the change of social structure with the context and the dynamics of that context. As an example, "*We would get together with our neighbors and relatives to eat, drink tea, play games while living in the rural homes, but we would never go to the cinema with children*." (It was cited from the interview with URBAN 4). 6 families considered that social structure is affected by change of age. As an example, the interview note can be given: "*When we were in the village, we gathered with the girls in a home and had tea, we sew our own clothes, now our girls are meeting outside for shopping*" ." (It was cited from the interview with URBAN 9).

4.4.3 The Analysis of Context Relationship of Rural and Urban Homes

First, when the relationship between home and rural context is examined, it is determined that men and children spend more time outside the home than women for 16 families. The main place where women come together is the home or the courtyard in front of the homes, while the men gather of the edge of the Siro Stream, in front of the village school or in front of the mosque. Children play in the courtyard in front of the home, in front of the school or anywhere in the village, and they have full knowledge of village. In the urban context, the main place for women is still the home, while the main place for men is the village association established by the villagers (Table 5). In the interviews, 15 families emphasized that the association kept the villagers together. The association is in the region where their homes are located and within walking distance of everyone's home. In addition, the association aims for those coming from the village to experience the urban context. It has been reported that children play at home, in the building, in front of the apartment and in the park in the neighborhood. Mothers in 17 families highlighted that their children did not feel safe when they were out of the buildings and therefore played under observance (see Appendix-2.17; 2-18).

Table 5: The comparative of the relationship between home and context for urban and rural homes

The relationship between home and context in the Uzuntas	**The relationship between home and context in the Kazımkarabekir neighborhood**
Spend more time at home (for women)	Women and children spend more time at home. Men and younth spend more time outside the home
 	 
Gathering in the rural context on special occasions	Gathering at the association on special occasions
	 
	
Using the front of the door in rural homes	Using the front of the door in rural homes
	 
User-street relationship in the rural context	User-street relationship in the urban context

Another issue is to examine what is effective in the selection of the locations of homes in the rural context and urban context. According to the information obtained from 15

families, the locations of the homes are close to each other due to the desire to be together and security, whereas 3 families state that at that time there was no property or deeds in the ruralcontext, therefore determining the location of home was a random or arbitrary or personal situation. In the locations of the homes in the city, it is determined that the first relatives who came to the city built a home in the Kazımkarabekir neighborhood, therefore, the later ones dwelled in the same neighborhood due to the desire to be together with the people from their village (see Appendix-2.23; 2-24).

4.4.4 The Analysis of Experience of Home Between Rural and Urban Context

Firstly, daily activities are compared in the relationship between home and experience (Table 6). In the observations and interviews conducted to understand the lifestyles in the rural context, the days of 18 families pass similarly. The day begins early and the day ends early before the journey between homes. Women take care of animals, children go to school and then they take care of animals, men farm in garden, field or work in Istanbul. They also spent time with their relatives in the remaining time. The day begins late and the days ends late in the urban context. While women only take care of chores, children only spend time for their education. On the other hand, the men are responsible from all economic issues for the home. They also spent time with their relatives and neighbors in the remaining time. After the journey between the homes, when they come to the home in the village, they get up early, like the lifestyle in the past, women and children prepare for winter with the crop from the garden, men take care of gardening (Table 6).

Second, in the observations and interviews conducted in each home, how the household experiences the home was observed. In rural homes, the courtyard is used by the households and guests for entrance, sitting, eating, drinking and cooking. Kitchen, toilet

and bathroom are generally in a single space, they are used with the functions of preparing food, washing dishes, washing and toilet. *Hayat* is at the center of the home in all rural context, and it is used by both guests and households for sitting, eating, drinking, sleeping and transition zones. The room is generally used by the guests to entertain the guests and to sleep. The storage is used by the household to store excess items (Table 6) (see Appendix-3).

In contrast, landings act as extensions of the homes or are used for storing excess items in the urban homes. The landings in the buildings are covered with carpet, that is, the entrance of the homes begins with the entrance to the building. The entrance is the place that connects with the transition zone to the other rooms and connects with the outside. The bedroom is used as a sleeping and resting for the parents. The living room is a place used for the daily activities of the household. It is also the place where children or grandparents, sleep in homes where there is no child room. The living room is the place where the guests are entertained and in some homes the children sleep. The child room is only available in 7 homes. The children's room is the place where children sleep and spend time, and it is the space where daily activities are taken place by the family in all 3 homes. In some homes, spaces designed as living rooms in the home plan turn into children's rooms because of crowded families. The kitchen, toilet and bathroom are not in one place in the homes in the urban context, they are divided into different spaces according to their functions (Table 6). The separate functions of the spaces of each home are given in detail in Appendix-3.

Table 6: Comparison of home experiences in the rural and urban context

<table>
<tr><th colspan="2">Experience of homes in the rural context</th><th colspan="2">Experience of homes in the urban context</th></tr>
<tr><td colspan="2">A day in the rural context:
* The day begins early and the day ends early.
* Women take care of animals, children go to school and then they take care of animals.
* Men farm in garden, field or work in Istanbul.
* They also spent time with their relatives in the remaining time.</td><td colspan="2">A day in the urban context:
* The day begins late and the day ends late.
* Women only take care of chores, children only spend time for their education.
* The men are responsible from all economic issues and they work all day.
* They also spent time with their relatives in the remaining time.</td></tr>
<tr><td colspan="2">The spatial experience of homes in the rural context:</td><td colspan="2">The spatial experience of homes in the urban context:</td></tr>
<tr><td>Countryard</td><td>Entrance zone, sitting, cooking, eating and drinking</td><td>Landing</td><td>Extension of home
Storage of excess items</td></tr>
<tr><td rowspan="2">Hayat</td><td rowspan="2">The center of the home is the intersection of all spaces.
sitting, eating, drinking, sleeping</td><td>Entry</td><td>Transition zone and dispersion space to other rooms.</td></tr>
<tr><td>Living room</td><td>Daily activities such as sitting, eating, drinking, sleeping (children and grandparents)</td></tr>
<tr><td>Room</td><td>Entertaining of guests</td><td>Living room</td><td>Entertaining of guests</td></tr>
<tr><td rowspan="3">Wet zones</td><td rowspan="3">Cooking, washing dishes, toilet, washing</td><td>Kitchen</td><td>Cooking, washing dishes, storage of food</td></tr>
<tr><td>Toilet</td><td>Toilet, sink</td></tr>
<tr><td>Bathroom</td><td>Taking a bath</td></tr>
<tr><td>Storage</td><td>Storage of excess items and food</td><td colspan="2">There are no functionally corresponding spaces.</td></tr>
<tr><td colspan="2">Description of the homes by the users:
Users have described their home as three spaces: courtyard, hayat, room.</td><td colspan="2">Description of the homes by the users:
Users have described their home as five spaces: entry, living room, bedroom, kitchen, bath+toilet</td></tr>
</table>

Thirdly, households were asked to describe their homes. Homes in the village generally consist of 5 main spaces: **courtyard, *hayat,* room, storage and wet area**. However, when describing 18 family homes, they claim that the homes consist of 3 main spaces: **courtyard, *hayat,* room** (Table 6).

4.4.5 The Analysis of Sense – Sensations Between Rural Context and Urban Context

In this section, senses, sensations and thoughts in both contexts are analyzed comparatively with identity, belonging, and memory. Firstly, the sensations in the user of homes in both contexts are examined in the interviews. In the home in rural context, it is possible to divide the answers to the questions "*what does the home mean for you, where is the home for you*" into 4 groups (Table 7). 6 families are associated the home with the **economy** and they gave the answer like that "***Home is where you can make money****, therefore my home is in Istanbul*." 8 families reply that "***home is where you were born and raised, so my home is in the rural context***". Home is associated with relatives and families by 2 households, so they said, **"*my home is where my family, my wife, my friend is.*"** On the other hand, home is associated with dwelling and property by two households and supported their ideas with the words "***Both are our home, since we have a place to stay in Istanbul and also in the village***." Families give the same answers to the same questions in their homes in the urban context (Table 7). 6 families associate the **economy** with the home and conclude that their home in Istanbul. While 8 families emphasize that their home is in the village by associating the home with being *born and raising*, 2 families associate the home with *social environment* and define the place where their family, relative and friend live as home. On the other hand, 4 families stated that every place they can live and stay is their home, so they are their homes both in the rural context and in the urban context (see Appendix-2.25; 2-26). The same question was answered as a balcony for 11 families, a room for 4 families, a kitchen for 3 families, and a living room for 2 families in the urban homes (see Appendix-2.27; 2-28) (Table 7).

Thirdly, the sense of belonging created by the homes is examined. At this point, different answers were received in different contexts to the question "Where do you feel yourself

belonging" asked in the interviews. When asked in the rural context, 80% of the responses from the families point out that they feel belonging to the village, 20% of them said they feel belonging to Istanbul, while the same question asked to the same families in the urban context, 55% of the families claimed that they belonged to the village and 45% to Istanbul. As a result, their responses changed when their context changed. Those who change their answers are the women and children in the family, however, men gave the same answers. When asked why they feel belonging to the rural context, the answers are grouped under 4 main headings (Table 7). **Spending time** and being the place where they were **born and raised** are the factors that affect belonging the most. Becoming a homeowner is the second factor affecting belonging (see Appendix-2.36; 2-37). Considering the ownership status of the 18 homes examined in the rural context, all the homes are the property of the families living in them. In the ownership situation in the urban context, 16 homes belong to them, while 4 homes belong to the families of those living in them. At the same time, when their contribution to the construction process of home in the rural context is examined, 17 of the 18 homes were built by their grandfathers or fathers and one home was built only by the family living in home. However, there have been many maintenances and repairment and changes during that period in all rural homes. On the other hand, the design and construction process of 14 homes in the rural context were worked by families living in these homes. Since the 4 homes were built by their families before, the families living in these homes were not included in the construction process, and then they changed the interior decoration (see Appendix-2.21; 2-22). The 2 homes in the city were bought independently of everything. Another factor affecting belonging is **social relationships**. Likewise, when asked about the reasons for feeling belonging to the urban context, the answer they received was that they were born and raised in Istanbul, and a major reason for this situation is that the proportion of families born in Istanbul is now increasing. Then, the time spent, social relations and ownership affect the sense of

belonging in the urban context at approximately the same rate (see Appendix-2.38; 2-39). In the rural context, 24 people were asked the question *"Do you have a place you feel your own in the home?"* and the following answers were received: the place where mostly sit at home (9 people), the cushion (3 people), the behind of the stove (2 people), near the radio (2 people), around the window (5 people), in front of chests (3 people). When the same question is asked in the homes in the urban, unlike the rural homes, a direct space is defined, not a nearby the specific object or an area within a room. The children described the children's room or the living room, the women described the bedroom or the kitchen and the men described the living room and the chairs in that room as the favorite space in the urban homes (see Appendix-2.27; 2-28).

The fourth, the sensations that the context creates on the user are examined. While 16 families answered yes to the question *"Do you miss the village while in Istanbul"* in the rural context, 14 families in Istanbul answered yes to the question *"Do you miss Istanbul while in the village"* and 8 of these families are the same. In other words, **8 families miss the village when they come to Istanbul and miss Istanbul when they come to the village** (see Appendix-2.40; 41). When asked at their home in Istanbul, *"Would you like to go back to the village?"* 23 people from 20 families answered yes to the question, while 39 people answered no. Those who do not want to return highlighted that there are no suitable conditions in the rural context and that there is now getting organized in Istanbul. To the question *"Do you feel safe at home in the rural context?"*, 15 surveys have the answer that they feel safe, while 3 surveys have the answer that they do not feel safe in winter. explaining why there are fewer people in the rural context in winter. When asked the same question at their home in Istanbul, they claimed that they felt safe at home in 19 surveys. The answer in 17 questionnaires was positive to the question "*How do you feel outside home while in the rural context ?*", even the mothers claimed that they allowed

children to play outside comfortably because they did not have any security problems in the rural context. The same question was also asked in the urban context, in 12 surveys conclude that the families did not feel comfortable outside the home, and therefore they were anxious when their children were outside (see Appendix-2.42; 2.43; 2.44; 2.45).

When examining the relationship between home and memory, "*Are there any items they brought from their rural home to their urban home?"* has been asked. The items brought were the rifle of his father, the shawl tied to his mother's waist, the radio used in the village, kerosene lamp, tapestry, cushions and carpets (Table 7). In addition, 8 families said that they still prepare all their winter supplies (bulgur, tomato paste, honey, butter, etc.) in the village and bring them to their home in Istanbul. Bayram Altay used such an expression in the interview: *"When my wife cooked burghul pilaf with butter and bulgur from the village, when I come home and smell that it feels like I was in the village and my mother cooked pilaf. Actually, there is butter and bulgur in Istanbul, but it is not like ours."* In addition to these, the meals prepared with the mothers of women in 3 families were explained. Two interviewees mentioned about the personal space where they sleep and eat at home. When asked at the home in urban context, *"What are the things in your home that remind you of the village right now?"* the answers given to the question were as follows: meals (2 families), things brought from the village (10 families), photographs (3 families), and conversations about the past (2 families) (see Appendix-2.49).

Table 7: The comparison of sense-sensations of the rural and urban homes

<table>
<tr><th colspan="2">Rural Home and Sense – Sensations Relationships</th><th colspan="2">Urban Home and Sense – Sensations Relationships</th></tr>
<tr><td>Meaning of home</td><td>Where is the home</td><td>Meaning of home</td><td>Where is the home</td></tr>
<tr><td>Economy</td><td>Home in rural context</td><td>Economy</td><td>Home in urban context</td></tr>
<tr><td>Hometown</td><td>Home in rural context</td><td>Hometown</td><td>Home in rural and urban context</td></tr>
<tr><td>Social relationships</td><td>Home in rural and urban context</td><td>Social relationships</td><td>Home in urban and rural context</td></tr>
<tr><td>Property</td><td>Home in rural and urban context</td><td>Property</td><td>Home in rural and urban context</td></tr>
<tr><td colspan="2">Favorite spaces of the home:
Countryard
Room
Hayat</td><td colspan="2">Favorite spaces of the home:
Balcony
Living room
Kitchen</td></tr>
<tr><td colspan="2">Sense of Belonging:
Spend time
A place where they were born / raised
Be a homeowner
Contributing to the building process of the home
Social relationship</td><td colspan="2">Sense of Belonging:
Spend time
A place where they were born / raised
Be a homeowner
Contributing to the building process of the home
Social relationship</td></tr>
<tr><td>Men</td><td>Rural context</td><td>Men</td><td>Rural context</td></tr>
<tr><td>Women</td><td>Rural context</td><td>Women</td><td>Urban context</td></tr>
<tr><td>Children</td><td>Urban context</td><td>Children</td><td>Urban context</td></tr>
<tr><td colspan="2">The place where belonging is felt at home in the rural context:
The cushion they're sitting on
Behind the stove
Nearby the radio/TV
Window side
Front of the chest</td><td colspan="2">The place where belonging is felt at home in the urban context:
Men: Living room and the chair he sat on
Women: Kitchen, bedroom
Children: Their room / Living Room</td></tr>
<tr><td colspan="2">Feeling of Longing:
The home in urban context is missed</td><td colspan="2">Feeling of Longing:
The home in rural context is missed.</td></tr>
<tr><td colspan="2">How it feels out of home in rural context:
Safe and comfortable</td><td colspan="2">How it feels out of home in urban context:
Insecure and anxious</td></tr>
<tr><td colspan="4">Home and Memory Relationship:
The memory relationship between the homes in the rural and urban context is established through common values.
Things
Meals
Photos
Memories and stories</td></tr>
<tr><td colspan="2">Memories unforgettable in the rural context:
Happy and joyful memories
Sad memories
Hated memories
(Events and persons)</td><td colspan="2">Memories unforgettable in the urban context:
Experiences on the first journey to Istanbul
The building process of their home
(Events and Istanbul)</td></tr>
</table>

In addition, experiences and memories of those experiences create the memory of the home. The question "Do you have an unforgettable memory in your home" was asked in the rural homes and 13 families mentioned about their longing for their past homes, their beautiful and happy memories, while 3 families expressed about their sad memories and they lost the family elders while living in the village. Two families stated that they suffered a lot in the village and that they hated the past (Table 7). When asked a similar question within their homes in the urban context, 16 families mentioned their memories of the construction process of their home. At the same time, 6 of these families talked about their experiences when they first came to Istanbul. There were people and events in the 11 surveys responses to the '*What do you remember most about your home in the village?'* (see Appendix-2.47; 2-48).

4.5 Conclusions of the Case Study

Homes in both contexts are compared with the analyzes of spatial organization, physical characters, building material, temporal organization, social relationship, home-context relationship, home-experience, home-sense/sensation, so the change of the meaning of home is discovered due to the change of identity, belonging and memory.

- Some spatial transformations are explored between homes in rural context and homes in urban context (Figure 53). The courtyard in the rural home turns into landing and balcony in the urban home (see homes btw. # 1-20). In this process, while the courtyard adapts the transition character to the homes to the landing, it adapts the outdoor contact character to the balcony. The courtyard in the rural home and the landing in the urban home acts as an extension of home. *Hayat* in the rural home turns into the entry and living room in the urban home (see homes btw. # 1-20).

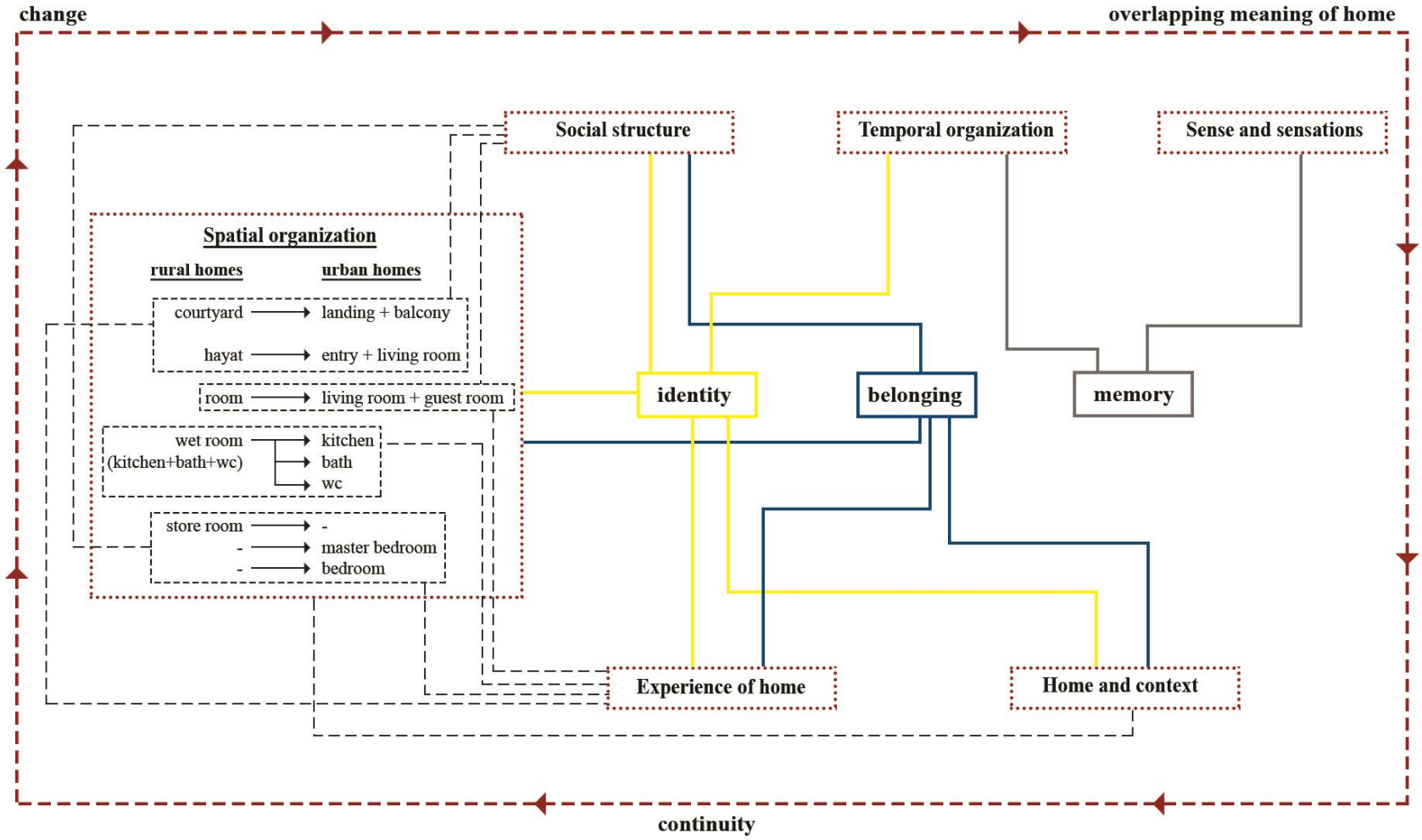


Figure 53 : The case study results to the identity, belonging and memory

While *hayat* adapts the character of connecting between spaces to the entry, it adapts its character of being the center of daily activities to the living room. During these transformations, the living room *(oturma odasi)* becomes a private apace for the use of the household.

- No space in the rural home is privately for the use of the household, while there are spaces for the use of the household in the urban home. This situation can be interpreted as an indication of the increase in the privacy of families in the urban context. That is, these spatial transformations are not only physical, but also related to the context of the home and social relations. The courtyard and hayat are separated from the other spaces in the rural home, because these spaces are the center of life in the home. In hayat and courtyard, households cook meals together, gather and chat together, women prepare food together for the winter, sew clothes, etc. carries out productions. But while the main place of gathering in an urban context is the home for women, it is not for other members of all families. In the urban context, households come together in places such as village associations, shopping malls, cafes and picnic areas. At the same time, there is no co-production in the urban context, winter food like bulgur, butter is prepared and brought in the village, and clothes and other products are supplied from outside. Therefore, there is no need for a large space for them to come together at home. Another issue is the room is used to entertain the guests in the rural home and it turns into living room *(salon)* in the urban home (see homes # 1, 3, 5, 7, 8, 9, 15, 16, 18, 20). In other words, the importance given to the guest in the house continues. This is an indication of the continuation of social norms and social relations. At the same time, continuity the importance of the guest and continuity the unique space for them is one of the specific features for this case. Since the following situations seen in rural homes "The kitchen, bathroom and toilet are adjacent spaces, The toilet and bathroom are in one space while the kitchen is outside of

the home, The toilet and bathroom are in one space while the kitchen is in hayat" are changed in urban homes, this transformation is something being known from the urban homes and, this is a result of adaptation to the context. However, separating kitchen, bathroom and toilet from the entry with a hall and keeping them together and transforming them into adjacent spaces is the continuity of a spatial character from the rural home. **This continuity indicates the continuation of spatial memory and is an expression of identity. These spatial transformations and the continuation of spaces and experiences are to continue their identity in the journey between homes. In this journey, where the spatial identity continues and adapts to context, belonging is also affected** (Figure 53).

Despite all these spatial continuities, the storeroom in the rural home has no equivalent in the urban home (It is only available as a storage in the URBAN 8). Because there is no need to stock anything in the urban context, it is possible to reach everything they want, therefore, there is no need for such a storeroom. The master bedroom for parents and the bedroom for the child or the elder in the urban home do not have an equal in the rural home. Since there are no private spaces for the use of households in the rural home. **These spaces, used only by family members, exist in the urban context with the change of both context and time. Although the spaces of the home have been transformed in this journey, the similarity in the general plan scheme is also related to the continuation of the belonging to the home. At the same time, these changes and transformations that occur in spaces are the result of adaptation to context and time.**

- In the temporal organization, the focus is on the homes of 3 generations in order to obtain accurate data in the case, which examines the journey between home of 5 generations covering a 100-year period. The homes that create this journey are mountain house, rural homes, bachelor rooms and urban homes, of which rural homes and urban homes are examined within the scope of the research. However, it should not be forgotten that the identity of the case is occured in this 100-year period. Therefore, **it should be taken into account that the identity of urban homes and households, which is the last stop for this case, is formed as a result of accumulation**. The march and linear dimension of time change in rural and urban contexts, whereas in both contexts the cyclical dimension of time is continuous. In both contexts, social rituals are important and continuity. At the same time, the transmitter of memory over time is also reflected in the plan schemes of the homes. At the same time, the transmission of memory over time and the transfer of spatial charachters from rural homes to urban homes are reflected in the plan schemes of the homes. The similarity in the plan schemes of the homes in both rural and urban contexts is the result of this spatial memory. The reflection of the memory formed in the time is not only spatial, but also discovered with the senses and sensations. **As a result, while the cyclical dimension of temporal organizations at home affects identity, it also affects memory with its linear dimension** (Figure 53).

- In the case study, the social structures of approximately 90 people in 20 households are examined. While the average number of people living in rural homes is 7, the average number of people living in urban homes is 3. In this case examined, social relations, household structure and its relationship with space are formed over time. The establishment of the association, which expresses its cultural structures in order to come together on special days, is an indication of the importance they attach to their social relations. **This whole process is part of the social identity of this group** (Figure 53). In

addition to all these, social relations also constitute the cyclical dimension of time. While households come together at home in the rural context, they come together at association or outdoor in the urban context. With the change of the places where they gather, their actions change when they come together. When they come together in the rural context, they produce while they come together in the urban context, they consume. **This change is associated with the change of the age, as well as the change of the context. In addition, the continuity of social relations and the continuation of this by reflecting on the space also affect the belonging** (Figure 53). At the same time, for this case, the fact that the majority is related and the desire to protect their own cultural structures increases their belonging.

- The relationship of the home in both contexts with the senses and sensations is determined from the interviews and the questionnaire. **In both contexts, sensations and home relations are based on belonging** (Figure 53). In both rural and urban context, the time they spend at home, the place where they were born and raised, owning a home and social relations affect their sense of belonging. In the rural context, the place where they sense of belonging most at home is defined as a zone, like in front of the window, next to the radio while in the urban context it is defined as a direct space like living room, kitchen. **That is, the scale of individual belonging changes according to the context.** The feelings of longing for homes in both contexts continue. **The senses at home constitute memory** (Figure 53). Especially smell and taste are the senses that remind us of the homes. In addition, some items, food, photographs in the home constitute memory. In addition, not all data constituting the memory for this case are positive. It is also indicated that they want to forget their rural homes due to some bad memories, especially in the interviews in the rural context. This finding negatively affects the belonging for %11 in this case (see APP 2.47).

- It has been stated before that the relationship between home and context greatly affects the spatial transformation of homes. In addition, there is a tighter relationship between home and context in the rural context. In the rural context, the boundaries between home and outside are more blurred, an example of this is the courtyard. But in the urban context, the boundaries between home and outside begin to become clear. On the other hand, the relationship between home and context and threshold spaces are tried to be continued in the urban context. For instance, the relationship of the courtyard with enviroment is tried to be continued in the pavements or spaces in front of the building in the urban context. **The continuity of this experience and the creation of threshold spaces are one of the expressions of identity (Figure 53)**. **At the same time, these thresholds created between home and context provide the continuity of belonging as well as identity. Thus, these thresholds, which they define as their own psychosocial place, turn into spaces that represent their belonging.**

- In the relationship between home and experience, when the 18 families in both contexts are examined how they spend a day, the flow of the day changes for both contexts, so the experiences also change. **While the experiences in the rural context create the identity of that home, the experiences in the urban context affect the identity created in the rural context and develop the identity of the urban context.** At the same time, the spatial transformations between the two contexts provide some experience transfers of the spaces (like a room used to entertain guests in the rural home, turning into a living room in the urban home). **These experiences also continue and develop the sense of belonging to the space** (Figure 53). On the other hand, some spaces in the urban home are privated for the use of family members (like the living room -*oturma odasi*- for daily activity, or the master bedroom for parents). **These new experiences, in which private use emerged, also affect the identity of the urban home. Although the transfer of**

experience from the rural home ensures the continuity of the existing identity, it has some changes in the urban context because of new experiences.

- As a result, the following relationships are established during the journey between homes: Spatial organization-identitiy and belonging, temporal organization-identity and memory, social structure-identitiy and belonging, sense and sensation-belonging and memory, home and context relationship-identity and belonging, experience of home-identity and belonging. While establishing these relationships during the journey, the spatial organization, experience of home, home and context relationship and social structure constinously interact with each other. Therefore, the meaning of home forms itself as a multilayered structure. All relationships explained before are summirazed and given in Figure 53.

CHAPTER V

CONCLUSION

"Allows us to challenge the presumptions that movement involves freedom from grounds, or that grounded homes are not sites of change, relocation or uprooting. Being grounded is not necessarily about being fixed; being mobile is not necessarily about being detached."

(Ahmed et al., 2003. p. 15)

Within the scope of the thesis, the home, the layers of meaning of home and the change of meaning of home over time are examined. These dynamics not only cause social, cultural, physical, economical, technological and temporal changes, but also directly affect to the giving a meaning to the home. Thus, the meaning of home is reinvented in an infinite cycle, and the meaning of home is layered. When the relationship network of layers of meaning of home is examined, it is concluded that the **home is like a palimpsest that constantly generates itself throughout life, formed by the combination of many layers of meaning, and each layer of meaning articulates each other infinitely**. In this process, the conceptual framework established and perspective on the meaning of home are also revealed. During the thesis study, while the home is evaluated with holistic approach and transactional perspective, qualitative and quantitative research methods are used together for the analysis of the change of meaning of home. Physical environment and behavior - normative analyzes are performed with the case study in which the change of meaning of home can be determined. As a result, continuities, discontinuities, evolutions in the meaning of home are determined and the meanings of home in the future are discussed with the data of the past and present.

In this chapter, the results of the main research questions of thesis are discussed:

- Mobility and constant displacement cause an infinite change of the meaning of home. This process of change is examined through the layers of meaning of home. The layers of meaning of home are constructed by the interaction of culture, place, temporality and mobility. Culture defines the spatial character, the definition of social relations, the way of experiencing home, the user, the identity of home generated over time and the contextual relations, similarly, culture is one of the main characters of the meaning of home because it constructs the interaction between these relationships. The place is the other main character of the meaning of home because place defines the home most crucially and it has an identity, memory and belonging. Temporality is the other main character because it is a concept that affects all these main components, and configures memory, belonging, identity, social relations, spatial character and even the user in the process. However, mobility is different from culture, place and temporality. Because mobility is included in the layers of meaning of home as a lifestyle of the 21st century. Mobility affects all the dynamics of meaning of home by distributing and re-establishing the bonds between place and temporality. Identity, belonging and memory are highlighted as mobility constructs all these relationships between the layers and is a part of the interactions. For this reason, **identity, belonging, and memory** are called **thick layers** in the context of the thesis. Also, the multidimensional meaning of home is read through these layers.

- The relationship between the change of meaning of home and temporality is another fundamental question of the thesis. Temporality is both a component and a context in the process of giving the meaning to home. Temporality is one of the main characters which rethink the multilayered of meaning of home and entails alteration, also constructs the

transactional structure of the meaning.

- The change of meaning of home over time is analyzed by comparing the **leaving home** and **being at home**. These comparisons are made with the culture, place, temporality, identity, belonging and memory given in the conceptual framework. The necessary data for these concepts are obtained through quantitative and qualitative research methods. Physical environment and behavioral-normative analyzes of both being at home and leaving at home are conducted. Data are obtained through drawings of homes, questionnaires containing open-ended and closed-ended questions, in-depth interviews, observations, participant observation, semi-structured group interviews, biographies, and archive research. All the data obtained are examined within the scope of the concepts that are the basis of the thesis, and these data are compared with the homes in both contexts.

- It is determined that the spatial character of the homes provides continuity therefore identity causes continuity between the homes. However, the functions of spaces evolve according to context. In this case, the identity of home adapts to the context. When social relations are examined, there is the continuity, but when they come together, their activities adapt to the context as well. Hence it can be concluded that their social identities constantly adapt to the context. The way of experiencing their home is both continuous and evolving. This situation reflects the creation of the identity and memory of home. Also, the change of the contexts causes the change of lifestyles, thus affecting the culture, place and temporality components of the home. However, temporal components are more affected by the dynamics of the times and age, as well as all the changes. The relationship between home and sense-sensation reveals the continuity and adaptation to the context of belonging as well as transmission of memory. As a result, these meanings of home are both in continuity and evolving. Considering that these layers are the main layers in the

meaning of home, it can be concluded that the other layers of home both provide **continuity** in this process and **evolve according to the context**.

- As a result, the continuities, discontinuities and evolution of spatial organization, physical characters, building materials, temporal organization, social relationships, home and context, experience, sense-sensation reflect the identity, belonging and memory, these are the layers of meaning of home. **Identity and belonging**, which are among these layers, demonstrate **fluidity in temporality and context**. For this reason, identity and belonging, which are the layers of meaning of home, are transformed into **"contemporary identities"** and **"contemporary belonging"** in the 21st century. On the other hand, memory is transformed into **"transmission memory"** in the 21st century because, it enables the transfer between the meanings of home in the past and the future. So, the transformation of the main layers of home, concepts and meanings basically point to a paradigm shift. All these changes reveal that a new paradigm is possible for home in the future.

BIBLIOGRAPHY

[1] Ahmed, S. (1999). Home and away: Narratives of migration and estrangement. *International Journal of Cultural Studies*, 2(3), 329–347.

[2] Ahmed, S., Castañeda, C., Fortier, A., Sheller, M. (2003). Introduction: Uprootings/Regroundings: Questions of Home and Migration. In S. Ahmed, C. Castañeda, A. Fortier & M. Sheller (Eds.). *Uprootings/Regroundings: Questions of Home and Migration* (pp. 1–20). London: Bloomsbury Academic. Retrieved June 20, 2021, from http://dx.doi.org/10.5040/9781474215909.0006

[3] Akdemir Ersoy, Z., (2002). Ev ve Konut Kavramlarının Karşılaştırmalı Analizi. Doctoral Thesis, Institute of Science, Dokuz Eylul University.

[4] Altman, I. (1975). The Environment and Social Behavior: Privacy, Personal Space, Territory and Crowding, Brooks/Cole, Montenery.

[5] Altman, I & Rogoff B. (1987). "World views in psychology's: trait, interactional, organismic, and transactional perspectives" *Handbook of Environmental Psychology*. New York: John Wiley.

[6] Altman, I., ve Chemers, M. M. (1980). Culture and Environment, Cambridge University Press, Cambridge. Retrivied from. Turgut, H. (1990*). Kültür-Davranış-Mekan Etkileşiminin Saptanmasında Kullanılabilecek Bir Yontem*, Doctoral Thesis, I.T.U. Institute of Science, Istanbul.

[7] Altman, I., Stokols, D., Wohlwill, J.F., Rapoport, A., Powell, M.L., Wermer, C.M, Wandersen, A., Zube, E.H., Christiensen, K., Low, S.M. & Churchman, A. (1980-1994). *Human Behaviour and Environment*, 1- 13, Kluwer Publications, New York

[8] Aydınlı. S., (2003). Mimarlığı Anlama, Kaynağa Ulaşma ve Özü Yakalama *Yapı Dergisi*, 108; 44-49.

[9] Bachelard, G. (1996) The Poetics of Space. Boston: Beacon Press.

[10] Berry, J. W. (2003). Conceptual approaches to acculturation. K. M. Chun, P. B. Organista ve G. Marin, (Ed.), *Acculturation, advances in theory, measurement, and applied research* içinde (17-37).Washington, DC: American Psychological Association.

[11] Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*, 697-712.

[12] Boccagni, P. (2017). *Migration and the Search for Home: Mapping Domestic Space in Migrants' Everyday Lives*: Palgrave Macmillan US.

[13] Buckle, C. (2017). Residential mobility and moving home. *Geography Compass*, 11(5), 1–11.

[14] Blunt, A., Dowling, R. (2006). *Home*. Oxon: Routledge.

[15] Blunt, A., Varley, A. (2004). Geographies of home. *Cultural Geographies*, 11(1), 3–6.

[16] Bjering, J., (2017). Borrowing, Dwelling, Owing, *Home Cultures*, 14:1, 95-111, DOI: 10.1080/ 17406315. 2017. 1319598.

[17] Casey, E. S. (2001) "Body, Self and Landscape: A Geophilosophical Inquiry into the Place World", in P. C. Adams, S. Hoelscher and K. E. Till (eds) *Textures of Place: Exploring Humanist Geographies*. Minneapolis: University of Minnesota Press, pp. 403–425.

[18] Castells, M. (2016). *İletişim Gücü*. (E. Kılıç, trans.). İstanbul: İstanbul Bilgi Üniversitesi Yayınları.

[19] Cieraad, I. (2010). Homes from Home: Memories and Projections. *Home Cultures, 7*, 85-102. doi:10.2752/175174210X12591523182788

[20] Coolen, H., Ozaki, R. (2004). *Culture, Lifestyle and the Meaning of a Dwelling*.

[21] Cooper, C., (1976). The House as Symbol of the Self. in Proshansky, H.M., Ittelson, W.H. and Rivlin L.G. (eds), *Environmental Psychology: People and Their Physical Settings* (2nd ed.), New York: Holt, Rinehart, and Winston.

[22] Cox, R. (2016). What are Homes Made of Building Materials, DIY and the Homeyness of Homes, *Home Cultures, 13:1*, 63-82, DOI: 10.1080/17406315.2016.1122966

[23] Cresswell, T. (2009). Place. In N. Thrift, & R. Kitchen (Eds.), *International Encyclopedia of Human Geography* (Vol. 8, pp. 169-177). Oxford: Elsevier.

[24] Creswell, J. W. (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th ed.). Thousand Oaks, CA: Sage. English Language Teaching. 12. 40. 10.5539/elt.v12n5p40.

[25] Despres, C. (1991). *The meaning of home: Literature review and directions for future research and theoretical development* (Vol. 8).

[26] Douglas, B. (2006). "Metaphysics – 7. Space, Time, and Indiscernibles". *The Internet Encyclopedia of Philosophy*.

[27] Dovey, K. (1985). Home and Homelessness in Home Environments. *Human Behavior and Environment*, I. Altman, C.Werner, Vol. 8, Plenum Pres, New York.

[28] Drozdzewski, D., De Nardi, S., Waterton, E. (2016). *Memory, Place and Identity: Commemoration and Remembrance of War and Conflict*. Abingdon: Routledge.

[29] Easthope, H. (2004). A place called home. *Housing, Theory and Society, 21*(3), 128-138. doi:10.1080/14036090410021360.

[30] Ewart, I., Luck, R. (2013). Living From Home: Older People Looking beyond the House. *Home Cultures*. 10. 25-42. 10.2752/175174213X13500467495726.

[31] Elias, N., (2000). Zaman Üzerine, (Trans. Veysel Atayman), Ayrıntı Publications, İstanbul.

[32] Fox, L. (2007). *Conceptualising home: Theories, laws and policies*. London: Bloomsbury.

[33] Gezer, I., Özcan, S., Tugrulca, O., Özbudak, K., Korkmaz, A.A., Kabadayı, S. (2011). *Malatya Vizyon 2023 (Malatya İl Gelişim Raporu)*. Bilsam Araştırma Raporları 2, Medipres Matbaacılık Ltd. Sti., Malatya.

[34] Giorgi, S., Alessandra Fasulob, A. (2013). Transformative Homes. *Home Cultures: The Journal of Architecture, Design and Domestic Space*, 10:2, 111-133

[35] Gieseking, J.J., Mangold, W., Kats, C., Low, S. and Saegert, S. (2014). Meaning of Home. *The People, Place and Space Reader*. *18*(3), 217–219.

[36] Gustafson, P. (2009). Mobility and Territorial Belonging. Environment and Behavior, 41(4), 490–508. https://doi.org/10.1177/0013916508314478

[37] Güner, B., Citci, M. (2013). Pütürge Ilcesi'nde (Malatya) Cumhuriyet Döneminde Nüfusun Gelisimi ve Göc. *Fırat Universitesi Sosyal Bilimler Dergisi*, 23 (2), 0-0. Retrieved from https://dergipark.org.tr/tr/pub/firatsbed/issue/45176/565582

[38] Güney, D. (2003). Mimarlık Gerçeklikleri ve Mimarlıkta Zamanın Kavranısı, Doctoral Thesis, I.T.U. Institute of Science, Istanbul.

[39] Güvenc, B., (2005). Mimarlık: Zaman, Mekan ve Değişim, *International Philosophy and Architecture Symposium organized by ITU*, Yapı- Endüstri Merkezi Yayınları, İstanbul.

[40] Harayama, Yuko (2017). Society 5.0: Aiming for a New Human-centered Society. Collaborative Creation through Global R&D Open Innovation for Creating the Future. http://www.hitachi.com/rev/archive/2017/r2017_06/pdf/p08-13_TRENDS.pdf

[41] Heidegger, M. (1995). *History of the Concept of Time*. (Trans. Thedore Kisiel). Indiana University Press, Bloomington and Indianapolis.

[42] Heidegger, M., (1997). Zaman Kavramı, Conference Presented at the Marburg Theological Society in July 1924. Cogito, 11.

[43] Hodson, T., Aplin, T., Gustafsson, L. (2016). Understanding the dimensions of home for people returning home post stroke rehabilitation. British Journal of Occupational Therapy. 79(7):427-433. doi:10.1177/0308022615619420

[44] Husserl, E. (2003). *Fenomenoloji Üzerine Beş Ders*. (Trans.) Harun Tepe, Bilim ve Sanat, Ankara.

[45] Jenkins, R. (2008) *Social identity*. (3rd ed.). Oxon: Routledge.

[46] Karahan, E. (2016). Bağlılık, Konutta Kalma Kararı ve Hareketlilik: Gitmek mi zor Kalmak mı? *IAPS – Kültür ve MekanToplantıları, Ulusal Sempozyum 3*, Ozyegin University, Turkey, 15 -16 December 2016.

[47] Karahasanoğlu, S., (2013), *Gaziosmanpasa Bir İlcenin Oykusu*, Gaziosmanpasa Belediyesi Yayınları. İstanbul.

[48] Kropiwnicki, Z. (2017). *Exile Identity, Agency and Belonging in South Africa*. Palgrave Studies on Children and Development

[49] Lawrence, R.J. (1985). A more humane history of homes: Research methods and applications. In I. Altman, & C. Werner (Eds.), *Home environments* (pp. 113– 132). New York: Plenum Press.

[50] Leith, K. (2006). "Home is where the heart is ... or is it?" A phenomenological exploration of the meaning of home for older women in congregate housing. Journal of Aging Studies. 20. 317–333. 10.1016/j.jaging.2005.12.002.

[51] Ley-Cervantes, M., Duyvendak, J. W. (2017). At home in generic places: Personalising strategies of the mobile rich. *Journal of Housing and Built Environment*, 32(1), 63–76.

[52] Longhurst, R., Johnston, L., Ho, E. (2009). A visceral approach: Cooking 'at home' with migrant women in Hamilton, New Zealand. *Transactions of the Institute of British Geographers*, 34(3), 333–345.

[53] Mallett, S. (2004). Understanding Home: A Critical Review of the Literature. *The Sociological Review, 52*(1), 62-89. doi:10.1111/j.1467-954X.2004.00442.x

[54] McLaughlin, J. (2015). Family ties in genes and stories: The importance of value and recognition in the narratives people tell of family. *The Sociological Review*, 63(3), 626–643.

[55] Meiklejohn, J.M. D. (2004). Immanuel Kant: The Critique of Pure Reason. Cambrıdge Unıversıty Press.

[56] Minkowski, H., Einstein, A., Lorentz, H. A., Weyl., H. (2000). The Principle of Relativity, Dover Publications, Inc. , softcover 216 pages, ISBN 0-486-60081-5, See pp. 37–65 for an English translation of Einstein's original 1905 paper (http://books.google.com/books)

[57] Miller, D. (2001). Home possessions: material culture behind closed doors Berg. Publishers, Oxford, UK. ISBN 9781859735800.

[58] Moore, J. (2000). Placing Home in Context. *Journal of Environmental Psychology, 20*(3), 207-217. doi:10.1006/jevp.2000.0178.

[59] Peirano, M. G. S. (1998). When Anthropology Is at Home: The Different Contexts of a Single Discipline. *Annual Review of Anthropology*, 27(1), 105 128.

[60] Perkins, H., Thorns, D. (2003). The making of home in a global world Aotearoa/New Zealand as an exemplar. *Housing and Social Change East–West perspectives.* Ed. Forrest, R., James Lee, J. Routledge.

[61] Perouse, F. J., (2011), *İstanbul'la Yüzleşme Denemeleri*, İletişim Yayınları, İstanbul.

[62] Pink, S. (2004). *Home truths: Gender, domestic objects and everyday life*. New York: Berg.

[63] Probyn, E. (1996). Outside belongings. New York: Routledge

[64] Ralph, David & Staeheli, Lynn. (2011). Home and Migration: Mobilities, Belongings and Identities. *Geography Compass*. 5. 517 - 530. 10.1111/j.1749-8198.2011.00434. x.

[65] Ratnam, C. (2018). Creating home: Intersections of memory and identity. *Geography Compass, 12*, e12363. doi:10.1111/gec3.12363

[66] Rapoport, A. (1980). Vernacular Architecture and the Cultural Determinants of Form, London. Retrivied from. Turgut, H. (1990*). Kültür-Davranış-Mekan Etkileşiminin Saptanmasında Kullanılabilecek Bir Yontem*, Doctoral Thesis, I.T.U. Institute of Science, Istanbul.

[67] Ralph, D., Staeheli, L. (2011). Home and Migration: Mobilities, Belongings and Identities. *Geography Compass, 5*, 517-530. doi:10.1111/j.1749-8198.2011.00434.x

[68] Reid, S.E. (2006). The Meaning of Home: "The Only Bit of the World You Can Have to Yourself". DOI: 10.1007/978-1-4039-8454-8_8.

[69] Romanelli, A. (2013). A phenomenological exploration of the constructs of 'home' in Jewish emerging adults in gap-year programmes in Israel, International Journal of Adolescence and Youth, 18:4, 215-225, DOI: 10.1080/02673843.2012.685948.

[70] Rybczynski, W. (1987). *Home: A short history of an idea*. New York, N.Y., U.S.A: Viking.

[71] Sack, R. D. (2001) "Place, Power and the Good", in P. C. Adams, S. Hoelscher and K. E. Till (eds) *Textures of Place: Exploring Humanist Geographies.* Minneapolis: University of Minnesota Press, pp. 232–245.

[72] Said, Edward W. (2000). *Reflections on Exile and Other Essays*. Cambridge, MA: Harvard University Press.

[73] Sharr, A. (2013), *Mimarlık İçin Heidegger*. (Trans. Volkan Atmaca). İstanbul, Yem Yayınları.

[74] Sigmon S.T., Whitcomb S.R., Snyder C.R. (2002) Psychological Home. In: Fisher A.T., Sonn C.C., Bishop B.J. (eds) *Psychological Sense of Community*. The Plenum Series in Social/Clinical Psychology. Springer, Boston, MA.

[75] Somerville, P. (1997). The Socıal Constructıon Of Home. *Journal of Architectural and Planning Research, 14*(3), 226-245.

[76] Somerville, M. (2004). Ethical canary: Science, society, and the human spirit. Ethical Canary: Science, Society, and the Human Spirit. 1-344.

[77] Stokols, D. (1987). Conceptual strategies of environmental psychology. In D. Stokols & I. Altman (Eds), Handbook of Environmental Psychology, Vol. 1, 41–70. New York, NY: John Wiley & Sons.

[78] Tolia-Kelly, D. (2004). Locating processes of identification: Studying the precipitates of re-memory through artefacts in the British Asian home. *Transactions of the Institute of British Geographers*, 29(3), 314–329.

[79] Tuan, Y. (1977). *Space and place: The perspective of experience*.

[80] Turgut, H., (1990). Kültür-davranış mekân etkileşiminin saptanmasında kullanılabilecek bir yöntem. PhD Thesis, Istanbul Technical University, Institute of Science, Istanbul.

[81] Turgut H. (2013). "Istanbul as a palimpsest city and imperfection". *A|Z ITU Journal of the Faculty of Architecture* . Volume 10-1 , ITU Journal of the Faculty of Architecture ,Istanbul. URL: *http://www.az.itu.edu.tr/issue.htm*

[82] Turgut, H. (2018). "Reading Istanbul as a Palimpsest City". *A|Z ITU Journal of the Faculty of Architecture , 15*(2), pp. 1-4.

[83] Turgut, H., Inalhan, G. (2007). Cultural and spatial dynamics of Istanbul: New housing trends. Paper presented at ENHR 2007, *International Conference-Sustainable Urban Areas*, Rotterdam, The Netherlands.

[84] Turgut, H., Kellett., P. (1996). The Spaces of Home, An Examination of Domestic Space in Squatter Settlements. *Traditional Dwellings and Settlements working paper series, tASTE , 99,* (pp.85-1 08), Berkeley, Calif.

[85] Turgut, H., Tunali S. (2016). Kentsel Dönüşüm Bağlamında Toplumsal ve Mekansal Bağlılık ve Aidiyet. *IAPS – Kültür ve MekanToplantıları, Ulusal Sempozyum 3*, Ozyegin University, Turkey, 15 -16 December 2016.

[86] Turgut, H., Unugur, S. M. (1997). Changing Household Patterns and the Use of the Home: A Case Study on the Traditional Turkish House. *Culture&Space in the Home Environment*. Dunya Yayıncılık, İstanbul.

[87] Uraz, T. U., Turgut, H. (1997). Culture, Space, Change and Continuity from Traditional Turkish House to Squatter House. *Culture & Space in the Home Environment*. Dünya Yayıncılık.

[88] Wegner, C.M., Altman., Oxley, D. (1985). Temporal Aspects of Homes, A Transactional Perspective, I. Altman C.M. Wegner, *Home Environments: Human Behaviour and Environment*, Vol.8, 1-32, New York: Plenum.

[89] Werner, C.M., Brown, B., Altman, I. (2002). Transactionally oriented research: Examples and strategies. Handbook of environmental psychology. 203-221.

APPENDIX

APPENDIX 1 – QUESTIONNAIRE

EV NO:	KÖYDEKİ EV (Anketin Uygulanma Tarihi:)
A. Kişisel Bilgiler ve Aile Yapısına İlişkin Sorular (Demographic | Socio-cultural)	
1	Kimin Evi:
2	Aile kaç kişiden oluşmaktadır? Kısaca soyağacını oluşturunuz? Aile üyelerinin yaş dağılım, meslek, eğitim durumu, doğum yeri, medeni hal bilgilerini ekleyiniz.
3	Kaç yıl bu evde yaşadınız :
4	Evde Yaşayan Kişi Sayısı: Çekirdek Aile Dışındaki Kişi Sayısı ve Tanımı:
5	Komşularınız, akrabalarınız veya sosyal çevreniz ile genellikle hangi aktivitelerde bir nerede bir araya geliyorsunuz? Nerede?
6	Köydeki büyük çoğunluğun uyguladığı geleneklerden bahseder misiniz?
B. Sosyo-ekonomik Yapıya İlişkin Sorular (Socio-economic)	
7	Ne iş yapıyorsunuz?
8	Köyde evinizden çalıştığınız yerlere nasıl ulaşım sağlıyordunuz? /Ne kadar zaman alıyor?
9	O zamanki aylık kazancınızı nasıl tanımlarsınız?
10	Ailede kaç kişi çalışıyordu?
11	Köydeki mülk durumunuz: Ev Tarla Araba Arsa Diğer:
C.Sosyal İlişkiler ve Sosyomekansal Analiz ile İlgili Sorular	
14	Komşuluk ilişkileriniz nasıldı? Ne sıklıkta görüşüyordunuz?
15	Köy evinizde komşularınız, akrabalarınız veya arkadaşlarınız ile nerede bir araya gelirsiniz? Hayat Avlu Ev içerisinde herhangibir yer Diğer.....
16	Köydeki yakın çevreniz ile ev dışında toplanma mekanlarınız var mıdır? Evet Hayır
17	Çocuklar genellikle nerede oyun oynuyor? Avlu Ev'in içinde Kapı önünde Köyün içersinde herhangibir yerde

Anne	Baba	Çocuk 1	Çocuk 2	Çocuk 3	Çocuk 4	Çocuk 5	Çocuk 6	Çocuk 7	Çocuk 8	Çocuk 9		
Ad- Soyad												
Yaş												
Cinsiyet												
Eğitim Durumu												
Meslek												
Doğum Yeri												
Medeni Hal												

EV NO:	KENTTEKİ EV (Anketin Uygulanma Tarihi:)
A. Kişisel Bilgiler ve Aile Yapısına İlişkin Sorular (Demographic | Socio-cultural)	
1	Kimin Evi:
2	Aile kaç kişiden oluşmaktadır? Kısaca soyağacını oluşturunuz? Aile üyelerinin yaş dağılım, meslek, eğitim durumu, doğum yeri, medeni hal bilgilerini ekleyiniz.
3	Kaç yıldır bu evde yaşıyorsunuz:
4	Evde Yaşayan Kişi Sayısı: Çekirdek Aile Dışındaki Kişi Sayısı ve Tanımı:
5	Komşularınız, akrabalarınız veya sosyal çevreniz ile genellikle hangi aktivitelerde bir nerede bir araya geliyorsunuz? Nerede?
6	Köyde uyguladığınız gelenekleri kentte de devam ettirebiliyor musunuz?
B. Sosyo-ekonomik Yapıya İlişkin Sorular (Socio-economic)	
7	Ne iş yapıyorsunuz?
8	Kentteki evinizden çalıştığınız yerlere nasıl ulaşım sağlıyordunuz? / Ne kadar sürüyor?
9	Aylık kazancınız ne kadar? 500 TL 'den az 500-1.000 TL
10	Şuan ailede kaç kişi çalışıyor?
11	Kentteki mülk durumunuz:
12	Ekonomik şartlarınızı geçmiş ile kıyaslayınız. Çok iyi İyi Benzer Kötü Çok Kötü
13	Ekonomik şartların değişiminin sosyal hayatınıza etkisi nasıldır.
C.Sosyal İlişkiler ve Sosyomekansal Analiz ile İlgili Sorular	
14	Komşuluk ilişkileriniz nasıldır? Ne sıklıkta görüşürsünüz?
15	İstanbulda evinizde komşularınız, akrabalarınız veya arkadaşlarınız ile nerede bir araya gelirsiniz? Salon Balkon Oturma Odası Diğer.....
16	Köydeki yakın çevreniz ile ev dışında toplanma mekanlarınız var mıdır? Evet Hayır
17	Çocuklar genellikle nerede oyun oynuyor? Balkon Kapiönü Evin içerisinde Apartman boşluğu Cadde Park

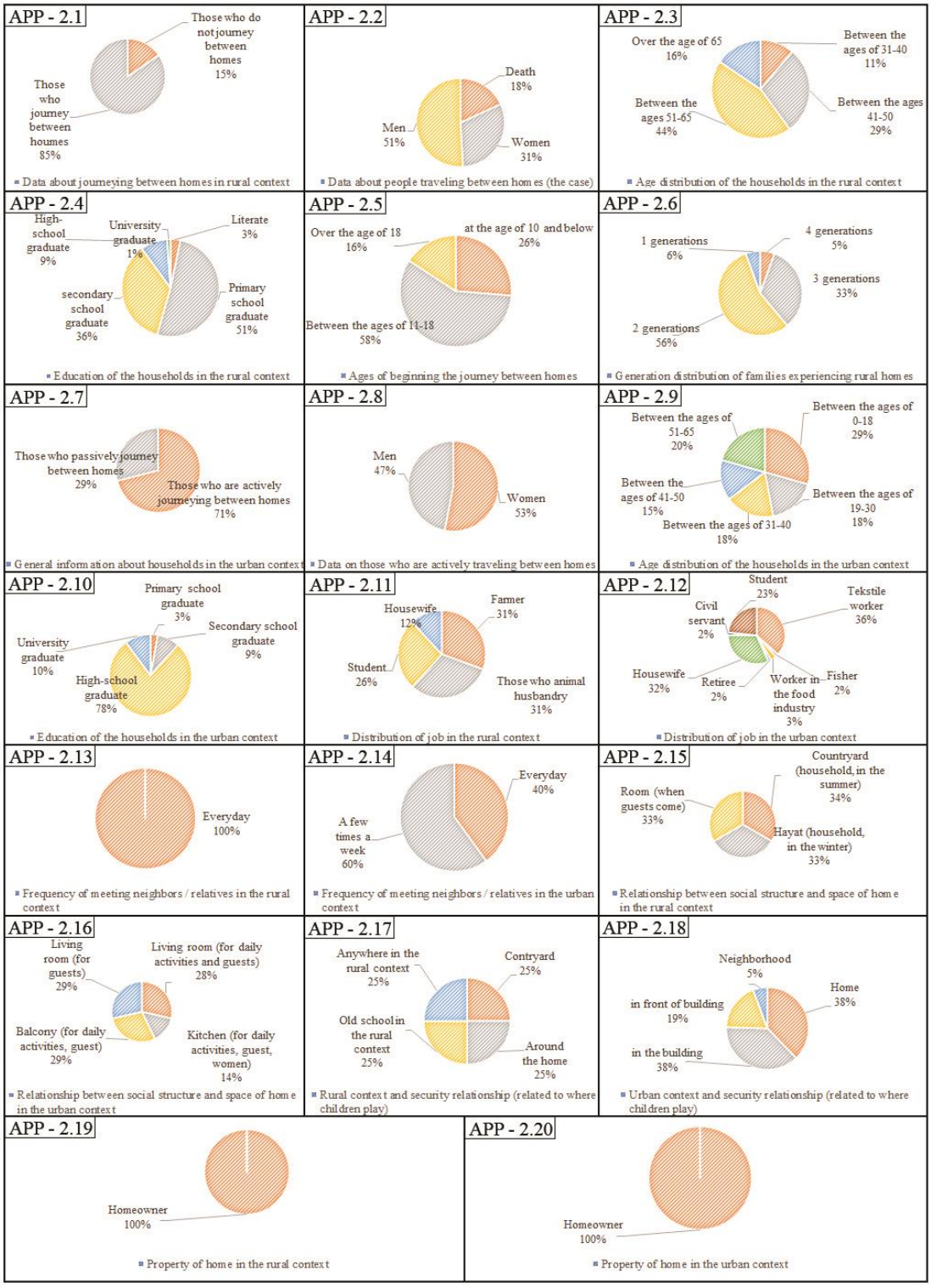
Anne	Baba	Çocuk 1	Çocuk 2	Çocuk 3	Çocuk 4	Çocuk 5	Çocuk 6	Çocuk 7	Çocuk 8	Çocuk 9		
Ad- Soyad												
Yaş												
Cinsiyet												
Eğitim Durumu												
Meslek												
Doğum Yeri												
Medeni Hal												

	D. Ev/Evin Anlamı ile İlgili Sorular						
18	Evin Mülkiyet Durumu	Kira	Ev Sahibi	Ailesinin	Diğer	Açıklama:	
19	Evin yapım sürecine katkınız oldu mu? Evet Hayır						
20	Köydeki evinizin yer seçiminde (konum olarak) neler etkili olmuştur? Ekonomik Yakın Çevresi Akraba, arkadaş vb. sosyal ilişkiler Sosyo-kültürel yakınlık Güvenlik İşe mesafesi						
21	Ev ve konut kavramlarından ne anlıyorsunuz, aralarında bir fark var mıdır? Ne düşünüyorsunuz? Ev:						
22	Ev sizin için nedir? Evin anlamı nedir? Ev denildiği zaman aklınıza ilk neresi geliyor?						
23	Sizin için köydeki evinizin en güzel yeri neresidir? Hayat Avlu Oda Mutfak Bahçe Diğer.....						
	E. Evler Arası Yolculuk ile İlgili Sorular (Mobilite, hareketlilik, göç ve benzeri yer değiştirme durumlarının ev ile ilişkisini kurmaya yönelik)						
24	Kısaca ailenizin Uzuntaş Köyünden İstanbula göçünü anlatır mısınız? Alleden ilk olarak kim göç etti? Ailenin diğer üyeleri ne zaman İstanbul'a taşındı?						
25	Köyden neden ayrıldınız ve ayrılmayı size kim tavsiye etti?						
26	Köyden ilk göç ettikten sonra ne sıklıkta tekrar köye geldiniz.						
27	Şuan aktif olarak İstanbul da yaşıyorsunuz. Peki köyden ayrılmak, sizin için köydeki evin anlamını nasıl etkiledi?						
28	Kaç yıl köyde yaşadınız.						
29	Kaç yıl bu evde yaşadınız.						
	F. Evin Anlamı, Kültür, Yer, Zaman İlişkisini İle İlgili Sorular						
30	Köydeki evinizde bir gününüzü nasıl geçiriyorsunuz? Sizin dışızdaki diğer ailelerin günü nasıl geçiyor? Sizin tespit ettiğiniz, benzerlikler ve farklılıklar nelerdir?						
31	Köy olarak sizi ifade ettiğini düşündüğünüz durumlar, olaylar, eylemler, inanışlar nelerdir?						
32	Sizin için ev nasıl bir yerdir?						
33	Köyde zamanınız nasıl geçiyor?						
34	Köyde boş zamanlarınıza nasıl değerlendiriyorsunuz?						
35	Köydeki evinizin zaman ile değişim sürecini aktarınız.						

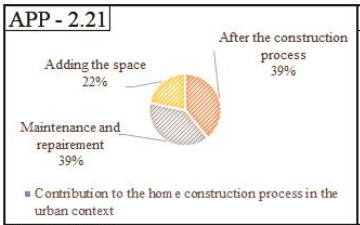
	D. D. Ev/Evin Anlamı ile İlgili Sorular						
18	Evin Mülkiyet Durumu	Kira	Ev Sahibi	Ailesinin	Diğer	Açıklama:	
19	Evin yapım sürecine katkınız oldu mu? Evet Hayır						
20	Evinizin konum olarak seçiminde neler etkili olmuştur? Ekonomik Yakın Çevresi Akraba, arkadaş vb. sosyal ilişkiler Sosyo-kültürel yakınlık Güvenlik İşe mesafesi						
21	Ev ve konut kavramlarından ne anlıyorsunuz, aralarında bir fark var mıdır? Ne düşünüyorsunuz? Ev:						
22	Ev sizin için nedir? Evin anlamı nedir? Ev denildiği zaman aklınıza ilk neresi geliyor?						
23	Sizin için kentteki evinizin en güzel yeri neresidir? Hayat Avlu Oda Mutfak Bahçe Diğer.....						
	E. Evler Arası Yolculuk ile İlgili Sorular (Mobilite, hareketlilik, göç ve benzeri yer değiştirme durumlarının ev ile ilişkisini kurmaya yönelik)						
24	Kısaca ailenizin Uzuntaş Köyünden İstanbula göçünü anlatır mısınız?						
25	İstanbul'a geldiğinizde ilk ve daha sonra nerede kaldınız? Sırasıyla ve nerelerde ne kadar kaldığınızı anlatır mısınız?						
26	İstanbul'dan ne sıklıkta ve ne kadar süreliğine ayrıldınız?						
27	Ne sıklıkta köydeki eve gidiyorsunuz? Sizin için buradaki evin anlamı nedir?						
28	Kaç yıldır İstanbul da yaşıyorsunuz?						
29	Kaç yıldır bu evde yaşıyorsunuz?						
	F. Evin Anlamı, Kültür, Yer, Zaman İlişkisini İle İlgili Sorular						
30	Kentteki evinizde bir gününüzü nasıl geçiriyorsunuz? Sizin dışızdaki diğer ailelerin günü nasıl geçiyor? Sizin tespit ettiğiniz, benzerlikler ve farklılıklar nelerdir?						
31	İstanbuldaki Uzuntaş köylüleri olarak sizi ifade ettiğini düşündüğünüz durumlar, olaylar, eylemler, inanışlar nelerdir?						
32	İstanbul'a geldiğinizden beri köylüler olarak kültürel yapınızda değişimler meydana geldiğini düşünüyor musunuz? Hayır Evet Evet ise bu değişimlerin nedenleri nelerdir?						
33	Kentte zamanınız nasıl geçiyor?						
34	İstanbul da boş zamanlarınızı nasıl değerlendiriyorsunuz?						
35	Kentteki evinizin zaman içerisindeki değişim sürecini aktarınız.						
36	Zaman sizce en hızlı nasıl geçmektedir? Köydeki zamanın akış hızı ile kentteki zamanın akış hızını değerlendiriniz?						

	G. Evin Anlamı ve Kimlik		G. Evin Anlamı ve Kimlik
37	Köy evinizin fiziksel yapısı hakkında bilgi veriri misiniz? Bu bilgiler köydeki tüm evler için geçerli midir?	37	Kenttek evinizin fiziksel yapısı hakkında bilgi veriri misiniz? Bu bilgiler tün Uzuntaş Köylülerinin evler için geçerli midir?
38	Köydeki toplumsal yapınızı anlatır mısınız?	38	Köylüler olarak İstanbul'daki toplumsal yapınızı anlatır mısınız?
39	Köyde sizi siz yaptığınızı düşündüğünüz şeyler nelerdir?	39	Kentte sizi siz yaptığınızı düşündüğünüz şeyler nelerdir? Bu özellikler köyde de geçerli miydi, yoksa köydeki durumların değişimi niteliğinde midir?
	H.Evin Anlamı ve Aidiyet İle İlgili Sorular		**H.Evin Anlamı ve Aidiyet İle İlgili Sorular**
40	Kendinizi nereye ait hissediyorsunuz? Köye mi? İstanbul'a mı?	40	Kendinizi nereye ait hissediyorsunuz? Köye mi? İstanbul'a mı?
41	Kendinizi köye ait hissetmenizi sağlayanlar nelerdir? Ev / Ev sahibi olmak Köy Malatya Aile Komşular, akrabalar, arkadaşlar, vb. sosyal çevre Eşyalar Diğer:	41	Kendinizi kentte ait hissetmenizi sağlayanlar nelerdir? Ev / Ev sahibi olmak İstanbul Mahalle Aile Komşular, akrabalar, arkadaşlar, vb. sosyal çevre Eşyalar Diğer:
42	Evinize dışardan bakıldığında o evin size veya ailenize ait olduğunu belirten bir işaret var mıdır? Nelerdir?	42	Evinize dışardan bakıldığında o evin size veya ailenize ait olduğunu belirten bir işaret var mıdır? Nelerdir?
43	Ev içerisinde kendinize ait özel bir mekanınız var mıdır? Evet Hayır Evet ise o mekanın size ait olduğunu gösteren işaretler nelerdir?	43	Ev içerisinde kendinize ait özel bir mekanınız var mıdır? Evet Hayır Evet ise o mekanın size ait olduğunu gösteren işaretler nelerdir?
44	İstanbul da iken köyü özlüyor musunuz?	44	Köy'de iken İstanbul u özlüyor musunuz?
45	Köyde ev dışında kendiniz nasıl hissediyorsunuz? Rahat ☐ Orta☐ Rahatsız ☐	45	İstanbul da ev dışında kendiniz nasıl hissediyorsunuz? Rahat ☐ Orta ☐ Rahatsız ☐
46	Köydeki evinizde kendinizi güvende hissediyor musunuz?	46	İstanbul daki evinizde kendinizi güvende hissediyor musunuz ?
		47	Köye geri dönmek ister miydiniz?
	F.Ev ve Hafıza ile İlişkili Sorular		**F.Ev ve Hafıza ile İlişkili Sorular**
48	Köyde yaşadığınız ve unutamadığınız bir anınızı anlatınız.	48	İstanbulda yaşadığınız ve unutamadığınız bir anınızı anlatınız.
49	Köyden kente götürdüğünüz eşyalar var mıdır? Evet ☐ Hayır ☐ Evet ise nedenini açıklayınız.	49	Köyden kente götürdüğünüz eşyalar var mıdır? Evet ☐ Hayır ☐ Evet ise nedenini açıklayınız.

APPENDIX 2 – RESULTS OF QUESTIONNAIRE

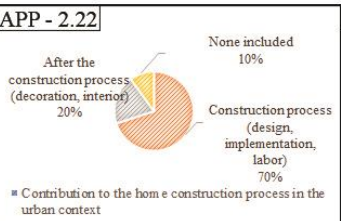


APP - 2.21



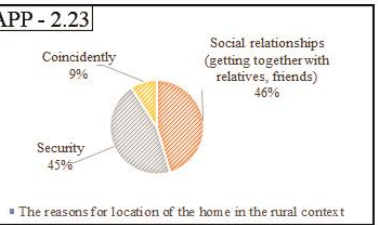
Contribution to the home construction process in the urban context

APP - 2.22



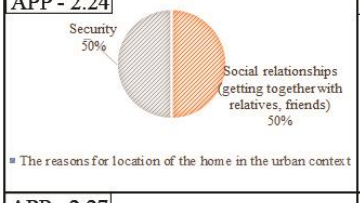
Contribution to the home construction process in the urban context

APP - 2.23



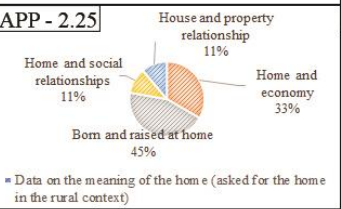
The reasons for location of the home in the rural context

APP - 2.24



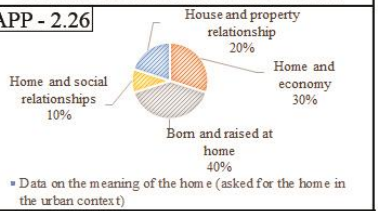
The reasons for location of the home in the urban context

APP - 2.25



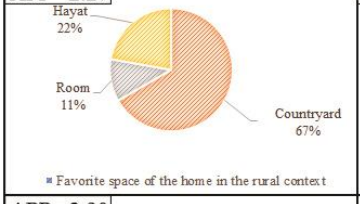
Data on the meaning of the home (asked for the home in the rural context)

APP - 2.26



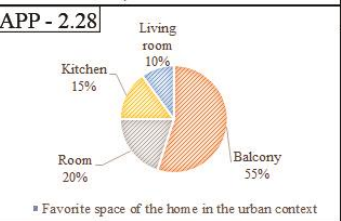
Data on the meaning of the home (asked for the home in the urban context)

APP - 2.27



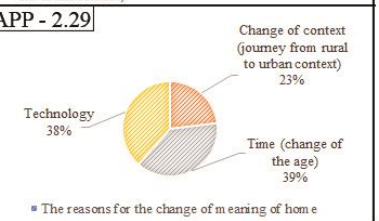
Favorite space of the home in the rural context

APP - 2.28



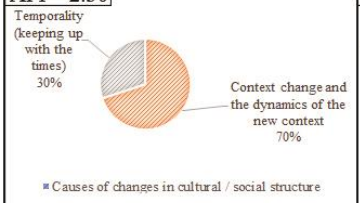
Favorite space of the home in the urban context

APP - 2.29



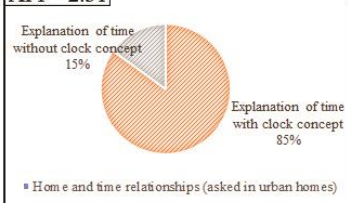
The reasons for the change of meaning of home

APP - 2.30



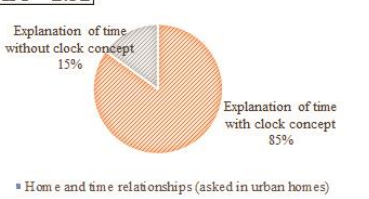
Causes of changes in cultural / social structure

APP - 2.31



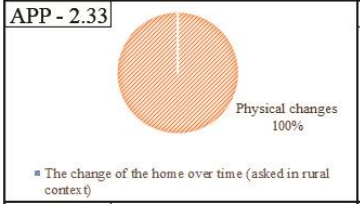
Home and time relationships (asked in urban homes)

APP - 2.32



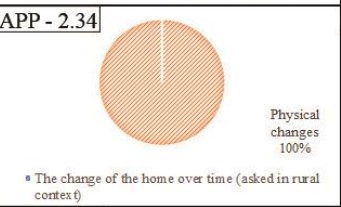
Home and time relationships (asked in urban homes)

APP - 2.33



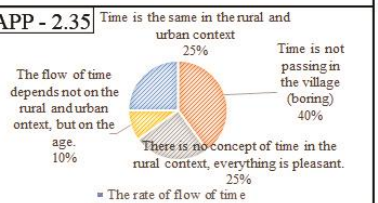
The change of the home over time (asked in rural context)

APP - 2.34



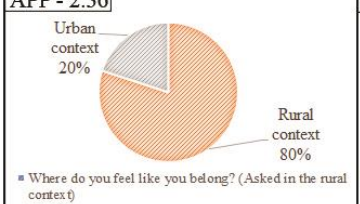
The change of the home over time (asked in rural context)

APP - 2.35



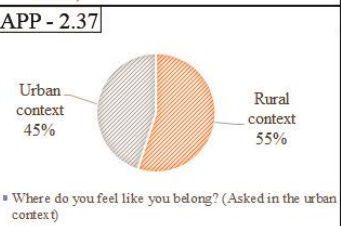
The rate of flow of time

APP - 2.36



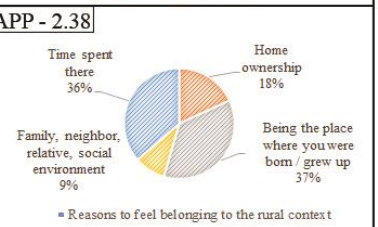
Where do you feel like you belong? (Asked in the rural context)

APP - 2.37



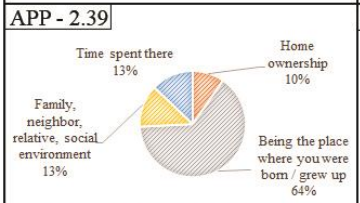
Where do you feel like you belong? (Asked in the urban context)

APP - 2.38



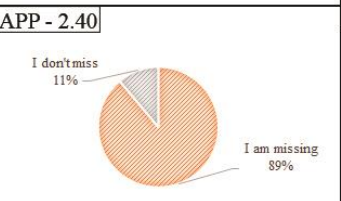
Reasons to feel belonging to the rural context

APP - 2.39



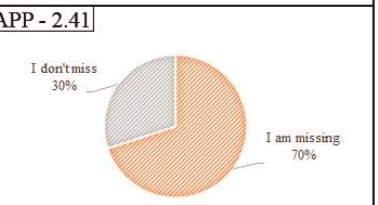
Reasons to feel belonging to the urban context

APP - 2.40



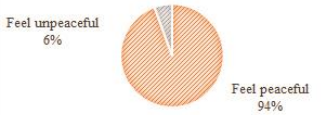
Do you miss the rural context in Istanbul? (Asked in the rural context)

APP - 2.41



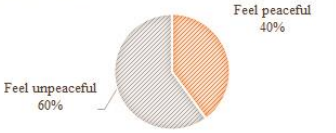
Do you miss Istanbul in the rural context? (Asked in the urban context)

APP - 2.42



How do you feel outside of home in the rural context?

APP - 2.43



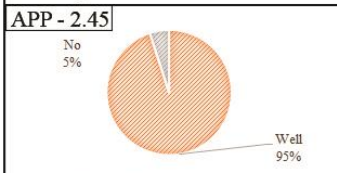
How do you feel outside of home in the urban context?

APP - 2.44



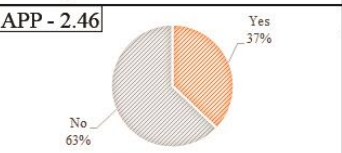
How do you feel outside of home in the urban context?

APP - 2.45



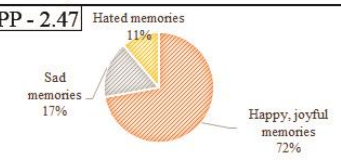
Do you feel safe at home? (Asked in the urban context)

APP - 2.46



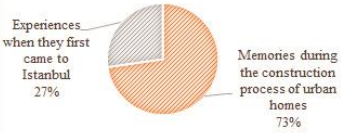
Would you like to go back to the rural context completely? (Asked in Istanbul)

APP - 2.47



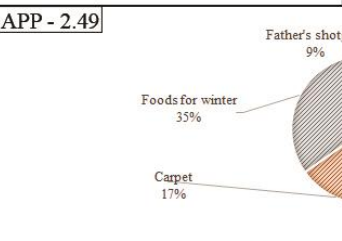
Memories unforgettable at home in the rural context

APP - 2.48



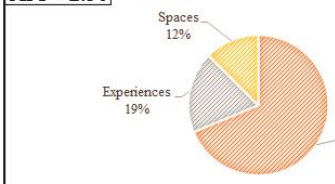
Memories unforgettable at home in the urban context

APP - 2.49



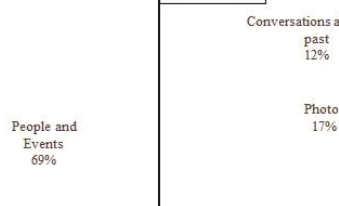
Items brought from the rural context to the urban context

APP - 2.50



Remembering the home in the rural context

APP - 2.51



Remembering the home in the urban context

APPENDIX 3 – IDENTITY CARDS OF THE HOMES

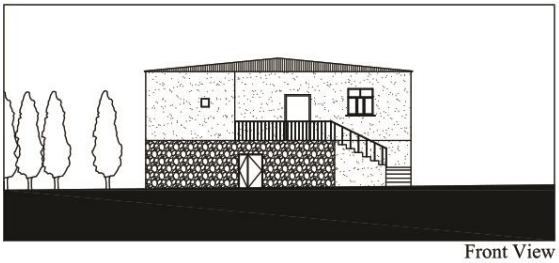
HOME NO: RURAL 1

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Abdullah Altay and his family

Household	G.mother	G.father	Mother	Father	Son	Daughter	Son	Son	Daughter	-	-
Age(now)	Death	Death	59	Death	46	44	40	37	35	-	-
Job (Period of life in the village)	Housewife + Farmer	Farmer + Housewife	Housewife + Cattleman	Farmer	Student + Cattleman	Student + Cattleman	Student + Farmer	Student + Farmer	Student + Cattleman	-	-
Term of living at home	92 yrs	104 yrs	59 yrs	65 yrs	18 yrs	18 yrs	19 yrs	20 yrs	16 yrs	-	-

General information about home and journey between homes:

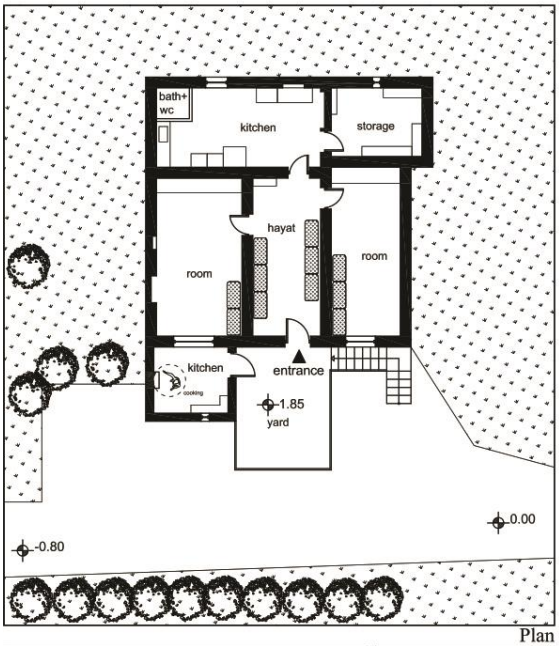
The necessary information about this home was taken from Mehmet Altay, the eldest son of the home. The home was first built by Mehmet Altay's grandfather. (His grandfather's father lived in home in the mountains of the village.) Then his father was born in the home. He continued to live in the home after his marriage. Mehmet Altay was born in this home with his 4 siblings. His father went to work in Malatya or Istanbul in a very short period. Mehmet Altay is the first family member go to Istanbul to work. Mehmet Altay initially lived in Istanbul for 6 months and in a village for 6 months, and settled down completely after military service. Then his brothers also came to Istanbul. But his mother only goes to Istanbul in the cold winter months, the rest of the time is in the village.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Kitchen connected to yard	Women	Cooking and washing
Hayat	Household Guests	Sitting,eating and drinking,slepping, watch TV and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Kitchen bath+wc	Household	Bathing, toilet, storage of food
Storage	Household	Storage of excess items
-	-	-
-	-	-
-	-	-







Photographs

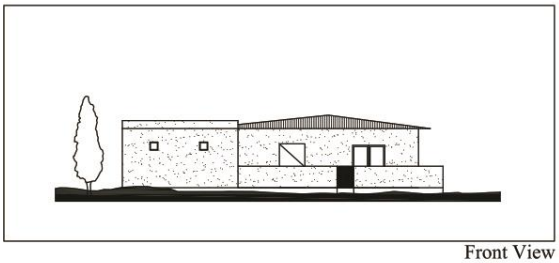
HOME NO: RURAL 2

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Mehmet Altay, Bayram Altay and their families

Household	G.father	Mother	Father	Son	Daughter	Son	Son	Son	Son	Son	-
Age(now)	Death	Death	Death	64	Death	60	58	56	54	46	-
Job (Period of life in the village)	Farmer + Cattleman	Housewife + Cattleman	Farmer + Cattleman	Student + Cattleman	Student + Cattleman	Student + Cattleman	Student + Farmer	Student + Farmer	Student + Cattleman	Student	-
Term of living at home	110 yrs	82 yrs	91 yrs	10 yrs	18 yrs	14 yrs	16 yrs	18 yrs	20 yrs	12 yrs	-

General information about home and journey between homes:

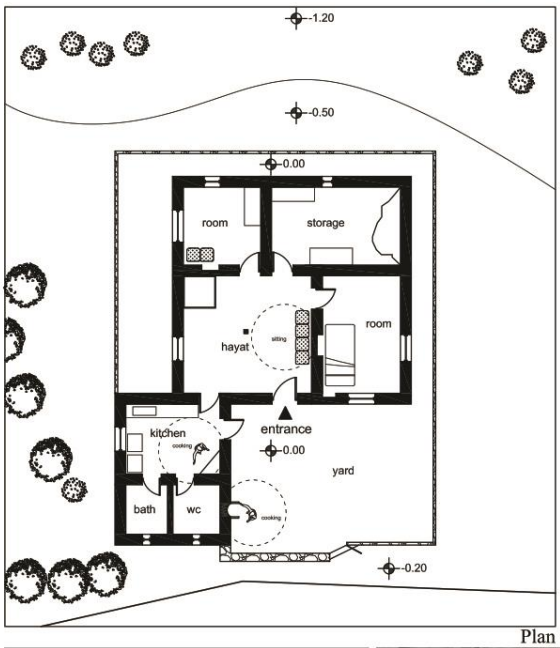
The necessary information about this home was taken from Abdullah Altay, the eldest son of the home. This home was first built by Abdullah Altay's grandfather. Then his father was born, raised and married in this home. His father continued to live in this home after his marriage. His father only went to Istanbul for a few months during the winter months. Abdullah A. was born in this home with his 6 siblings. Abdullah A. went to the boarding school in Malatya to study. He continued to come to the village only during the summer months. His siblings, like their fathers, started to spend the winter in Istanbul and the summer in Malatya. Mehmet Altay, the third brother, started to live in Istanbul and took his siblings with him. Now he comes to the village only in the summer months.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Kitchen connected to yard	Women	Cooking and washing
Bath and wc connected to kitchen	Household Guests	Bathing, toilet
Hayat	Household Guests	Sitting,eating and drinking,slepping, watch TV and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Room	Household	Households sleeping and resting
Storage	Household	Storage of excess items
-	-	-
-	-	-
-	-	-







Photographs

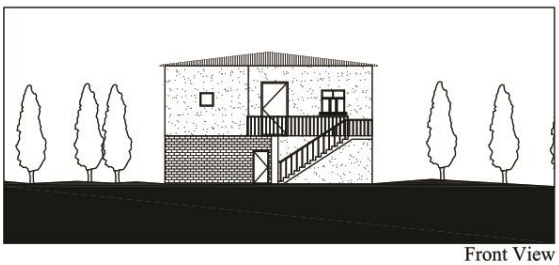
HOME NO: RURAL 3

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Abdullah Altay, Bayram Altay and their families

Household	Mother	Father	Son	Son	Son	Son	Son	-	-	-	-
Age(now)	74	Death	58	54	52	48	40	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer + Cattleman	Cattleman	Farmer	Student + Farmer	Student + Farmer	Student + Farmer	-	-	-	-
Term of living at home	74 yrs	80 yrs	15 yrs	14 yrs	16 yrs	12 yrs	18 yrs	-	-	-	-

General information about home and journey between homes:

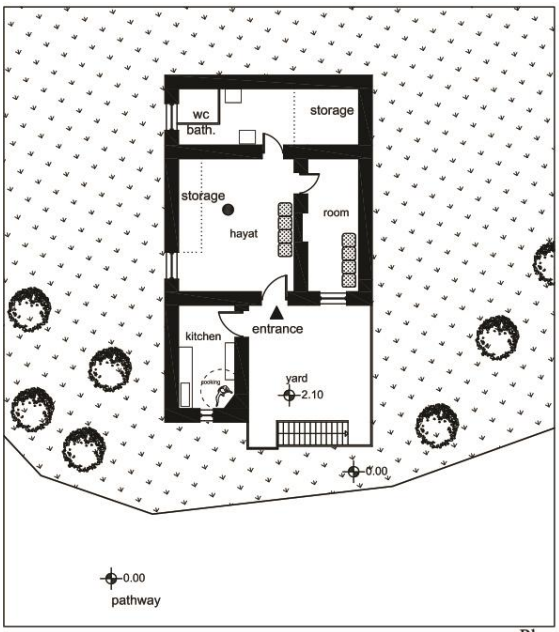
The necessary information about this home is obtained from Bayram Altay, son of the boy number 3, and his grandmother Hanım Altay. The home was inherited from the father of Hanım Altay's father in law. However, she stated that they almost rebuilt the home because of earthquake. First of all, Bayram A.'s father went to Istanbul in the winter months and started to work. Then, 2 years later, he completely settled down and started to take his siblings with him. Constantly, one of her children or grandchildren comes to the village in summer with Mrs. Altay. They returns to Istanbul in the winter months.



Front View



Site Plan

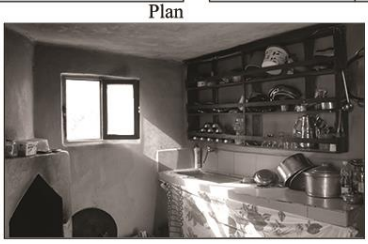


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Kitchen connected to yard	Women	Cooking and washing
Hayat	Household Guests	Sitting,eating and drinking,slepping, watch TV and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Bath+wc and storage	Household	Bathing, toilet and storage of excess items
-	-	-
-	-	-
-	-	-
-	-	-
-	-	-







Photographs

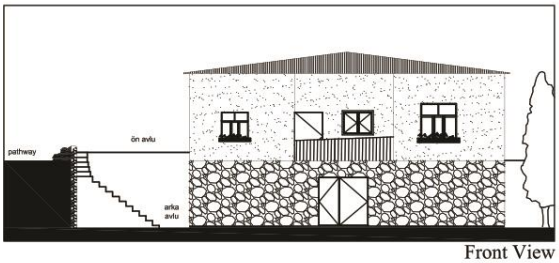
HOME NO: RURAL 4

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Mustafa Altay and his family

Household	G.mother	Mother	Father	Son	Son	Son	Daughter	Son	Son	-	-
Age(now)	Death	85	Death	56	54	51	49	47	45	-	-
Job (Period of life in the village)	Housewife + Cattleman	Housewife + Cattleman	Farmer + Cattleman	Student + Cattleman	Farmer	Student + Farmer	Student + Farmer	Student + Farmer	Student + Cattleman	-	-
Term of living at home	98 yrs	85 yrs	90 yrs	15 yrs	14 yrs	16 yrs	15 yrs	17 yrs	20 yrs	-	-

General information about home and journey between homes:

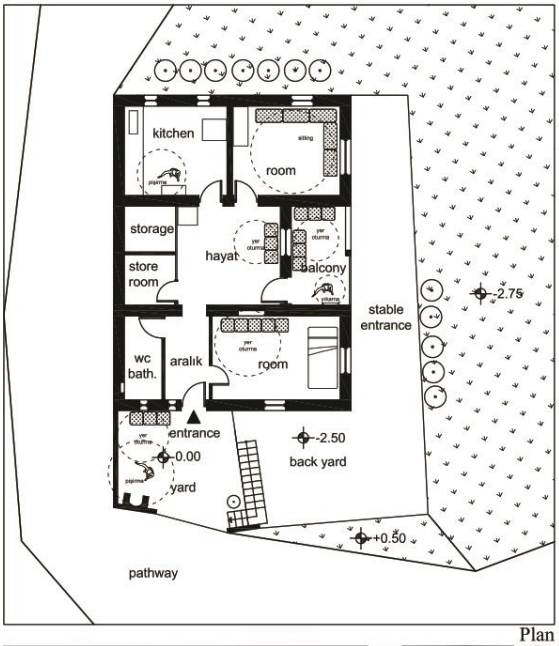
The necessary information about this home was taken from Bayram Altay, the youngest boy in the home. The home was built by Bayram Altay's father. Their father was going to Istanbul to work in the winter months. Later, the oldest boy went to Istanbul in the winter months and returned to the village in the summer months. Later, other boys started to go to Istanbul. Although the whole family has settled in Istanbul, they spend the summer months in the village alternately.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Aralık	Household Guests	Transition zone
wc+bath	Household Guests	Bathing, toilet
Room	Household	Households sleeping and resting, watching TV
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Storeroom + storage	Household	Storage of excess items and food
Balcony	Household Guests	Sitting, eating and cooking (transition zone before the eartquake)
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Kitchen	Women	Cooking and washing
-	-	-




Photographs

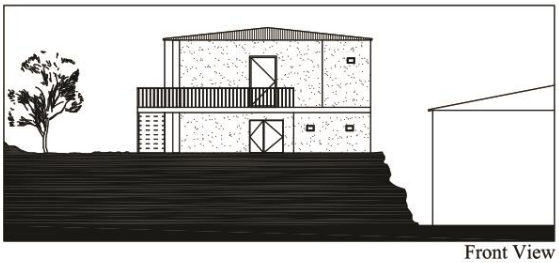
HOME NO: RURAL 5

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Pasa Altay and his family

Household	Mother	Father	Son	Son	Daughter	-	-	-	-	-	-
Age(now)	70	72	56	54	32	-	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Student + Farmer	Student + Cattleman	Farmer + Cattleman	-	-	-	-	-	-
Term of living at home	70 yrs	72 yrs	18 yrs	11 yrs	14 yrs	-	-	-	-	-	-

General information about home and journey between homes:

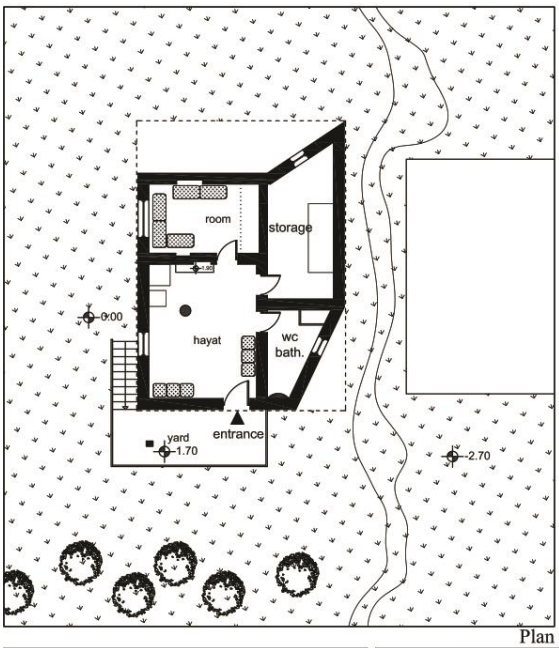
Necessary information about this home is taken from his son Ramazan Bali. The house was built by Ramazan Bali's grandfather. He stated that his grandfather was one of the first elderly who came to the village. Then his father was born in this home. First of all, Ramazan B.'s brother went to Istanbul to work. When he was a child, he went to Istanbul with his brother and settled in 1995 and set up a home. He comes to the village with his mother and father in the summer months.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Kitchen in the hayat	Women	Cooking and washing
Wc+bath	Household Guests	Bathing, toilet (added later)
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage	Household	Storage of excess items and food
-	-	-
-	-	-
-	-	-
-	-	-



Photographs

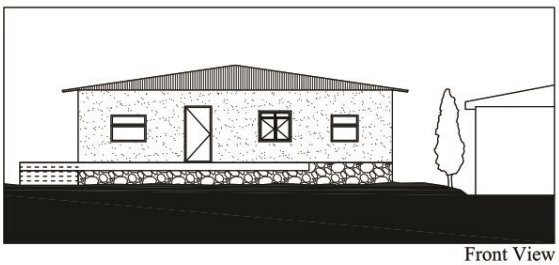
HOME NO: RURAL 6

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Mustafa Sagın, Havva Mustafa Ilter and their families

Household	Mother	Daughter	Daughter	Daughter	Daughter	Son	-	-	-	-	-
Age(now)	Death	Death	72	68	68	63	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Cattleman	Farmer	Student + Cattleman	Student + Farmer	-	-	-	-	-
Term of living at home	94 yrs	?? yrs	18 yrs	11 yrs	14 yrs	9 yrs	-	-	-	-	-

General information about home and journey between homes:

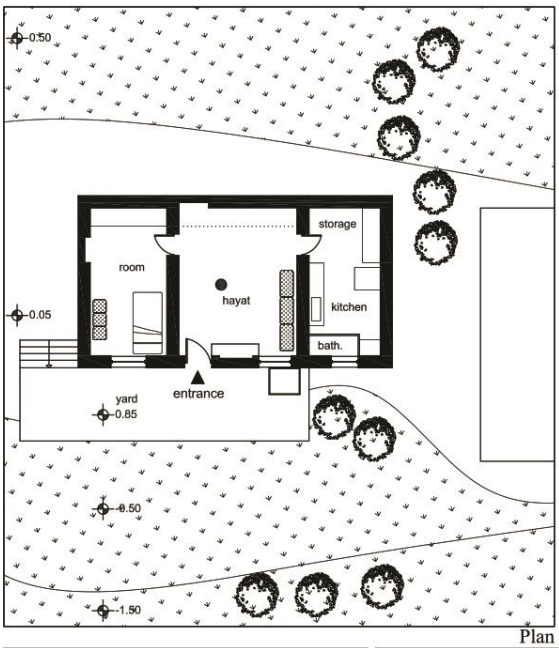
The necessary information about this home was taken from Hanifi Pulat, the youngest child in the home. Hanifi Pulat started his journey between homes when he was 9 years old. He went to İstanbul with his sister who married to go to Istanbul to get a good education in elementary school. In the summer, he came to the village to his mother and father. He had spent all summer in the village until he got married and after he got married, he kept sending his wife and children to the village all summer with his mother and father. After his mother and father passed away, the duration of stay in the village decreased.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Household (Guests)	Households sleeping and resting, watching TV
Kitchen+ bath+ wc+ storage	Household (Guests)	Cooking, washing, bathing, toilet, storage of excess items and food
-	-	-
-	-	-
-	-	-
-	-	-
-	-	-
-	-	-







Photographs

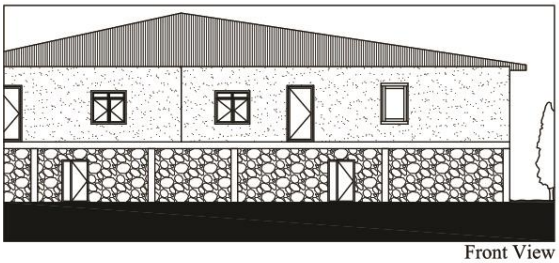
HOME NO: RURAL 7

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Bayram Altay, Ramazan Bali and their families

Household	G.mother	Mother	Father	Daughter	-	-	-	-	-	-	-
Age(now)	80	50	60	35	-	-	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Housewife + Cattleman	Farmer	-	-	-	-	-	-	-	-
Term of living at home	55 yrs	12 yrs	10 yrs	1 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

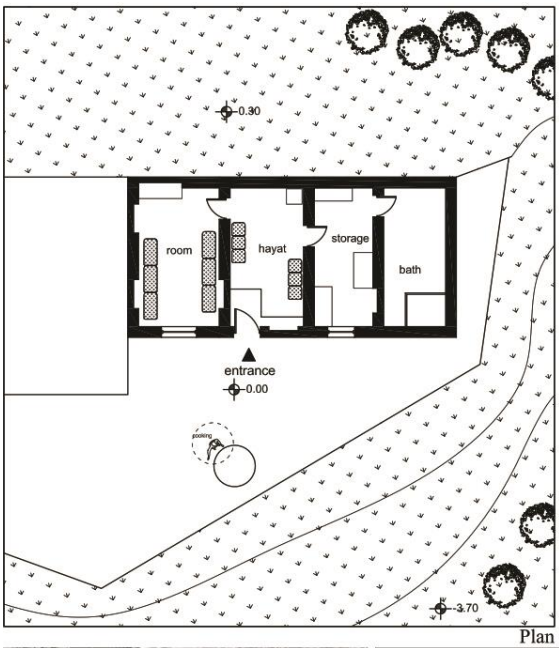
The necessary information about this home was taken from Mustafa Altay who built and owner of the home. Mustafa Altay and Bayram Altay are brothers. Their father's home is shared, but he built this home with the help of his wife's family due to his family's unwanted marriage at the age of 19 in the village. His mother-in-law has been living at home, and she only goes to Istanbul during the cold winter months. Only his first child was born at the home and then they set up a home in Istanbul. The home in the village has been neglected by Mustafa Altay, his wife, and children because they do not come to their home in the village anymore. Esma is the person who defines the journey between homes in this case.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Kitchen in the hayat	Women	Cooking and washing
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage	Household	Transition zone and storage of excess items and food
Wc+bath	Household Guests	Bathing, toilet
-	-	-
-	-	-
-	-	-
-	-	-







Photographs

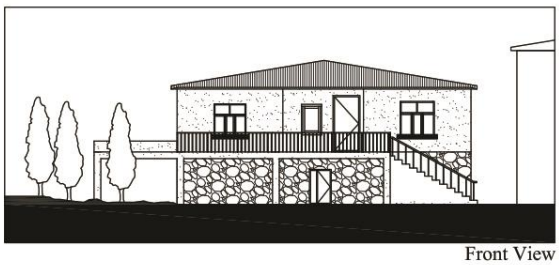
HOME NO: RURAL 8

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Bayram Altay and his family

Household	G.mother	G.father	Mother	Father	Daughter	Son	Son	Daughter	Son	-	-
Age(now)	Death	Death	80	Death	61	59	56	51	38	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Housewife + Cattleman	Farmer	Cattleman	Student + Cattleman	Student + Farmer	Cattleman	Student + Cattleman	-	-
Term of living at home	90 yrs	98 yrs	80 yrs	70 yrs	16 yrs	8 yrs	12 yrs	15 yrs	18 yrs	-	-

General information about home and journey between homes:

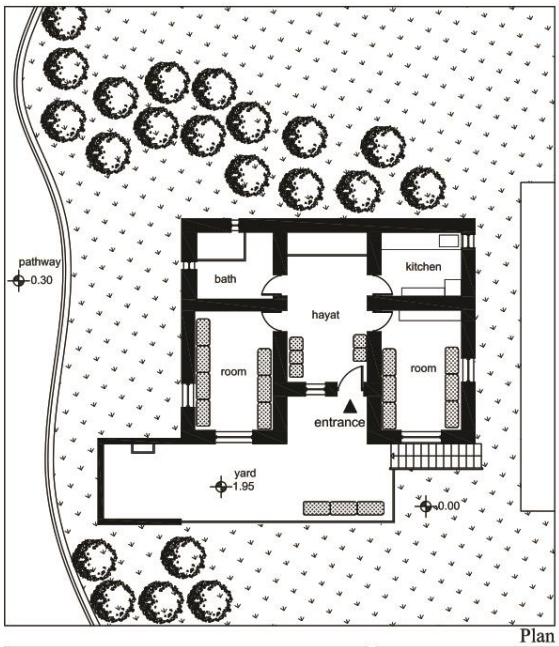
The necessary information about this home was taken from Ahmet Inanc, the home was built by his grandfather. Ahmet Inanc went to Istanbul with his father in the winter months and started to work as a porter. Then his sisters got married and came to Istanbul, also his brothers started the journey between homes after Ahmet Inanc. On the other hand, their mothers have come to Istanbul in the winter and returns to the village in the summer months.



Front View



Site Plan

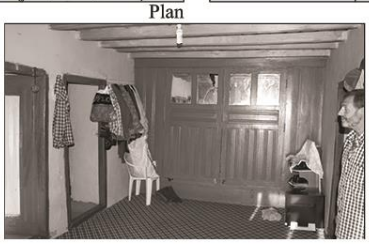


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Storage in the hayat	Household	Storage of excess items and food
Kitchen	Women	Cooking and washing
Bath+wc	Household Guests	Bathing, toilet
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Room	Guests (Household)	Entertaining, sleeping and resting of guests and watch TV.
-	-	-
-	-	-
-	-	-







Photographs

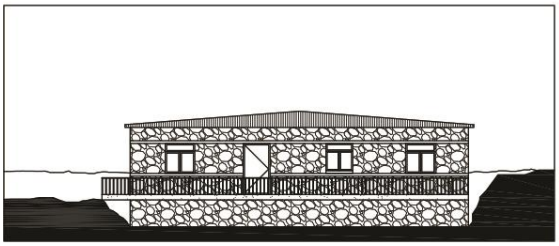
HOME NO: RURAL 9

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Ismail Kosak and his family

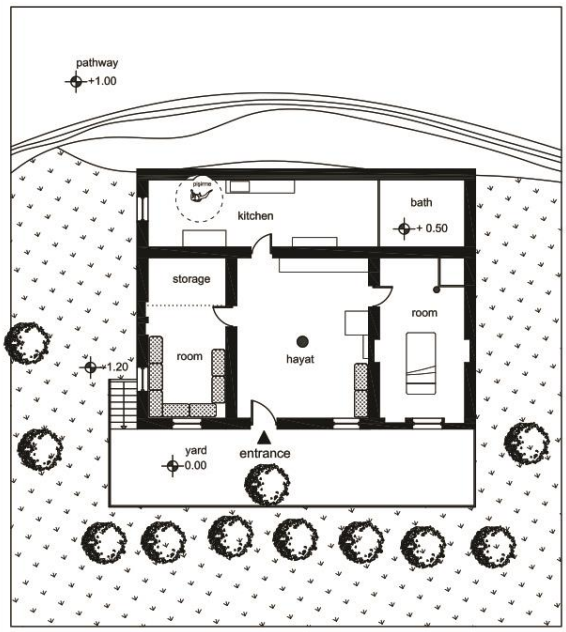
Household	G.mother	G.father	Mother	Father	Son	Son	Son	-	-	-	-
Age(now)	Death	Death	80	Death	60	58	55	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Housewife + Cattleman	Farmer	Cattleman	Student + Cattleman	Student + Cattleman	-	-	-	-
Term of living at home	82 yrs	84 yrs	77 yrs	75 yrs	10 yrs	14 yrs	15 yrs	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Hıdır Tutuk. The home was made by Hıdır T.'s grandparents. It is stated that Hıdır Tutuk's father went to Istanbul to work for 3 months in winter and came back to the village. Hıdır Tutuk started to travel to Istanbul with his father when he was about 10 years old due to economic difficulties. Later, other siblings also joined this cycle. After setting up their first home in Istanbul, their journey to the village in the summer and to Istanbul in the winter began. He also stated that one of the biggest factors in the summer's coming to the village is his mother.







Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage in the room	Household	Storage of excess items
Kitchen	Women	Cooking and washing
Bath+wc in the kitchen	Household Guests	Bathing, toilet
Room	Household	Entertaining, sleeping and resting of household
Bath in the room	Guests	The zone for guests to wash comfortably (not currently used)
-	-	-
-	-	-







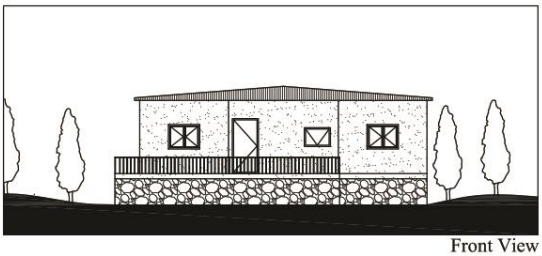
HOME NO: RURAL 10

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Mustafa Sagın and his family

Household	Mother	Father	Daughter	Son	Son	Son	-	-	-	-	-
Age(now)	Death	Death	50	47	45	43	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Cattleman	Student + Cattleman	Student + Farmer	Student + Farmer	-	-	-	-	-
Term of living at home	92 yrs	85 yrs	16 yrs	15 yrs	15 yrs	18 yrs	-	-	-	-	-

General information about home and journey between homes:

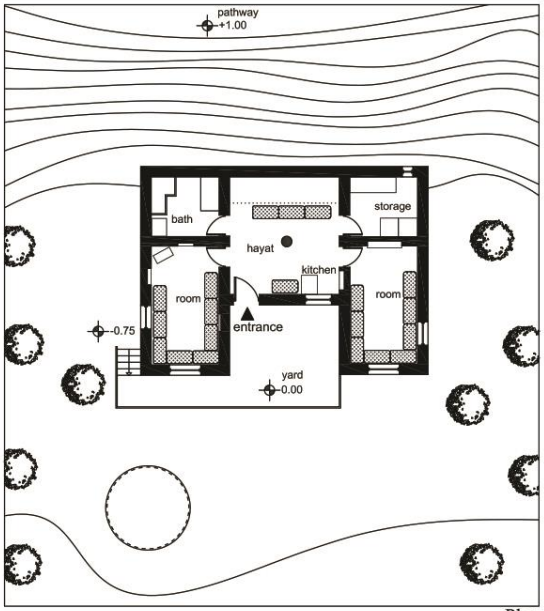
The necessary information about this home was taken from Salih Inanc. The home was made by Salih Inanc's grandparents. Salih Inanc's father went to Istanbul to work in the winter months and returned to the village in the summer. First of all, her sister married and went to Istanbul. Later, his other brothers started to go to Istanbul. Salih Inanc, as the youngest child in the home, is the last to start the journey between the homes. After the death of his mother and father, their jorney has decreased. During the summer months, they have stayed for only 1 month and return to their home in Istanbul. In the rest of the year, his aunt has stayed in the home in the village.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Kitchen in the hayat	Women	Cooking and washing
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Room	Guests Household	Entertaining of guests and watch TV
Bath+wc	Household	Bathing, toilet
Storage	Household	Storage of excess items
-	-	-
-	-	-
-	-	-







Photographs

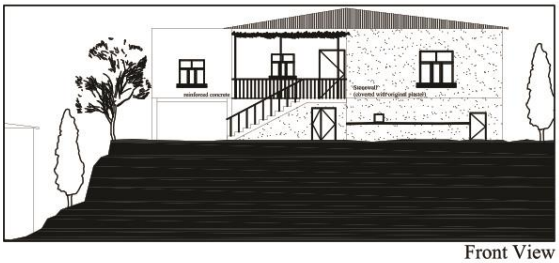
HOME NO: RURAL 11

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Salih Inanc, Havva Mustafa Ilter and their families

Household	G.mother	G.father	Mother	Father	Daughter	Daughter	Daughter	Son	Son	-	-
Age(now)	Death	Death	78	Death	63	59	57	55	51	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Housewife + Cattleman	Farmer	Cattleman	Cattleman	Cattleman	Student + Farmer	Student + Farmer	-	-
Term of living at home	100 (?)yrs	100 (?)yrs	78 yrs	87 yrs	14 yrs	15 yrs	17 yrs	12 yrs	9 yrs	-	-

General information about home and journey between homes:

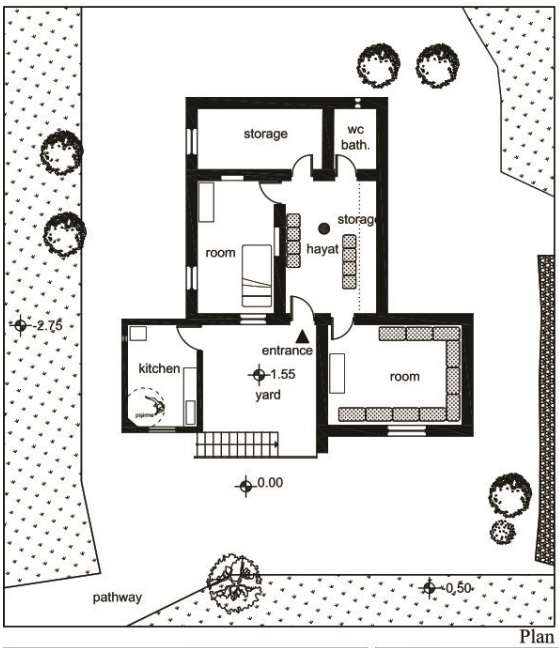
The necessary information about this home was taken from Mustafa Sagın. The home was made by his grandparents, and also both his father and himself were born in this home. His father, like the others, worked in Istanbul in the winter months and returned back to the village in the summer. The first person to leave the family is her eldest sister, and she married and went to Istanbul. Later, his younger brothers also went to Istanbul. In the summer, they come to their house in the village with their mother.



Front View



Site Plan

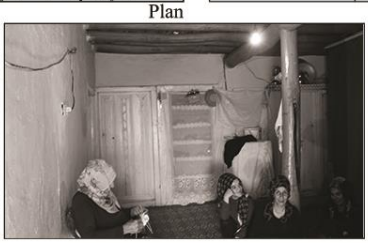


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Kitchen connected to yard	Women	Cooking and washing
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Storage in the hayat	Women	Storage of excess items
Room	Household	Entertaining, sleeping and resting of household
Bath+wc	Household Guests	Bathing, toilet
Storage	Household	Storage of excess items and food
Room	Guests Household	Entertaining guests and watch TV
-	-	-
-	-	-







Photographs

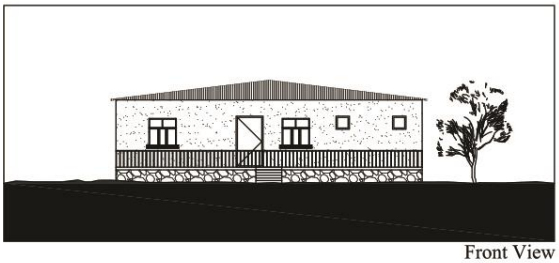
HOME NO: RURAL 12

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Mustafa Sagın, Hanifi Pulat and their families

Household	Mother	Father	Daughter	Son	Son	-	-	-	-	-	-
Age(now)	70	Death	55	48	45	-	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Cattleman	Student + Farmer	Student + Farmer	-	-	-	-	-	-
Term of living at home	70 yrs	91 yrs	16 yrs	15 yrs	18 yrs	-	-	-	-	-	-

General information about home and journey between homes:

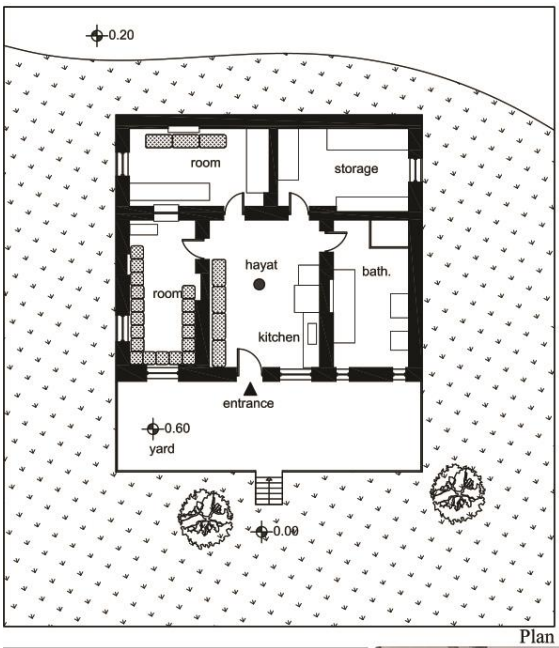
The necessary information about this home was obtained from Havva Mustafa Ilter and her mother. The home was made by Mustafa I.'s grandparents. His father was born in this home, and his father, like the others, worked in Istanbul in the winter and returned to back the village in the summer. The first person from the family to Istanbul is his brother and he went to work. Later, her sister married and went to Istanbul, and after that, Mustafa İlter went to Istanbul to work. In the summer months, they have come to their home in the village with their mother, and in the winter months their mother have stayed with their brother.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Kitchen in the hayat	Women	Cooking and washing
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Bath+wc	Household Guests	Bathing, toilet
Storage	Household	Storage of excess items
-	-	-
-	-	-
-	-	-







Photographs

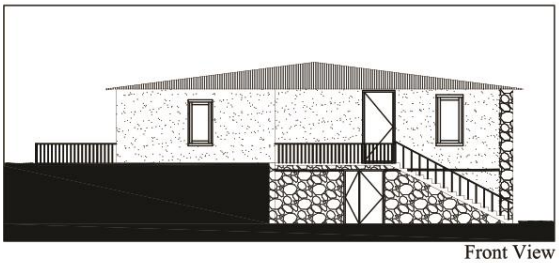
HOME NO: RURAL 13

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Hanifi Pulat and his family

Household	G.G.mother	G.G.father	G.mother	G.father	Mother	Father	Daughter	Daughter	Son	Daughter	Daughter
Age(now)	Death	Death	Death	Death	Death	Death	75	Death	54	50	48
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Housewife + Cattleman	Farmer	Housewife + Cattleman	Farmer	Cattleman	Cattleman	Farmer + Cattleman		
Term of living at home	100 (?)yrs	100 (?)yrs	100 (?)yrs	100 (?)yrs	90 yrs	100(?) yrs	14 yrs	15 yrs	20 yrs	15 yrs	16 yrs

General information about home and journey between homes:

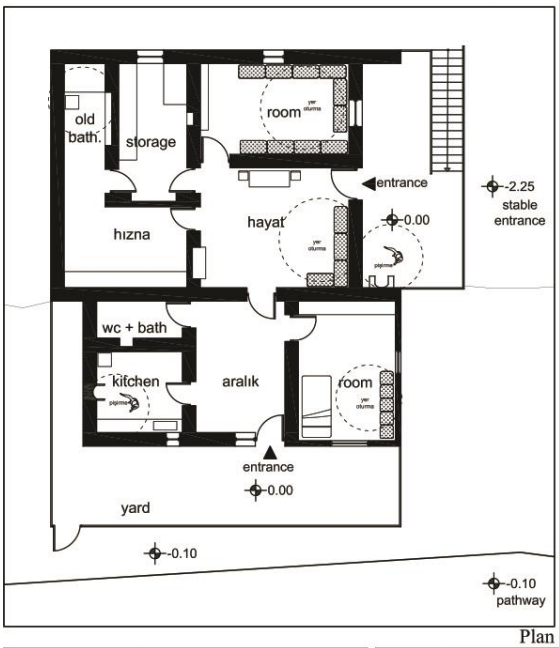
Necessary information about this home was taken from Bayram Oz. The home was built by his great grandfather. His great-grandfather lived in a mountain home near the village, like the other's great-grandfather. Then all great-grandfathers came to the village and built the first homes. His grandfather, his father and Bayram Oz were born in this home. When Bayram Oz went to Istanbul, he was very young and went with his father. He also took his family in 1973, but returned because they could not afford to live. Their second jorney between homes was due to the education of the children in 1988. Bayram Oz's other sisters married and left the home in the village. Bayram Oz still comes to the village in the summer months.



Front View



Site Plan

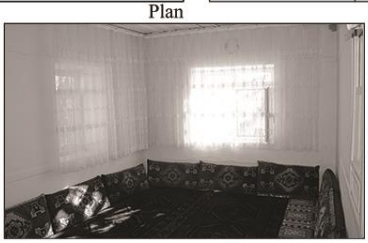


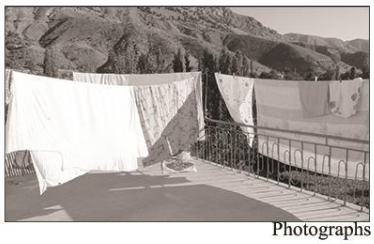
Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Aralık	Household Guests	Transition zone
Bath+wc	Household Guests	Bathing, toilet
Kitchen	Women	Cooking and washing
Room	Household	Sleeping and resting of the household
Hayat	Household Guests	Sitting,eating and drinking,slepping, watch TV and transition zone
Back entrance/ balcony	Household	Cooking, entrance and exit, sitting, eating and drinking, sleeping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage	Household	Storage of excess items and transition zone
Hızna + old bath	Household	Storage of excess items and the place where cheese, yoghurt and butter are made







Photographs

HOME NO: RURAL 14

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Ramazan Avsar and his family

Household	Mother	Father	Son	Son	Son	Son	-	-	-	-	-
Age(now)	Death	Death	51	47	44	41	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Farmer	Student + Cattleman	Student + Farmer	Student + Farmer	-	-	-	-	-
Term of living at home	65 yrs	78 yrs	13 yrs	16 yrs	18 yrs	20 yrs	-	-	-	-	-

General information about home and journey between homes:

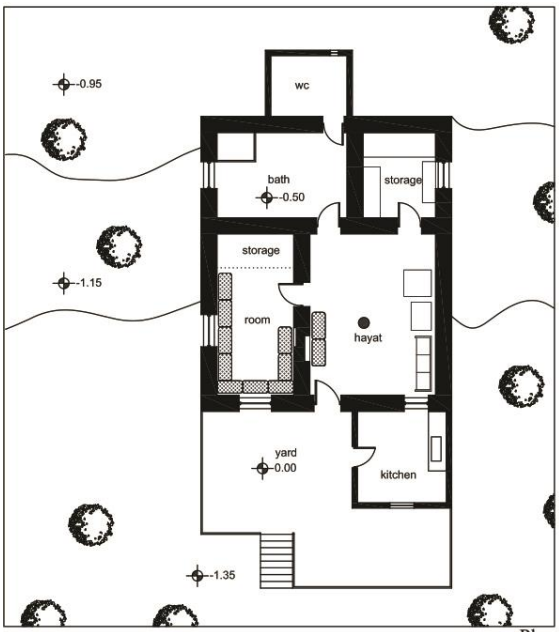
The necessary information about this home was taken from Sevket Inanc. This home was made by his grandfather. Sevket I., his father and his siblings were also born in this home. His father was going to work in Istanbul for short periods during the winter months. Later, his other brothers started to go to Istanbul to work. He went to Istanbul at the age of 18 and only came to the village for a month in the summer. It continued like this until his mother passed away. Their brothers from the family usually come to the village and stay longer.



Front View



Site Plan



Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Kitchen connected to yard	Women	Cooking and washing
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage in the room	Household	Storage of extra beds
Bath	Guests (Household)	Bathing and transition zone
wc	Household Guests	Toilet (added later)
Storage	Household	Storage of excess items and food
-	-	-
-	-	-







Photographs

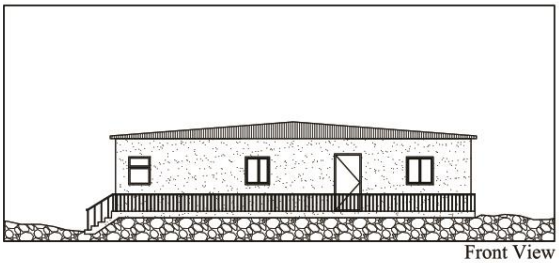
HOME NO: RURAL 15

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Ramazan Avsar and his family

Household	Mother	Father	Daughter	Son	Son	Daughter	Daughter	-	-	-	-
Age(now)	Death	Death	51	58	53	49	47	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Cattleman	Student + Farmer	Student + Cattleman	Student + Cattleman	Student + Cattleman	-	-	-	-
Term of living at home	58 yrs	83 yrs	20 yrs	13 yrs	15 yrs	16 yrs	14 yrs	-	-	-	-

General information about home and journey between homes:

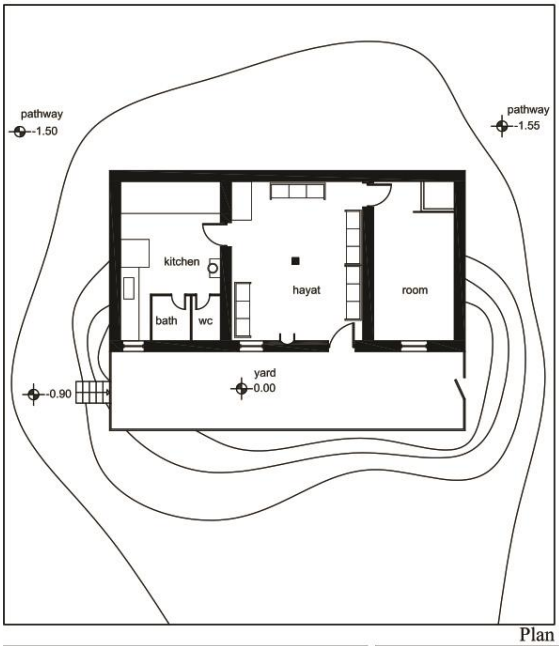
The necessary information about this home was taken from Ayse Altay and Bekir Altay, the son of the eldest son of the home. This home was built by Bekir Altay's grandfather. Bekir a.'s father, his uncles and aunts were born in this home. His father and uncles went to Istanbul to work. His aunts got married and went to Istanbul. Both they and their grandchildren come to their homes in the village during the summer months. Bekir Altay's father rebuilt the home as their home was severely damaged after the earthquakes.



Front View



Site Plan

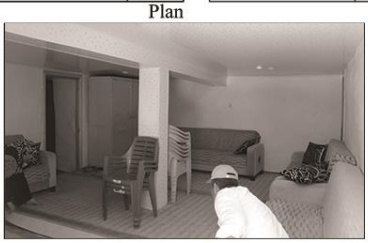


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Kitchen	Women	Cooking and washing
Bath+wc in the kitchen	Household Guests	Bathing, toilet
Storage in the kitchen	Household	Storage of excess items and food
-	-	-
-	-	-
-	-	-







Photographs

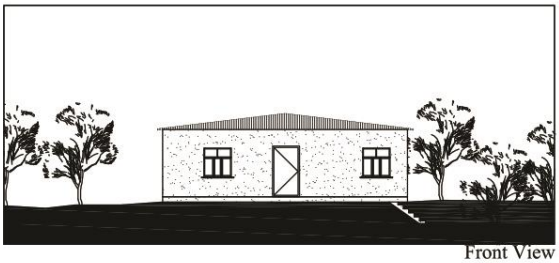
HOME NO: RURAL 16

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Hıdır Tutuk and his family

Household	Mother	Father	Son	Son	Daughter	Son	-	-	-	-	-
Age(now)	73	Death	55	53	45	43	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Student + Farmer	Student + Cattleman	Student + Cattleman	Student + Farmer	-	-	-	-	-
Term of living at home	73 yrs	85 yrs	12 yrs	14 yrs	15 yrs	18 yrs	-	-	-	-	-

General information about home and journey between homes:

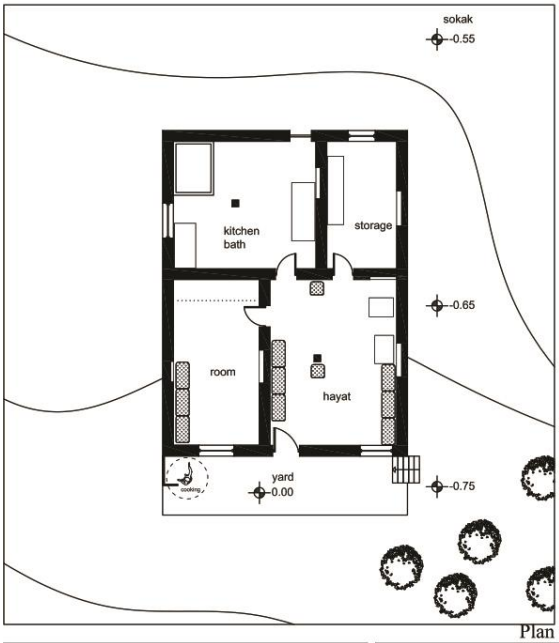
Necessary information about this home was taken from Ismail Kosak. This home was made by his grandfather. His father, himself and other siblings were also born in this home. His father was going to Istanbul to work in the winter months. Then the other brothers started to go and return back. Ismail K. went to work at the age of 18 and comes to the village with his mother in the summer.



Front View



Site Plan

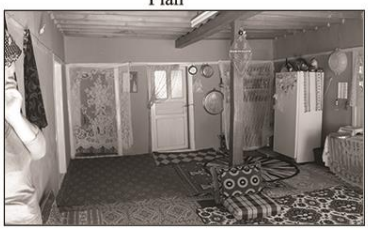


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage	Household	Storage of excess items
Kitchen	Women	Cooking and washing
Bath+wc in the kitchen	Household	Bathing, toilet
-	-	-
-	-	-
-	-	-
-	-	-







Photographs

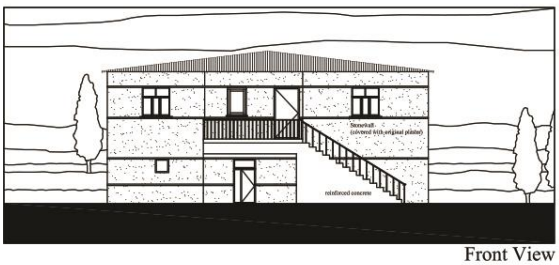
HOME NO: RURAL 18

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Sevket Inanc and his family

Household	Mother	Father	Son	Son	Daughter	Son	Daughter	Son	Son	-	-
Age(now)	Death	Death	60	57	55	53	48	44	37	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Farmer	Student + Cattleman	Student + Farmer	Student + Farmer	Student + Farmer	Student + Farmer	Student + Farmer	-	-
Term of living at home	76 yrs	84 yrs	13 yrs	14 yrs	16 yrs	15 yrs	14 yrs	16 yrs	33 yrs	-	-

General information about home and journey between homes:

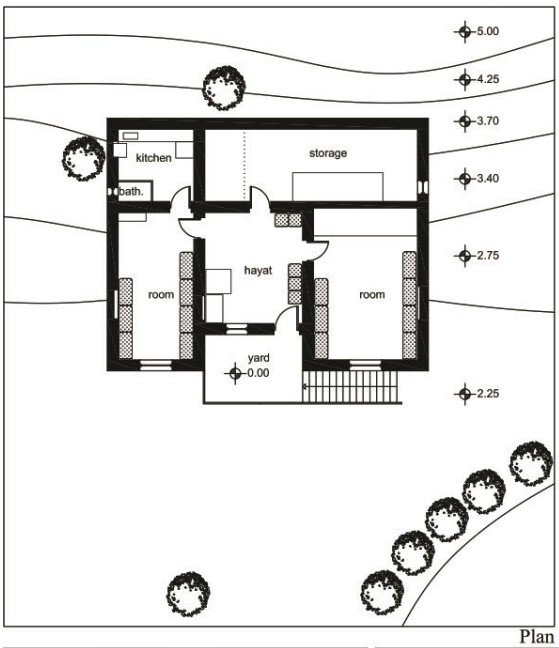
Necessary information about this home was taken from Ramazan Avsar. This home was made by his grandfather. His father, himself and other siblings were also born in this home. His father was going to work in Istanbul for short periods during the winter months. Later, he started to come and go with his father, and he helped his other brothers come along. After their parents passed away, they started to come less and less. The youngest child of the family spends 9 months of the year in the village and is not married.



Front View



Site Plan

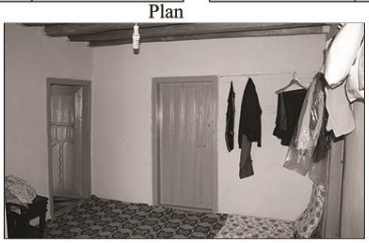


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Room	Guests (Household)	Entertaining, sleeping and resting of guests
Storage	Household	Storage of extra beds
Room	Household Guests	Entertaining of guests, use of household, watching TV, transition zone
Kitchen+ bath+wc	Household Guests	Cooking and washing, bathing and toilet
-	-	-
-	-	-
-	-	-
-	-	-







Photographs

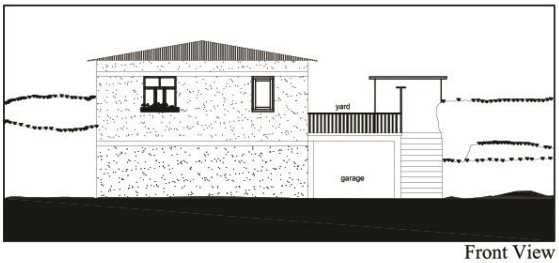
HOME NO: RURAL 20

Location: Uzuntas / Pütürge / Malatya — Nearest neighbours: Sevket Inanc and his family

Household	Mother	Father	Daughter	Son	Son	Son	-	-	-	-	-
Age(now)	Death	Death	45	39	37	35	-	-	-	-	-
Job (Period of life in the village)	Housewife + Cattleman	Farmer	Farmer	Student + Cattleman	Student + Farmer	Student + Farmer	-	-	-	-	-
Term of living at home	60 yrs	75 yrs	15 yrs	12 yrs	20 yrs	35 yrs	-	-	-	-	-

General information about home and journey between homes:

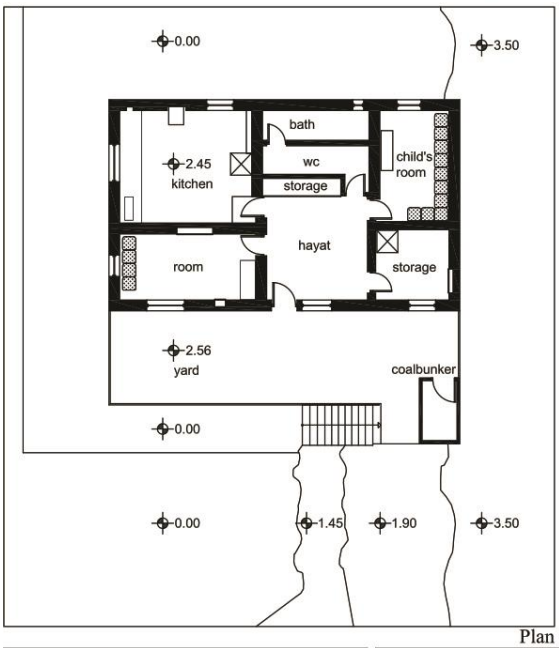
Necessary information about this house was obtained from Yılmaz Ili. This home was made by his grandfather. His father, himself and other siblings were also born in this home. His father worked in Istanbul in the winter months and return back to the village in the summer. Then tther siblings also started working in Istanbul. However, Yılmaz Ili returned to the village because he was unhappy in Istanbul. He got married in the village and continues to live in the village. His children go to a boarding school in Malatya in the winter months and come to their home in the village in the summer.



Front View



Site Plan

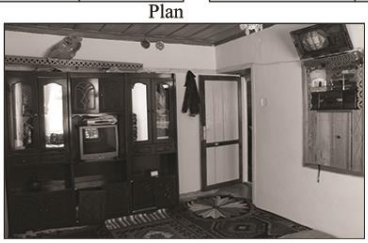


Plan

Observation notes on the parts of home and usage of the home:

Parts of home	Users	Forms of use:
Yard	Household Guests	Entrance zone, sitting, cooking, eating and drinking
Coalbunker connected to yard	Household	Storage of winter wood-coal
Hayat	Household Guests	Sitting,eating and drinking,slepping and transition zone
Storage	Household	Storage of excess food
Child's room	Household	The place of the children who came home during the summer months
Storage	Household	Storage of extra beds
Wc	Household	Toilet and transition zone (added later)
Bath	Guests (Household)	Bathing
Kitchen	Women	Cooking and washing
Room	Household	Daily use of household and watching TV





Photographs

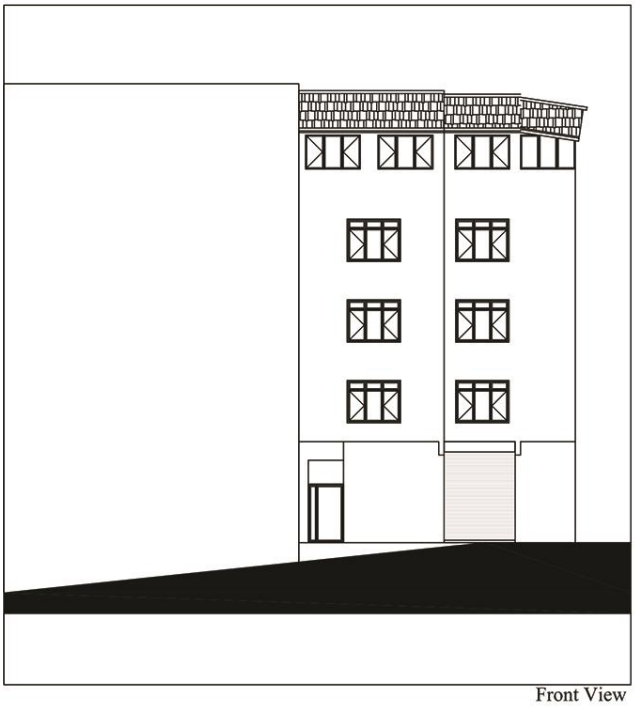
HOME NO: URBAN 1

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Abdullah Altay, Bayram Altay and their families

Household	G.mother	Mother	Father	Son	Daughter	Daughter	-	-	-	-	-
Age(now)	59	42	46	9	7	2	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Housewife	Textile workers	Student	Student	-	-	-	-	-	-
Term of living at home	Only in the winter months	24 yrs	25 yrs	9 yrs	7 yrs	2 yrs	-	-	-	-	-

General information about home and journey between homes:

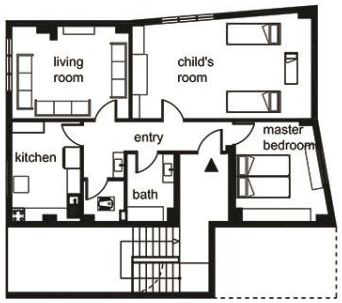
Necessary information about this home was taken from Mehmet Altay, the eldest son of home number RURAL1 in the village and the father of home number URBAN1. Mehmet Altay was married when he came to Istanbul at the age of 18. His wife's family previously lived in a slum in the same place in Istanbul, and then, with the support of an architect according to their financial means, they transformed their slum into a family apartment. Mehmet Altay and his family have also been living in this home since 1992. His mother comes here in the winter months and goes to the village with Mehmet Altay's wife and his children in the summer. (There are differences in the planning and use of the home. See observation notes.)



Front View



Site Plan



Plan





Photographs

HOME NO: URBAN 2

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Mehmet Altay, Bayram Altay and their families

Household	Mother	Father	Son	-	-	-	-	-	-	-	-
Age(now)	60	64	30	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Retired teacher	Textile workers	-	-	-	-	-	-	-	-
Term of living at home	19 yrs	19 yrs	19 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from Abdullah Altay, the father of this home, his second eldest son of home number RURAL2 in the village. After Abdullah A. retired in 2000, he came to Istanbul because all his family relatives were in Istanbul. His brothers completed this building in 1994 and when he came to Istanbul, he built his hoME on the top floor of this building and started living here. Actually, Abdullah A. has 4 children, 3 of them live in other homes in the same neighborhood because they are married, and his single son stays with him. He goes to the village with his wife and children in the summer months.

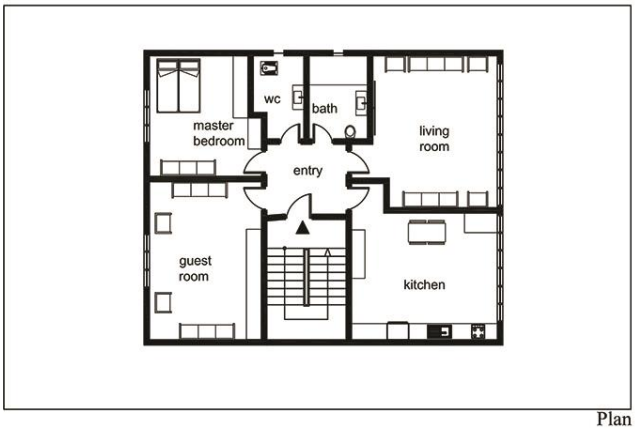


Front View



Site Plan





Plan





Photographs

HOME NO: URBAN 3

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Abdullah Altay, Bayram Altay and their families

Household	Mother	Father	Son	-	-	-	-	-	-	-	-
Age(now)	26	27	4	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	5 yrs	5 yrs	4 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was obtained from Bayram Altay, the grandson of the home of RURAL 3 in the village, the father of this home. Bayram Altay has been living in this home since his marriage. Because of his marriage, Bayram Altay's father bought this home. He is also very close to his family. The contractor who built this house is also from Pütürge. Due to his devotion to his grandmother, Bayram Altay mostly goes to the village with his grandmother in the summer months.



Front View

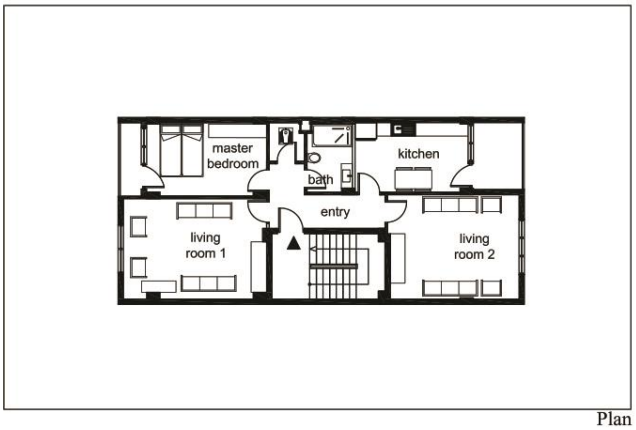


Site Plan





Photographs



Plan

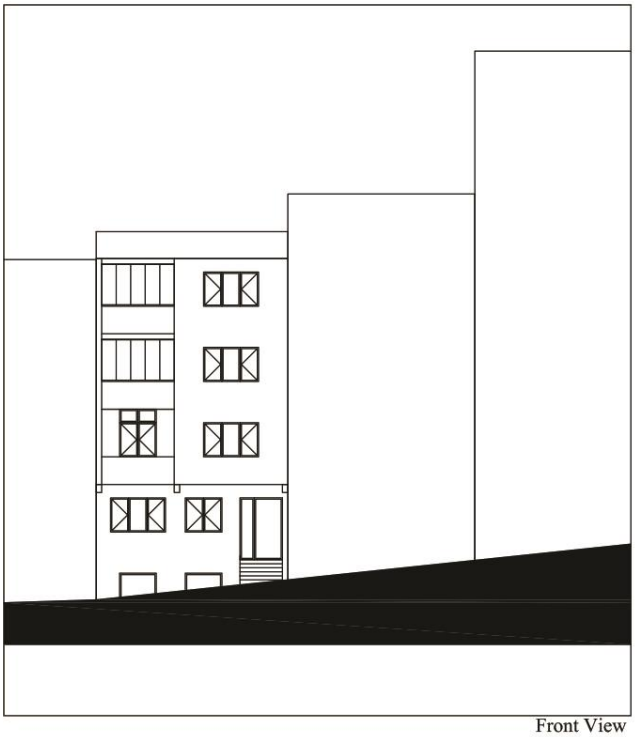
HOME NO: URBAN 4

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Abdullah Altay, Mehmet Altay and their families

Household	Mother	Father	Son	Son	-	-	-	-	-	-	-
Age(now)	40	45	20	11	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	Textile workers	Student	-	-	-	-	-	-	-
Term of living at home	23 yrs	23 yrs	20 yrs	11 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this hoME was taken from Bayram Altay, the youngest child of the home of RURAL 4 in the village and the father of this home. Bayram Altay has been living in this home since 1997. After making the first floor in this building for economic reasons, it was completed by increasing floors every year. He worked in the construction of this building. When the construction of the building was finished, they brought his wife and started to live in this home. (Bayram Altay also has a daughter, but it is not mentioned above because she was married and did not live in this home (there is no sign)).

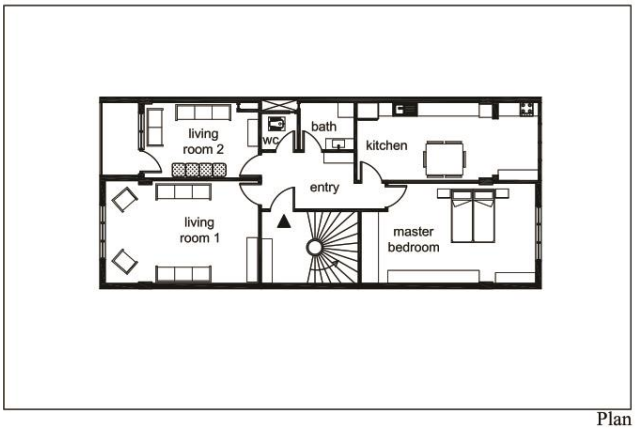


Front View



Site Plan





Plan



Photographs

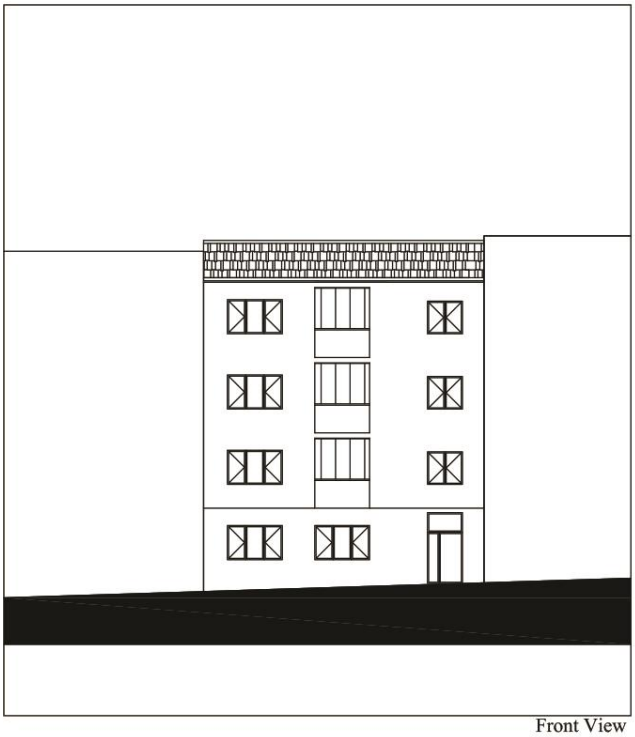
HOME NO: URBAN 5

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours:Abdullah Altay, Mehmet Altay and their families

Household	Mother	Father	Son	-	-	-	-	-	-	-	-
Age(now)	38	54	3	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	23 yrs	23 yrs	20 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

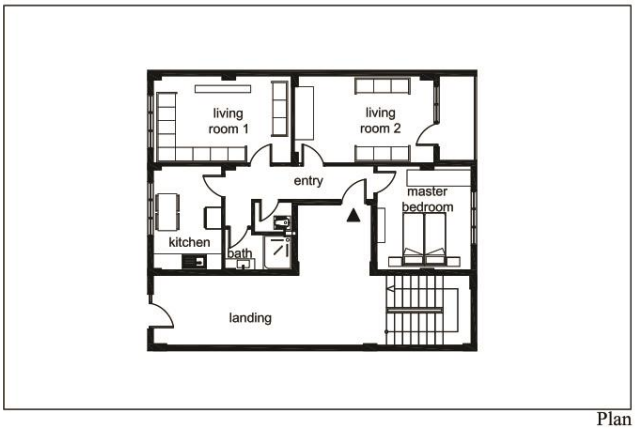
Necessary information about this home was taken from Ramazan Bali, the youngest boy in the home of RURAL 5 in the village and the father of this home. Ramazan Bali got married in 1995 and has lived in this home with his family ever since. Ramazan Bali's brother built this building with his cousins and also Ramazan Bali worked for this buiding's construction.



Front View



Site Plan



Plan



Photographs

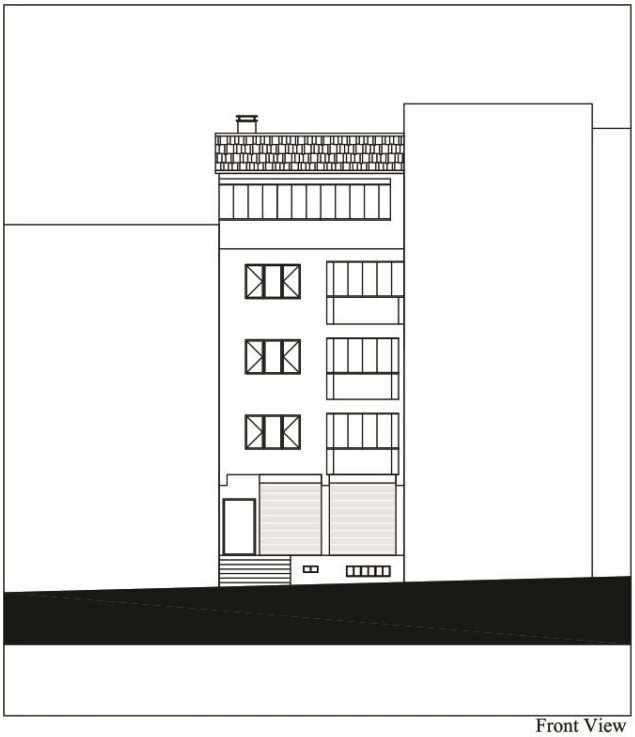
HOME NO: URBAN 6

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Mustafa Altay, Ahmet Inanc and their families

Household	Mother	Father	-	-	-	-	-	-	-	-	-
Age(now)	38	63	-	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	28 yrs	28 yrs	-	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was obtained from Hanifi Pulat, the youngest boy in the home of RURAL 6 in the village and the father of this home. Hanifi Pulat has been living with her sister in the same place since he was 9 years old. Then they built this building with their other brothers. Hanifi Pulat got married in 1992 and has lived in the same home ever since. In addition, Hanifi Pulat's married son also lives in this building. The measurements, photographs and interview were made at his son's home as Hanifi P.'s wife went to the village and his home was not available . (He also made the drawings on the façade himself.)

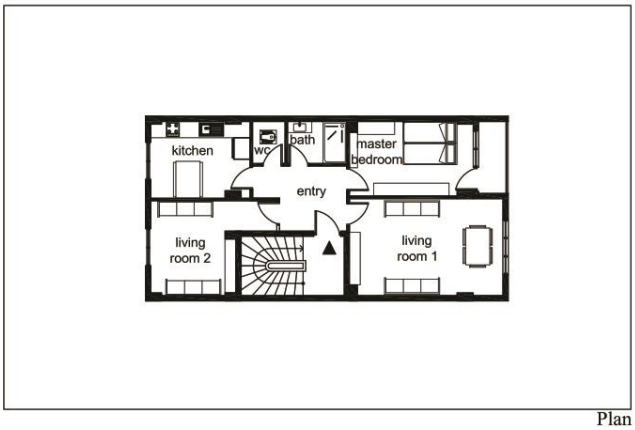


Front View



Site Plan





Plan



Photographs

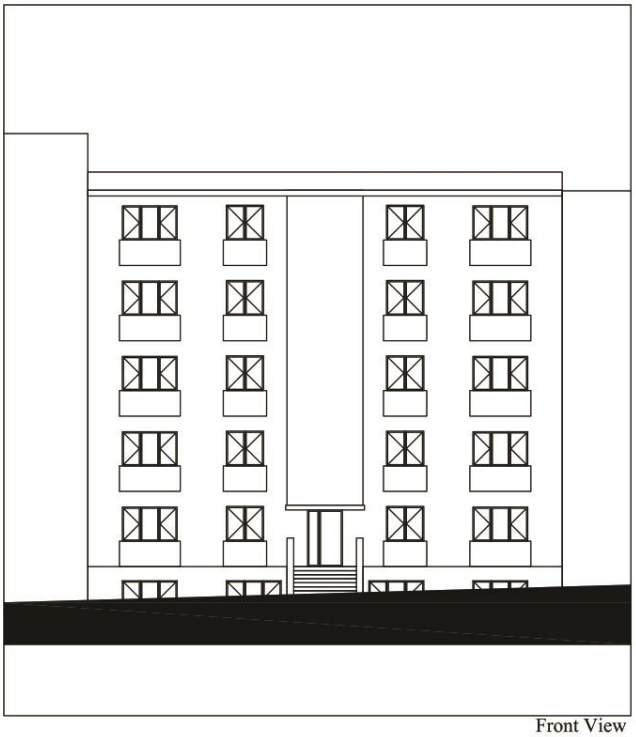
HOME NO: URBAN 7

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul Nearest neighbours: Ramazan Bali, Ahmet InanC, Hıdır Tutuk and their families

Household	Mother	Father	Daughter	-	-	-	-	-	-	-	-
Age(now)	55	60	18	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	Student	-	-	-	-	-	-	-	-
Term of living at home	17 yrs	17 yrs	17 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from Mustafa Altay, who built the home of RURAL 7 in the village. Mustafa Altay has been living in this home since 2003. Before moving to this home, he lived in URBAN 3 home, which is the same building with his other siblings. Mustafa A. has 4 children, three children married and left home, so he is only the youngest daughter living in the home. At the same time, his son is sitting on the ground floor. (After the home was bought, the interior walls were demolished to expand the kitchen, the living room was narrowed.)

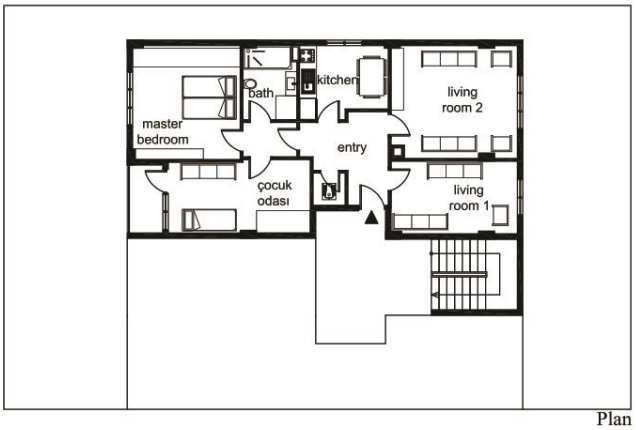


Front View



Site Plan





Plan



Photographs

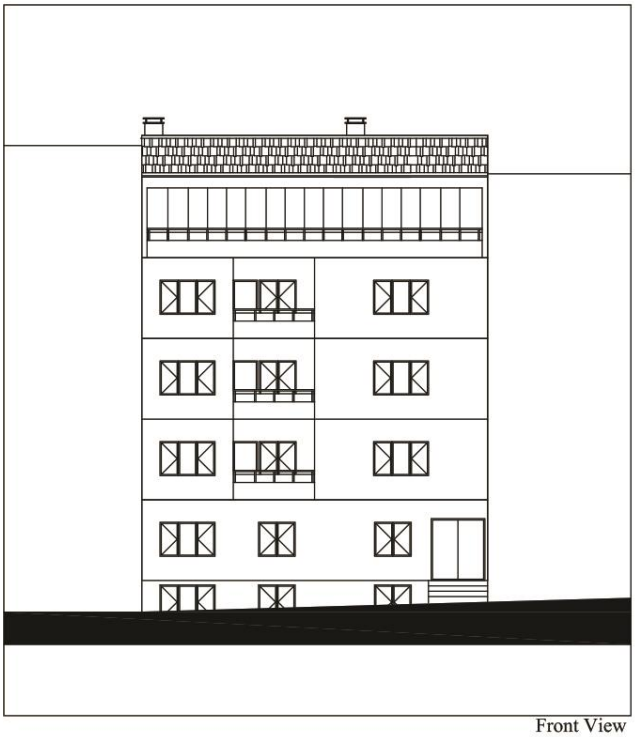
HOME NO: URBAN 8

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Mustafa Altay, Hıdır Tutuk and their families

Household	G.mother	Mother	Father	Son	Daughter	-	-	-	-	-	-
Age(now)	80	40	59	15	10	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Housewife	Textile workers	Student	Student	-	-	-	-	-	-
Term of living at home	Only in the winter months	10 yrs	10 yrs	10 yrs	10 yrs	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was taken from Ahmet Inanc, the eldest son of the home of RURAL 8 in the village. Ahmet İnanc has been journeying between the homes since he was 8 years old. When Ahmet Inanc's brothers came to Istanbul, they built their first slums where their home is now located. They have dwelled in the same place since about 1990. When the economic conditions improved, they built family apartments in the same location. There hasn't been any changes in the home since 2010, and they live in this state. Their mothers also live with them during the winter months.

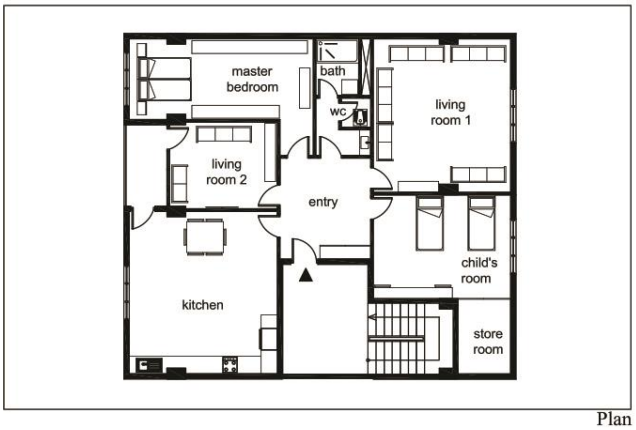


Front View



Site Plan





Plan



Photographs

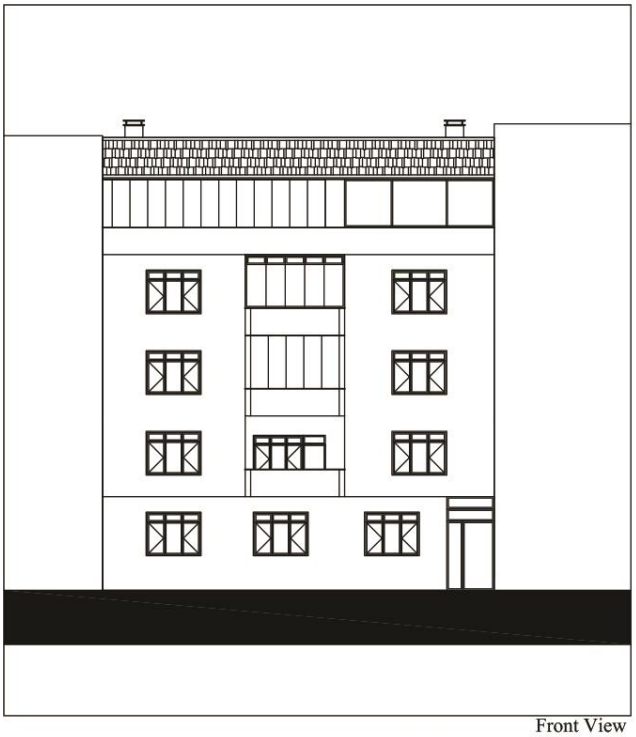
HOME NO: URBAN 9

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul Nearest neighbours: Mustafa Altay, Ahmet Inanc, Salih Inanc and their families

Household	G.father	Mother	Father	Daughter	-	-	-	-	-	-	-
Age(now)	80	55	60	27	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Housewife	Textile workers	Fashion designer	-	-	-	-	-	-	-
Term of living at home	Only in the winter months	21 yrs	21 yrs	21 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was taken from Hıdır Tutuk, the eldest boy of the home of RURAL 9 in the village. Hıdır Tutuk has been journeying between homes since he was 10 years oldWhen Hıdır Tutuk's other brothers came to Istanbul to work, they left bachelor rooms and rented a home. Later, they bought this land with his brothers and built family apartments. Additively, since the other daughters of Hıdır Tutuk got married and left the home, they were not identified as users.



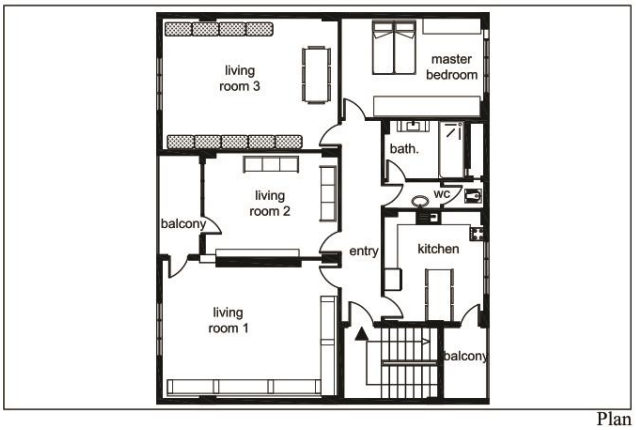
Front View



Site Plan







Plan





Photographs

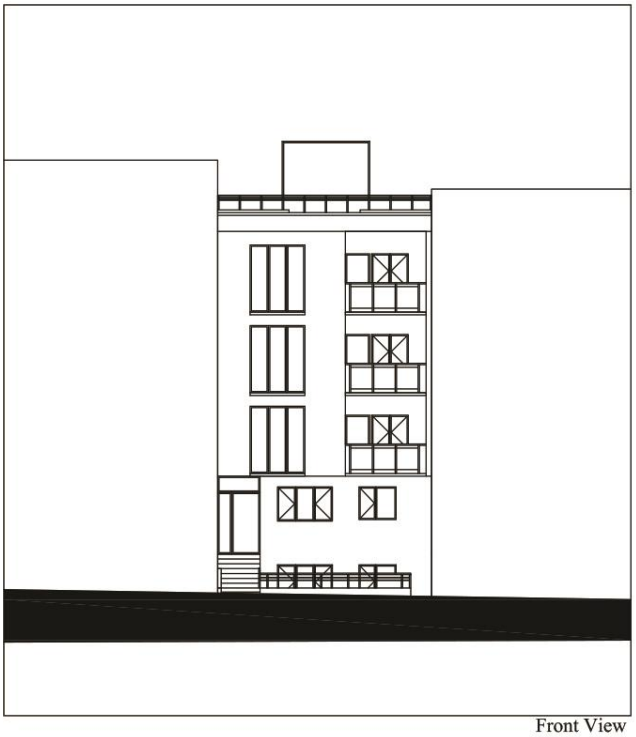
HOME NO: URBAN 10

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Ahmet Inanc, Hıdır Tutuk and their families

Household	Mother	Father	-	-	-	-	-	-	-	-	-
Age(now)	45	43	-	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	21 yrs	21 yrs	-	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from Salih Inanc, the youngest boy of the home of RURAL 10 in the village. Salih İnanç's journey between of home started after the age of 18. They built this building under the leadership of their brothers and they have been living in this home since 1999. Since their children married and left the home, they were not specified as users of the home.

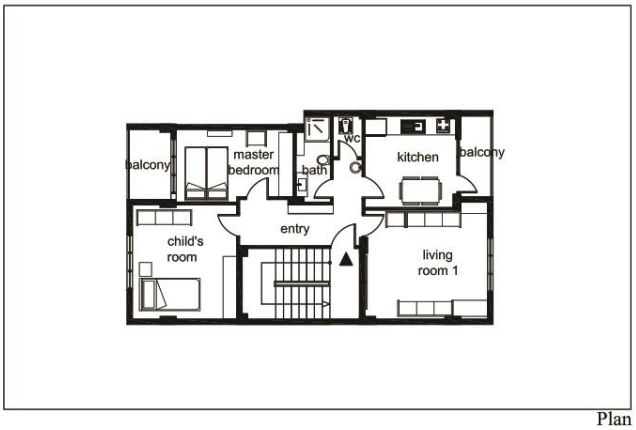


Front View



Site Plan





Plan



Photographs

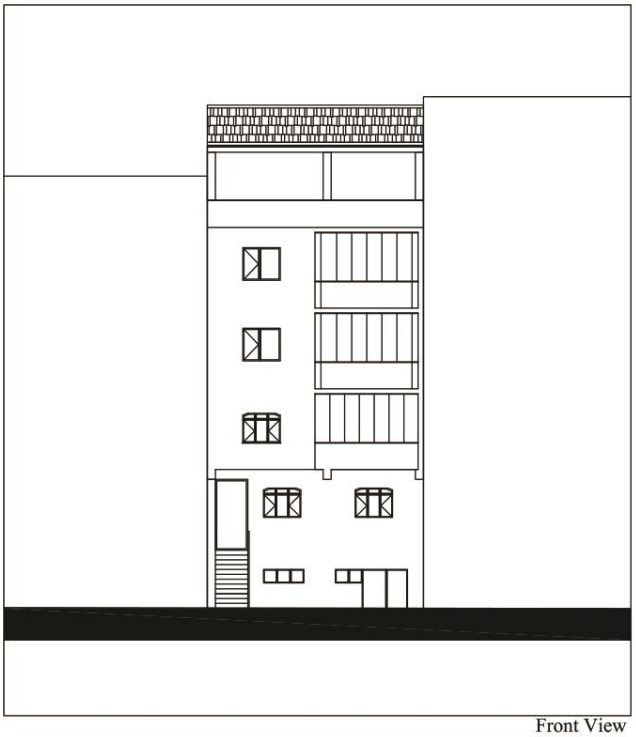
HOME NO: URBAN 11

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Mustafa Altay and his families

Household	G.mother	Mother	Father	Son	Daughter in law	-	-	-	-	-	-
Age(now)	78	50	55	25	22	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Housewife	Textile workers	Textile workers	Textile workers	-	-	-	-	-	-
Term of living at home	Only in the winter months	30 yrs	30 yrs	25 yrs	1 yrs	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from Mustafa Sagın, the boy of the home of RURAL 11 in the village. Mustafa Sagın's journey between the home started after he was 12 years old. Mustafa Sagın built this building with his sisters in 1990 and has been living in this home since that year. The boy who gets married lives with them due to financial difficulties.

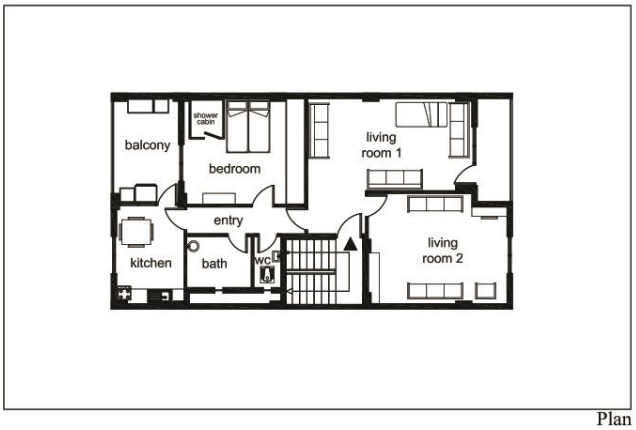


Front View



Site Plan





Plan



Photographs

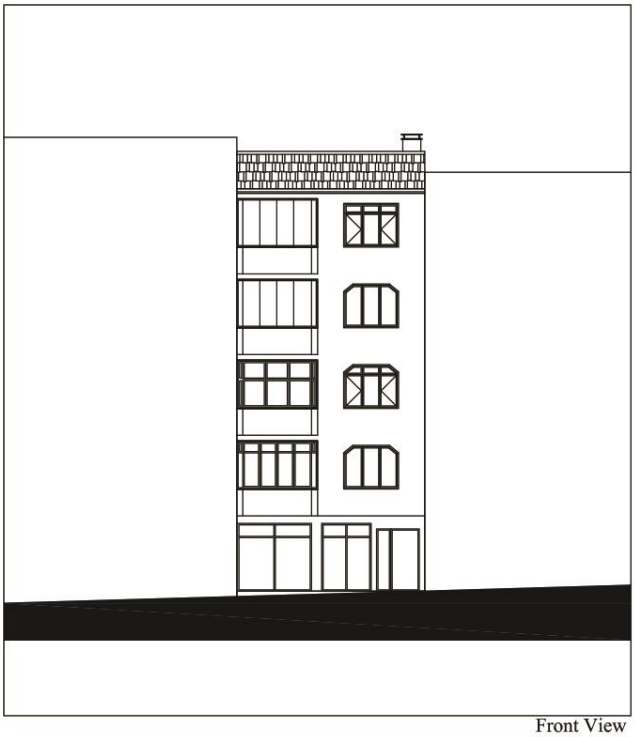
HOME NO: URBAN 12

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Bayram Oz, Bekir Altay and their families

Household	Mother	Father	Son	Daughter	Daughter	-	-	-	-	-	-
Age(now)	38	45	15	12	11	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	Student	Student	Student	-	-	-	-	-	-
Term of living at home	23 yrs	25 yrs	15 yrs	12 yrs	11 yrs	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Havva Mustafa Ilter, the boy of home of RURAL 12 in the village. Havva Mustafa Ilter has been living in this home with his family since 1993. When Havva Mustafa Ilter first came to Istanbul at the age of 18, he lived in bachelor room for a while and then bought a land with his brother and built this building. They have lived in this home ever since, and the patterns on the facade were design by Mustafa Ilter's brother.

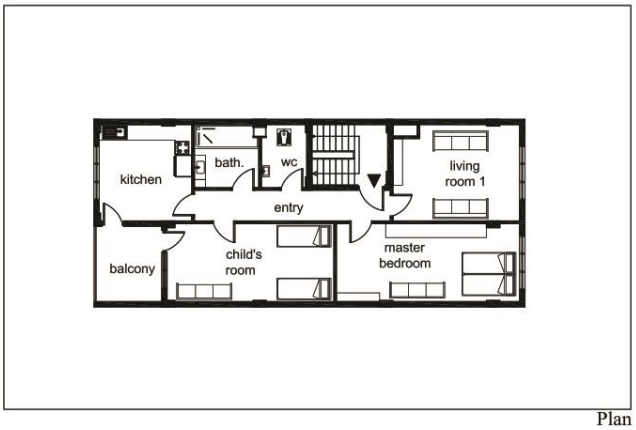


Front View



Site Plan





Plan



Photographs

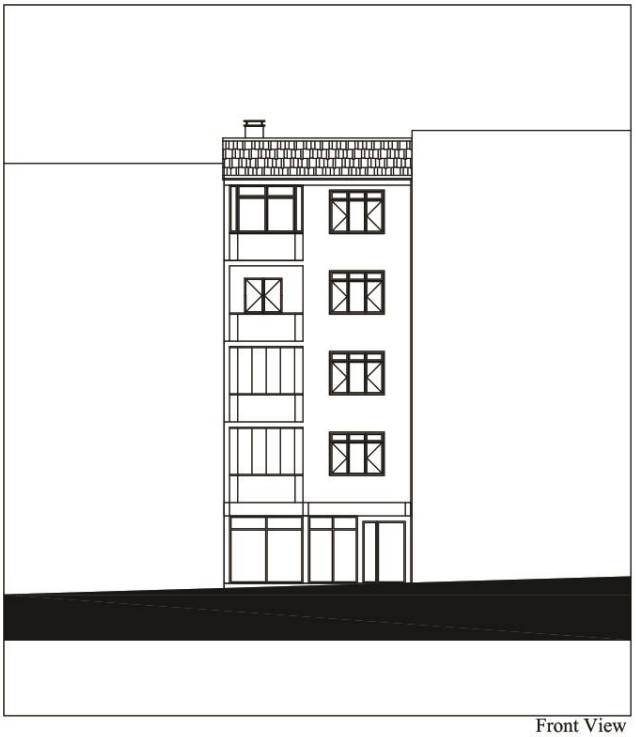
HOME NO: URBAN 13

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Havva Mustafa Ilter, Bekir Altay and their families

Household	Mother	Father	-	-	-	-	-	-	-	-	-
Age(now)	50	54	-	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	27 yrs	27 yrs	-	-	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Bayram Oz, the youngest boy of home RURAL 13 in the village. Bayram Oz's journey between the homes has been quite frequent. When Bayram Oz came to Istanbul with his family, he returned to the village because they could not afford to live, and they came to Istanbul for the second time in 1988. The second time he came, he and his cousins built this building, and he has lived in this home since 1993.

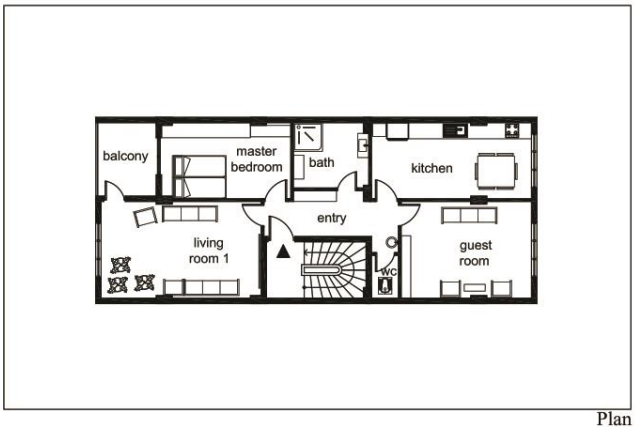


Front View



Site Plan





Plan



Photographs

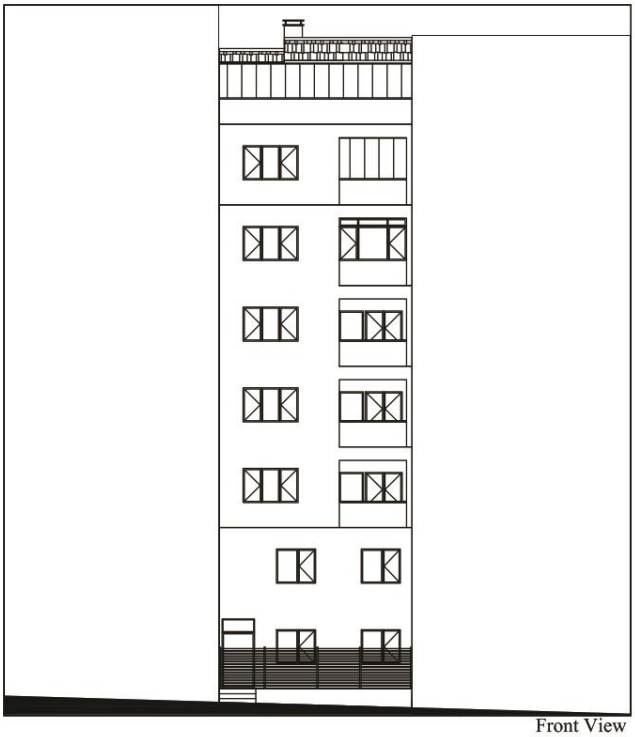
HOME NO: URBAN 14

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Bekir Altay and his family

Household	Mother	Father	Daughter	Son	-	-	-	-	-	-	-
Age(now)	38	44	10	7	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	Student	Student	-	-	-	-	-	-	-
Term of living at home	15 yrs	15 yrs	10 yrs	7 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Sevket Inanc, the boy of the home of RURAL 14 in the village. Sevket Inanc's journey between of home has been continuing since he was 18. But after he lost his mother, the journey between of home decreased. Sevket İnanc has been living in the same location with his siblings since 1993. But in 2003, they turned it into a family apartment with a contractor.

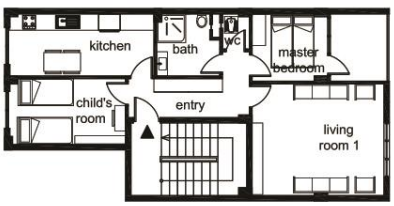


Front View



Site Plan





Plan



Photographs

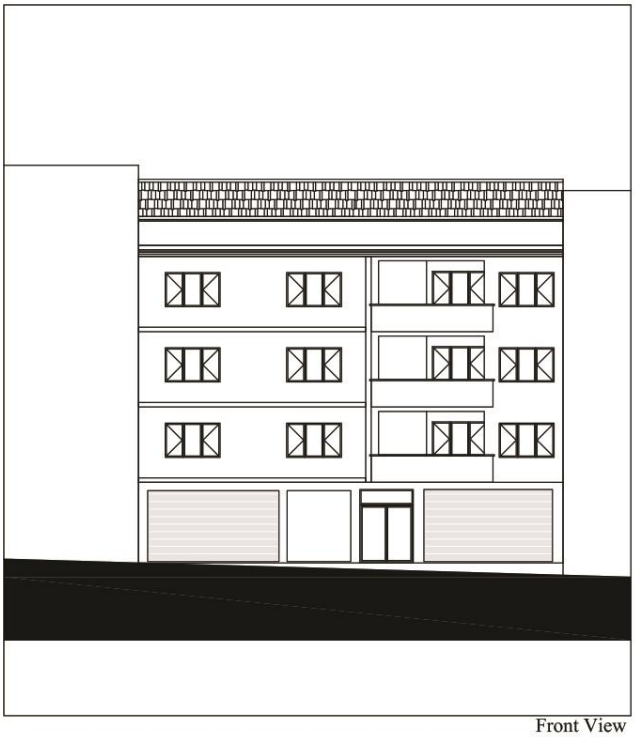
HOME NO: URBAN 15

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Aysegul Altay and his family

Household	Mother	Father	Son	Son	-	-	-	-	-	-	-
Age(now)	28	35	7	5	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Fisherman	Student	-	-	-	-	-	-	-	-
Term of living at home	12 yrs	12 yrs	7 yrs	5 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was taken from Bekir Altay, the grandson of the home of RURAL 15 in the village Bekir Altay is actually the next generation of his journey between of home in this process. He experiences on a journey between of homes left by his grandfather both in the village and in Istanbul. Bekir Altay has lived in this home since his marriage. His grandfather built this building, but his father does not dwell in this building. Bekir Altay goes to the village with his aunt in the summer and returns back Istanbul in the winter.



Front View

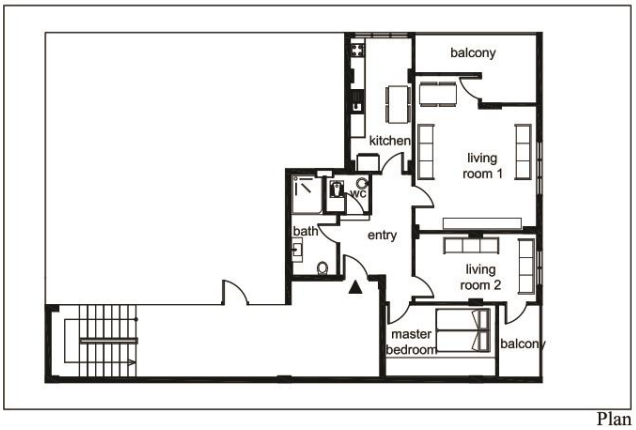


Site Plan





Photographs



Plan

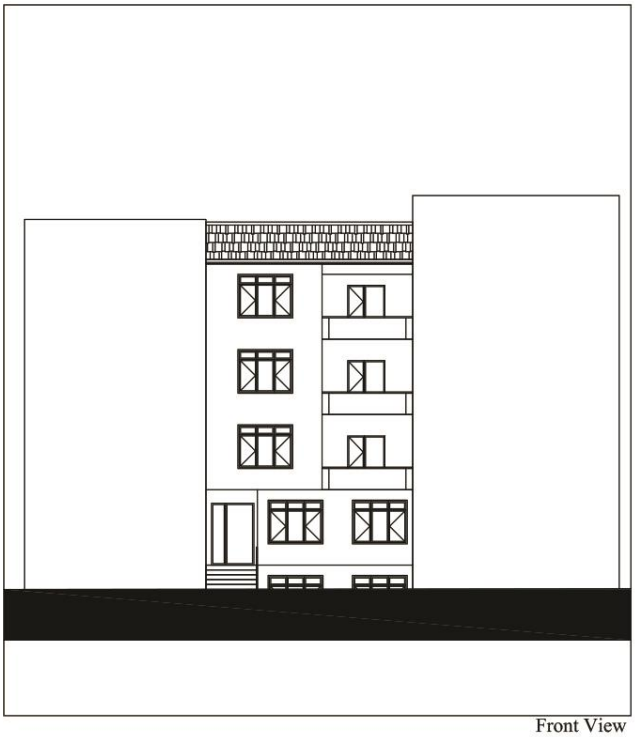
HOME NO: URBAN 16

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Aysegul Altay and his family

Household	Mother	Father	-	-	-	-	-	-	-	-	-
Age(now)	40	43	-	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Textile workers	-	-	-	-	-	-	-	-	-
Term of living at home	25 yrs	25 yrs	-	-	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Ismail Kosak, the youngest child of home of RURAL 16 in the village. Ismail Kosak's journey between home started when he was 18 years old. When When Ismail Kosak came to Istanbul, he never stayed in bachelor rooms but started to live in the home his brothers built. He has been living in this home since that year. Ismail Kosak's children do not live in this home because his children got married.

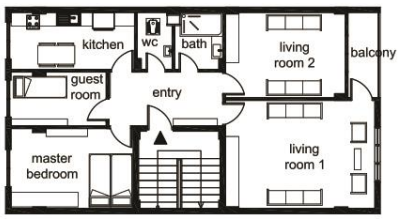


Front View



Site Plan





Plan



Photographs

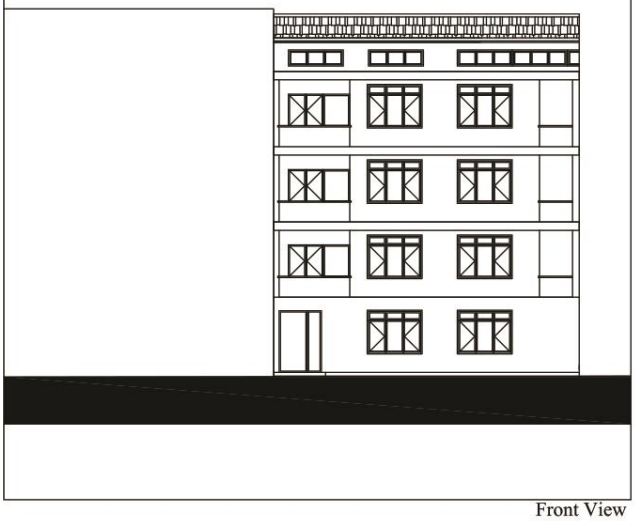
HOME NO: URBAN 17

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Bekir Altay, Aysegul Altay and their families

Household	Mother	Father	-	-	-	-	-	-	-	-	-
Age(now)	25	28	-	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	worker in the food industry	-	-	-	-	-	-	-	-	-
Term of living at home	3 yrs	3 yrs	-	-	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from Enes Altay, the grandson of the home of RURAL 4 in the village. Enes Altay is a subgeneration of those who experience the journey between home. Enes Altay goes to the village with his father in the summer months. He has been living in this home since his marriage, also this home is in the family building where his uncles lived. The home was built by his uncles.

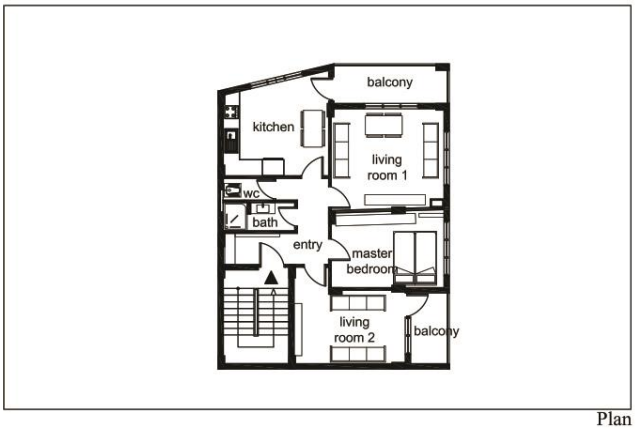


Front View



Site Plan





Plan



Photographs

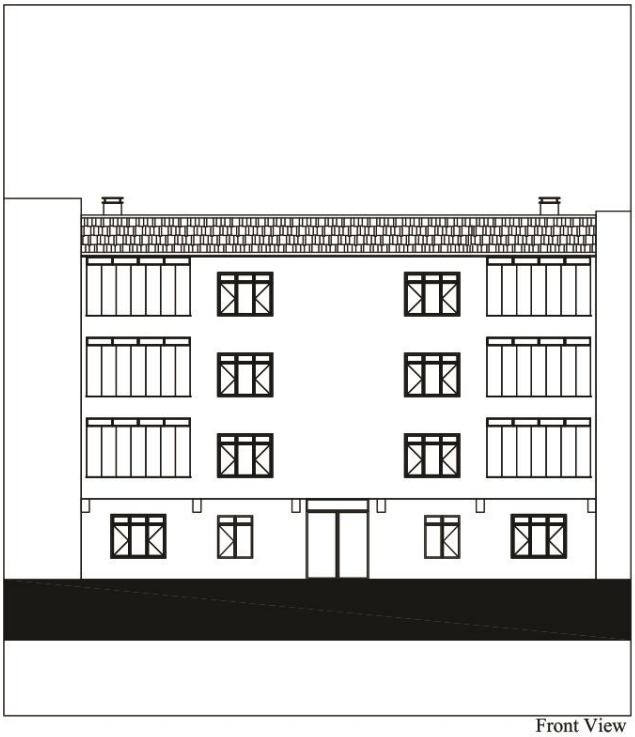
HOME NO: URBAN 18

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Mustafa Sagin and his family

Household	Mother	Father	Son	-	-	-	-	-	-	-	-
Age(now)	52	60	25	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	Retiree	-	-	-	-	-	-	-	-	-
Term of living at home	25 yrs	26 yrs	25 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was obtained from Ramazan Avsar, the eldest child of home of RURAL 18 in the village. After the death of his mother, his journey between homes decreased. He has been living in this building with his family since 1994.

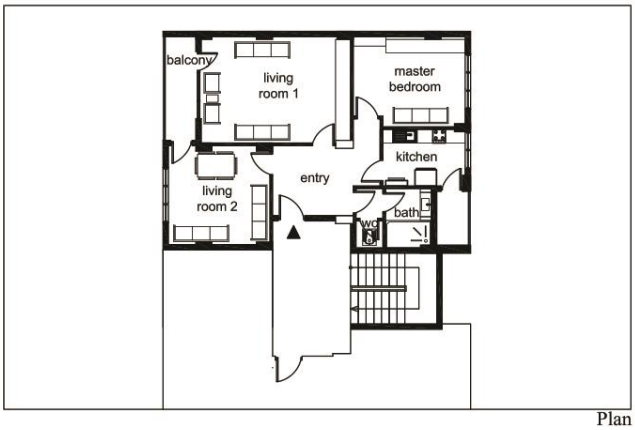


Front View



Site Plan





Plan



Photographs

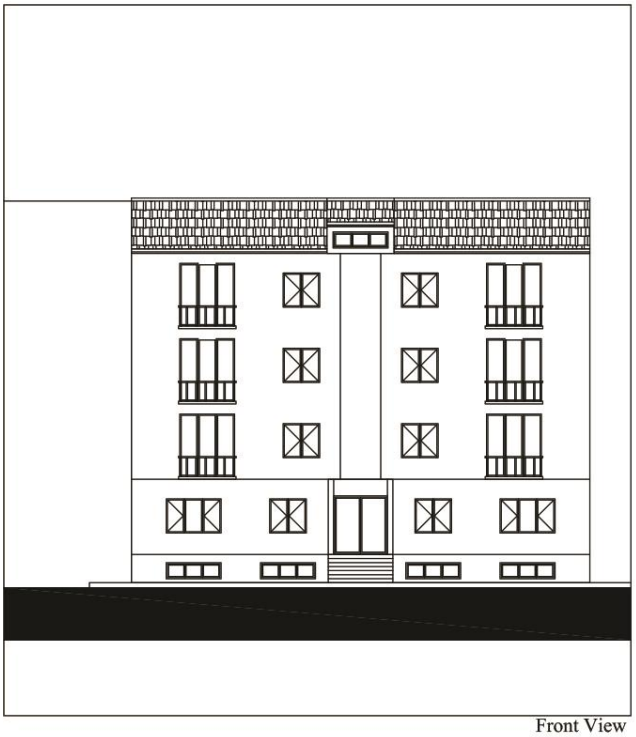
HOME NO: URBAN 19

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Bekir Altay, Enes Altay and their families

Household	Mother	Son	Son	-	-	-	-	-	-	-	-
Age(now)	35	9	6	-	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Teacher	Student	Student	-	-	-	-	-	-	-	-
Term of living at home	5 yrs	5 yrs	5 yrs	-	-	-	-	-	-	-	-

General information about home and journey between homes:

Necessary information about this home was taken from Aysegül Altay, the grandson of the home of RURAL 2 in the village. Aysegül Altay moved to this home after the death of her husband. His journey between homes also started after the death of her husband.

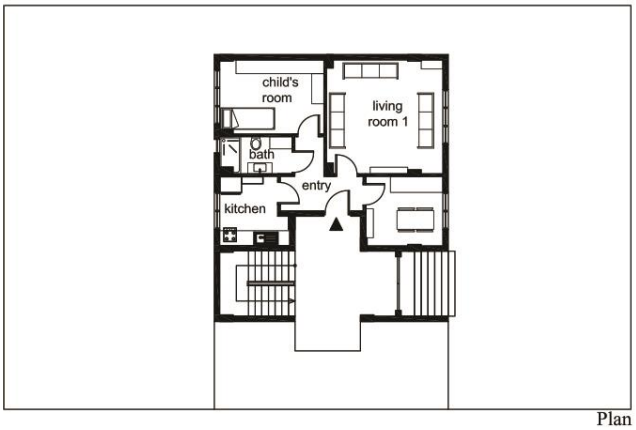


Front View



Site Plan





Plan



Photographs

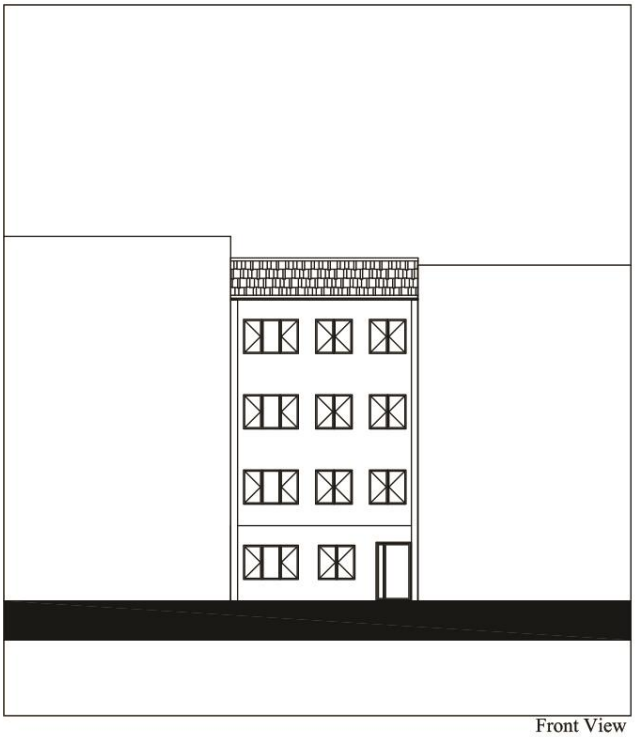
HOME NO: URBAN 20

Location: Kazım Karabekir / Gaziosmanpasa / Istanbul — Nearest neighbours: Ramazan Avsar and his family

Household	Mother	Father	Son	Daughter	-	-	-	-	-	-	-
Age(now)	34	39	9	4	-	-	-	-	-	-	-
Job (Period of life in Istanbul)	Housewife	worker in the food industry	Student	-	-	-	-	-	-	-	-
Term of living at home	18 yrs	20 yrs	9 yrs	4 yrs	-	-	-	-	-	-	-

General information about home and journey between homes:

The necessary information about this home was taken from the eldest son of the home of RURAL 20 in the village and the brother of Yılmaz Ili. When he comes to Istanbul, he stays in this home, but Yılmaz Ili continues to live in the village.



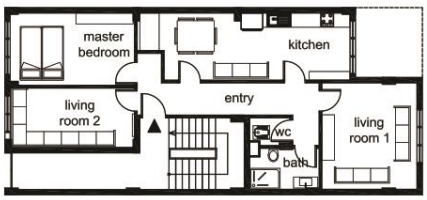
Front View



Site Plan



Photographs



Plan

HOME NO: URBAN 1		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used as an extension of home and for storing excess items. The staircase is also carpeted, so the entrance to the home starts from the moment it entered the building.
Entry	Household Guests	Transition zone and dispersion space to other rooms. It is also the usage space of the washbowl.
Master Bedroom	Household	Sleeping and resting of parents
Child's room	Household	It is used as a children's room, but in fact, this space was designed as a living room in the plan. According to the information given by the household, other apartments are used as living rooms.
Living room	Household Guests	It is used for sitting, eating and drinking, watching TV and sleeping for guests. At the same time, the grandmother who comes in winter is also sleeping in this room.
Kitchen	Household Guests	Cooking, washing dishes, storing food
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath

HOME NO: URBAN 2		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items. It's kind of like an extension of home.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Master Bedroom	Household	Sleeping and resting of parents
Guest Room	Household Guests	Sleep and rest of the guests, at the same time, the room in which the son of the home sleeps.
Living room	Household Guests	Seating, watching TV and space to have a guest
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet, sink
Bath	Household Guests	Take a bath

HOME NO: URBAN 3		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Master Bedroom	Household	Sleeping and resting of parents
Balcony	Household	Smoking, sitting, contacting outside
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 4		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used as an extension of home and for storing excess items. The staircase is also carpeted, so the entrance to the home starts from the moment it entered the building.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Master Bedroom	Household	Sleeping and resting of parents
Living room 1	Household Guests	Entertaining of guests and sleeping of the son of the home
Living room 2	Household	Sitting, watching TV, spending time and sleeping of the other son of the home
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 5		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items. It's kind of like an extension of home.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Master Bedroom	Household	Sleeping and resting of parents and child
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time and play zone of children
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 6		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items. It's kind of like an extension of home.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Master Bedroom	Household	Sleeping and resting of parents
Balcony	Household	Smoking, sitting, contacting outside
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 7		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet
Hall	Household Guests	Space to dispersion for bedrooms and bathroom
Child's room	Household	The room the daughter uses to sleep, rest, study and spend time
Balcony	Household	Smoking, sitting, contacting outside
Master Bedroom	Household	Sleeping and resting of parents
Bath	Household Guests	Take a bath, washbowl and toilet
HOME NO: URBAN 8		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used as an extension of home and for storing excess items. The staircase is also carpeted, so the entrance to the home starts from the moment it entered the building.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Living room 2	Household	Sitting, watching TV, spending time. At the same time, the grandmother who comes in winter is also sleeping in this room.
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Master Bedroom	Household	Sleeping and resting of parents
Hall	Household Guests	The intermediate space that connects the bathroom, toilet, to the anteroom and at the same time separates it
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath
Living room 1	Household Guests	Entertaining of guests
Child's room	Household	It is the room for the children of the home to sleep, rest, study and spend time. It is also in this room in the storage room where excess items are stored.

HOME NO: URBAN 9		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used as an extension of home and for storing excess items. The staircase is also carpeted, so the entrance to the home starts from the moment it entered the building.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time. At the same time, the grandmother who comes in winter is also sleeping in this room.
Balcony	Household Guests	Smoking, sitting, contacting outside
Living room 3	Household Guests	Entertaining of guests and the room where the daughter sleeps in there
Master Bedroom	Household	Sleeping and resting of parents
Hall	Household Guests	The intermediate space that connects the bathroom, toilet and washbowl at the same time separates it
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
HOME NO: URBAN 10		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used as an extension of home and for storing excess items. The staircase is also carpeted, so the entrance to the home starts from the moment it entered the building.
Entry	Household Guests	Transition zone and dispersion space to other rooms. It is also the usage space of the washbowl.
Living room	Household Guests	Entertaining guests, sitting, watching TV, spending time.
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath, washbowl and toilet
Master Bedroom	Household	Sleeping and resting of parents
Balcony	Household	Smoking, sitting, contacting outside
Child's room	Household	The room where guests and the children who left the home by getting married are staying when they come home

HOME NO: URBAN 11		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items. It's kind of like an extension of home.
Living room 1	Household Guests	Entertaining guests, sitting, watching TV, spending time. Also, the grandmother who comes in winter is also sleeping in this room.
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Living room 2	Household	The room where Mustafa Sagin and his wife slept, sat and spent time after their children got married
Hall	Household Guests	The intermediate space that connects the bathroom, toilet kitchen and bedroom with living room also separates it
Toilet	Household Guests	Toilet, sink
Bath	Household Guests	Take a bath
Bedroom	Household	Bedroom of the married son and his wife (there is a shower cabin added later)
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household	Storage of excess items and food

HOME NO: URBAN 12		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items. It's kind of like an extension of home.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room	Household Guests	Entertaining guests, sitting, watching TV, spending time.
Master Bedroom	Household	Sleeping and resting of parents
Child's room	Household	It is the room for the children of the home to sleep, rest, study and spend time.
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside. The place that also connects with the children's room
Bath	Household Guests	Take a bath and washbowl
Toilet	Household Guests	Toilet, sink

HOME NO: URBAN 13		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms. It is also the usage space of the washbowl.
Living room	Household Guests	Entertaining guests, sitting, watching TV, spending time.
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Master Bedroom	Household	Sleeping and resting of parents
Bath	Household Guests	Take a bath and washbowl
Toilet	Household Guests	Toilet
Guest Room	Guests	Entertaining and sleeping of guests. When their married children come, they use this room.
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone

HOME NO: URBAN 14		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items.
Entry	Household Guests	Transition zone and dispersion space to other rooms. It is also the usage space of the washbowl.
Living room	Household Guests	Entertaining guests, sitting, watching TV, spending time.
Master Bedroom	Household	Sleeping and resting of parents
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath, washbowl and toilet
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Child's room	Household	It is the room for the children of the home to sleep, rest, study and spend time.

HOME NO: URBAN 15		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Bath	Household Guests	Take a bath, washbowl and toilet
Toilet	Household Guests	Toilet
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Living room 1	Household Guests	Entertaining of guests, sitting, watching TV, spending time.
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Living room 2	Household	Sitting, watching TV, spending time. At the same time, the children sleep in this room.
Balcony	Household	Smoking, sitting, contacting outside
Master Bedroom	Household	Sleeping and resting of parents

HOME NO: URBAN 16		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 1	Household Guests	Entertaining of guests
Living room 2	Household	Sitting, watching TV, spending time
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Bath	Household Guests	Take a bath and washbowl
Toilet	Household Guests	Toilet, sink
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Guest Room	Guests	Entertaining and sleeping of guests. When their married children come, they use this room.
Master Bedroom	Household	Sleeping and resting of parents

HOME NO: URBAN 17		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well / The landing is used for storing excess items.
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 2	Household	Sitting, watching TV, spending time
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside
Master Bedroom	Household	Sleeping and resting of parents
Living room 1	Household Guests	Entertaining of guests
Balcony	Household	Smoking, sitting, sleeping in the hot summer
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 18		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 2	Household	Sitting, watching TV, spending time. Additionally, it is the room where Ramazan Altay and his wife sleep.
Balcony	Household Guests	Smoking, sitting, eating and drinking, contacting outside. Transitional space for the living rooms
Living room 1	Household Guests	Entertaining of guests
Bedroom	Household	The room where the single sons live in the home
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Balcony	Household	Smoking, sitting, eating and drinking
Hall	Household Guests	The intermediate space that connects the bathroom and toilet to the entry and at the same time separates it
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath and washbowl

HOME NO: URBAN 19		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Dining room	Household Guests	Eating and drinking, sitting
Living room	Household Guests	Entertaining guests, sitting, watching TV, spending time.
Child's room	Household	It is the room for the children of the home to sleep, rest, study and spend time.
Bath	Household Guests	Take a bath, washbowl and toilet
Kitchen	Household Guests	Cooking, washing dishes, storing food

HOME NO: URBAN 20		
Observation notes on the parts of home and usage of the home:		
Parts of home	Users	Forms of use:
Landing	Household Guests	Well
Entry	Household Guests	Transition zone and dispersion space to other rooms.
Living room 2	Household	Sitting, watching TV, spending time. At the same time, the children sleep in this room.
Master Bedroom	Household	Sleeping and resting of parents
Kitchen	Household Guests	Cooking, washing dishes, storing food, eating-drinking and sitting zone
Living room 1	Household Guests	Entertaining of guests
Toilet	Household Guests	Toilet
Bath	Household Guests	Take a bath, washbowl and toilet

VITA

Siddi Zeynep Yilmaz entered Eskisehir Osmangazi University in September 2012 and received BSc degree of Architecture as top scoring student in June 2017. In September 2017, she entered Graduate School of Architecture at Özyeğin University in İstanbul. She wrote her thesis under the supervision of Prof. Dr. Hülya Turgut. During one year at Özyegin University, she worked as a teaching assistant. Then two years, she worked as a research assistant in Bursa Technical University. Since april 2020, she has been working as a research assistant at YOK.