TRACES OF MIGRATION: THREE SPATIAL REFLECTION OF POPULATION EXCHANGE IN AEGEAN REGION

A Thesis Submitted to
The Graduate School of Engineering and Sciences of
Izmir Institute of Technology
in Partial Fulfillment of the Requirements for the Degree of

MASTER OF SCIENCE

in Architecture

by
Beste TÜRKMENOĞLU

March 2020
İZMİR

ACKNOWLEDGEMENTS

ABSTRACT

TRACES OF MIGRATION: THREE SPATIAL REFLECTION OF POPULATION EXCHANGE IN AEGEAN REGION

This academic study focuses on the spatial traces in the three villages in Aegean region, namely, Denizli/Honaz, Aydın/Mursallı, and Izmir/Küçükbahçe. These physical modifications done to the pre-existing buildings by their new users who arrived during the migratory movements stemmed from the developments of Population Exchange as agreed upon in the Lausanne Peace Treaty in 1923. This thesis is aiming to record the effects of spaces, memories, and spatial traces in these three settlements in the Aegean Region referring to the migration. The purpose of thesis is to examine, understand and discuss the effects of migration and population exchanges while considering the spatiality and the architecture influenced by these phenomena, today. Besides, inhabiting the politics of administration for replacement of migrants and the people who directly come due to those mandatory exchange regulations between Turks and Greeks communities are tried to be examined. Social and spatial conditions caused by forced migration are explained. A local and particular link is established between this social conditions and spatiality. Temporary and permanent accommodation methods are explored and examined for immigrants arriving due to the forced migration. The remaining structures serve as a helpful tool for the immigrants to reconstruct their identity and belonging that they have left behind. The relationship between the reproduction of space and culture is investigated and it is associated and analysed with remaining spatial traces. With the support of the previous academic studies, this research aims to determine these traces from past that remains into the present at the local level in three specific settlements. This modest investigation is supported and enhanced with the interviews with few remaining local witnesses.

Keywords: Population Exchange, Concept of Migration, Built Environment, Spatial Traces, Identity.

ÖZET

GÖÇÜN İZLERİ: EGE BÖLGESİNDEKİ NÜFUS MÜBADELESİNİN ÜÇ MEKANSAL YANSIMASI

Bu akademik çalışma Ege bölgesinde bulunan üç köy olan Denizli/Honaz, Aydın/Mursallı ve İzmir/Küçükbahçe'deki mekansal izlere odaklanmaktadır. Bu fiziksel değişiklikler, 1923'te Lozan Barış Antlaşması sonucunda kabul edilen nüfus mübadelesi sonucu gerçekleşen zorunlu göç hareketi nedeniyle gelen yeni kullanıcılar tarafından, önceden varolan yapılar üzerindeki fiziksel değişimlerdir. Bu tez Ege Bölgesin'deki bu üç yerleşim yerinde göçe atıfta bulunan mekanların, hafızanın ve mekansal izlerin etkilerini kaydetmeyi hedefler. Tezin amacı, göç ve nüfus mübadelesinin etkilerini incelemek, anlamak ve tartışmak, ayıca günümüzde bu kavramlardan etkilenen mekansallığı ve mimariyi değerlendirmektir. Ayrıca, Türk ve Yunan toplulukları arasında gerçekleştirilen zorunlu göç düzenlemeleri nedeniyle, göç edenlerin yerine, yeni gelenlerin yerleştirilmesi ile ilgili iskan yönetimi politikaları incelenmeye çalışılmıştır ve zorunlu göçün neden olduğu toplumsal gerçeklikler anlatılmıştır. Bu toplumsal gerçeklik ve mekansallık arasında, yerel ve özel bir bağ kurulmuştur. Zorunlu göç nedeniyle gelen göçmenler için geçici ve kalıcı barınma yöntemleri araştırılıp incelenmiştir Geride kalan yapılar, göçmenlerin mecburen geride bıraktıkları kimliklerini ve aidiyetliklerinin köylerde yeniden inşaa etmelerinde yardımcı bir araç görevi üstlenmektedir. Bu yapılar sayesinde mekanın yeniden üretiminin kültürle ilişkisi araştırılıp, kalan mekansal izlerle ilişkilendirilip ve analiz edilmiştir. Önceki araştırmaların desteği ile bu tez, geçmişteki akademik çalışmaların yerel düzeyde taranmasıyla, üç özel yerleşim yerinde geçmişten günümüze gelen mekansal izlerin kalıntılarını incelemeyi amaçlamaktadır. Bu araştırma, az sayıda kalmış yerli insanlarla yapılmış olan röportajlarla desteklenmiştir ve pekiştirilmiştir.

Anahtar Kelimeler: Nüfus Mübadelesi, Göç Kavramı, Yapılı Çevre, Mekansal İzler, Kimlik.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

CHAPTER 1

INTRODUCTION

Since, 30 January 1923, referring to the first article of Peace Conference held at Lausanne, the population of Greeks and Turks has been dramatically changed as a result of negotiations. By signing this agreement, each stakeholder country has agreed on the consequences of the compulsory population exchange. This unique population exchange at Aegean Region was a political event and has many effects in Turkey, especially on spaces.

Upon this population exchange, the physical reflections of unique migrations can be observed in each city. One can define these cities as a living being with multiple dimensions, the settlements that units are social, cultural, and economic layers. Since the population change is basically a social phenomenon then we can say that it also affected the spatial orders in Anatolia.

In accordance with this particular exchange, migrants were settled in villages either as a consequence of laws and treaties or according to their chance, income, jobs, skills. Most of the refugees would have been placed in the houses that were evacuated by the Rums (used for the people who had lived in Anatolia) who had immigrated to Greece. Today, many spatial traces of migration can be encountered in the villages and neighbourhoods formed as a result of the exchange. Due to geographical location, this population exchange has mostly affected the Aegean Region in Anatolia.

> "Looking at the results of the settlement activities, we see that the places where the emigrants settled most intensely in Turkey are generally at the ancient Greek settlements. From village resettlement as the former location, the emigrants were mostly transferred and resettled to the empty villages abandoned by the Greeks before or during the exchange. For this reason, the most populated immigrant settlements were chosen in Western Anatolia and Thrace."[1]

---

[1] Bayındır Goularas, Gökçe. *1923 Population Exchange Between Turkey and Greece: The Survival of the Exchanged Population's Identities and Cultures.* Alternatif Politika, Cilt 4, Sayı 2, 129-146, July 2012: p131.

The refugees who settled in villages left from Rums in Anatolia Geography have modified existing spatial properties according to their social characteristics. Most of personal and public areas have undergo transformation. Hence, two different cultures have influenced the architectural texture in most of the refugee villages in Aegean region.

In this thesis we chose to dwell on three specific sites: Denizli / Honaz, Aydın / Mursallı, and İzmir / Küçükbahçe. This thesis examines the spatial traces of the population exchange in three particular areas in the Aegean Region as a result of the Lausanne Treaty signed in 1923. The spatial traces of the population exchange after 1923 can be observed in Denizli / Honaz, Aydın / Mursallı, and İzmir / Küçükbahçe areas. People in the investigated areas had been sent to Honaz from Vraşno and Kastro, to Mursallı from Grevena and to Küçükbahçe from Thessaloniki. Some refugees had to build their own properties, but most of them had been settled in remain constructions (Emval-i Metruke) that were left by the people migrated to Turkey. These people have started to modify houses and public spaces due to differences in culture and religion. Today, these differences are obvious in spaces.

There are varying traces in those settlements. In some of these places, the spatial formations of migration can still be encountered and easily observed, while in some, the relationship between migration and space can be reached only as a *trace* for careful eyes. In those areas, the population exchange is experienced intensively, and the effects are continuing today. These historical and spatial traces shed light on the lives of immigrants from past to the present.

In this thesis, the primary purpose is to understand the effects of exchange on spaces, and their particular traces in three different types; spatial traces of migration living with erased remains and having almost no clue of transformation: Denizli / Honaz, spatial traces of migration living with concrete remains with little transformation: Aydın / Mursallı and, spatial traces of migration living with ruins and having physical transformation: İzmir/ Küçükbahçe. These three types and settlements are chosen and will be represented as the method for examining the traces of the population exchange.

In brief, in this thesis, the effects of people who had been settled in different places as a result of the settlement agreement as a part of Treaty of Lausanne on spatiality are observed, documented and explained.

1.1 Aim

This thesis aims to investigate three different spatial traces in three different places after the population exchange in 1923. On the other hand, this thesis examines spatial problems and migrants' housing distress as a result of the 1923 Population Exchange.

Anatolian villages were highly affected by this migration and the process of integration into the physical environment started. Adaptation to space in the integration process are supported by state and the spatial conditions are created by migrants on their conditions affected many settlements. A new physical environment and architecture have formed in the cities and villages, which have previously shaped according to ethnic origin and economic conditions, and the housing status of immigrants. This situation can be seen clearly during the 1923 Treaty of Lausanne and the process of population exchange.

One of the purposes of this study is the investigation of the spatial problems, which are related to population exchange and how the socio-spatial situation affects the villages with population exchange in the period of '19-'20s. This study is a research on physical conditions brought by the effects of population exchange and how it affects the daily life of the villages. The aim is to investigate the consequences of population exchange resulted from the Treaty of Lausanne in 1923 and its spatial traces on three significant villages.

Shortly, the main purpose of this thesis is the effect of migration concept on nameless and anonymous architectural traces. While those effects are investigated, the relationship between Turkey and Greece are discussed in terms of politics and religion. The effect of religion has been studied especially considering the architectural transformations and usage of mosques and churches. There are three samples in this thesis. In order to follow the architectural traces, three areas have been selected in the Aegean Region and each area was visited and examined.

1.2 Scope of the Study

In the Aegean Region, especially in İzmir, Denizli, and Aydın, there are three areas that are focus on this thesis, where different immigrant groups have come and settled (Figure 1. 1).
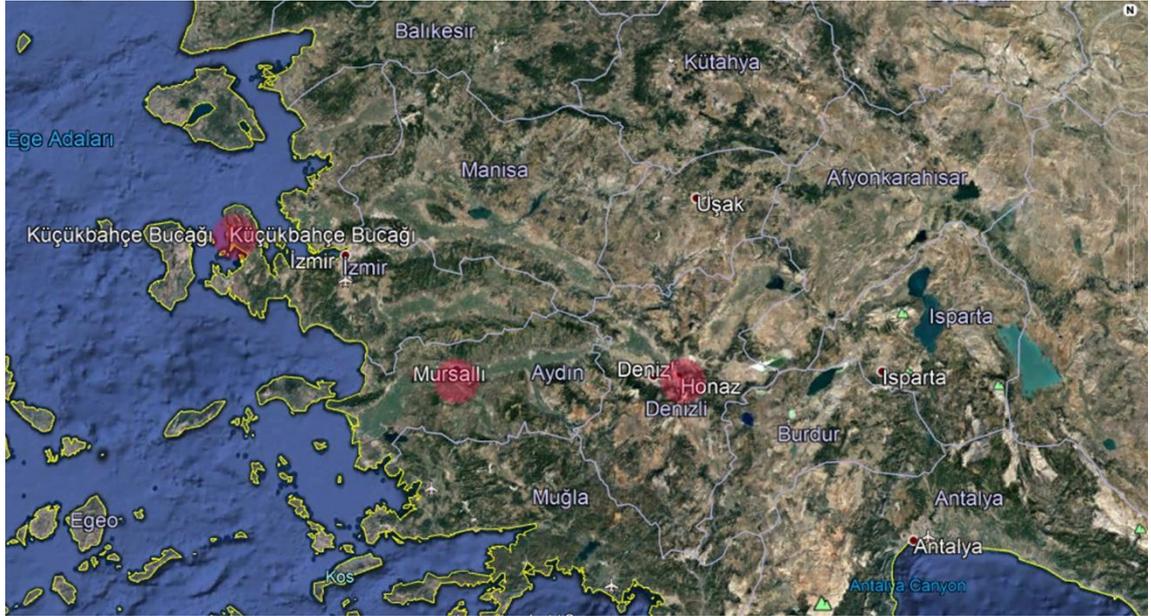
Figure 1. 1. Map of Aegean Area.[2]

These areas have many examples in terms of spatial integrity, commitment, and dwelling. Unfortunately, the residences in these regions are insufficient in terms of the spatial-physical conditions. Because these dwellings are abandoned and neglected since they have used to first time. The personal factors (economic, educational, culture, etc.), that stem from the connection to home are significant for this thesis. Main focuses of the thesis are that the relationship between the traces of each Rums and traces of migrants coming from to Greece in these three areas studied.

The relationship between space and identity reveals the notion of possession and belongings on former land. Especially immigrants who had started living in a new space are influenced by other identities and their sense of belonging. Most lives of many people have been changed with the population exchange, which had an impact on many discussions emerged from identity, national identity, homeland, citizenship, belonging, culture, and location. While the refugees try to get used to the new settlements, they have also brought their own culture and identity.

> "Architecture and the built environment are perhaps the most visible signs of adaptation and appropriation by members belonging to diverse migrant communities, who in their efforts to recreate familiar living conditions, project their tastes and self-identity into the built fabric. However, architecture on a

---

domestic level is not the only aspect of this phenomenon. The initial settlement patterns of migrants, and ethnic organizations, such as community centers, schools, and religious institutions, also play a decisive role in migrants' reterritorialization, and this is examined next."[3]

They have also carried traces of the past to the places where they were settled. Many factors are associated with migration but one among the important ones could be the concept of identity. The search for identity has been increased with immigration and properties of the migrated area. Relationship between location and migration has been affected by geography, politics, and belief systems. These relations are mainly based on the lifestyles and spatial entity. Migrants bring their lives and cultures into the place where they were settled. All of their cultures are reflected upon architecture in a place where housing and social life are present. Beliefs, socio-economic conditions and social lives shape physical environments in migrated places. Emigrants modify the place because they aim to produce new places where they experience the feeling of *home*. This is one of the reasons why immigrants want to change places and reflect their lives in those areas.

"Thus, for a diaspora, the notion of home would mean multiple things. It means one's place of birth and also the new place, which is the host nation, which they have after migration and which they come to accept as their second home."[4]

The problem that is common to all migration types is the adaptation problem. Newcomers try to adapt to urban fabric with their habits and cultures. Immigrants of the cities create the region for themselves, but they do not build completely it themselves, they adapt to the spaces and be a part of a certain whole. One of the most important reflections of migration is the adaptation of the immigrants to the spaces or creating their own spaces. Many places reflect the user's culture, identity, and lifestyle. New hybrid life is observed in the space where the relations have been established with migration. With a sense of identity and belonging, most immigrants come together in common spaces. Therefore, immigrants of the same ethnic group prefer to live in the same neighbourhoods in cities. They, stay together and try to keep their common culture alive. Migrants try to

---

[3] Glusac, Tanja. *Architecture and Belonging: Migration, Re-territorialisation and Self-Identity.* Curtin University. June 2015: p153.
[4] Prasad, Sanjaleen. *Home, Migration and New Identities.* Fijian Studies Vol. 15, No:1, August 2018: p148.

keep their cultures, communities, cultural memories alive and transfer them to the next generations where they arrive.[5]

Migrants have been influencing urban spaces and societies. Some migrants prefer to live in the same neighbourhood, and it reflects the physical space buildings. The scopes in this thesis is identity and spatial problems of people, who had come in these villages in Greece by the population exchange in 1923. In general, the thesis examines the population exchange and its effects on spatial traces.

1.3 Research Question

Population exchange in 1923, with the exchange and the settlement situation in the Aegean Region, are the focus to examine. With the help of this analysis, we will focus on identity, belonging and housing, which are directly affected by spatiality and settlement. The sense of feeling of a place also depends on seeing that place as an efficient working area, which affects the physical conditions of the spaces.

Many situations should be analyzed while producing the space. Social situation, economy, political situation, and historical process are very important. Social practices and subjects form the space and its code. *Spatiality* has different dimensions.

Existing *spatial* traces have different character *spatial* formation in all three regions. Traces are part of a practical relationship. Traces, combined with the concept of migration and the environment, have affected the spatial situation. These spatial traces and their effects are different in all three areas. The *spatiality* in the three areas interpreted by looking at the same theoretical framework.

In the first area of Honaz, *spatiality* exists as almost erased traces. Spatial traces reflections of existing structures understood from the physical condition of existing buildings. In these old buildings, whose physical condition almost ruined, the traces left by immigrants appear in places. The transformation of spaces, *especially public spaces*, for new functions, has gained new spatial meanings on structures. We can follow the spatial traces according to the changes in the structures of the existing immigrant

---

[5] Hüseyinzade Şimşek, Anjelika. *Migration and Cultural Memory.* 2nd International Congress on Multidisciplinary Studies Proceedin Book. Çağ Universitesi.October 2018: p148.

structures in Honaz. These erased traces can give us clues about the spatial status of the structures.

Spatiality in Mursallı is the traces in structures, many of which are intact. Immigrant structures in Mursall appear as concrete *spatial* traces. These traces are accessible through the spaces.

All buildings in Küçükbahçe village abandoned by people. All the structures in the village are empty and most of them are in ruins. In Küçükbahçe village, structures are traces as *spatiality.*

In this thesis, how all these factors are created by traces in the districts of Küçükbahçe, Honaz and Mursallı in the Aegean region with the relations that they have established the physical state of the migrants and the structures were investigated. Research problem of the thesis is related to the housing and identity problems of migrations after the population exchange. It examines the condition of population exchange and spatial consequences of it. The research questions are;

- What are the effects of compulsory migration decision on spatiality and the temporary architectural solutions to population exchange?
- Which conditions do affect the settlements of migrants in the Aegean Region?
- What are the traces of migration in Honaz, Mursallı and Küçükbahçe and the reason of chosen these three areas?
- What are the spatial traces left by the Rums moving out of these areas?
- What are the spatial similarities and differences between these three regions?

1.4 Methodology

In this thesis, the studies on the relationship between migration and space are examined. The research about the space and the migration was constructed by focusing on spatial arrangement. Spatial transformation through time has an important data for migration researches. In the thesis, basic definitions and concepts were explained and eloborated with the source from literature.

The main sources that are academically inspired are listed below. In the book of Exchange Housing and Settlements (Mübadele Konut ve Yerleşimleri) published in 2004 by Ali Cengizkan, the temporary and permanent housing types created in Anatolia after the exchange were examined. Process of arrival and placement of migrants to Anatolia

explained. It is also a comprehensive resource that explains the laws and documents in the exchange process. Öget Nevin Cöcen's Identifying the values of Küçükbahçe village through its architecture and collective memory thesis, which was published in 2007, is a thesis that comprehensively examines Küçükbahçe. It examines the cultural, physical and social values of Ottoman villages. It is an important resource for understanding the exchange process of the village during the period of population exchange in terms of collective memory and architecture of Küçükbahçe village. In the book of Migration and Beyond (Göç ve Ötesi), which is the 2008 edition of İlhan Tekeli, it explained that one should not think about people as a place. He explained that people were in motion on certain routes on earth throughout their lives. The displaced person will cease to be a migrating person and will become a community settled in the space. It explained that these communities give a new meaning to the concept of *place*.

In this thesis, main method is case study. Honaz, Mursallı and Küçükbahçe villages which are in the Aegean region and have been investigated were visited. Transportations were provided by the researcher owns. Data was collected from the visited areas. The changes in the physical and spatial structures of the buildings and the life of the user of the building are documented with photographs. Throughout the study, the researcher took photos and recorded interviews. The interviewees are contacted by the writer Kemal Yalçın and the headmen of the villages. Registered building projects in the municipality archives were obtained. Sources of migration associations are used. In total, 12 people living in Honaz, Mursallı, and Küçükbahçe regions were interviewed. Five of these people are women and seven of these people are men. All participants are over 70 years old. These interviews were done in 2019 between March and August in places where the interviewees live. The reason for interviewing 12 people is that only these people have experienced population exchange in these three areas.

After analyzing requirements and defining solutions, data was reinforced with sources and observations. The physical, architectural, and socio-cultural structure were tried to analyze. The relationships of people with spaces were examined. Other research methodologies of the thesis are analyzing documentary, news, narratives, and architectural explanations semi-structured interviews with the locals.

The reason for selecting these areas is that; in these three villages in the Aegean Region have different spatial data of the population exchange. The spatial traces in Honaz are found only as building remains or as a destroyed wall. The spatial traces of the migration are almost completely erased in Honaz or it could only be observed as an altered

element of an architectural structure. The families of all people in Mursallı have settled in this region through population exchange. The effect of the population exchange in Mursallı can be observed even today. The spatial traces of migration are concretely and distinctly in Mursallı. Küçükbahçe is a very interesting Aegean village. The entire village has been abandoned. Spatial traces of migration are *ruins* in these abandoned buildings. The reason why these three settlements have been chosen is that they have different traces of immigration which cannot be found elsewhere.

Consequently, spatial traces of the exchange in Honaz, Mursallı, and Küçükbahçe regions were compared, the differences and similarities were discussed. Through these methods, in this thesis; I aimed to collect, interpret and document more objective and correct spatial traces after the population exchange. In further studies, spatial traces may be examined people from these villages settled Greece in Turkey. This study can be done to underline awareness and add depth to migration studies.

While creating the categories in the thesis, the concept of exchange and immigration were examined. This process is described in chapter 2. In Chapter 3, solutions to meet the accommodation needs of immigrants examined. In chapter 4, which describes the main part of the thesis, the *spatial traces* left by immigrants in the villages of Honaz, Mursallı, and Küçükbahçe in the Aegean Region examined. Three different spatial traces are encountered in three different regions. These *traces* not viewed as regional architecture, but as *spatial traces* brought by immigrants from their own culture Spatial additions brought by the Turks from Greece discussed in general spatial practice left from the Rums. In the last section, the differences and similarities between these three spaces compared to spatiality and the purpose of selecting the three regions explained. It explained how immigrants transform places from past to present according to their own culture.

CHAPTER 2

MIGRATION, IDENTITY, SPATIALITY

2.1. Definitions and Concepts

The term of migration is a practical solution for individuals or communities to transition from one settlement to another because of economic, social or political reasons. Migration reveals a comprehensive process that needs to be examined in different aspects. Migration is the departure of a certain part of the population for various reasons and to move to another place.[6] It is a change of physical space that individuals, groups or communities, voluntarily or compulsorily, permanently or for a certain period.[7] There are concepts related to the definition of migration. The most important concepts are *identity* and *space*.

> "Identities are the traits and characteristics, social relations, role and social group memberships that define who one is."[8] "The idea of *identity* and *belonging* comes first. According to the social identity theory, people need to acquire a positive social identity."[9]

Identity is never neutral. That is because there are different and often conflicting values behind it. There are not any formulas for these values. The definition of *who* and *where they are* is related to the notion of possession and belongingness. Belongingness, the effort to find a place in cities and the hope of finding new opportunities and create a different social impact. When we feel loyal to a place, we feel good and safe there, and we can build our identity there. *Place* affects our identity in three ways; identifying the identity with a place, identify against a place and identify by place.[10]

---

[6] Başol, Koray. *Demografi.* İzmir Matbaası, 1995: p209.

[7] Bilgili, Ahmet. & Feramuz, Aydoğan. & Güngör, Celil. Doğu Anadolu Bölgesin'de Zorunlu Göç Olgusunun Sosyolojik Çözümlenmesi: Van Örneği. *II. Ulusal Sosyolojik Kongresi, (Toplum ve Göç).* Mersin Sosyoloji Derneği. 1996: p357.

[8] Oyserman, Daphne. *Self, Self-concept and, Identity.* Handbook of Self and Identity. University of Southern California. December 2007: p69.

[9] Tajfel, Henri. & Turner, John Charles. *The Social Identity Theory of Intergroup Behavior.* 1979.

[10] Ayberk, Canan. *Uluslararası Öğrenci Hareketliliği: İstanbul'daki Uluslararası Öğrencilerin Yer Bağlılığı, Deneyimleri ve Hareketin Sonuçları.* Ankara University, 2019: pp 20-23.

Under the affiliation of identity-immigration relationship, there are two processes that create an identity.

"1- The duration of identification of the identity content, 2- The creation of certain boundaries and their separation, the nature of these boundaries, and the question of how they are known or how they are made known."[11]

The most controversial concept of identity and immigration is the distinction between *us* and *them*.

"When Muslims Turks started to experience discrimination and became *others* in their homelands as a result of increased Greek nationalism, they willingly moved to Turkey either before the exchange or under the regulations of the compulsory population exchange, they displayed the typical responses of being the *other* in their former homelands under the Greek rule. They called the Greeks *others* or *the Greek* (Rum) with an unpleasant tone. Conversely, they admired the Greek culture and regarded it as their source of civilization."[12]

People's actions and cultures connected the creation of spaces.

"Space is a playground for human action and intervention, space is defined caused by a certain social reality."[13]

The concept of identity can be examined in many fields, such as *spatial identity*. Spatial identity connected to a personal sense of belonging. Migrants carry their own cultures to areas where they have settled. They are far away from their own countries, so they want to feel like they belong to this newly built neighbourhood. Because, people want to feel connected to one place, which is about the physical environment. Immigrants tend to live together in cities with the effect of the dynamics of exclusion and the sense of trust given by the instinct of being together. Ethno-cultural and socio-economic alliances have formed in urban spaces, and a different refugee identity created. The integration of immigrants took time. Therefore, associations, commissions, and groups have been established. For example; the Commission of Pontian Studies (1927), and the Union of Smyrniots (1936), and by the publishing newspaper; Newspaper of Refugees; 1923, Pan-refugee; 1924, Refugee voice; 1924, Refugee's world; 1927 and Thracian;

---

[11]Hacıhasanoğlu, Orhan. & Ilgın, Candan. *Göç-aidiyet ilişkisinin belirlenmesi için model:Berlin/Kreuzberg Örneği.* İTÜ Dergisi Mimarlık: Mimarlık, Planlama, Tasarım. İTÜ Mimarlık Fakültesi, 2016: p60.

[12] Tansuğ, Feryal. *Memory and Migration: The Turkish Experience of the Compulsory Population Exchange.* Bulletin of the Centre for Asia Minor Studies, Vol. 17. 2011: p209.

[13] Braun, Ricardo. & Knitter, Daniel. *Landscape as a Concept of Space.* November 2018: p2.

1928, Archives of Pontus; 1928.[14] While these situations occur, the greatest impact has been on the spaces. Traces such as identity, culture, and ownership can be found in these places. People who have settled in the new space by migration, share the same spaces with people from similar societies to adapt more easily and to maintain their habits. The desire of migrants to live their old lives in urban environments affected the adaptation process to society. Neither a place can be independent of its identity, nor it can be considered a place without identity. People contribute to their identity via the environment they live in and connect to space, where they can attribute a sense.[15]. On the other hand, space is both produced and shaped by society. In this context, changes in urban space created spatial identities. The feeling of belonging, that is formed in the places settled by immigration gives a new identity to that area. Personal and cultural identity affected the spaces. The original states of the places are changed after the migration, because of migrants' sense of belonging. When people spend time in a place, they can connect to the residents and this causes a sense of belonging. It is related to the feeling that one feels connected to a place. Every person is consuming and occupying space.

Space is a combination of physical and social factors, so the user perceives the place with culture and experience. Migration is an important element that damages the link between people and space.[16] There is a spatial organization according to social and cultural activities and working conditions. While new identities were created, innovations and revolutions on every field have affected to architecture.

There are three elements that improve space appropriation:

1-Belonging

2-Protected Space

3-Place Attachment.[17]

People want a coherent life in difficult conditions with society. These requests asserted a sense of belonging. People want to be socialized and belonging somewhere.

---

[14] Alpan, Aytek Soner. *But the Memory Remains; History, Memory and the 1923 Greco-Turkish Population Exchange.* ejournals. National Hellenic Research Foundation, Institute of Historical Research. 2012: p219.

[15] Göregenli, Melek. & Karakuş, Pelin. *Göç Araştırmalarında Mekân Boyutu: Kültürel ve Mekansal Bütünleşme.* Türk Psikoloji Yazıları. Ege University. December 2014: p105.

[16] Ekici, Süleyman. & Tuncel, Gökhan. *Göç ve İnsan.* Birey ve Toplum. Cilt 5, Sayı 9. Spring, 2015: p9.

[17] Hacıhasanoğlu, Orhan. & Ilgın, Candan. *Göç-aidiyet ilişkisinin belirlenmesin için model:Berlin/Kreuzberg Örneği.* İTÜ Dergisi Mimarlık: Mimarlık, Planlama, Tasarım. İTÜ Mimarlık Fakültesi, 2016: p62.

They begin to form some orders and organizations. The reason for this is that people can feel safe and find people in the same conditions as themselves. Space is associated with a sense of belonging. Over time, people appropriated living spaces. When people migrated, they try to adapt to the conditions of a new region. As time goes on, they modify their features to the new space. While people were adopting the space, they need some basic concepts. Belonging, Protected Space, Place Attachment that improves space appropriation. People who migrate are personalized to those places unconsciously. Especially, this is observed in the physical structures of the dwellings.

Today, current migration issues have an important place in the academic literature. Because of the wars in Syria and the world, people migrated for their security. People displaced due to occupation and colonial military intervention. People flee war and persecution and forced to migrate to find a haven. Economic necessities and deprivation are closely related to military interventions and displacement. Due to invasion and colonization, we are faced with the immediate prospect of mass migrations. People die while fleeing to another country because of wars. Mediterranean route, resulting in many thousands of people drowning. The year 2016 has been the deadliest in-migrant fatalities in the Mediterranean, while border crossings have been down by roughly two thirds, compared to 2015. The materiality of undocumented migration can also be encountered in the remnants that are left behind in the border-crossing attempts: material artifacts such as boats and dinghies, life vests, and discarded rucksacks, which are today scattered all over in regions such as the Mediterranean or the Arizona desert. Immigrants and their belongings are found not only in the places they migrate but also in camps. There are many immigrant camps, especially among ancient cities. Migrant materiality transforms the countries traversed, and the cities and countries of permanent or transitory relocation. For the places they migrate through and to as well as the places that they leave behind. As such, rather than charity or humanitarian aid, it is understanding, support, and critical solidarity that we should offer.[18]

---

[18] Hamilakis, Yannis. *Archaelogies of Forced and Undocumented Migration.* Brown University. January 2017: pp 121-137.

2.2 Types of Migration and Mobility

Migration is an action, that people make individually or in a group, to achieve better conditions and survive for various reasons. These reasons can be economy, war, education, and political infrastructure.

> "Migration is a type of geographical mobility. This kind of mobility across space can also be related to socio-economic mobility. The study of such a combination of territorial and socio-economic movements is becoming more relevant because, on the one hand, some places are currently being reconstructed by an increase in geographical mobility. On the other hand, during the last decades, debates about socio-economic mobility have been increasing too."[19]

People, who migrated to metropolises are usually in an economic expectation. Business opportunities are also very important for migration. Generally, people who migrated from rural to urban, find jobs and much better opportunities. These are about economic concerns.

While migration sometimes takes place voluntarily (socio-economic concerns), it sometimes occurs due to forced reasons (war, natural disasters, political oppression, etc.). Contrary to the common view, migration may not be considered as a problem, but as a step towards the solution of an existing problem. This step might even change the lives of some people positively, whereas, it may be the beginning of a worse period for some. However, the dream of refugees is a better future.[20]

Human beings generally migrate, because of the reasons like war and natural disaster to get better living conditions. Social mobility describes the movements of individuals, families or social groups between different socioeconomic positions in society, and the advantages or disadvantages which go with these movements in terms of income, class (or occupational group), security of employment, opportunities for advancement, etc.[21] Mobility is formidably difficult for many people. But economic expectations and living conditions lead people to mobility.

---

[19] Windisher, Roberta Medda. & Danson, M & Alegret, R. Moren. Editorial: Social Mobility and Migration. *Article in Migration Letters.* October 2012: p 193.

[20] Cengiz, Deniz. *Spatial Effects of Forced Migration and Perception of Local Community: Case of Kilis.*International Periodical for the Language, Literature and History of Turkish or Turkic, 2015: p103.

[21] Hatipoğlu, Hasan Belya. *Spatial Entrapment, Social Mobility and Education: The Case of Ankara-Demetevler.* Middle East Technical University: September 2019: p12.

"Notwithstanding the many kinds of involuntary or forced movements (typically linked to situations of poverty, disaster, conflict, or persecution), most *back-and-forth* mobilities are positively valued. Mobility itself has become an important socially stratifying factor. Many people link *voluntary* geographical mobility automatically to some type of symbolic *climbing,* be it economically (in terms of resources), socially (in terms of status), or culturally (in terms of cosmopolitan disposition). In other words, mobility is used as an indicator of the variable access to and accumulation of various types of *symbolic capital* ."[22]

We can consider the concept of mobility as economic orientation and business opportunities. Mobility causes many mass migrations. "Another important point is that while social mobility is seen as peculiar to urban areas where it is easier for the people to take decent education and employment possibilities, immobility and stability as peculiar to rural areas where agricultural economy, patriarchal family structure and traditional family enterprises are dominant."[23]

The concepts of migration and mobility clearly intersect, but they are not synonyms. While migration by definition entails mobility, migration studies has privileged studying other aspects of the migratory process.[24] For example, changing the country or city for necessity or living conditions is about the concept of immigration. However, temporary displacement for business and tourism is about mobility.

"Concept of mobility can be explained by the transition desire of a person or group of people to be in another economical or cultural status. Urban mobility factors are economy, technology, transportation, site selection, and land use. Urban mobility has also affected spatial mobility. The causes of the mobilities are effected migration types."[25]

There may be many different causes and types of migration. Migrations can be classified in different ways. This classification; depending on the country of destination, time of migration, and legality.[26] The legal consequences of forced migration lead to a comparison of the needs of refugees with the local population. These conditions are caused by an increased number of undocumented people.

---

[22] Bourdieu, Pierre. *The Forms of Capital.* 1986.
[23] Hatipoğlu, Hasan Belya. *Spatial Entrapment, Social Mobility and Education: The Case of Ankara-Demetevler.* Middle East Technical University: September 2019: pp 13-14.
[24] Salazar, Noel B. *Mobility.* REMHU, Rev. Interdiscip. Mobil. Hum., Brasilia, December 2019: p13.
[25] Kaygusuz, Serap. *Mersin'de Kentsel Hareketlilik: Mersin Esnafının Mekansal Hareketliği Üzerine bir Araştırma.* Mersin University, 2009: pp 4-32.
[26] Gürkan, Mustafa. *Sosyolojik Açıdan Göç ve Yasadışı Göç Hareketleri.* Kırıkkale University. 2006: p34.

According to Taşkın Deniz, four factors are influencing to maintain the immigration in Turkey, nowadays. First one is the conflict between Turkey and its neighbours. Secondly, Turkey is a passage for transit immigrants. Turkey creates the transit area between east-west and north-south. Thirdly, migration to Europe is difficult. Control mechanisms regarding migration in Europe is very tight and every year these controls increase. Since Turkey is close to Europe geographically, it becomes a migration area. Fourthly, economic reasons influence the migration dynamics. Migration dynamics can be classified in three categories,

1-Source country Turkey

2-Transit country Turkey

3-Target country Turkey[27]

Turkey is the source of 'worker' or European Countries. 1960's, many workers have been immigrated from Turkey to Europe, especially Germany. From Turkey to Europe during the 1990s, the *brain drain* has begun. Turkey is a transit country for Syrian, Iranian, Iraqis, and Afghan. When these people have migrated to Europe, they must be visited Turkey for a transition. The purpose of some Turks living in Caucasia, Mongolia, Yugoslavia, Macedonia, Cyprus, Romania, Greece and Bulgaria, migrated to Anatolia. Turkey has been a *target* country for them. People who came by the population exchange between 1923-1949 belong to this group.

On the other hand, according to Ilhan Tekeli, another aspect of the migration that must be considered in the evaluation of fluctuations in the population in the immigrant-receiving or sending regions as a result of migration politics. Tekeli mentions that Turkey has passed through some processes in certain periods. He states *Balkan migration* between 1890-1927 as the first category, *urbanization* process between 1945-1980 as the second category, *migration between cities* after 1975 as the third category and *life routes* as the last category. According to the topic of *urbanization* concerned by İlhan Tekeli, one can classify migrations as *external migration* depending on their times. Upon the completion of the urbanization process, migrations have started to become *internal*

---

[27] Deniz, Taşkın. *Turkey from the Perspective of International Migration Problem.* TSA/YIL:18 S:1. 2014: pp 174-204.

migrations.[28] According to this, we can categorize migrations as internal and external migrations.

> "Ongoing population movements since 1950s are influential in the distribution of urban and rural population. Migration is categorized and discussed in two groups: internal and external migrations."[29]

Migrations from one country to another are called external migration. The extent of external migration is brain drain, labor migration, exchange migration, political and socio-economic migration. [30] Sometimes the cause of external migrations is obligatory, natural disaster and terrorism.

Internal migration occurs within the borders of the country. In areas where trade and industry develop, fertile agricultural land areas, tourism, mining, and cultural cities are the regions of interest for internal migration. Internal migration is seasonal migrations, labor migrations, permanent-temporary migrations and forced-voluntary migrations.[31] Internal migration is movements from rural to urban areas for working such as agricultural and gardening sector, animal husbandry, harvest such products. In other words, migration, whether external or internal, depends on people changing their habitats for different reasons.

With the population exchange, people migrated from their home country to another country. Although this is classified as 'external migration' it is also related with the concept of mobility due to the movement within the country. Immigrants came with the population exchange were constantly relocating within the country especially with economic and social reasons. Since most of these people were not stable their location, this movement caused mobility in the country. Due to the fact that immigrants tried to continue their businesses in their own country, economical mobility took place according to the working conditions. This situation was especially observed in agricultural activities. Considering all these occasions, migration that caused by the population exchange includes both external migration and the concept of mobility.

---

[28] Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008.
[29] Sertkaya Doğan, Özlem. *Population Movements in Turkey Internalition Migrants.* International Journal of Liberal Arts and Social Science. December 2018: pp. 102-110.
[30] Atılgan, Dilek. Günay, Enver. & Serin, Emine. *Migration Management in the World and Turkey.* 2017: p44.
[31] Atılgan, Dilek. Günay, Enver. & Serin, Emine. *Migration Management in the World and Turkey.* 2017: p42.

2.3 Mass Migration

World wars that occurred after the establishment of modern states in our age have caused mass migration. When we look at history, the first mass migration occurred in the middle of the 4th century. This immigration is the Migration of the Tribes, which is the basis of today's European countries, by those who want to get rid of the sovereignty of Chinese states.[32]

There are many types of results at different times of migration in Turkey. Mass migration has created new areas and new ethnic groups in cities. In the receiving country, different business lines, economic and cultural diversity, as well as their multiculturalism, have been formed.[33] There is a bond between tradition, culture, and migration. The definition of migration and culture is linked to the concept of identity.

> "Where they try to recreate these memories, spaces are identified images with spaces, create a community with a common past and memories, and maintain the continuity and freedom of this community. this is an effort to feel *at home* and to feel safe, to reduce concerns about being *other*."[34]

For this reason, immigrants establish their places of work or places of worship. There are many different places where immigrants come to build. For example, The Fatih in Istanbul is a place where people migrated from Sudan, Somalia, Nigeria, and other African countries, they build a football field and organize a league there. Syrian immigrants, who live in Akhisar in İstanbul, they have opened their bookstores, restaurants, and hairdresser. The cultural or religious organizations established by immigrants (such as mosques or neighbourhood centres) play an important role in both political mobility and political representation.[35] Migrants have come together in the same neighbourhood and region. The re-tribalization of the migrants and sharing of the same space with each other constitute the ghettos and subcultures.

---

[32] Atılgan, Dilek, Günay, Enver. & Serin, Emine. *Migration Management in the World and Turkey*. 2017: p40.
[33] Atılgan, Dilek, Günay, Enver. & Serin, Emine. *Migration Management in the World and Turkey*. 2017: p40.
[34] Hüseyinzade Şimşek, Anjelika. *Migration and Cultural Memory*.2nd International Congress on Multidisciplinary Studies Proceedin Book. Çağ University. October 2018: p149.
[35] Baysu, Gülseli. *Göç ve Politik Psikoloji: Göçmenlerin Politik Entegrasyonu.* Siyaset Psikolojisi 2. Cilt. November 2016: p161.

Mass migration is not only international, but also within the country. When people realized the attractive features of the city, people migrated, and the population increased. This increase has raised a need for the housing problem. The impact of mass migration on the built environment resulted in more council housing, collective housing, and workers' housing. The most important problem is the space organization in migrated places. Migrants and the concept of labor are related. Society adapts itself to the changes in the distribution of production activities. Migrations have shown that today, search for the solution to the problems of that appear when the entrepreneurs and the labor freely choose the location in a market mechanism. There is a demand for labor in the place of migration. Accordingly, people should be able to choose the location depending on their wishes. Depending on all these, the notion of ownership must redefine. Migrants are dislocated people. Migrants have excluded in the spatial sense. Excluded immigrants shaped constitute down architectures in that area, but the physical and social infrastructure of the spaces is inadequate. These kinds of spaces should change according to needs. Migration can be observed through urban space. Disturbances experienced by migrants, spatial associations, neighbourhood phenomena and the feeling of surveillance can be observed in these areas.

As a result of migration, new civilizations, places, and formations have existed. Place, it is a plane that is perceived and evaluated by residing persons. Space and human beings that cannot think independently.

2.3.1. Pre-Migration

The rise of nationalism in Western Europe spread quickly, and Christian populations in the Balkans revolted against the Ottoman Empire. Ottoman Empire was defeated in the Balkan War. The first migrations started after this defeat. The Balkan migrations that took place during the war period when the Ottoman Empire was shrinking and divided into nation-states were included in the category of forced migration with the characteristics of both internal and external migration.[36] Ottomans lost most of their territory in Europe in between 1912 and 1913, as Balkan states reintegrate ethnic populations into their respective national states. As a result of this, Turkish people who

---

[36]Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008.

living in the Balkan states started migration from Balkan to Anatolia. It was the first time that a serious loss of population and forced displacement occurred in the world. It was the first population exchange agreements after the Balkan War, and there were significant changes in the Anatolian population composition and ethnic structure.[37]

To balance the population in the area, Ottomans proposed displacement of the Christians in the Aegean region and Muslims from Macedonia, so the 1914 population exchange was planned[38]. But the meantime, World War I came out and Ottomans postponed the population exchange plan. Finally, the first exchange was made with the Treaty of Lausanne between 1923-1924.

2.3.2. Population Exchange

The reason of the population exchange was to ensure the existence of a single nation instead of multinationalism in Anatolia. In 1878; The concept of exchange was discussed at the Berlin Conference. Muslims in the Balkans were asked to relocate with the Christians in Anatolia. But this idea could not be applied. The main purpose here was prevent complexity among the communities.

> "The population exchange agreement was signed between Turkey and Greece on the 30th of January 1923 and integrated to the Lausanne Peace Treaty (24 July 1923)."[39]

One of the most important political incidents in Turkey is the population exchange. On January 30, 1923, *Treaty and Protocol on the Turkish-Greek Population Exchange* is signed In Lausanne. Except for Istanbul, the non-Muslim Greeks and non-Western Thracian Muslim Turks were forced to migrate. All Muslims living in Western Thrace in Greece sent to Turkey.[40] Besides in the Treaty of Lausanne, the Convention on Population Exchange made it possible for both states to protect their citizens living in the opposite country by placing them in their territory and to set up external intervention as

[37] Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008: p334.
[38] Bozdağlıoğlu, Yücel. *Türk-Yunan Mübadelesi ve Sonuçları.* TSA/YIL:18 ÖZEL SAYI: 3 January 2014: p 16.
[39] Tansuğ, Feryal. *Memory and Migration: The Turkish Experience of the Compulsory Population Exchange.* Bulletin of the Centre for Asia Minor Studies, Volume 17. 2011: p195.
[40] Meray, Seha L. *Lozan Barış Konferansı: Tutanaalar, Belgeler.* T.1, K.1., AÜSBF Yayınları, Ankara, 1969: p116.

a precaution against future minority problems.[41] Thus, population exchange took place and many people had to change their country. With the agreement on the first forced migration in history, around two million people were separated from their homes and forced to live in new settlements.[42] Population exchange took place between 1923-1924 and continued till 1930.

The three areas studied in the Aegean Region were the settlements where most Greeks moved to. Some articles in Lausanne Treaty caused the formation of existing and re-established settlements in Denizli / Honaz, Aydın / Mursallı, and İzmir / Küçükbahçe. The number of displaced people was 2728 in Denizli, 6630 in Aydın and 31502 in İzmir.[43]

> "According to the exchange agreement of 1923, it was planned to settle the migrant's houses left by the Rums. But after the movement of Rums, those villages in Western Anatolia were abandoned in a bad condition, so there were no houses remained to settle. For this reason, two sample villages were built in İzmir. Those who moved from Drama, Kavala, and Thessaloniki were settled in and around Izmir (Figure 2. 1)."[44]

Today, we do not know whether the settlement plans for the *sample village* have been realized. However, most of the structures in the studied areas are *Emval-i Metruke*. The assets are left behind the migrants, vineyards, gardens, fields, orchards are called *Emval-i Metruke*. The spatiality and architectural situation were shaped completely according to the economical conditions in the Aegean Region.

In 1919-1923, the population density in the cities decreased. Population decreased İzmir from 55.000 to 23.000, from 30.000 to 28.000 in Denizli and from 35.000 to 25.000 in Aydin.[45] Although the population in those areas were very dense, the number of Emval-i Metruke were very low. Only 4.7% of immigrants were settled by the state. [46]

On the other hand, immigrants who could not find any place to settle by themselves found homes with the help of the state's proposal.

---

[41] Karacaer, Gül. *Türkiye Kent Yaşamı ve Mübadilleri (1923-1930).* Dokuz Eylül University. 2006: p75.
[42] Kısaca Mübadele. Retrieved June 16, 2019, from Lozan Mübadiller Vakfı: http://www.lozanmubadilleri.org.tr/kisaca-mubadele/
[43] Bayındır Goularas, Gökçe. 1923 *Türk-Yunan Mübadelesi ve Günümüzde Mübadil Kimlik ve Kültürlerinin Yaşatılması.* Alternatif Politika, Cilt. 4, Sayı. 2, July 2012: p 132.
[44] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: pp 27-51.
[45] ''1919-1929'' Arası Türkiye Nüfus Yoğunluğu Grafiği. Kaynak: 10.12.1923, 21.2 sayılı belge.
[46] Sinan, G. & Kapan, K. Spatial Analysis of Migration from Macedonia to Turkey. *1ˢᵗ Istanbul International Geography Congress Proceeding Book, June 20-21 2019.* Istanbul University, December 2019: p443.
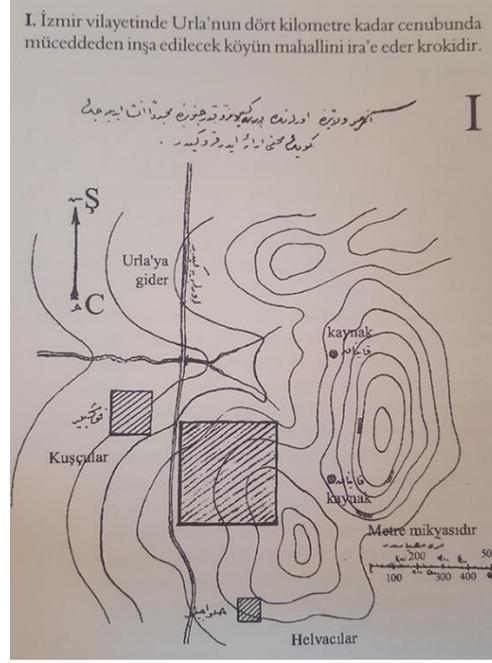
Figure 2. 1. İzmir, Urla settlement map.[47]

2.3.3. Post Migration

After the population exchange, houses which had to be abandoned by their owners decided to be evaluated. New laws are enacted for assets left behind by migrants. The Ministry of Exchange, Housing and Development (Mübadele İmar ve İskan Vekaleti) were established on October 13, 1923. On 8 November 1923, the Law on the Development of Housing and Settlement (Mübadele İmar ve İskan Kanunu) was enacted. Four copies were created to determine the values of the movable and immovable property. Many laws regarding the exchange and governance have been introduced in 1923-25 and 1933.[48] (Table 3. 1).

After the laws, migrants were paid money from the Housing Fund to solve the housing problem. External migration is supported because the Greeks are more educated and richer than the Anatolian people. There were three ways of accommodation,

1- Suitable structures for the area, for example, sheds that are ready to transport.

2- Establishment of cheap houses and villages in the built-in layout.

---

[47] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* 10435 Sayılı, 28 Nisan 1924 tarihli 'İzmir ve Manisa vilyetleri dahilindeki iskan için kurulacak köy inşaatlarının etüd raporu'. Ankara. October 2004: p38.
[48] Özcan, Eda. *Ahali Mübadelesi ve Yardımların İstanbul Örneği.* ÇTTAD, IX/20-21, 2010: pp 55-75.

3- As a result of the exchange, evacuated houses are distributed.

With these methods, the housing problem of immigrants after the exchange was tried to be solved.

> "Firstly, wars were effective in mass migration, but mass migration continued the increasing because of religious, economic, personal rights and freedoms."[49]

Both internal and external migration has also increased with continued mass migration in Turkey. After 1950, the importance of cities increased in terms of resettlement.[50] As a result of the mass Bulgarian migration in the period 1950-1952, migrants were placed in rural areas or mass housing. In the neighbourhoods where the Bulgarians live, common areas such as mosques, schools, and mukhtars were established. With the treaty in 1968, the Bulgarians migrated to each other in the country to bring their families together. In 1989, the Bulgarian Government allowed the return of Turkish citizens to Turkey if they want it to.

The rapid population growth in urban areas between 1960-1970, stopped in the 1970-1980 period. The main reason for this is abroad migration. The other reason was sustainable rural development projects were created to increase health, education conditions in rural areas, and livestock and agriculture-related facilities. All these reasons caused migration from rural area to other rural area. While mechanization and capitalization in agriculture created breaks from the countryside, it created mechanisms that provided marginal category in rural areas.[51] Most people migrate from rural areas to other rural areas for their professions. The leading one is animal husbandry and agriculture.

> "The charm of the city is about the opportunities that city life will provide to the individual, such as economy, education, health, and wellbeing. The city can offer long-term opportunities and hope to immigrants. On the other hand, the repulsion of the countryside, labor force as a result of mechanization in agriculture, excessive disintegration of the soil, and blood feuds are forcing people to migration"[52]

---

[49] Sinan, G. & Kapan, K. Spatial Analysis of Migration from Macedonia to Turkey. *1st Istanbul International Geography Congress Proceeding Book, June 20-21 2019.* Istanbul University, December 2019: p443.

[50] Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008.

[51] Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008: p332.

[52] Sağlam, Serdar. *Internal Migration Phenomenon and Urbanization in Turkey.* Türkiye Araştırmaları. 2006: p36.

Considering the internal migration in Turkey, its mean to migration from rural areas to urban areas. People who migrated from rural areas to urban areas continue their *community* structures in cities as well as living together in rural areas. In the 1950s, reasons for the migration from rural areas to urban areas are, and better livelihood opportunities.

> "Internal migrations were not influential and theoretically remained invisible until the '50s and the rural-to-urban ratio did not change substantially. Internal migrations became prominent in 1950 when the effects of the industrial revolution became prevalent in Turkey as across the world."[53] "From 1948 to 1956, agricultural land area in rural areas decreased from 15.408 thousand hectares to 169.9 hectares. According to these data, it was evaluated that the labor force."[54]

Developing city conditions and different options can caused migration from urban areas to other urban areas. Political, economic, social structure, tolerance, job opportunities, and freedom of opinion generally cause migration from one city to another. As the internal migration movements were formed as a result of social, economic and political reasons, migrants moved from less developed cities or regions to more developed regions.[55]

---

[53] Sertkaya Doğan, Özlem. *Population Movements in Turkey International Migrants.* International Journal of Liberal Arts and Social Arts. December 2018.
[54] Tekeli, İlhan. *Göç ve Ötesi.* İstanbul: Tarih Vakfı Yurt Yayınları. 2008.
[55] Özer, İnan. *Kentleşme, Kentlileşme ve Kentsel Değişme.* Ekin Kitabevi. Bursa. 2004: p11.

CHAPTER 3

TRACING THE SPATIAL EFFECTS OF POPULATION EXCHANGE IN 1923

3.1 Spatial Analysis of Population Exchange in the Lausanne Treaty Items

Before the forced migration decision, the concept of *spatiality* had begun to change in Anatolia. Committee of Union and Progress (İttihat ve Terakki Cemiyeti) was founded in 1889, and the main purpose was to find out how to make the Anatolia Turkish.[56] In 1908, the Committee of Union and Progress had taken decisions; people from different ethnic groups would be Turkified.[57] This had already underlined the Exchange in 20th century in the world. Immigration movement from 1912 to 1914, one million Anatolian Rums went to Greece.[58] Approximately 350,000 of the Muslim Turks came from the Aegean Islands to Anatolia and 200,000 Christian Rums went to Greece, as a result of the population exchange.[59] The purpose of the exchange that emerged in 1924 is to create a homogeneous structure in Anatolia.

In the 1915-1950s, there were churches in Anatolia. In later periods, most churches were used as barns, arsenal, and brothel. Between 8 thousand-10 thousand churches were destroyed.

> "They all come from the Muslim tradition, and so many architectural works were destroyed in Anatolia. All the while, a law was enacted for the destruction of cathedrals in Turkey; *these structures do not have earthquake resistant and for this reason it suitable to demolished.* With the matter, they exploded all cathedrals

[56] Türkiye Diyanet Vakfı. İttihat ve Terakki Cemiyeti. Retrieved January 10, 2020 from https://islamansiklopedisi.org.tr/ittihat-ve-terakki-cemiyeti
[57] Semiz, Yaşar. *The Committee of Union and Progress and Turkism Policy.* Türkiyat Araştırmaları Dergisi, p230.
[58] Bozdağlıoğlu, Yücel. *Türk-Yunan Mübadelesi ve Sonuçları.* TSA/YIL:18 ÖZEL SAYI: 3 January 2014: p 9.
[59] Bozdağlıoğlu, Yücel. *Türk-Yunan Mübadelesi ve Sonuçları.* TSA/YIL:18 ÖZEL SAYI: 3 January 2014: p 10.

and churches in Anatolia with dynamite. All the churches with architectural value in Anatolia were destroyed to erase the traces of the past."[60]

People try to find solutions by spatial problems. The attitude of the nation-states is very important for the socio-spatial adaptation process of migration. The accommodation and spatial belonging of migrants within the national borders are approached negatively. Different ethnic structures are unacceptable for the concept of a nation-state. The interaction between nation-state, immigrants, public and religious structures was like this in the early 1900s. The most important problem for the immigrants who came with the population exchange was finding housing.

With the decision to population exchange, the transfers of the migrants were initiated, and the event of migration took place quickly. The most important problem of the Ministry of Exchange, Development and Housing (Mübadele İmar ve İskan Bakanlığı) is to provide the dispatches of the refugees. Necessary arrangements and preparations were made with seventeen Turkish ferries to ensure the dispatch of these immigrants[61]. Firstly, migrants settled in the Aegean region were first brought to the Urla Quarantine Island. There are 3 registered quarantine islands in the world and one of them is Urla Quarantine Island. Here, the Klazomen Quarantine house was built in the early 1800s to prevent epidemic diseases. From May 1, 1923, this is the first place people arrived with forced migration.[62] The quarantines of the migrants were checked for health and then placed in the youth hostel. They stayed in guest houses for an average of three days and then they had placed in houses.

The biggest problem with migration is the question of resettlement. For this purpose, the Ministry of Exchange Development and Housing (Mübadele İmar ve İskân Bakanlığı) had established. The migrants had settled in the villages and cities determined by the Ministry of Exchange Development and Housing in 1923-1927.[63]

The Ministry of Exchange Development and Housing engages in activities. The Ministry of Exchange Development and Housing was established in 1923. The main

---

[60] Kemal Yalçın (67) describes how the structures were destroyed in Anatolia. (Personal communication, March 13, 2019).
[61] Özcan, Eda. *Ahali Mübadelesi ve Yardımların İstanbul Örneği.* ÇTTAD, IX/20-21, 2010: p65.
[62] Urla Belediyesi. Urla'nın Tarihi. Retrieved January 11, 2020 from
http://www.urla.bel.tr/Sayfa/15/urlanin-tarihi
[63] Bozdağlıoğlu, Yücel. *Türk-Yunan Mübadelesi ve Sonuçları*. TSA/YIL:18 ÖZEL SAYI: 3 January 2014: p 26.

reason for the establishment of the Ministry of Exchange Development and Housing is intense migration (Table 3. 1).

Table 3. 1. History of the exchange, public improvements, and inhabiting deputation events.[64]

HISTORY OF THE EXCHANGE, PUBLIC IMPROVEMENTS AND INHABITING DEPUTATION EVENTS		
January 30th	Agreement of Mandatory Exchange between Turkey and Greece	1923
October 23rd	It is establishment has approved in the council	
November 1st	The law no. 366 regarding organization of the deputation has been introduced	
October 24th	Mustafa Necati Bey has been chosen as the first deputy of the exchange, public improvements and inhabiting deputation	
October 31st	The budget of the deputation was presented by Mustafa Necati	
November 8th	The law no.368 regarding the exchange, Public Improvements and Inhabiting has been introduced.	
March 6th	Since Mustafa Necati has been chosen as deputy of justice in new government of İnönü, Mahmut Celal Bayar has been recruited as new deputy	1924
July 7th	Rafet Canıtez who was deputy of Bursa has been recruited 'deputation' which was left by Mahmut Celal Bayar	
December 11th	The authority of the deputation has been transferred to 'Inhabiting General Directorate' of home office.	
January	'the Grand Population Exchange' has been completed. 395.000 refugees have come to the Anatolia.Between 1.200.000-1.600.000 refugees have been sent to Greece from the Anatolia	1925
October 21st	'Inhabiting General Directorate' has been transferred to the 'Ministry of Public Health and Welfare' by the law no.2849	1935

Firstly the number of of people who had become homeless was detected. Then, existing constructions were started to fix. The locations of refugees' villages that were going to construct were determined. Lastly, the fact of remaining property holding (Emval-i Metruke) was evaluated.

---

[64] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: p255.

The house left behind by the migrants, called *Emval-i Metruke*[65]. Vineyards, gardens, fields, factories and houses were regarded as Emval-i Metruke. The conditions of the structures considered as *Emval-i Metruke*:

-Current status of houses to be demolished

-Demolition costs

-Values of the debris

-Current statüs of the houses that need repair

-Costs for repair

These conditions are sought since there is no expense for each household. The number of houses distributed by the Resettlement Commission was 88,700. This number was 2728 in Denizli and 31502 in İzmir. The houses were suitable for the area, where the *shed* (baraka) and *reed house* (huğ) were called (Figure 3. 1), *economical house* (iktisadi ev) was the cheapest house in the established order[66] (Figure 3. 2).

'Reed houses' are built for the emergency shelter problems in those days. They are simply made of adobe, wood and thatch. These made from adobe and thatch. Reed houses are simple huts (Figure 3. 1). Economical houses are *type projects* that are planned as singular (Figure 3. 2). But many economical houses combined together and formed migrant villages.

The purpose was to build simple and easy to construct structures. Economical houses are masonry type structures. These houses were built as a replacement of burned villages.

> "Construction conditions of *economical houses* which are built-in four in a row:
> 1. Two walls which separate houses should be made of mudbrick.
> 2. A chimney should be made of stone.
> 3. Either inside or outside partition walls should be put up between the wooden pillar and buttress.
> 4. Doors should be penetrated.
> 5. Windows should be ordinary.
> 6. Plasters should be made of loam.
> 7. The roof should be built of roof tile on wood and in a neighbourhood in woods, roofs should be built of shingle and be diathermanous."[67] (Figure 3. 3).

---

[65] Temizgüney,Firdes.*Lozan Sonrası Ermani Emval-i Metrukesine Yönelik Düzenleme ve Uygulamalar (1923-1928).* Ankara University, Türk İnklap Tarihi Enstitüsü Atatürk Yolu Dergisi, Sayı:62, Spring 2018: p306.

[66] Cengizkan,Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: pp 48-51.

[67] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: p182.

Figure 3. 1. View of *reed house* (huğ).[68]
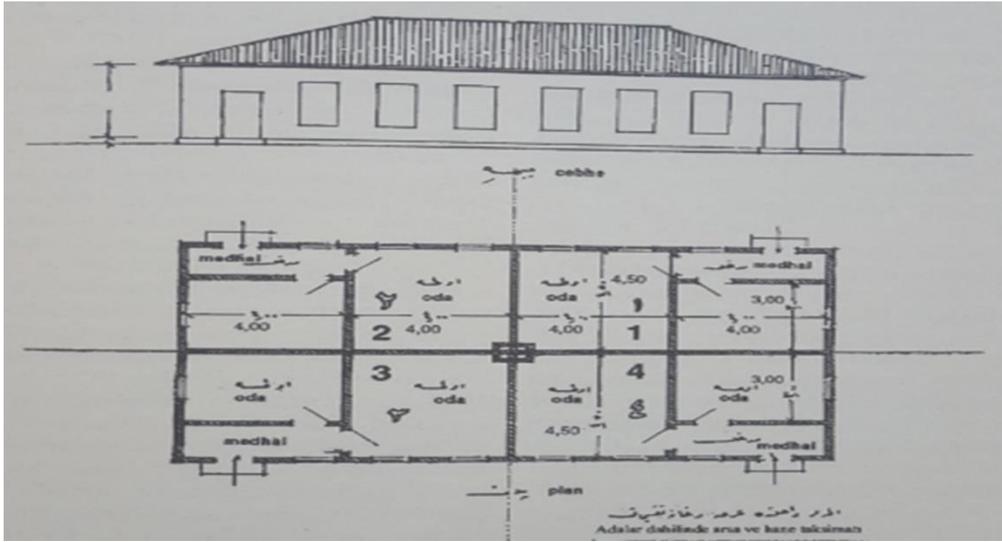
Figure 3. 2. Project of *economical house*. [69]

[68] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Dahiliye Vekaleti MUM (1938). Ankara. October 2004: p34.

[69] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* 10489 Sayılı, 10 Şubat 1925 tarihli İktisadi Evin Plan ve Cephesi. Ankara. October 2004: p182.
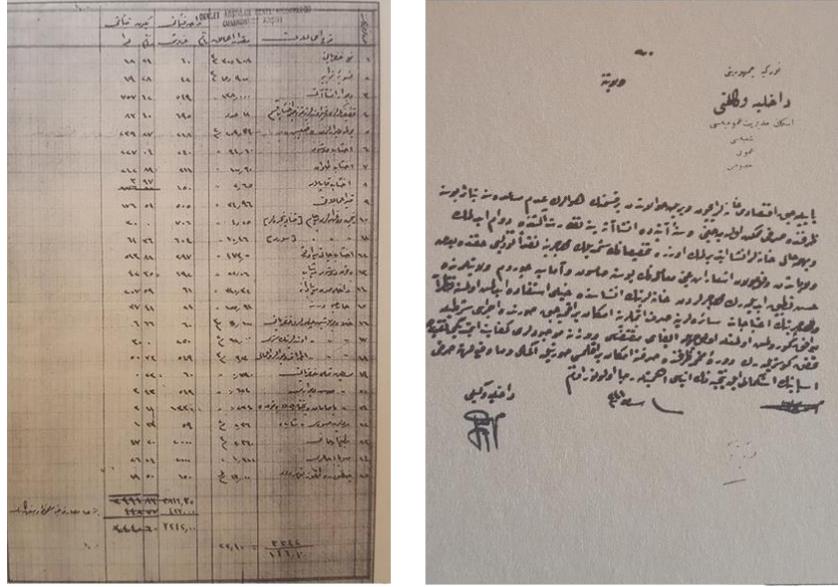
Figure 3. 3. Construction conditions of *economical houses*[70]

The houses that were abandoned as a result of mutual Exchange were already known as *Emval-i Metruke*. Relocation politics of Committee of Union and Progress (Ittihat ve Terakki Cemiyeti) as well as emptied houses and villages both in east and west, had caused a huge housing deficit, also had revealed a housing stock which is occupied by others if it is still standing or used temporarily. In addition to be an extension of politics in the Committee of Union and Progress (Ittihat ve Terakki Cemiyeti) period, it had been thought that it solves the problems in a faster way.

> "Either in urban or in rural or by constituting villages, the necessity to get fast and cheap houses had led the government the following solutions:
> 1- Closing the housing deficit with the addition of newly produced, simple and temporary houses to present neighbourhood, together with the construction of houses which are suitable with the environment, portable, quickly constructed or even by purchasing them.
> 2- Increasing the presentation of houses by constructing cheap houses in a permanent settlement in the frame of economic house; establishment of new villages and sample villages.
> 3- Distributing the housing stock which is emptied as a result of exchange mentioned above to refugees coming to the country as a result of the exchange; if they are damaged, distributing them after the repairment."[71]

---

[70] 10489 Sayılı, 10 Şubat 1925 tarihli, *Türkiye'nin çeşitli illerinde yapılacak iktisadi evlerle ilgili plan ve inşaat şartnamesine dair tanım,* özetli yazışma.
[71] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: p23.

In the Aegean region, immigrants settled in the Emval-i Metrukes rather than temporary structures or places of exchange building like reed or economical houses. All structures in the three regions examined for the thesis are the Emval-i Metrukes structures.

The migrants were settled in places according to their professions by the decision of the Ministry of Exchange Development and Housing.

> "Generally, the point of distinction between the fields to realize vocational continuity was the geographical areas where they could continue their agricultural activities. Prepared by the instructions of the economic activities of the communities where the locality was tried to determine where to be placed."[72]

The migrants, who are engaged in tobacco or agriculture, are placed in the villages of the vineyard, garden, and field. Other migrants had mostly settled in villages, but many of these incidents have occurred. The biggest problem about this topic; new immigrants have been settled in not suitable places for their profession.[73]

Another problem with the placement of the migrants, houses were placed migrants went to Turkey were being looted or destroyed.

> "73,070 houses were destroyed in Anatolia. The economic loss amounted to approximately 3,000,000 liras. 1,786,684 liras of this money was spent for the construction of 69 sample villages. The destroyed houses repaired by the remaining money."[74]

After a while, Door and Window Production Specification (Kapı ve Pencere İmaline Mahsus Münakasa Şartnamesi) was enacted[75]. Architects, craftsmen, and workers were sent to provinces, towns, and villages, they were tried to organize ruined places. In February 1924, the settlements in İzmir and it is the environment, such as Urla and Foça, where were closely related to the restoration of abandoned houses. After June 1924, the construction of sample villages had accelerated.[76] One of the biggest problems in exchange period, that people can not care about the houses and therefore sell it. Also, most families could not fit in the dwellings and therefore they had to change their own

---

[72] Karacaer, Gül. *Türkiye Kent Yaşamı ve Mübadilleri (1923-1930).* Dokuz Eylül University. 2006: p34.
[73] Bozdağlıoğlu, Yücel. *Türk-Yunan Mübadelesi ve Sonuçları*. TSA/YIL:18 ÖZEL SAYI: 3 January 2014: p 27.
[74] Erdal, İbrahim. *Nüfus Değişiminde Mübadillerin Uyum Süreci ve Sosyo-ekonomik Değişimdeki Rolleri.* September 2007: p1274.
[75] 'Kagir olarak inşa edilecek köyler için fenni şartname' 10477 sayılı TİM yazışması. (TCBCA 272.80/3.8.7).
[76] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004.

houses. Aesthetics is important in the exterior of the Thessalonike and Macedonian Houses. In the places where immigrants came from, the lower floors of houses were used as shops or vault. The houses were painted with light colors by migrants. They built large windows and triangular roofs. However, they generally used cushions, pillows, and couches which are common in Anatolia.

3.2 Temporary Solution to Population Exchange: Refugee Village

First of all migrants had disagreement with the indigenous people in the region, where they settled. However, later they were accepted by the local people because they had provided professional vitality. But the immigrants' property remained in their country. Migrants would have to buy gold in return for the goods they left in the country. Immigrants from Turkey and the goods that are coming to Turkey was checked by the commission, the Turkish government would refrain from making mistakes. The aim here is to protect property rights as well as those coming as much as those who left.[77] Some of the items brought by migrants were stolen or damaged. The idea of renovating structures that had in poor condition arose. There were 107,564 houses. Most of the lands in Anatolia have been captured by Muslim landowners. Some of them were distributed to migrants. It was very difficult to determine the values of the goods, that had abandoned by migrants. Composite Exchange Commission (Muhtelit Mübadele Komisyonu) was established for this. Composite Exchange Commission was concerned with the goods they have left to the Rums. The Commission appraised the remaining goods.[78]

For *Emval-i Metruke*, people could be sent to places not related to their profession and crafts. Such as sending a farming family to a place not related to agriculture. Most of the buildings remaining from the Greeks needed care. At the end of March 1924 over 1,000 households, the repairment was made in Turkey. Some immigrant families are housed in large-sized houses. Some people have destroyed the houses. Houses windows, doors, even houses have been sold to complete by the people. There have been some corruptions, such as false documents, people have demanded more than the goods they

---

[77] Sarı, Muhammed. *Atatürk Dönemi İç Anadolu Bölgesinde İmar İskân Faaliyetleri (1923-1938).* Selçuk University. Konya 2011: p.17.

[78] Çelebi, Ercan. *The Duty and the Mixed Exchange Committee Established for the Application of the Exchange.* Erzincan Eğitim Fakültesi Dergisi, Cilt: (8), Sayı: (4), 2006: p108.

left in Greece. Some of the fields were using collectively by immigrants. Some immigrants did not like the immovable property but left and migrated to other relatives.[79]

During the Second Constitutional Monarchy period (İkinci Meşrutiyet Dönemi), it was decided to build the *Immigrant Villages* with the inspiration from New Villages or Sample Villages. The plans of the villages to be established with the instructions were designed. The idea of migrant villages, which first came up in 1913, could only be implemented after 1919 (Figure 3. 4). The designs of the plans of the villages were determined according to the region, climate, and construction materials to be built.[80]
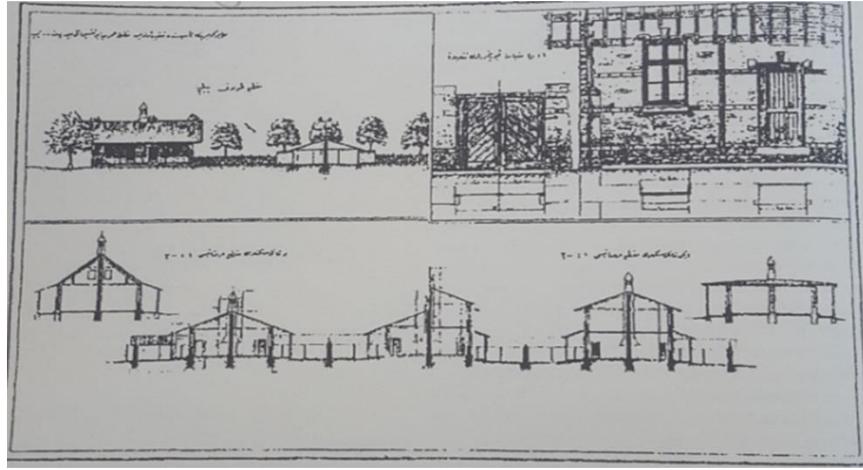
Figure 3. 4. 1917 Sample Refugee Village; *one construction, details of door and window and sections*.[81]

"On the other hand, the plan was as follows.
1- Bedroom
2- Living Room and Dining Room
3- Kitchen
4- Bathing cubicle
5- Lavatory
6- Storeroom"[82] (Figure3. 5).

---

[79] Kemal Yalçın (67) describes how the structures were destroyed in Anatolia. (Personal communication, March 13, 2019).

[80] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: pp. 55-60.

[81]Dündar, Fuat. *Balkan Savaşı Sonrasında Kurulmaya Çalışılan Muhacir Köyleri.* Toplumsal Tarih. October, 2000: p82.

[82]Ökçün, A. Gündüz. *İkinci Meşrudiyet Döneminde Yeni Köylerin Kurulmasına ve Köylerde Çevre Sağlığına İlişkin Tüzel Düzenlemeler.* AÜ Siyasal Bilgiler Fakültesi Yayını. Ankara, 1983.
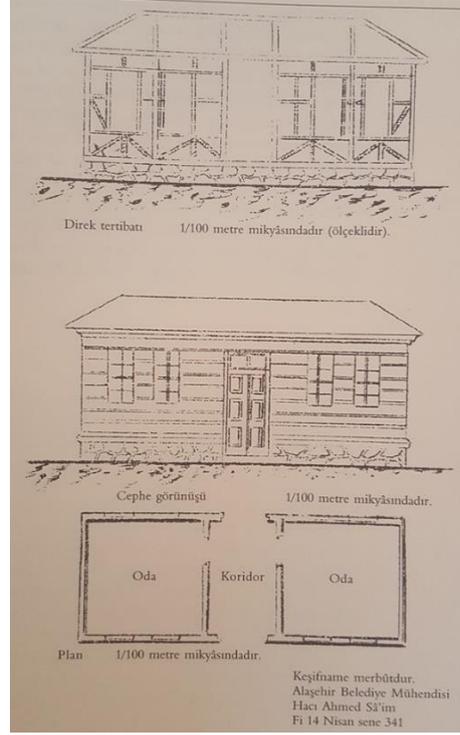
Figure 3. 5. View of profile, facade, and plan of refugee houses.[83]

In October 1924, every immigrant who did not like the dwellings they were placed in, they were placed in a new residence. Bonds, gardens, and houses have been restored and given to the immigrants. There were villages where the inhabitants were settled collectively in a village. In these villages, there was a closeness within themselves. The inhabitants of the villages had also migrated to the city. After the Tanzimat reform era, a new life began in Izmir and surroundings. Europeans have chosen Izmir as the most favourable region after Istanbul. During this period, İzmir entered an industrial process. Izmir has been the port of the caravan trade routes from Anatolia. It has been central to politics, economics and craft. In İzmir, most of the buildings are wooden, and as a result of the fires, many buildings remained from the migrants. Migrants have established their villages, coffee houses, and associations.[84] Muslims from Greece and the Balkans have been the main factors in the homogenization of Anatolia.

Exchange Housing and Settlement Law (Mübadele İmar ve İskan Kanunu) has abolished after the placement of the exchange. The village law was enacted on 18 March

---

[83] *İskan edilecek Kavala mübadilleri için yapılacak mahalle inşaatı.* 10502 sayılı yazışma.
[84] Bayındır Goularas, G. *1923 Türk-Yunan Nüfus Mübadelesi ve Günümüzde Mübadil Kimlik ve Kültürlerin Yaşatılması.* Alternatif Politika, Cilt.4, Sayı.2, July 2012: pp 129-146.

1924 for the concept of an ideal village. Avoid the cost of the materials when renewed the buildings, the materials were chosen by the nearby regions. They decided that the buildings would be built on a five percent slope land. The interior and exterior of the masonry buildings would be plastered with lime mortar. In wooden buildings, the interior and exterior of the building would be plastered with mud mortar.[85] With the use of local materials and the renovation of buildings, the villages have become liveable. The spaces destroyed after the war and exchange have become aesthetic and functional.

---

[85] Cengizkan, A. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004.

CHAPTER 4

SPATIAL TRACES OF MIGRATION

Migration influences social, physical, and religious concepts. It shapes spaces depending on culture, lifestyle, and user. In this study, the concept of migration is investigated since it results in *trace*. The trace left and transformed by new user on places is studies to observe traces of migration. This trace inherits spatiality. We are dealing with the dialectical relationship between space and people: a socio-spatial analysis.

> "*(Social) space is a (social) product.* Social space will be revealed in its particularity to the extent that it ceases to be indistinguishable from mental space (as defined by the philosophers and mathematicians) on the one hand, and physical space (as defined by practico-sensory activity and the perception of *nature*) on the other. What I shall be seeking to demonstrate is that such a social space is constituted neither by a collection of things or an aggregate of (sensory) data, nor by a void packed like a parcel with various contents and that it is irreducible to a *form* imposed upon phenomena, upon things, upon physical materiality. If I am successful, the social character of space, here posited as a preliminary hypothesis, will be confirmed as we go along."[86]

Spaces influenced by people's social activities. Meaning is attached to the spaces by people. But this spatial meaning is shaped around a social character. Spaces change and develop around social features. This social situation includes concepts such as culture, identity, and religion.

Socio-spatial analysis particular term is the leading terminology that defines our research perspective. It is a combination of multiple analysis of both space itself and it is impact on people and both people itself and their impacts on space. It deals with physical analysis and social examination. Spatial transformations are important for spatial traces. Spatial traces examined are traces migrants carry with their own culture. These traces have become present in time with spatial transformations. The relationship between subjects and space has been the most important data for spatial and social analysis.

Most of the villages and neighbourhoods which the population exchange immigrants were settled are located in Aegean region. In the first step of the study, many

---

[86] Lefebvre, Henri. *The Production of Space.* Blackwell Oxford UK & Cambridge USA. 1991: pp 16-27.

locations exist to be chosen for examination. These locations are; in Izmir; Bergama, Şirince in Selçuk, Gazipaşa and Şehitler Neighbourhood in Torbalı, Kırıklar District and Kaynaklar in Buca, Sarnıç in Gaziemir, Çiçekli and Atatürk Neighbourhoods in Bornova, Maltepe District in Menemen, Bağyurdu Neighbourhood in Kemalpaşa, Çakmakli District in Aliağa, Görece and Seferihisar Town in Menderes, Küçükbahce Village in Karaburun, Bahriyum District in Dikili and Göçmen District in Urla. It is the Bozalan Village in Milas, Muğla. Doğanbey village in Söke, Aydın, and Mursallı. It is Honaz and Buldan in Denizli. It is Ortaköy located in Kula in Manisa. It is Çamlık located in Simav in Kütahya.

The reason why Honaz, Mursalı and Küçükbahçe are chosen among the locations mentioned above is different spatial traces exist in these three regions and these traces are still present with fewest interference.

The traces remain from immigrants transported to Greece. Immigrants who have different identities and value judgement have transformed spaces in these regions with their culture.

Culture shapes conditions of physical environment, materials of constructions and spatial identities of habitation. It covers social structure, religion and means of existence. Conditions of Physical environment include compatibility of land, facing to sun and landscape. Material selection is very important. The materials to be used in the structures must be easily available. The architecture of the displaced immigrants formed by the combination of the places existing in the rural. The architecture of the displaced immigrant's culture formed by the combination of the existing structures in the rural. The structures left by the Rums and local architecture formed by the spatial intervention of immigrants from Greece located in three areas. The functions and materials of the structures in Honaz, Mursallı, and Küçükbahçe categorized in three different ways according to the demands and needs of immigrants from Greece.

In all three of the studied areas, respectively; geographical location, historical process, social situation, social memory spaces are explained. In the past and present uses of spaces, space transformations (social relationships of spaces through traces) described, respectively.

Honaz[87]	Mursallı	Küçükbahçe
(erased remains)	(concrete remains)	(ruins)

Figure 4. 1. View of spatial traces of Villages Houses.

4.1. Spatial Traces of Migration Living with Erased Remains: Denizli/Honaz

Denizli is a province of the Republic of Turkey located in the southwestern Anatolian peninsula. It is one of the provinces in the Aegean Geographical Region, which is one of the seven geographical regions that constitute Turkey. Aegean region is considered to be gateway between Central Anatolia and Mediterranean regions. Surface area of the province is 12.134 km², which makes up 18.5% and 1.5% of the land area of the Aegean Geographical Region and the total land area of Turkey, respectively. City of Denizli, which is the administrative centre of the province, has an elevation of 354m above sea level.[88] Honaz, one of the 19 districts of the Denizli Province, is located in the northern foothill of Mount Honaz which, at 2571m, is the highest

---

[87] Haytoğlu, Ercan. *From Past to Today the Marginal Neighbourhood of Honaz: Hisar.* Mübadil Abidin oğlu, Sabri Davran'ın iskan olduğu ev. Belgi, Sayı 13, Winter 2017: p345.
[88] Coğrafi Konum. Retrieved August 11, 2019, from T.C. Denizli Valiliği: http://www.denizli.gov.tr/cografi-konum.

mountain in the Aegean Geographical Region. It has an elevation of 600m above sea level and an area of 504km². Its distance to the city of Denizli is 24km. (Figure 4. 2).[89] The most important river in the area is the Aksu creek.[90]

> "Historically, ancient Lykos river used to pass by Honaz. Another significant aspect of Honaz is its springs. There is a place in Honaz where many springs can be found in a relatively small area, it is located in the centre of the district (Figure 4. 3). Some of the most important springs are Silver spring, Baş spring, Değirmen spring, and Kapaklı spring. Among these, the name of Silver spring can even be found in ancient sources, its name is said to come from silver stones (Figure 4. 4). In the past, this was an area where people came to visit for healing purposes."[91]

Between B.C. 21. and 19. centuries, due to raid coming from Balkans, Hellenes had to pass to Anatolia from Mora and Macedonia peninsulas. It has been taken that Honaz was established by Ionian League in the times of Ions. Honaz is was founded in the north of Mount Kadmos by the Aksu creek. It separates the Phrygia and Karia regions. Thus, Honaz has gained importance, regionally. It has traces of Phrygian, Lidian, Hellenistic, Pergamonian, Roman, Byzantine, Seljukian, and Ottoman periods. Before Honaz, there was another settlement in this area which was called Colossae (Figure 4. 6). Colossea was established in 5th century BC by the Phrygians and it was an economic and administrative centre of the region.

Colossea is located 3km to the north of Mount Honaz. It was one of the major cities of Phrygia.[92] It was destroyed in the 7th and 8th centuries AD during Arab invasions.

After Colossea lost its prominence, some of the people settled in Khonai (Honaz), founded on the northern slopes of Mount Kadmos, founded on the slopes of Mount Kadmos (Figure 4. 6). Khonai continued the Colossaean legacy during the early Christian Era. and was part of the Byzantine Empire for a long a time. As a Greek colony, it passed first to Selevkos then to the Pergamon Kingdom. Subsequently, it fell under the dominion of Roman and Byzantine Empires, respectively Roman and

---

[89] Honaz'ın Coğrafi Konumu. Retrieved August 11, 2019, from Denizli İl Kültür ve Turizm Müdürlüğü: http://www.pamukkale.gov.tr/tr/Ilceler/Honaz
[90] Honaz'ın Coğrafi Konumu. Retrieved August 11, 2019, from Coğrafi Konum: https://www.honaz.bel.tr/?Cografi_Konum&sayfa=8
[91] Kemal Yalçın, (67) tells story about the caves. (Personal communication, August 8, 2019).
[92] Salbame-i Vilayet-i Aydın (SVA)_1308: p860.

Byzantine Empire. The Colossae Mound, which has a height of about 30 meters and is located in the city, is spread over an area of 9.24 hectares (280x330m).[93]
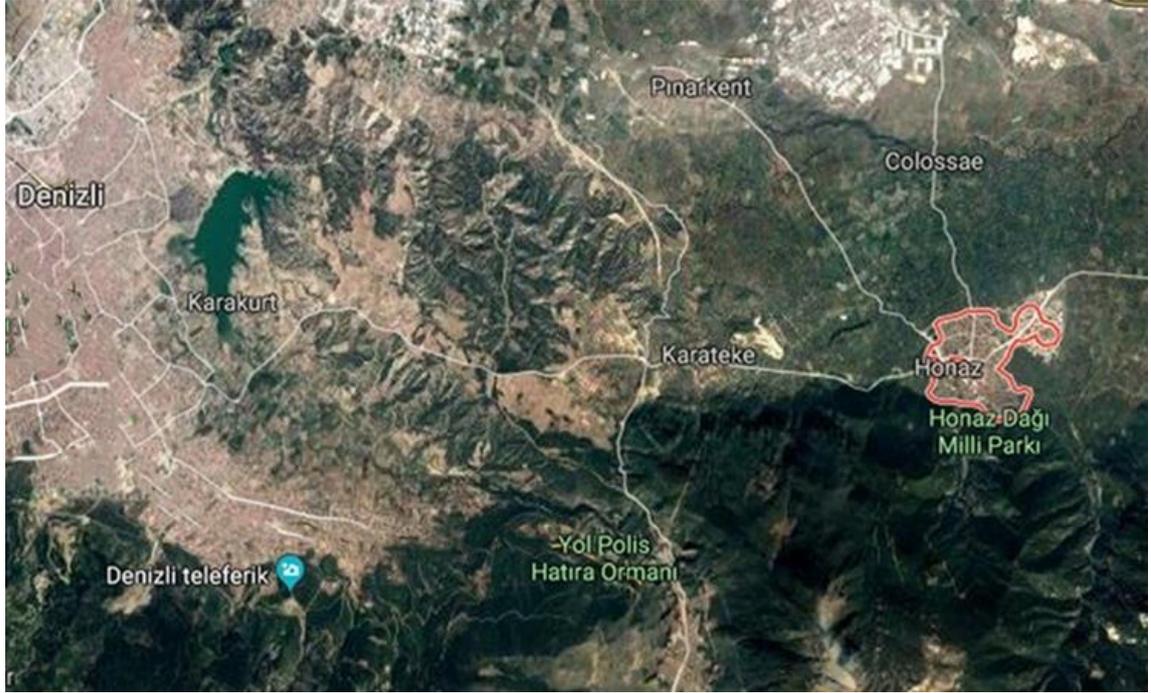
Figure 4. 2. Map of Honaz.[94]
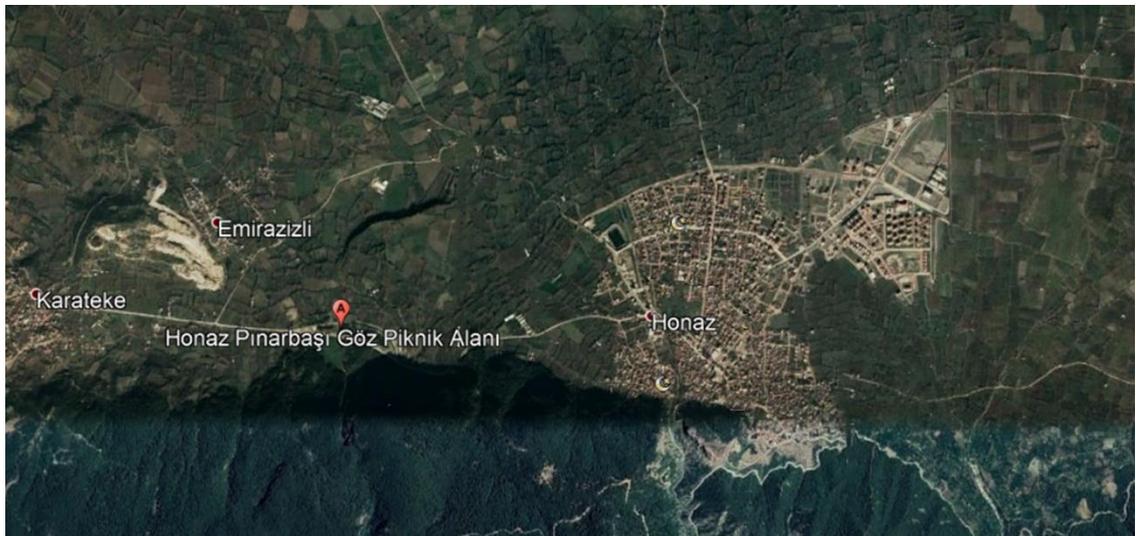
Figure 4. 3. Location of Silver Spring.[95]

[93] Duman, Bahadır. & Konakçı, Erim. *Colossae: The Mound, Remains and Findings.* Arkeoloji Derhisi VIII (2006/2). Ege Unniversitesi Edebiyat Fakültesi Yayınları. Ege University. 2006:p 84.
[94] [Map of Honaz]. (25 August 2019). Google Maps. Google. (Edited by the Author).
[95] [Map of Springs]. (16 October 2019). Google Maps. Google. (Edited by the Author).

Figure 4. 4. The views of Silver Spring.

The Asar neighbourhood, which is located higher on the foothills of the mountain, used to be called Honay.in the upper part of the mountain. It used to be populated by ethnic Greeks. The mound site was Colossae.

Information on Honaz can be found in the works of past writers. The historian Nikitas Honiatis was born in Honaz, gave Honaz a distinct historical reputation. Nikitas Honiatis who lived in the 12th and 13th centuries AD was born in Honaz which gave Honaz a certain amount of acclaim.

He was sent from Honaz to Constantinople and wrote the history of Byzantium. The 21-volume encyclopaedia is a highly significant work in this subject. In the 1860s, his book was translated from Latin to German, Russian and French. It is taught in Europe as the basis of relations in the Middle Ages. Honaz has a historical reputation, such as Laodikiea and Hierapolis and was one of the noteworthy cities in early Christianity. In 858, it became a bishopric.[96] Honaz and castle of Honaz is also mentioned in Evliya Celebi's famous work, Seyahatname.

---

[96] Nikitas Honiatis. Retrieved January 15, 2020 from
https://ipfs.io/ipfs/QmQP99yW82xNKPxXLroxj1rMYMGF6Grwjj2o4svsdmGh7S/out/A/Niketas_Honiates.html

Figure 4. 5. Map of Colossae.[97]

Figure 4. 6. View of Colossae.[98]

In the records of Evliya Celebi, it is mentioned that two neighbourhoods were Muslim, while others were non-muslim in the lower part of Honaz that is located outside of the castle walls. In 1671, in Seyahatname, Evliya Celebi has stated that, in *Honazabad*, there were 200 houses, 1 mosque, 1 prayer room, 1 bathhouse, 1 public house, and several stores.[99]

With the strengthening of the nation-states in the following periods, the Ottoman Empire received a blow. The Republic of Turkey was founded in multinational Anatolia,

---

[97] [Map of Colossae]. (3 November 2019). Google Maps. Google. (Edited by the Author).
[98] Denizli İl Kültür ve Turizm Müdürlüğü, Antik Kentler. Retrieved August 25, 2019 from http://www.pamukkale.gov.tr/www/resimler/orjinal/images/28-a.JPG
[99] Çelebi, Evliya. *Seyahatname*.

and the biggest problem was the population exchange. It has been seen that the increase in population in the middle of the 19th century has continued at the end of the century. In the total population, non-muslim (Rum) population has a ratio changing between 3% and 4%. In this case, there is a peaceful environment between Muslims and non-muslims who have lived together.[100] Due to forced migration, the ethnic, cultural, and religious make up of many settlements changed. There are many villages and towns from the exchange period in Denizli. According to the agreement which was signed on January 30, 1923, related to Greek and Turkish population exchange, 27.720 Muslims arrived in Turkey between the years 1923-1929. 27.687 people among the refugees were settled in Denizli and the administrative units that belong to it.[101] 82 Greek refugee families from Greece were settled in Honaz. The refugees who travelled through Vrasno, Grevena, Veryan, and Thessaloniki and finally reached the port of Izmir from there they were distributed among different settlements in the Aegean region.[102]

The stories of people coming to Honaz from the interviewed people.

"My name is Mustafa Akan; our family was one of the Turkish families who had been placed to that region in the Ottoman period. They were living in the village Kastro of Grebene region in Manastir Province. Whereas there were only ethnic Turks living in our village, in some other villages there were Rums as well. In some villages, Rums were living as well, they were living together. We left our village on March 1, 1924. The journey took four days. We arrived at a city called Karaferya. We stayed in tents for a couple of days. Then, we put our luggage on the train and arrived at Thessaloniki. After we took our luggage to the ferry port, we were placed to the north of the city. We had waited for a while for the ferry. When it arrived, the incoming Greeks' luggage had to be unloaded first, only then could our luggage be loaded. This took several days. When we arrived in Izmir, we were placed to sheds in Tepecik in Izmir. People coming from 13 different villages had been staying there, eventually all of us were resettled in different parts of Turkey. Those of us from the villages of Kastro and Vrasno ended up in Honaz.''[103]

First of all, people introduced themselves in interviews.

---

[100] Aydın, Mithat. *Honaz from the 19th Century to the 20th Century.* Pamukkale Üniversitesi, Sosyal Bilimler Enstitüsü Dergisi. Sayı 25. 2016: p214.

[101] Çetin, Necat. *Hometowns of Refugees who were Settled According to the Refugee Liquidation Requisition to Denizli and Administrative Units They were Settled.* Belgi, Sayı 6, Summer 2013: p755.

[102] Erdal, İbrahim. *Nüfus Değişiminde Mübadillerin Uyum Süreci ve Sosyo-Ekonomik Değişimindeki Rolleri,* pp 1265-1266.

[103] Mustafa Akan was born in 1916 in the village of Kastro. (This piece is cited from an article of Turkey News author Rahim Er which was written for the 600th anniversary of the migration of Turks to Rumelia.)

"I am Murtaza Aytin. My family was forced to come to Turkey from Greece, but Ataturk wanted us to come. I was born in Honaz in 1949. My father was born in Greece. In 1924, he came to Honaz. My mother was the first child who was born in Honaz, she was born on the first day they migrated. They came with the ferry from Kastro. Ferry arrived in Izmir first, but refugees did not get off there, they had to wait inside. Only after the order was given, they could get off and go to Honaz and went to Honaz. My family was farmers, shepherds, and animal breeders. They grew corn and cherry. When they came to Honaz, they had not known any Turkish. They got off the train in Pinarkent and they arrived in Honaz on foot. On the way, an old man had passed away and he was buried in the cemetery of Honaz.''[104]

''My name is Rabia Akan, my father Adil Tuskan was 12 when they migrated from Vrasnov, my mother was 3.''[105] 284 people from 70 families that used to live in Grevena, Vraşno, and Kastro were resettled in Honaz.[106]

Refugees from the Grevena village in Manastir Province in Greece, and from the villages of Vrasno and Kastro arrived in Honaz in 1924. They were placed in the Hisar neighbourhood of Honaz.

"82 refugees were placed in the Hisar neighbourhood. After a short time, houses of 12 refugees have been placed in village Korucuk which is a village of Denizli province. Including 70 refugees' houses, in total 274 people have been placed. 69 houses of refugees coming from Greece to Honaz."[107]

However, the arriving refugees were met with ruined houses in their new homes since the locals had already looted the houses of the Rums who left. All the houses were robbed. The houses had remained empty for four years and all of them were ransacked. They did not even have doors or windows.

''Gangs looted the houses of the refugees. Women and children went to neighbouring Turkish villages and took shelter there. The remaining men and women went on to fix burnt and ruined houses, some of them had to build houses completely anew. After the War of Independence, a peace treaty between Turkey and Greece has been signed in Lausanne. According to this peace treaty, Turks in Greece were to be resettled in Turkey and the Rums in Turkey were to be resettled in Greece. As a result of this agreement, Rums in Turkey came to Greece while we were there. To place newcomers, two or three families had been got together in a house. Coming Greek refugees had been placed in emptied houses.

---

[104] Murtaza Aytin, (70). (Personal communication, August 8, 2019).
[105] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).
[106] Erdal, İbrahim. *Nüfus Değişiminde Mübadillerin Uyum Süreci ve Sosyo-Ekonomik Değişimindeki Rolleri,* p1265.
[107] Haytoğlu, Ercan. *From Past to Today the Marginal Neighbourhood of Honaz: Hisar.* Belgi, Sayı 13, Winter 2017: pp. 332-350.

So, we were staying in same houses in the same houses. We bought bread we eat from a bakery in Honaz. The government had made a deal with this bakery."[108]

''For shelter, they moved to houses that Rums had abandoned. Everyone picked a house they want, in a random way. Then, they took over the deeds of these houses. Any house that still had roof tiles"[109]

As already mentioned above, the houses the Rums left behind were looted by the people of Honaz during the first exchange. They looted everything including the roof tiles. Rums who used to live in the Hisar neighbourhood was rumoured to have buried their gold, and other valuable that they could not carry with them, in their gardens in the hope that someday they would be able to return to their erstwhile homes. Due to such rumours, local people ransacked the Rums' houses in the hope finding the hidden gold.

''When our family arrived, they found the houses Rums left behind ransacked. Villagers dug up to the houses' foundations to find gold."[110]

Because the newly arrived refugees were afraid of the local people, they were living two or three families together in the same house.

''My name is Hayriye Akman but my surname changed to Incekara after I married. My father Numan Akman was a farmer. When the refugees first arrived, they were living two or three families together in one house, because they were afraid. As a result of this, most of the houses abandoned by the Rums remained empty and were looted by the locals."[111]

The narrators have similar stories, although they come from different villages. As follows:

''Everyone was settled such that two families stayed in one house. My father's family stayed with Muhittin Yavuz in one house, they were from Vrasno too. It was a four-room house, two rooms on the first floor, and two rooms on the second. Façade of the house was made of stone. My uncle, his family, and my family had lived in a two-storey Rum house. When my father Mustafa Akan became the local authority in the neighbourhood, it took the name Hisar."[112]

---

[108] Mustafa Akan was born in 1916 in the village of Kastro. (This piece is cited from an article of Turkey News author Rahim Er which was written for the 600th anniversary of the migration of Turks to Rumelia.)

[109] Murtaza Aytin, (70). (Personal communication, August 8, 2019).

[110] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).

[111] Hayriye Akman, (74), the daughter of Numan Akman. (Personal communication, August 8, 2019).

[112] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).

Hisar neighbourhood was a region settled by Rums. The neighbourhood where Rums used to live in Ottoman archives as *Cemaat-i Kefer* and *Gebran* which later took its present name, Hisar.[113] The Hisar neighborhood used to be called Istiklal. As common around Turkey, the neighbourhoods where the refugees had been settled were named Istiklal. Kastro means *Hisar*. Since refugees have lived in the Istiklal neighborhood, in time, the name has been changed to Hisar neighbourhood.

> "The name of the Istiklal neighbourhood has been changed to *Hisar* in 1950 in reference to the village of Kastro where many of its residents originated from."[114]

Hisar neighbourhood had a different identity in the past as a Rum neighbourhood, however after the exchange it gained a new identity as the refugees were settled in the neighbourhood. It has taken some time for the newcomers to get along with the locals. Because, the period when the refugees feel that they belong in that region was a difficult period, the locals would accept them in progress of time. Nowadays, there are a few refugee villages that can be traced back in time to the population exchange. The district of Honaz in Denizli is one of the regions where we encounter spatial traces as remnants. The families of the refugees living in the Hisar neighbourhood in Honaz had migrated there during the exchange.

All the assets and livelihoods of the people who came during the forced migration were left behind in Greece. As they were being sent from Greece, the state made a list of everyone's property. It was assumed that, when they were settled in Turkey, they would take compensation in accordance with what they left behind. But the Turkish state instead promised them 10 decares of land per family and 5 decares of farmland per person. However, few of the refugees have seen that promise to be fulfilled. During the first cadastral survey in 1936, some of that came to light. It turned out that the mayors at the time have confiscated the promised compensation for themselves. Consequently, the Law on *Unconditional Exchange* was enacted. According to that law, regardless of how much property the refugees had left behind in Greece, they would

---

[113] Haytoğlu, Ercan. *From Past to Today the Marginal Neighbourhood of Honaz: Hisar.* Belgi, Sayı 13, Winter 2017: p332.
[114] Haytoğlu, Ercan. *Bir Mübadele Çınarı: Mustafa Akan.* Geçmişten Günümüze Denizli Yerel Tarih ve Kültür Dergisi. Sayı 11. Year: 2006: p46.

receive an equal, fixed amount of compensation. The Commission of the Settlement had decided to give 3 decares of land to each member of a family during the share of assets.[115]

> ''Firstly, Half of the animals and fields of Turks had been given Rum. They started to distribute the fields left behind by the Rums. Indeed, we should have been given lands equal in size to what we left behind. But they did not do that. The government introduced a law for settlement and then they gave assets equally. They gave ten decares of farmland to the head of each family, five decares to every other person in a family, nine decares of garden to each house. Whether a person had a farm they left behind, or they had nothing did not matter, they were given the same amount of land. Later on, it came to light that the gardens were actually seven decares instead of nine. People started to cultivate their gardens and fields. At the time, people were going to farms in İzmir/Karabağlar to learn modern agriculture. I worked there in the summer of 1933. Our neighbours going to Izmir started to work in the gardens in Narlidere, they learned vegetable gardening. That is how, vegetable gardening has started in Honaz.''[116]

The Rums in Honaz used to make olive oil and, they left their villages completely in September 1920. The new arrivals from Greece did not have the same expertise and had to learn and adapt.

> ''We made our living as farmers and shepherds. Until the First Balkan War in 1912 these places were under the administration of Turkey. In that war, Turkey lost those regions. Then, Greece took over the administration.''[117]
> Immigrants encountered many problems. Such as;
> ''My father was an orphan when they migrated, and he had 11 siblings. Since they could not make enough money, my father went to Izmir for work, there they learned to farm. My aunt was a teacher in Greece. When they came to Honaz, she was able to work as a teacher. I had eight siblings but four of them passed away.''[118]

Greeks who could not find work in Honaz went to Giritlioğlu farm in Izmir. This family had migrated from the Crete and sold all their property and established a farm in Izmir-Karabağlar.The people who brought civilization to Honaz were the people who went to work there. They learned how to use agricultural equipment, obtained fertile seeds and brought them to Honaz. They in turned passed their newly gained knowledge

---

[115] Murtaza Aytin, (70). (Personal communication, August 8, 2019).

[116] Mustafa Akan was born in 1916 in the village of Kastro. (This piece is cited from an article of Turkey News author Rahim Er which was written for the 600th anniversary of the migration of Turks to Rumelia.)

[117] Mustafa Akan was born in 1916 in the village of Kastro. (This piece is cited from an article of Turkey News author Rahim Er which was written for the 600th anniversary of the migration of Turks to Rumelia.)

[118] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).

about modern agricultural methods to the people of Honaz. We can see that the agriculture in Honaz has developed as a result of not only the exchange but also the local migration within Turkey.

There are many collective memory sites in Honaz. The most important of these are Sultan Murat Mosque built by Sultan Mehmet the second, the shrine of three martyrs, the castle of Honaz, Hisar a mosque converted from a church, and Kaklık Cave.

> "There is a two-sectioned, room-sized at the top of the mountain, the locals call it 'Perforated Stone'. There are some wall paintings discovered inside. There are some wall paintings discovered inside and that is has a connection with the cathedral."[119]

There is a hole by the Caravan Road and the edge of Honaz (Figure 4. 7).

> "There are 400 stone houses that have roofs made of earth inside the castle in Honaz. Inside the castle, there is also 1 mosque, 2 zawiyas, 1 school, and a courtyard. Only Muslims used to live inside the castle. Non-muslims were not allowed inside."[120]

Nowadays, most buildings have been demolished or in ruins. All these buildings in Honaz are remnants from different civilizations.

> "In the past, the refugees used to hang out near Gülistan Fountain and chat. It came to be part of their identity. People of the Hisar neighbourhood, people from Vrasno, like Gülistan Fountain very much, they don't want to share its water. Whenever there is a local election, they get assurances from the candidate they vote for that the fountain will not be taken care of."[121]

One of the building that is important for the collective memory in Honaz is the Gülistan Fountain. At the time of the first exchange, all the newly arrived refugees used to get together around this fountain. There used to be two more fountains like Gülistan Fountain, but they dried out.

After the exchange, there were two sections in Honaz: Patriots and Muslims. The Patriots came from the island of Crete and northern Greece. During the settlement, the state did not settle the Patriots in the same region. They were distributed to different

---

[119] Kemal Yalçın, (67) tells story about the caves. (Personal communication, August 8, 2019).
[120] Aydın, Mithat. *Honaz from rhe 19th Century to the 20th Century.* Pamukkale Üniversitesi, Sosyal Bilimler Enstitüsü Dergisi. Sayı 25. 2016: p201.
[121] Kemal Yalçın, (67) describes how to people living in the Honaz after Population Exchange. (Personal communication, August 8, 2019).

villages to be crushed and assimilated. An officer was assigned to each of these regions. Aydın-Mursallı and Denizli-Honaz region were given the same officer. This officer kept the people from the Grevena region together and resettled them in the same province. They were all resettled in the same area, and they all spoke Greek. The newcomers intermarried and gave birth to a new social culture in Honaz. Their houses were better decorated than the locals' and they wore more modern clothes. They had indoor toilets. whereas, none of the existing buildings in Honaz had a toilet. People who came during the exchange believed that they would always go back, so they did not marry the locals. Most of them came from mountain villages, and Honaz was a very hot region, so it was difficult for them to get used to the climate and they got sick. Most of the men over the age of 40 died. The Red Crescent helped these people for two years.

Figure 4. 7. Inside and outside views of the vestibule on the Caravan Road.

''In 1944, even the Rums were drafted to the military. Rums had a positive effect on the development of Honaz but language was always a problem. They wore modern clothes. They were more civilized, Rum men used to wear hats and jackets whereas local men from Honaz used to wear turbans and vests. Within the family, man and woman had different jobs. From the culinary perspective, they brought diversity with their bread and pastry. At that time, single women were more comfortable. Until 1964, there was no marriage between locals and Rums. Widows also had second marriages, because women could not work outside, and men could not do housework. Between people of Honaz and refugees, there were

no marriages for many years. Eating and drinking habits, cleaning, working and, clothing played important roles in this distant behaviour."[122]

Immigrants tried to continue their old traditions and family lifestyles in Honaz.

> ''Greek men worked in the gardens and fields. Greek women brought handmade bread and pastry to their husbands who worked in the fields. Also, women did weave, they made cheese and grape molasses. On the other hand, women from Honaz worked in the fields and gardens while men idled in the village coffee house. People from Honaz were accustomed to drinking soup in the mornings. They had learned the breakfast culture and making bread and pastry from the Greeks. They were always wealthy, but they did not have any culture."[123]

Greeks, especially women, while working in the field, attracted attention with their modern clothing. In these stories, we can have a glimpse into not only how the ways they made their living came to be and how the construction styles were adopted, but also into their family life. Moreover, we can see examples of division of labour between women and men in the migrant families. Evidently, the ethnicity and cultural make up of Honaz has changed as a result of the population exchange.

People who migrated through the population exchange made some changes in the Rums' houses they were resettled in. Other than the spatial changes made due to necessities of life, there have also been changes caused by local people. There has been spatial destruction caused by looting and vandalism. What remained from some of the buildings were nothing more than empty husks.

There remains a lot to be unearthed in Colossae. Once, there were 14 churches in Honaz. There was a cathedral next to the Aksu Bridge. In the 1960s, the columns and mosaics of this cathedral were still standing. Villagers used to pass through a colonnaded road on their way to their fields. The first tractor came to Honaz in 1957. Until 1964 the remains of the ancient columns, baths, theatre, and various other ancient buildings could be found scattered around all over the place in the Colossae region. With the arrival of tractor however, the villagers tied the columns behind the tractors and destroyed them. Sarcophagi were demolished and used as foundation stones for houses. Tombs were used as mangers for animals or turned into washbasins. Within a decade of the tractor's arrival all the ancient buildings were plundered. Only buildings still underground survived this wave of destruction. People still speaks of the church ruins

---

[122] Hayriye Akman, (74), the daughter of Numan Akman. (Personal communication, August 8, 2019).
[123] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).

around their fields. One thing that managed to withstand the destruction is the ancient theatre in Colossae. Inside the Aksu Bridge, there is a white marble wall from the Byzantine period that was used as protection against floods. Honaz Castle is thought to be from the Seljuk period. The heating system of the Great Mosque in Honaz, is fashioned after same system used in the Roman baths. The building is heated by the hot water circulating inside its walls.

> "I pulled down the house where we first moved in, then I built the house that we currently live in. Today one of the original Rum houses that still stands is the one that to Erhan Tuskan son of Adil Tuskan (Figure 4. 8, 4. 9).''[124]

People who emigrated from Greece during the population exchange caused these spatial traces to be erased, as part of the necessities of life
The buildings that were not structurally sound were destroyed and replaced by new ones.

Figure 4. 8. Views of the exterior of an abandoned house from the Rums.

In the Turkish neighbourhood, some of the buildings were also built by the Greek architects, n these buildings the lower floor was used as a barn and the upper floor as living quarters. Because of the earthquake, all the structures have cracks on them which

---

[124] Murtaza Aytin, (70). (Personal communication, August 8, 2019).

are covered by plaster. These structures could withstand the earthquake intact. The dwellings are always made on pine rafters. As material in buildings; mudbrick, stone, and wood. Since there is an abundance of travertine in this region, it is also used quite often as a building material. Buildings are closed on two or three sides, while their front facade is left open. Houses are located on the east side of the plain. The purpose of such an alignment is to benefit from the natural light and the warmth it provides. A special method was used construct the roofs. Bark of the pine wood used for the construction is left of the wood and that bark is often covered with lichen. This creates an insulating layer covering the house. Finally, the roof is covered with clay to make it waterproof. The houses that are left still standing in Honaz allow us to see the local architecture and the way the materials are used (Figure 4. 9).

Figure 4. 9. Views of an abandoned house and materials.

"In the houses of the Rums, there is always a bathroom. As far as I can remember, Ismail Akman's house was one of the prettiest. It had tiles, a balcony, and a wide entrance hall. The neighbourhood where the Rums lived was very clean and tidy. Some houses were made of earth but most of them were stone houses and wall thickness was always 70 cm. Two-storey houses always had decorations. Inside the houses, there were wardrobes and they had high ceilings. Their ceilings were made of wood, lined with diamond patterns. Now, these houses are all completely destroyed. The present buildings that replaced these houses were built between 1955-1960. Most of them used the old Rum houses' foundations and built on top of the existing foundations. (Figure 4. 10).''[125]

---

[125] Rabia Akan, the wife of Hasan Akan. (Personal communication, August 8, 2019).

Figure 4. 10. View of the building, that was built instead of a house from exchange period.

Most of the present structures were built on the foundations of the houses built by the former Greeks.

Figure 4. 11. View of a house built by the Rums.
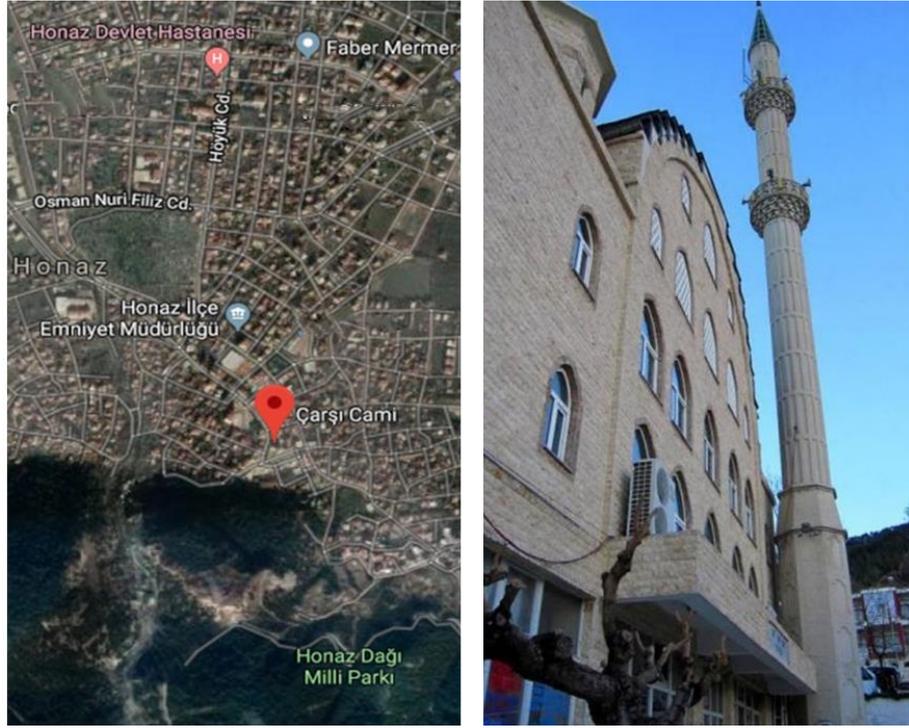
Figure 4. 12. Location and view of Çarşı Mosque.[126] [127]

Çarşı mosque is one of the important historical mosques in Honaz (Figure 4. 12). Its original gate was made of wood, it was decorated with wood carvings. However, the locals dismantled the gate and used it in the construction of a barn. The mosque is built my local craftsmen, the project and craftsmanship belong to Afer Kara. The construction was completed in 1976 and the capacity of the mosque is 850 individuals.

Some of the structures left behind by the Rums have been converted or repurposed for social and religious use.

"I am Mustafa Akan; our present mosque used to be a church the exchangees from Greece arrived in Honaz in May of 1924. Until 1945 it had remained the same, but in 1945 in the current location of the Çarşı mosque, a community centre was built. They said they were going to use the church's tiles for the roof of the community centre. So, the church was left without tiles. During one winter, due to excess rain, the plaster of the dome inside started to crumble. In 1946, it was converted to the local government house. I spoke with the notable people from the neighbourhood to turn the church into a mosque. We decided to buy the building from the government and convert it to a mosque. The deed of the mosque was given to the Hisar neighbourhood. We had to rebuild the inside of the mosque.

---

[126] [Location of Çarşı Mosque in Honaz]. (27 August 2019). Google Map. Google.
[127] Mosque, prayer room. Retrieved August 27, 2019, from Çarşı Mosque:
http://wikimapia.org/26734965/tr/Honaz-%C3%87ar%C5%9F%C4%B1-camisi#/photo/3057410

We had to make a plan. An imam from another village came and drew a plan according to their mosque. We built a wall under the base on three spots from south to north. Materials excavated from under the base were used in these walls. We covered the upper surface with wood. We built a staircase. When the construction of the base was completed, we hired a carpenter, him and his partner build a pulpit and a dais. For the mihrab, as the mihrab of the Rums was in the southeast, we destroyed it and rebuilt it in its current location which we determined via a compass.

Many new areas designed to pray in the mosque. The villagers turned the church into a mosque and made it available.

We rebuilt the eastern part of it a bit lower and so the current kiblah was shaped as such. We covered the remaining paintings of the saints from the church with plaster and when we were done, the year was 1948. We asked people for rugs for the interior of the mosque. And finally, when we placed the rugs on the floor, the mosque was ready for praying. We found a minaret craftsman from Denizli. The craftsman built the minaret of our mosque with the bricks from the ruined minaret of Bayremyeri mosque in Denizli. The yard and the place for funerals were where the Rum cemetery was located when it was still a church. There was a deep and tetragonal borehole for bones surrounded by high walls on the east side of the mosque. That borehole was filled with earth and that area was also included in the deed of the mosque. The present funeral place was laid with concrete and covered with marble. With a decision on 15.06.1984, we redid the mosque's roof. The old one was a bit flat and its wood was rotten. Since the old roof was connected to the dome, we built a second roof to raise it. We changed the tiles and gutters. Thus, the mosque took its current shape.''[128]

Immigrants continued their traditions with the space transformations they carried out.

''At the same time, the Rum church was converted into a mosque. At the time, even hymns in Koran were read in Greek.'' [129]

Another one of the important mosques in Honaz is the Hisar mosque. This mosque was also converted from a Greek church. The exact date of construction of the Hisar mosque which carries the same name with the neighbourhood is unknown. It is thought that the church bell that was in place when it was a church is the original one used in its construction in the 19th century was in the place of the church when it was built for the first time and tried to be protected, was constructed in the 19th century. The date of 1882 is written on the bell.

---

[128] Mustafa Akan was born in 1916 in the village of Kastro. (it was a citation of a piece written on 5.8.2001 by himself.)

[129] Rabia Akan, The wife of Hasan Akan. (Personal communication, August 8, 2019).
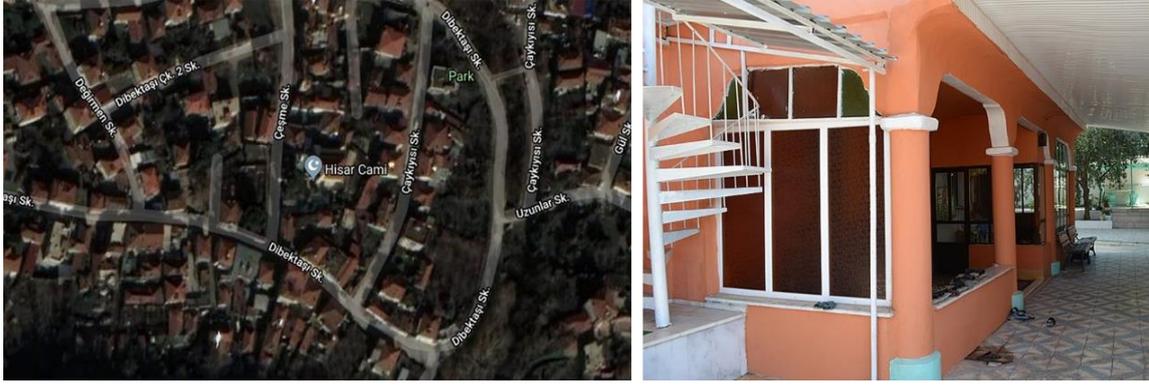
Figure 4. 13. Location and view of Hisar Mosque.[130]

"The Hisar mosque in the Hisar neighbourhood with the inventory number 0 and map number 4 has the section number 4 and parcel number 3109."[131]

The construction is from the Ottoman period. Originally constructed as a church, it converted into a mosque and opened to worship in 1945. Decoration in baroque style can be seen in Figure 4. 18.

Figure 4. 14. The view of the Hisar Mosque from outside and the area where the Rum cemetery used to be.

---

[130] Hisar Mosque. Retrieved August 9, 2019, from Where is the map of Hisar Mosque: https://www.haritamap.com/yer/hisar-cami2-honaz

[131] Kültür Envanteri Anıtı. Retrieved August 11, 2019, from Türkiye Kültür Portalı: https://www.kulturportali.gov.tr/turkiye/denizli/kulturenvanteri/honaz-hisar-camisi

The construction is from the Ottoman period. Originally constructed as a church, it converted into a mosque and opened to worship in 1945. Decoration in baroque style can be seen in Figure 4. 18.

Figure 4. 15. Confessional booth and where the pipe organ used to be before the church was converted into a mosque.

The Hisar mosque has a vaulted rectangular plan in west-east direction. The round-arched main entrance is in the west facade. There is another entrance in the northern facade. However, this entrance was first converted to a window and later to a gate. In the eastern part of the building, there is nothing left of the apse from the original construction, but the trace of the apse arch can still be seen. After the church was converted into a mosque, the gathering-place was added to the northern part of the sanctuary which is supported by wooden posts. The northern facade of the sanctuary was used as a communal area. There are three round-arched windows built into a rectangular frame in the northern and southern facades of the sanctuary. However, the window in the middle of the southern facade was converted to a mihrab. Additionally, a wooden pulpit and a dais were placed parallel to the mihrab and the southern facade. The top of the pulpit was designed as a dome. With four wooden columns which carry arches in the western part of the mosque, the entrance hall was formed. Traces of the epigraph above the gates at the northern entrance giving information about the first construction was covered with plaster. There are decorations in Baroque style from the 19th century made of gypsum plaster at the inner surface of the vaults and the railing of the gathering-place. The aluminum gates were added to, cover the vaults. In the report, it is highlighted that these vaults should be uncovered (Figure 4. 13, 4. 14). As can be seen in Figure 4. 19, column heads from the antique period were used as the coffin rest in the mosque's garden. The church, that was converted into a mosque is the most significant of the spatial changes made by immigrants that settled in the Hisar neighbourhood of Honaz. The spatial traces from the Rums can still be seen in the church remains.

In terms of the spatial similarities in terms of between the Hisar mosque and the Çarşı mosque, both were demolished, and their materials were stolen and used in other constructions. The main architectural difference between them is that the Çarşı mosque was used and constructed as a mosque whereas the Hisar mosque was, originally, built as a church and later on it was converted into a mosque after the exchange.

In terms of the spatial similarities in terms of between the Hisar mosque and the Çarşı mosque, both were demolished, and their materials were stolen and used in other constructions. The main architectural difference between them is that the Çarşı mosque was used and constructed as a mosque whereas the Hisar mosque was, originally, built as a church and later on it was converted into a mosque after the exchange.

Figure 4. 16. View of entrance door and Mihrab.

The traces of past identities are reflected in the daily life and the architecture of the houses. Today, emigrants' kids still live in Honaz. They still speak to each other in Greek. Nowadays, architectural structures from those times are left standing. One of the buildings which we can still see the traces of the Rums are two remaining Rum houses and the Hisar mosque which was converted from a church. It has been mentioned in the documents from the 15th century that 75% of the houses were one-story, and the rest were

two-storey houses, 90% of them did not have a kitchen however, in 50% had an oven in their yards. But the building standards have improved throughout the centuries.[132]

Figure 4. 17. View of Dais and Minbar.

Figure 4. 18. View of Gathering place and ornaments.

---

[132] Tanyeli, Uğur. *Klasik Dönem Osmanlı Metropolünde Konutun 'reel' Tarihi: Bir Standart Sapma Denemesi.* Eren Yayınları. İstanbul. 1996.

Figure 4. 19. The coffin rest which is placed on the ancient corinthian columns.

The buildings left behind by the Rums in Honaz are two-storey houses with a kitchen and bathroom inside. In these houses, we can perceive a sense of privacy and belonging that is part of the identity of their erstwhile occupants. Placement of refugees coming from Greece to these empty houses can be used as an example of reuse for the abandoned buildings

Nowadays, countless spatial traces still exist in Honaz. Some of these traces are from the Rums. Some are spatial changes made by the Greeks after the population exchange. The reason for some of the spatial changes is the looting undertaken by the local people. We can access the spatial traces of the migrants in Honaz as *erased remains*.

4.2. Spatial Traces of Migration Living with Concrete Remains: Aydın/Mursallı

During the population exchange that took place after the signing of the Lausanne Peace Treaty in 1923, around 2000 refugees[133] were resettled in Mursallı, who came from Grevena in Greece. Mursallı has a geographically important location in the Aegean Region. Mursallı town centre is 5 kilometers to Germencik has villages

---

[133] Mursallı'nın Patriyotları. Retrieved January 18, 2020, from Evrensel Haber:
https://www.evrensel.net/haber/231539/mursalli-nin-guleryuzlu-patriyotlari

Reisköy, Karaağaçlı, Üzümlü, Tekinköy and Moralı.[134] Most of the Greeks who used to live in this area left after the War of Independence. With the Treaty of Lausanne in 1923; Greeks were replaced by the Turks from Thessaloniki and Grevena (Figure 4. 20).
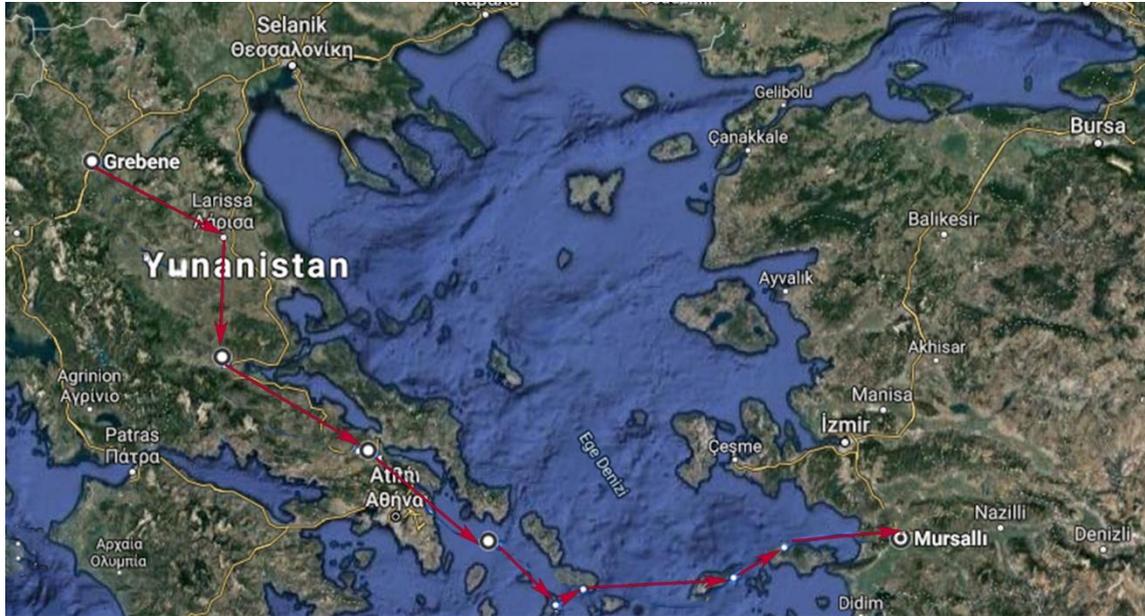
Figure 4. 20. The path followed by the immigrants from Grevena.[135]

Refugees that were resettled in Mursallı originated from Grevena in Greece (Figure 4. 20). It is important to look at where the refugees in Mursallı came from. People from Grevena were resettled in various locations in Turkey including, Aydın-Söke, Giresun, Samsun, Eskişehir, Balıkesir Ayvalık-Edremit, Istiklal neighbourhood and Çivril in Denizli, Karşıyaka-Karaburun-neighbourhood Karataş-Narlıdere and Seydiköy in Izmir, Mudanya-Gemlik in Bursa, Sinop, Arız neighbourhood in Kastamonu, Büyükada,Kartal,Pendik-Aksaray in İstanbul, Adana, Manisa, Salihli and Isparta. Villages in Grevene in Kazana district in Manastir province; Vençe, Viroştan, Hisar, Krifçe, Çoruhlu, Lişniko, Osnik, Dovratova, Devran, Horpeşte, Goblar, Kolukşaki, Sombino, Pigadiçe, Çotul, Varişte, Girakali, Dovronişta, Ağalos, Şirin Kebir, Sirin, Torişte, Karitaraka, Derbent, Granoş, Virbova, Gravoş, Pelika, Mavronoros, and Viryodu forest. (Figure 4. 20).

---

[134] Mursallı'nın Patriyotları. Retrieved January 18, 2020, from Evrensel Haber:
https://www.evrensel.net/haber/231539/mursalli-nin-guleryuzlu-patriyotlari
[135] [The path followed by immigrants from Grevena]. (4 November 2019). Google Map. Google. (Edited by the Author).

People from Grevena were known as a *Patriots*. Refugees from Grevena were resettled in Aydın-Mursallı, Isparta, Burdur, Eskişehir, Ayvalık, Denizli-Honaz, Bursa-Başköy and Niğde-Yeşilburç. Today, Grevena is a province in western Macedonia. Even though some Patriots say their mother language is Greek, the common language is actually *Patriotish*. The meaning of patriot colloquially is patriotic but its accurate meaning in Greek is fellow townsman.[136] Even though, people who experienced the population exchange firsthand are not alive anymore, they children still are. The following interviews tell us how the refugees came to live in Mursallı.

> "My name is Güngör Koyuncu. In 1924, my father and his family were moved from Grevena first to Kavala Harbour, then Izmir Harbour by ferry (Figure 4. 20). From Izmir, the refugees were distributed to other cities of Anatolia. My father and his family were first resettled in Isparta, and then they were moved to Niğde. They migrated from Niğde to Bursa and lived there for 2 years. Then, they migrated to the Horoz village of Manisa but since they lost money on farming, they had to move again, and they went to Mursallı and stayed there. At the time, it had been 7 years since they emigrated from Greece. Everything they were given in return for their properties in Greece was in Niğde. In Niğde, my father and his family were given four decares of lands per person in the family. Then, when they came to Mursallı they had to buy everything they needed from scratch They had to spend the gold they brought with them when they emigrated from Greece until they arrived in Mursallı."[137]

> "My name is Hayri Altay. We are the second generation of refugees. My father Ahmet Altay was born in 1921. They came from Grevena. Most of the people from Grevena were resettled in Burdur. However, the immigrants did not like that region. So, under the leadership of Behsat Önder they went to Ankara to meet Atatürk. Atatürk suggested three regions. Mursallı is one of these regions. They chose Mursallı. Therefore, Behzat Onder is considered to be the founder of Mursallı."[138]

The arrival process and experiences of immigrants to Mursallı are similar.

> "My name is Fikret Özer, my father Hüsamettin Özer was born in 1912. They migrated to Mursalli from Grevena because of the exchange. The exchange was an agreement completely based on religion. At the time, people whose religion is Orthodox Christian but who were ethnically Turkish, especially those living in Konya and Sinop rebelled in 1924 due to the exchange, but they had to give up and leave eventually. My grandparents first migrated to Izmir, then Antalya in

---

[136]Engin, Refik. *Nasliç, Serfice ve Grebene Yöresi Bektaşiler Patriyotlar.* Türk Dünyası Bilgeler Zirvesi, Gönül Sultan Buluşmas. May 2014: p635.
[137] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).
[138] Hayri Altay, ex-mayor of Mursallı. (Personal communication, September 9, 2019).

1924 as dictated by the 7th clause of the Treaty of Lausanne. They managed to arrive in Mursallı on foot from Antalya in fifteen days."[139]

With the settlement of the Greeks, this region developed in agriculture, trade, and transportation. Figs, olives, and cotton are cultivated in Mursallı. In Mursallı village, which is not suitable for animal husbandry, general livelihood is agriculture.

"According to the locals, refugees had a different style of clothing, most of them were shepherds before. My grandfather and my father were shepherds too, but I did became a farmer I grow fig and cotton. When the surname law was introduced, my father was given the name 'Koyuncu' (meaning sheep-owner) as a surname since he was a shepherd. The government gave apple orchards to everyone but since the land given to my family was left behind in Niğde, my father and his family had to buy their fig and apple orchards themselves. Greeks learned how to grow fig in Mursallı."[140]

Their profession has affected people's new surnames.

"In Grevena, people were mostly ranched. Since the Grevena region is hilly and forested, they grew corn and wheat. When our families came to Mursallı, they were given 2-3 decares of fig and olive groves per person in the family. Then, they bought cotton fields in Söke with their own money and started to plant cotton."[141]

To make money, immigrants have learned new business lines. They engaged in agriculture suitable for climate and geography.

"There is no cattle farming in Mursallı but there is no sheep and goat farming in Grevena. People who were ranchers raised sheep and goats My grandfather was a farmer. When he came to Mursallı, he started to grow corn, wheat, and barley. They owned an apple orchard here. They learned how to grow olives and make olive oil here. I am a teacher but in 1988 after my father passed away, I got into farming, which is the family occupation. Now I grow figs."[142]

Most of the migrants, who raised animals in the country they came from, learned agriculture in Mursallı. The migrants received grants from the state in proportion to what they left behind.

---

[139] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).
[140] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).
[141] Hayri Altay, ex-mayor of Mursallı. (Personal communication, September 9, 2019).
[142] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).

"Migrants when they arrived in their new country, received goods equivalent the goods left behind in the old country."[143]

Migrants were given fields, vineyards, and orchards by the state for most goods. They had to learn to cultivate the fields and the orchards to make a living.

"The biggest goal for the state was for the migrants to become producers immediately where they settled and to be able to continue their trade."[144]

However, it took up time for new immigrants to learn new ways of cultivation and become efficient. Greeks who migrated from Mursallı village to Greece also brought their agricultural practices to that region.

75% of the population was Turks coming from Greece and 25% was Turks from Albania. People migrated from thirteen different villages of Grevena to Mursallı. Not only Greeks, but Albanians are also present in Mursallı.[145] The Rums, who went from Mursallı, migrated to (Eğriboz) Evia Island. They established a village called Neo Mursallı. The current name of the village is Taxiarkhea. Rum families were resettled in this region. Taxiarkhea was the name of the church in Mursallı. Taxiarkhea was also the name of an icon. The icon is currently in Neo Mursallı on the Evia Island.[146]

"There was a Greek coffee house in the village square. During the first exchange period, they had to pray in the church because there was no mosque in the village. There is a grave of a priest inside the church. From Greece, lots of people come to visit the church."[147]

According to the stories that are told by locals today, the most important building in Mursallı is the Rum church (Figure 4. 22). Taxiarkhea Church was built-in in 1860. After 1924, it was used as a mosque by the Turks who came from Thessaloniki. For 35 years it was used as a mosque. Later, it was used as a warehouse. Until 1992, it was used as a cinema and wedding hall.

---

[143] Oran, Baskın. *Türk Dış Politikası: Kurtuluş Savaşından Bugüne Olgular, Belgeler, Yorumlar.* İstanbul, İletişim Yayınları, 2002.

[144] Erdal, İbrahimr. *Nüfus Değişiminde Mübadillerin Uyum Süreci ve Sosyo-Ekonomik Değişimindeki Rolleri,* p1271.

[145] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).

[146] Tarihçe. Retrieved January 18, 2020, Mursallı: Germencik-Aydın. http://mursalli.com/index.php/tarihce/

[147] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).

Figure 4. 21. Location of Taxiarkhea Church[148]

In 1992, it was registered as a historical building by the Council for the Protection of Cultural and Natural Heritage. The restoration project was prepared in 2011, but it could not be started due to lack of financial resources.

"For years, our people have tried to renovate the church but the feedback from the government is always negative."[149]

Figure 4. 22. View of Taxiarkhea Church.

---

[148] [Location of Church). (17 October 2019). Google Map. Google. (Edited by the Author).
[149] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).

It was robbed by treasure hunters and illegal diggers. The structure is currently in danger because of the many cracks that appeared (Figure 4.23). Every Greek coming to Mursallı still pays a visit to the church for 50 years. There is a tomb of a priest in the church (Figure 4. 23). In the front yard, there used to be grave of a priest who served in the church but now, nothing is visible because the graves are covered with concrete.

In Mursallı where the effects of the Rums in terms of the architecture can still be felt, this effect is reflected clearly on the buildings. The church which is almost in ruins has encountered many interferences by the public. Even though the church was misused for many years, it still has the characteristics of the Baroque period influences (Figure 4. 24). Villagers who gave up on using the church as a mosque have decided to build their own mosque. Mursallı mosque which is built with the help of many villagers is in the centre of the village in the square. Built-in 1921, it is the first known mosque of the village. Before the construction of the mosque, people used to pray in the church.

Figure 4. 23. The tomb of the priest and view from inside the church.

Figure 4. 24. View of vault, covered icons, alcoves and ornaments.

Figure 4. 25. The view of the church from outside.

Figure 4. 26. View of doors from inside and outside.

"In 1954, the first mosque was built. Its name is Mursallı Mosque (Figure 4. 26). It was built with the help of villagers. Everyone helped in its construction in one way of another, so that it became possible to pray in the mosque."[150]

"In the process of completing the restoration of villages and creating new villages, temporary residences were allocated to the settlements, huts were built, mudbrick

---

[150] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).

and fence houses were built in order to prevent the refugees from becoming homeless. 27 villages were built in total"[151]

Figure 4. 27. View of the Mursallı Mosque

Figure 4. 28. Location of the Mursallı Mosque.[152]

After the War of Independence and the exchange, a new settlement distribution has emerged. It can be said that this distribution has affected the usage of remaining houses and villages. For newly established villages, conditions were set. The refugees were resettled in those villages according to these conditions.

Locations of the new villages were to be determined according to the following list of instructions:

[151] Çelebi, Ecan. *Mübadele, İmar ve İskân Vekaleti (kuruluşu, teşkilat yapısı ve faaliyetleri)*. İstanbul, 2019.
[152] [Location of Mosque]. (17 October 2019). Google Map. Google. (Edited by the Author).

1-The area should have clean air.

2-There should not be any swamps around.

3-There should be a stream in the vicinity.

4-The village should not be open to strong and contrary winds.

5-The village should not be founded in valleys and humid places.

6-The villages should be close to roads that connect villages and cities, and also close to train stations and harbours.[153]

A specific type of housing classification was not set for the newly established villages since the geography and climate of the houses left behind by the outgoing refugees varied. Mostly, the authorities were concerned about the planning of the villages.

> "Around schools and mosques, there should be a street which allows people to walk comfortably, the secondary streets should be perpendicular and parallel to the main streets and should be at least 12 m width. This will not be changed in case the streets need to be expanded due to the addition of new roads and new houses."[154]

It was inevitable that the habitation areas had to be considered while designing the villages for the refugees. It was not expected that there would be a change in construction methods in wartime and after the war. In three types of salient instrumentalization of inhabiting in the republic period, the establishment of new (sample) villages and use of Emval-i Metruke as a source have an important. There are many villages and buildings in Anatolia which are suitable for Emval-i Metruke. One of them which is still in use is village of Mursallı in Aydin. Mursallı's inhabitants strive to protect their identities and way of life. In the buildings without a defined identity, and with a forcibly displaced population, buildings tend to gain different meanings.

> "When the refugees arrived in Turkey, the government showed everyone the houses they were to live in. However, since the refugees from Albania arrived earlier than the ones from Greece, they had been placed to Emval-i Metruke earlier too. The first house that my family was placed to have a well. At the times, access to water was very important because people often had to carry water from a far."[155]

---

[153] Ökçün, A. Gündüz. *İkinci Meşrudiyet Döneminde Köylerin Kurulmasıne ve Köylerde Çevre Sağlığına İlişkin Tüzel Düzenlemeler.* Siyasal Bilimler Fakültesi. Ankara. 1983: p173.
[154] Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara. October 2004: p56.
[155] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).

The state found it appropriate to use homes first for immigrants.

"Since Albanians from Pristina arrived first, the government placed them to the empty houses. Then, refugees from Greece were placed to the remaining houses. There are nine registered houses, people still live in some of them. The Greeks' houses were either demolished or rebuilt with their own means. I wish there were no interference so that the original houses could be preserved as they were."[156]

To Emval-i Metruke, firstly Albanians, then Greeks were placed by the government. In the Honaz, the refugees were settled according to their wishes. However, in Mursallı, refugees were placed in Emval-i Metrukes by the state.

"There are many wooden houses in Some of the Rum houses still stand. They can be found in Mursallı, old Çine, Atça and Honaz in the Aegean region. In other regions, Çay district in Afyon, Başköy in Bursa, Korkuteli in Antalya, Elbasan in İstanbul, buildings that belonged to Rums can be seen."[157]

One of the Rums houses which could stand up in Mursallı is in the common area of two houses built in the 21st century. This house is located between the houses that were built for Güngör Koyuncu and his brother by their father and it is made of mudbricks and wood (Figure 4. 29). Many materials are used together as in traditional Turkish architecture. No one lives in the house, but the buildings are left with the furniture and other wares still inside. Owners of the two houses near the building still occasionally use the old Rum house for various purposes (Figure 4. 31). The house, which is one of the characteristic Rum houses in Mursallı was built in 1908 (Figure 4. 32). We came up with the 1908 date thanks to a writing on the front facade of the house. The front facade is still intact, but the backyard is in ruins. From ruined parts, we can see that the kitchen and the bathroom were inside the house. Blue woodworks and the craftsmanship of the thin wooden columns that were used in the decoration of the second floor show the typical characteristics of old Greek houses (Figure 4. 31).

There was a sizable migration from Grevena in Greece to Mursallı in Aydin due to the mandatory population exchange migration from 1924 onwards. With this mandatory migration, people coming from Greece had to learn new skill, get new

---

[156] Hayri Altay, ex-mayor of Mursallı. (Personal communication, September 9, 2019).
[157] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).

occupations and start a new life. With the many difficulties they faced, it took time for the immigrants to get used to Mursallı.

Figure 4. 29. Entrance section with columns made of bricks and patterned floor tiles.

"We can still speak Greek fluently. Until 1950-1960, locals and refugees did not marry each other."[158]

"My family had always thought that one day they would go back to Greece. Until elementary school, I always spoke Greek but at school Albanian and Greek were forbidden. If one did not speak in Turkish, they were punished."[159]

Immigrants faced with many coercions with respect to their identity, they experienced severe adaptation problems. While the refugees had the same religion, they encountered great differences in terms of language, culture, and social life.

Most of the spatial changes in Mursallı village are due to negligence. Houses are ragged. The buildings were left as they were. Even though there is damage due to climate and geography, most of the structures are intact. The Rum houses which still stand are registered are architecturally different than other houses in the village.

The Rum houses that are mostly in ruins or about to collapse still form the identity of Mursallı. Some of the houses that still stand are abandoned but people still live in others (Figure 4. 32).

In Mursallı where the traces of the exchange can still be seen, the influences of the Greeks continue to exist beneath the newly constructed environment. The architectural memory of the people of Mursallı can be observed in common places that are not in use anymore.

Today, children and grandchildren of the refugees who arrived during the population exchange continue to show a reflection of their past in their lives and the

---

[158] Fikret Özer, he is a teacher living in Mursallı. (Personal communication, September 9, 2019).
[159] Güngör Koyuncu, he was born in Mursallı. (Personal communication, September 6, 2019).

spaces they live in. Spatial regeneration applies to most of the houses left by the Rums. As a result, spatial traces of the immigrants in the Mursallı village can be observed today as *concrete remains.*

Figure 4. 30. View of a wooden window frame and arch.
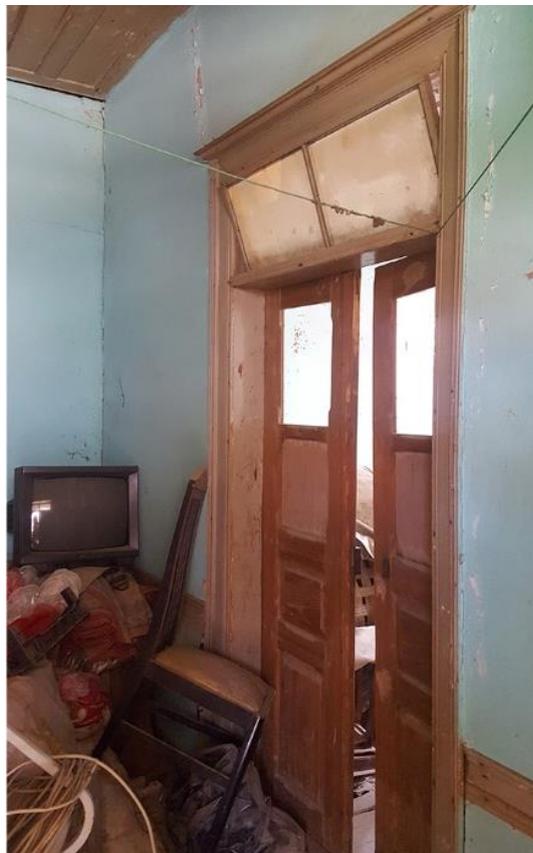
Figure 4. 31. View of interior side.

Figure 4. 32. The views of the 1908-built Rum house from different angles.

Figure 4. 33. View of the wooden windows of some of the Rum houses.

Figure 4. 34. The house built by the Rums, still in use.

4.3. Spatial Traces of Migration Living with Ruins: İzmir/Küçükbahçe

One of the most important functions of Izmir was that it had become a new home for refugees since the Balkan conquests of the Ottoman Empire. 31707 refugees were resettled in Izmir province and 11740 refugees.[160] Since the mid-19th century, Izmir had a busy migration traffic. Conditions of the country, lost lands and wars resulted in mass migrations to Izmir. All of them had an impact on the urban fabric of Izmir. However, the poor living and working conditions in rural areas certainly are the principal motivating factor for moving to urban centres.[161] In short, the exchange had a big contribution for the evolution of Izmir from a small city to a port city in terms of urbanization.

> "Karaburun, one of the districts of İzmir, is in the west of İzmir, just at the entrance of the Izmir Gulf. In this respect, Karaburun district is one of the two important points controlling the Izmir Gulf together with Foça. The fact that the Karaburun district faces Chios makes the settlement more important."[162]

Karaburun Peninsula is one of the oldest settlements in Anatolia.

Karaburun peninsula forms the southern side of the gulf and is located between 36-38° east longitudes. It covers an area of 415 km^2 and is 50 m above sea level.[163] There are 16 neighbourhoods in Karaburun. These are the central neighbourhood, Mordoğan, Amberseki, Bozköy, Haseki, Saip, Tepeboz, Yayla, Eğlenhoca, İnecik, Kösedere, İskele, Küçükbahçe, Saiman, Parlak and Sarpıncık neighbourhoods[164]. There have been many changes in population and ethnicity from past to present.

> "The most important change in population in the Karaburun peninsula is after 1922. On September 9th of 1922, with the liberation of Izmir, a ground migration to islands and Greece has started. This event which took place in a short period of time has affected not only the amount, ethnicity and distribution of the

[160] Arı, Kemal. *Büyük Mübadele: Türkiye'ye Zorunlu Göç (1923-1925).* Tarih Vakfı Yurt Yayınları, İstanbul, 1995;2000.

[161] Tatlıdil, Ercan. *The Tale of İzmir in Turkey.* Ege Academic Review. January 2009: p292.

[162] Pınarcık, Pınar. *The Importance of History of Karaburun Peninsula in terms of Western Anatolia.* December 2018: p347.

[163] Karaburun. Retrieved September 20, 2019, from T.C. Kültür ve Turizm Bakanlığı: https://izmir.ktb.gov.tr/TR-77455/karaburun.html

[164] Karaburun, History of Region. Retrieved September 29.2019, from Governorship of T.C. Karaburun: http://www.karaburun.gov.tr/ilcemizin-kisa-bir-tarihcesi

peninsula's population but also the texture of the settlement and the agriculture-based economy."[165]

In 1923, most of the Greeks gathered on the shores of the peninsula before they migrated. Before the exchange, the peninsula was mostly Greek. This has influenced the economy after the migration. While some of the villages in Karaburun are still inhabited, others were abandoned after the exchange. Küçükbahçe is one of these abandoned villages.

Küçükbahçe is a village in Karaburun. "Küçükbahçe has been inhabited for 600 years."[166] Geographically, it is a typical Ageian village. Over time they faced a dilemma because of the village's hillside location. The village, which is near the seaside, is very suitable for tourism. There used to be animal husbandry in the village but when the forestry started this came to an end. The main source of income is agriculture, especially artichoke. Almond trees can also be found in the gardens of almost every house. After the second most important product of the village is mandarin oranges.

"Soon before and after 1923, the economic activities on the peninsula were transformed. Turkish Independence War and the change in the characteristics of its inhabitants had an influence on the economic activity, as can be expected."[167]
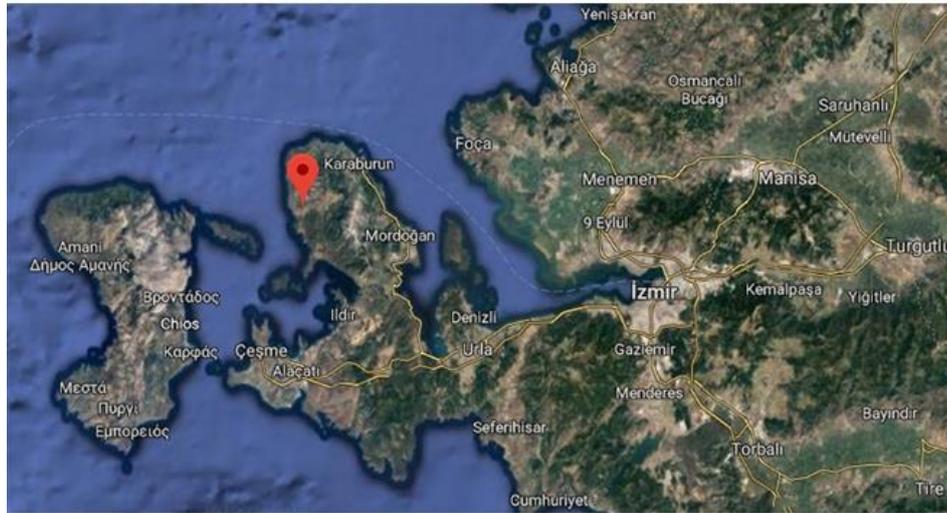
Figure 4. 35. Location of Küçükbahçe.[168]

---

[165] Işık, Şevket. *The Population features of the Karaburun Peninsula (1890-1993).* Aegean Geographical Journey, İzmir, 1993: p196.

[166] Local people situated in coffee house in Küçükbahçe. (Personal communication, October 13, 2019).

[167] Cöcen, Öget Nevin. *Identifying the values of Küçükbahçe Village Through Its Architecture and Collective Memory.''*METU. 2007: p7.

[168] [Map of Küçükbahçe]. (29 September 2019). Google Map. Google. (Edited by the Author).

Figure 4. 36. View of Küçükbahçe.

"In the past, yoruks (nomadic people of Anatolia) immigrated to this village. In 1927, nearly 60 Rums came from Greece, but they did not settle. Greeks came to this village after the second world war. They constructed the monastery. But it is gone."[169]

A total of 3 migrations occurred in the village (Figure 4. 37). In terms of earthquakes, livelihoods, and transportation, there were migrations to 3 areas in Küçükbahçe. For 1831, Küçükbahçe was reported to have 107 Muslim inhabitants; 24 men, 29 children, 54 women; in 49 households and, which were known to be Rum.[170]

With the outbreak of World War I, the second population movement occurred, the Rums had all left in 1917 only to return after Armistice of Mudros.[171] After the Treaty of Lausanne, Greeks immigrated from Thessaloniki.

According to villager's narration, the first settlement was abandoned in 1975. Because of an earthquake, people left the first settlements. They moved to the section of Küçükbahçe (Figure 4. 37).

In the 2000s, more moved to the coast. The vast majority of Küçükbahçe's population left the village about ten years ago. They moved to the seaside years ago

---

[169] Local people situated in coffee house in Küçükbahçe. (Personal communication, October 13, 2019).
[170] Cöcen, Öget Nevin. *Identifying the values of Küçükbahçe Village Through Its Architecture and Collective Memory.* METU. 2007: p43.
[171] Cöcen, Öget Nevin. *Identifying the values of Küçükbahçe Village Through Its Architecture and Collective Memory.* METU. 2007: p5.

because the cultivated lands are on the seaside and they did not want to go back and forth. They left their homes in the village (Figure 4. 37). There are a few families still living in the old village. Apart from these families, old village is abandoned.
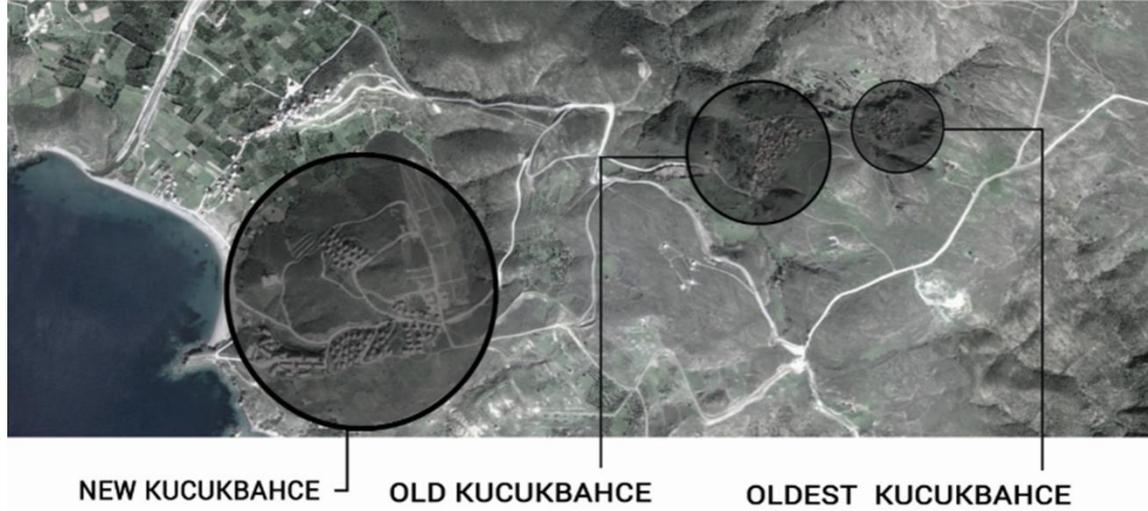

Figure 4. 37. Migration areas in Küçükbahçe.

They left the main village, which was located on the hillside because it was not suitable for farming. It was very far from the seaside. The new settlement was more convenient for growing olives and artichokes. Agriculture was the reason for the move closer to the seaside. The old village was very uphill. After all, the life in the Küçükbahçe village is centred around agriculture.

Until the early 1920s, rural life was reflected in the built environment. People of Küçükbahçe left the buildings as they were when they moved down the hill to the seaside. Some of the houses in the oldest residential area are still intact and there are many stone houses on the hillside (Figure 4. 38). The surviving houses appear to be in the local Aegean architectural style.

In the area, people generally live by the sea. There is a mosque in the village square. In front of the mosque, a coffee house can be seen.

> "Men, of the village spend time in this coffee house. Women are not found in the common areas of the villages. One of the Greeks who left came to visit last year. He said that he lived here until he was twelve. This shows that, the younger

population who once lived here are scattered around settled in different countries."[172]

Figure 4. 38. Views of the houses on the hillside in Küçükbahçe.

The elderly population who lives here complains about the lack of a younger population. Nowadays, the population is quite small. Only elderly people live there. It is almost impossible to find children or young people. The school remains empty and useless like other buildings. In the past, children used to attend this school but due to the low population, they are now transferred to other school in the area. Health services do not serve this village, family doctors almost never come to the village. Previously, there used to be public housing.

In Küçükbahçe interviewees report that.

"There are no young people in here, sometimes Greek people come here. We do not have any expectations from life. Kücükbahçe is very close to the Greek islands. Mytilene and Chios can be seen with naked eye. We are closer to the islands than we are to İzmir. We have to depend on the Greek islands."[173]

---

[172] Villagers describes how to people living in the Küçükbahçe after migration (Personal communication, April 8, 2017).
[173] Villagers describes how to people living in the Küçükbahçe after migration (Personal communication, April 8, 2017).

Küçükbahçe village has a lower density compared to other regions of İzmir. Despite this, it has a very rich heritage as a settlement. Most of the structures integrated with the nature of their existence.[174] There is a partnership between the exterior appearance and materials of the houses. Generally, the house material is mudbrick. It is easy to discern the building material in the collapsed buildings. Wooden structural elements, bricks, lintel, frame, beam, and other typical materials used in village houses can be seen. While some houses are in ruins, it is evident that others had some intervention over the years. What is left of some of the houses in Küçükbahçe is only the trace of a wall (Figure 4. 39).

Figure 4. 39. Views of houses in Küçükbahçe.

"Topography and slope of the area were effective in positioning the buildings."[175]

Houses and materials used seem like they are part of nature. The whole village is seen to be in harmony with the slope of the hills and the green of the (Figure 4. 38). Because of the slope of the area, houses had to employ many stairs. Narrow stairs are made of natural stones and they create a natural path. This village can be quite a different and an unknown place for the visitors.

---

[174] Emir, Sedat. Durmuş Arsan, Zeynep. & Kiper, Nilgün. *Karaburun Yarımadası (İzmir) Kırsal Mimarlık Envanteri 2004 Yılı Çalışmaları.* TÜBA Kültür Envanteri Dergisi 4, 2005: 163.
[175] Emir, Sedat. Durmuş Arsan, Zeynep. & Kiper, Nilgün. *Karaburun Yarımadası (İzmir) Kırsal Mimarlık Envanteri 2004 Yılı Çalışmaları.* TÜBA Kültür Envanteri Dergisi 4, 2005: 163.

In the old village, there is no electricity, water, or any other modern amenities. Only a few families continue to live a simple existence there. They Only a few families continue to live a simple existence their own vegetables and raise animals. They produce their own food. So many buildings are destroyed or seem s to be in ruins. But, even this view, does not make people feel uncomfortable.

Toilets are very different from what we are accustomed to seeing. They are not located in the house. It seems like old Turkish houses, but toilets have a cylindrical shape (Figure 4. 42).

Figure 4. 40. Views of windows and doors in exterior.

Figure 4. 41. Views of two-story village houses.

Figure 4. 42. View of a cylindrical toilet that is located outside the house.

Figure 4. 43. View of inner timber stairs.

Generally, homes are made of natural stones or cover up with stones. Roof systems made of wood elements. They use chaff for isolation and to cover up the mud. In the inner part of the house, a large bedding closet can be seen. There is a variety of sofas, kitchen tools, curtains, and clothes in the house. Although the inner part of the houses seems quite messy, the outside does not seem to be crowded or dirty. The structures belong to rural Aegean architectural style, as observed in the exchange villages. Houses usually have two floors. (Figure 4. 41). The ground floor is used as a warehouse or barn. Living areas are upstairs. However, the use of structures may vary depending on the circumstances and interests of the occupant. Warehouses are usually made of wood. In some houses, the ground floors are used as both storage and living areas. In such houses, two areas are separated by a wall. Some houses have ovens and niches on the ground floor. These niches are used as storage spaces. But some niches are also used as a washing area. The bedrooms are usually upstairs. The areas used as living rooms are on the ground floor in some buildings and on the upper floors in others. The stairs in the interior of the houses are usually made of wood (Figure 4. 43). The location of the stairs inside the house is usually opposite to the entrance door. The stairs outside the houses are made of stone in some and wood in others. The main entrance of some of the houses is reached by stairs. The reason for this is that most of the houses are located on slopes. Traditional construction techniques and materials were used in the buildings. The mud-brick houses with stone and wood reflect the traditional local architecture of the Aegean region. Large wooden windows and doors appear on the facades, and on some

facades, ornamental and aesthetic concerns are visible. When you enter the houses, it is possible to get a glimpse of the daily life. Some of these structures are left as they were with personal items and kitchen utensils still lying around. There are niches and wall compartments designed for personal use on the upper floors of the houses. The displacements caused by the migrations in Küçükbahçe can give us clues about how daily life used to be here. The historical change of the village can be seen in the physical environment and architectural structures. Küçükbahçe, including many Greek houses, stands as an spatially abandoned relic from the past.

The plans and the appearance of the houses in Küçükbahçe are as follows:

Figure 4. 44. View of stone house.[176]

The two-storey houses are mostly stone structures (Figure 4. 44). The building, which consists of 90 square meters of the closed area, is in use anymore. The roof system is wooden construction. The roof is covered with marseille tiles (Figure 4. 45).

There is a single row of brick eaves on the northwestern facade. There is a single row of Turkish style roof eaves on the other facades (Figure 4. 45). The flooring system is made of wooden cover on wooden beams (Figure 4. 46. 2). The hall area is covered by

[176] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p342.

concrete. Main entrance door is made of wood (Figure 4. 46. 1). The windows are made of metal (Figure 4. 46. 3). The lintels of the windows and doors are made of wood. The jamb of the window on the southwestern side of the ground floor is made of stone. The frame of the alcove in the hall and the ceiling coverings are made of wood (Figure 4. 47). The room and the kitchen on the ground floor have a furnace for heating and cooking (Figure 4. 48).

Figure 4. 45. Views of exterior sides.[177]

Figure 4.46.1 Entrance door. Figure 4.46.2 View of floor. Figure4.46.3 Southeast window.[178]

---

[177] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p345.

[178] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p345.

Figure 4.47.1 Frame of alcove. Figure 4.47.2 Ceiling covering. Figure 4.47.3 Ground floor window.[179]
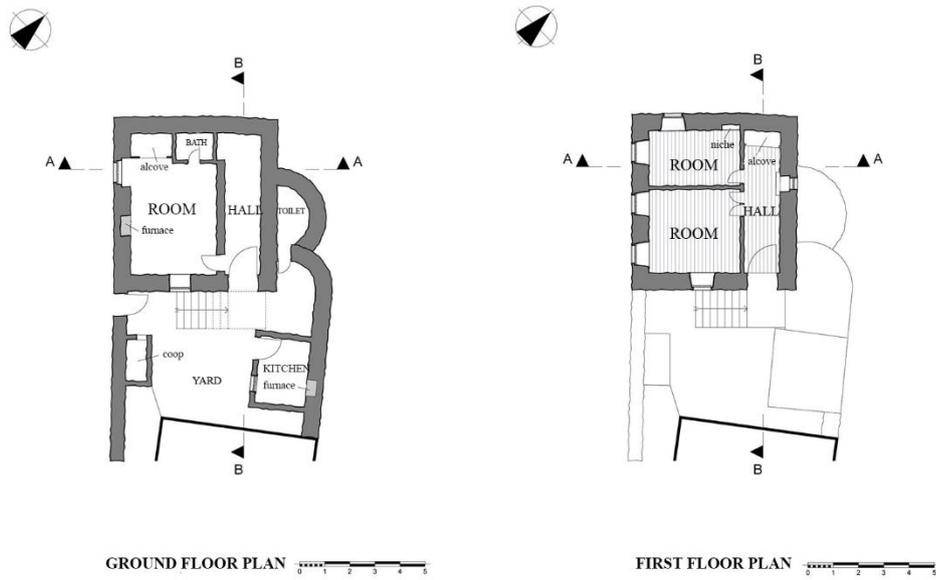
Figure 4. 48. Ground and first floor plans.[180]

[179]Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p345.

[180] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: pp 346-347.

Figure 4. 49. Sections of the building.[181]
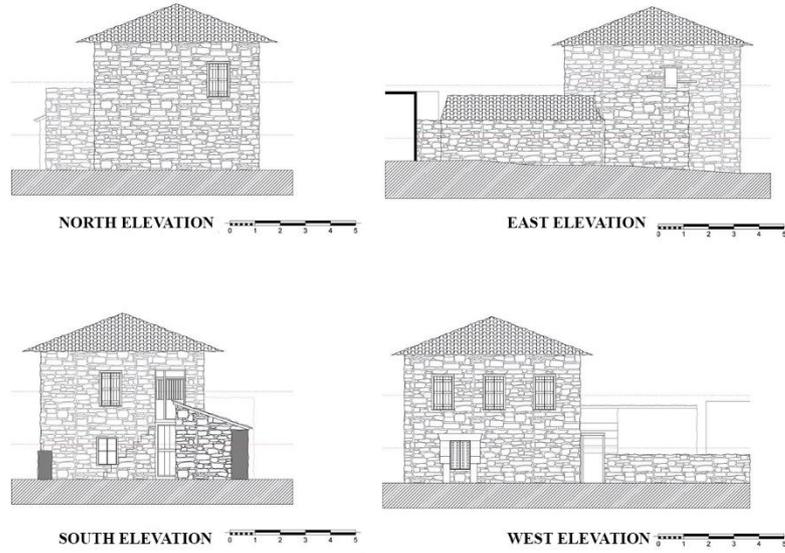
Figure 4. 50. Elevations of the building.[182]

[181] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p348.

[182] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: pp 349-350.

In the second example, the house is 37 square meters. This two-story house is in a flat topography (Figure 4. 51). There is damage to the house and no infrastructure system. There is no water, plumbing, and electrical system. Heating is provided by a stove (Figure 4. 52, 4. 53). The outer walls of the building are masonry rubble stone (Figure 4. 52). The materials of the joinery are made of wood (Figure 4, 52). The flooring system consists of a wood veneer board that rests on 10/12 centimeters secondary beams resting on the 15/15 centimeters main beam (Figure 4, 53). Original chimneys in the structure were removed. The eaves of the roof are are the same as the neighbouring house. In the house, there are alcoves and niches built for storage (Figure 4, 54). The house is adjacent to structures located to the southwest and southeast. The construction year of the house is unknown. This building, built with natural materials, is an example of Küçükbahçe rural architecture.


Figure 4. 51. View of two-story house.[183]

[183] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p352.

Figure 4. 52. View of stone facade and wood joinery.[184]

Figure 4. 53. Floor systems carrier beam, stove, and furnace.[185]

---

[184] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p354.

[185] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p355.

Figure 4. 54. Window, furnace, alcove, meat safe and wooden lintel.[186]
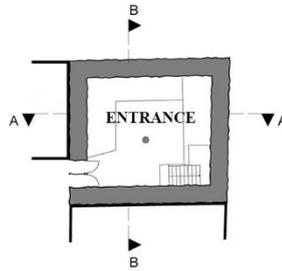
Figure 4. 55. Ground floor plan.[187]

[186] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p355.

[187] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p356.
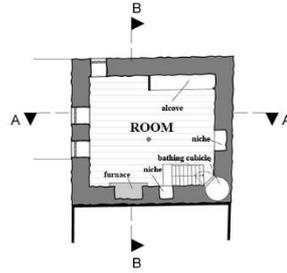
Figure 4. 56. First floor plan.[188]
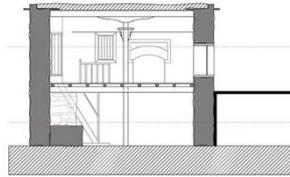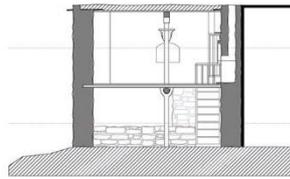
Figure 4. 57. Sections of the building.[189]

[188] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p357.
[189] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p358.
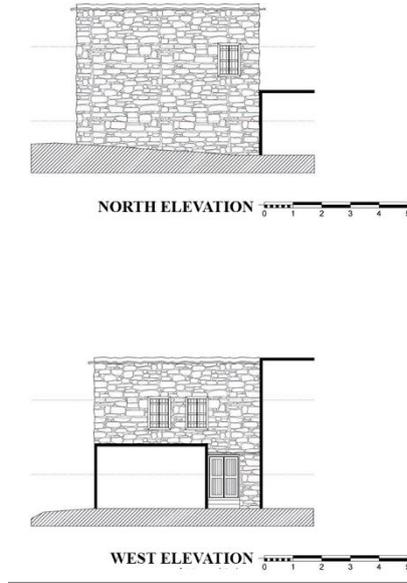
Figure 4. 58. Elevations of the building.[190]

Küçükbahçe, an Ottoman village established in the Karaburun region of the Aegean region in 1914, experienced many migrations. The village of Küçükbahçe received immigration from the Balkans during the population exchange as agreed by the Treaty of Lausanne signed in 1923. This village, which was inhabited by many Greeks at the time, has suffered less destruction than many other exchange villages. Due to the exchange, Turks and Greeks lived together in this area in the 19th and 20th centuries. Due to the earthquake and devastation in 1949, the villagers settled a little closer to the sea. In 1975, they moved to the seaside as it is better suited for agriculture. Locals also engage in fishing. However, very few people currently live in the village. This is due to economic reasons and the distance of the village to Izmir. Due to educational and job opportunities, there is no young population left. In the coastal area where they settled last, life continues. Common areas for public use are village square, coffeehouse and places of worship.

In the former Küçükbahçe area, the traces of migration and the spatial traces caused by it have been found. Küçükbahçe, which has experienced both external and internal migration, still reflects the migration architecture regarding spatiality and

---

[190] Akış, Tonguç. Arslan Avar, Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. *İzmir Kırsal Alan Yerleşim ve Mimarlık Envanteri.* Cilt 5, İzmir İl Özel İdaresi Yetkisindeki Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı Projeleri. IZTEK. 2012: p359.

physical environment usage. In Küçükbahçe village, which is empty due to emigration, buildings remain abandoned. Spatial traces of migration are seen as *ruins* in buildings that have been abandoned to their destiny in Küçükbahçe.

CHAPTER 5

CONCLUSION

According to the exchange decision in the Treaty of Lausanne, signed in 1923, forced migration from the Balkans to Turkey began. Many people were suddenly obligated to change their habitat. With this population exchange in 1923, single-culturalism and religious unity in both Turkey and Greece were aimed instead of multiculturalism. People forced to migrate had to leave their living space. This separation, expressed by the concept of migration, has brought a multidimensional effect on people and spaces. Concept of immigration connected the belonging and identity duality. Immigrants were experiencing many changes between the places they left and the places they just arrived.

The first problem faced by immigrants was the *housing problem*. People who migrate through the exchange; they were settled in reed houses, sheds and Emval-i Metruke. This was the spatial representation of the exchange. People who migrate to Honaz are generally settled in Emval-i Metruke to two families according to their wishes. However, the people of Mursallı, they settled to Emval-i Metruke by the state. As Küçükbahçe was established in the Ottoman Period, it has always been a region where immigrants settled. Immigrants may experience problems in new places and may have difficulty in finding solutions. Migration is an action for people from war, destruction, and necessity According to the findings; the migrants learned new business lines in new places. But they tried to keep their traditions alive in their new places. These are affected their houses and villages.

Crafts and professions are still an identity representation for the exchange. In these three regions, lines of work, occupations and lifestyles have influenced the usage of the spaces and their designs.

During the study of this thesis, three exchanged villages; Honaz, Mursallı and Küçükbahçe were examined. The purpose of this study is to research the spatial traces of the forced migration decided by the Lausanne Treaty in these three villages. Immigrants mostly settled in Greek villages, which remained desolate before and after the exchange. In Honaz, Mursallı and Küçükbahçe villages, three different spatial traces of an exchange are found. There are three different objective spatial traces in these three regions. The

main reason for choosing these three towns; The spatial traces caused by the exchange are differently visible in all three areas. Spatiality in Honaz seen as only as an *erased trace*. This could be one wall or one architectural element of a ruined construction. In Mursallı, all people of the village are migrants. This highly reflects on the architecture. Either the constructions are still used in daily life or they could survive by changing their former functions. Spatial traces seen as concrete remains. In Küçükbahçe, the constructions stay as they were before without any change. All village were abandoned, and spatial traces of migration seen as ruins.

While the Hisar neighbourhood has a different identity as the Greek neighbourhood in the past, it has started to have a new and different identity with the migrants settled in the neighbourhood. While the Hisar neighbourhood was a Greek neighbourhood, it had a church in terms of worship. Afterwards, that was converted into a mosque. The church in Mursallı stands in the centre of the village in a neglected state. In the past, this place of worship was used by the villagers for other functions. Nowadays, none of the buildings in Küçükbahçe is used. Moreover, the village is abandoned. Most of the buildings in these areas are abandoned and neglected buildings.

Locations and current status of these structures were determined during the study. The construction materials are wood, brick, and stone in all three locations. The buildings were made of mudbrick which reflects the local architecture. Houses have two floors and the ground floors used as a barn or warehouse in these areas. Ninety percent of the structures had been destroyed. Toilet is located inside the houses of refugees, not like the traditional separate toilets in the garden. It was one of the contributions of the refugees to the local architecture. Whereas, in Küçükbahçe this situation is unique. Toilets are cylindrical structures outside the house.

Their efforts to create belonging to space is one of the ways of reflecting their identity. From past to present this place has been Hisar Neighbourhood in Honaz. It is a neighbourhood where immigrants still live today. In Mursallı the whole people are migrants. We see that trace of exchange in all Mursallı, not just one neighbourhood. The people of Küçükbahçe migrated to three other settlements after exchange movement till 1975.

When we compare three areas as scale, we can see that the density of the immigrants is different. The smallest area in scale is Honaz with a single neighbourhood. Mursallı is the village where most immigrants live in the area. There are houses where immigrants live in the whole location.

In Küçükbahçe village, which has settled in three different areas for different migration reasons, most people are immigrants. Many of the abandoned houses are structures left by immigrants.

Mursallı and Küçükbahçe villages are similar due to the immigrants spreading all over the area. In Honaz, the immigrant density is in a single neighbourhood. As can be seen, the dwellings of immigrants in Honaz are the most restricted in terms of reflecting their identity and architecture.

While common spaces in these three areas are examined. In these villages, gentrification on structures is to build new ones in old buildings. In Honaz and Mursallı regions, we observe this situation in buildings. In Küçükbahçe, this situation cannot be observed in village. The spatial remains of Honaz are only seen as *erased trace*, in Mursallı, people still live in some of the houses of the refugees. In Küçükbahçe all villages are abandoned and almost all houses seem like in ruins.

Spatial traces of exchange are still found in three settlements. Three different spatial traces manifest themselves in the appearance of structures today. In Turkey, from west to east, the concept of *alienation* changes. In Honaz located in the most east among the regions, destruction on the constructions can be seen more. Construction remained from the exchange period have been either demolished or transformed. In Mursallı located in the middle Aegean region, the level of the destruction is lower. In Küçükbahçe located in the most west, there is almost no human-driven destruction, in fact the whole village has stayed as the same. In these three villages, which have similar sides as well as their differences, most of the structures left by immigrants are in the form of *traces*. Building materials and building shapes are very similar.

The phenomenon of memory and identity manifests itself as a longing for nostalgic spaces where participants are not present. Longing for spaces that never return, meanings imposed on spaces, emerge in memory spaces as representations of migration. This situation can be understood from the stories of village fountains in Honaz. In Mursallı, Church and houses represented this. In Küçükbahçe, collective memory is almost absent.

Economic status, wars, and population growth caused migration, and migration is the reason for changes and development in urban spaces in Turkey. According to the results obtained; too many immigrants came to Turkey in a very short period. This caused failure of doing planned settlement arrangements, so the lack of zoning status in Anatolia is in ruins. And, the resettlement has caused many drawbacks as well. The problem of

housing has arisen due to the phenomenon of migration and exchange. People who emigrated from Greece had to settle among the ruins of war, in houses where entire woodwork was destroyed. According to the data obtained from this study, traces of past cultures and identities of children and grandchildren of people who came through the exchange have been observed as spatiality to the present day. The relationship between the homes where the immigrants live, and the use of space and the culture of the immigrants have been examined. Each user transformed the spaces to meet their needs. In other similar studies, as the methodology, the structures in immigrant villages are protected and classified as typology. This study is about the spatial trace left by immigrants from Greece in the empty Rum buildings. The way of looking at these spatial traces is that immigrants shape their existing culture, tradition and identity, and existing structures according to their needs, and change them according to their use. It is aimed by the state that immigrants are limited in the periphery of rural life and adapt to rural society. Immigrants rebuilt the existing structures in the built rural environment with their spatial reflections. Today, reflections of these spatial traces are seen in all three villages.

REFERENCES

Agnew, John. "The Tragedy of the Nation-State, Territory, Politics, Governance."
    Routledge, Vol 5. No 4. (2017): 347-350.

Akgün, Erhan. "Yasadışı Göç Çerçevesinde Türkiye-Avrupa Birliği İlişkileri." Doctorate
    Thesis, İstanbul University, (2011).

Akan, Yusuf & Arslan, İbrahim. *Göç Ekonomisi.* Bursa: Ekin Basın Yayın, (2008), p.6.

Akış, Tonguç.Arslan Avar,Adile. İnceköse, Ülkü. Tunçoku, Selim Sarp. "İzmir Kırsal
    Alan   Yerleşim ve Mimarlık Envanteri." *Cilt 5, İzmir İl Özel İdaresi Yetkisindeki
    Kırsal Alanlarda Yöresel Mimari Özelliklerin Belirlenmesi ve Örnek Yapı
    Projeleri.* IZTEK, (2012): 342-356.

Alkemade, Floris. "Göç Meselesi ve Barınma Arayışları." *Göç Dosya 38.* TMMOB
    Mimarlar Odası Ankara Şubesi. (2017): 40-43.

Alpan, Aytek Soner. "But the Memory Remains: The Greco-Turkish Population
    Exchange". *ejournals.* National Hellenic Research Foundation, Institute of
    Historical Research. (2012): 199-232.

Anavatan, Aygül. "Internal Migration and It's Determinants in Turkey: Spatial Data
    Analysis". *Social Science Studies Journal.* Denizli: Pamukkale University.
    (2017).

Arı, Kemal. *Büyük Mübadele: Türkiye'ye Zorunlu Göç (1923-1925).* İstanbul.
    Tarih Vakfı Yurt Yayınları. (1995;2000).

Atılgan, Dilek. Günay, Enver. & Serin, Emine. *Migration Management in the World and
    Turkey.* (2017): 37-60.

Ayberk, Canan. "Uluslararası Öğrenci Hareketliliği: İstanbul'daki Uluslararası
    Öğrencilerin Yer Bağlılığı, Deneyimleri ve Hareketin Sonuçları". Ankara
    University. Doctorate Thesis. (2019): 20-23.

Aydın, Esra. "Social Exchange in the Context of Culture: A Theoretical Study".
    International Journal of Economic and Administrative Studies. (2017): 548-562.

Aydın, Mithat. "Honaz From the 19th Century to the 20th Century". *Sosyal Bilimler
    Enstitüsü Dergisi.* Denizli, Pamukkale University. (2016): 201-214.

Barreto Mauricio L., Chico Martha E., Rodrigues Alejandro & Rodrigues Laura C. "Rural
    Migration." (2016), p. 11.

Başol, Koray. *Demografi.* İzmir Matbaası. (1995), p.209.

Bauder, Harald. "Domicile Citizenship, Human Mobility and Territoriality". *Progres in Human Geography.* Canada: Ryerson University. (2016).

Bayar, Rüya. "Türkiye'de Nüfus Gelişimi". Ankara University. (2018): 247-266.

Bayındır Goularas, Gökçe. "1923 Population Exchange Between Turkey and Greece: The Survival of the Exchanged Population's Identities and Cultures". *Alternatif Politika. Cilt: 4, Sayı: 2,* (2012): 129-146.

Baykara, Tuncer. *Denizli Tarihi, İkinci Kısım (1070-1429).* İstanbul: Fakülteler Matbaa. (1962), p.25.

Baysu, Gülseli. "Göç ve Politik Psikoloji: Göçmenlerin Politik Entegrasyonu". *Siyaset Psikolojisi 2.Cilt.* Atlas Akademik Basım Yayın. (2016): 157-189.

Bhagat, R. B. "Migration, Gender and Right to the City". *Economic & Political Weekly.* (2017): 35-40.

Bilgiç, Bestami S. "Turkish-Greek Relations in Atatürk Period, 1923-1938". (2015): p. 2.

Bilgin, Taner. The Dilemma of Greeks in the Years of War (1919-1922)". *VAKANÜVİS-Uluslararası Tarih Araştırmaları Dergisi.* (2016): 37-91.

Bilgili, Ahmet. Feramuz, Aydoğan. & Güngör, Celil. "Doğu Anadolu Bölgesin'de Zorunlu Göç Olgusunun Sosyolojik Çözümlenmesi: Van Örneği". *II. Ulusal Sosyoloji Kongresi, (Toplum ve Göç).* Mersin Sosyoloji Derneği. (1996), p. 357.

Bourdieu, Pierre. *The Forms of Capital.* (1986).

Bozdağlıoğlu, Yücel. "Türk-Yunan Nüfus Mübadelesi ve Sonuçları." *TSA/YIL:18 ÖZEL SAYI S:3.* (2014): 9-32.

Braun Ricarda, Knitter Daniel. *Landscape as a Concept of Space.* (2018), p. 2.

Budak, Ömer. "Mübadele Meselesi ve Lozan'da Çözümü". *Karadeniz Araştırmaları.* (2010), p. 137.

Burlingame, Katharine. "Whispers of a Common Past: Mapping Intagible Heritage of the 1923 Greek and Turkish Population Exchange". *e-Sialogos/4.* Lund University. (2014): 9-21.

Burlingame, Katharine. "Whispers of a Common Past: Intangible Heritage Analysis of Refugee Descendants from the 1923 Greek and Turkish Compulsory Population Exchange". Lung University: Master Thesis. (2014).

Camacho, Carmen. "Spatial Migration". *CES Working Papers.* France: Universite Paris 1 Pantheon-Sorbonne, (2013).

Canbey-Ozguler, Verda. "Migration and Integration Policies". *GSI Journals Serie B: Advancements in Business and Economics.* (2018).

Canefe, Nergis. "The Legacy of Forced Migrations in Modern Turkish Society: Remembrance of the Things Past?" *Balkanologic. Vol. V, nº 1-2 I 2008.* (2016).

Cengiz, Deniz. "Spatial Effects of Forced Migration and Perception of Local Community; Case of Kilis." *International Periodical for the Languages, Literature and History of Turkish or Turkic.* (2015): 101-122.

Cengizkan, Ali. *Mübadele Konut ve Yerleşimleri.* Ankara: Arkadaş Yayıncılık. (2004).

Cöcen, Öget Nevin. "Identifying the Values of Küçükbahçe Village Through It's Architecture and Collective Memory". Middle East Technical University: Master Thesis. (2007): 5-43.

Çapa, Mesut. "Yunanistan'dan Gelen Göçmenler". (1990): 49-69.

Çelebi, Ercan. "Mübadele İmar ve İskan Vekaleti (Kuruluşu, Teşkilat Yapısı ve Faaliyetleri)". İstanbul. (2019).

Çelebi, Ercan. "The Duty and the Mixed Exchange Committee Established for the Application of the Exchange"*. Erzincan Eğitim Fakültesi Dergisi, Cilt:(8), Sayı:(4).* (2006), p. 108.

Çelebi, Evliya. *Seyahatname.* Büyülü Fener Yayınevi. (2018).

Çetin, Necat. "Hometowns of Refugees who were Settled According to the Refugee Liquidation Requisition to Denizli and Administrative Units They were Settled". *Belgi Sayı 6 (yaz 2013/ II).* (2013): 746-769.

Deniz, Taşkın. "Turkey from the Perspective of International Migration Problem". *TSA/YIL:18. S: 1.* (2014): 174-204.

Duman, Bahadır. Konakçı, Erim. "Colossae: The Mound, Remains and Findings". *Arkeoloji Dergisi VIII (2006/2).* Ege Üniversitesi Edebiyat Fakültesi Yayınları, (2006): 83-96.

Dündar, Fuat. "Balkan Savaşı Sonrasında Kurulmaya Çalışılan Muhacir Köyleri". *Toplumsal Tarih.* (2016), p. 82.

Dündar, Fuat. "Neden 1923 Mübadelesi? Osmanlı Geçmişinden Bir Yanıt Bulma Denemesi". *90. Yılında Türk-Yunan Zorunlu Nüfus Mübadelesi Yeni Yaklaşımlar, Yeni Bulgular.* Lozan Mübadilleri Vakfı. (2016): 34-39.

Ekici, Süleyman. Tuncel, Gökhan. "Göç ve İnsan". *Birey ve Toplum.* (2015): 9-22.

Emgili, Fahriya. "Türk-Yunan Nüfus Mübadelesi Hakkındaki Araştırmalara Bir Bakış". *Journal of Atatürk and the History of Turkish Republic*. (2017): 29-54.

Emir, Sedat. Durmuş Arsan, Zeynep. & Kiper, Nilgün. "Karaburun Yarımadası (İzmir) Kırsal Mimarlık Envanteri 2004 Yılı Çalışmaları". *TÜBA Kültür Envanteri Dergisi,* (2005), p.163.

Engin, Refik. "Nasliç, Serfice ve Grebene Yöresi Bektaşileri Patriyotlar". *Türk Dünyası Bilgeler Zirvesi: Gönül Sultanlar Buluşması.* (2014): 635-663.

Eren Yalçın, Güneş & Öcal Kara, Fatma. "Kırsal Göç ve Tarımsal Üretime Etkileri". *Harran Tarım ve Gıda Bilimleri Dergisi.* (2016): 154-158.

Erdal, İbrahim. *Nüfus Değişiminde Mübadillerin Uyum Süreci ve Sosyo-ekonomik Değişimdeki Rolleri.* (2007): 1271-1265.

Ergün, Cem. Tümtaş, Sertaç. "The Effects of Migration on Social and Spatial Structure". *The Journal of Faculty of Economics and Administrative Swence.* (2016): 1347-1359.

Gabrielli, Lorenzo. Pappalardo, Luca. "Gravity and Scaling Laws of City to City Migration". *PLoS ONE.* (2018).

Glusac, Tanja. "Architecture and Belonging: Migration, Re-territorialisation and Self-Identity". Curtin University: Doctorate Thesis. (2015), p.153.

Goalwin, Greg J. "Population Exchange and the Politics of Ethno-religious Fear: the EU-Turkey Agreement on Syrian Refugees in Historical Perspective". *Patterns of Prejudice.* Santa Barbara: University of California. (2018).

Göregenli, Melek. Karakuş, Pelin. "The Spatial Dimension in Migration Research: Cultural and Spatial Integration". *Türk Psikoloji Yazıları.* (2014): 101-115.

Göregenli, Melek. Karakuş, Pelin. Kösteni, Yeşim Özgen E. & Umuroğlu, İrem. "Mahalleye Bağlılık Düzeyinin Kent Kimliği ile İlişkisi İçinde İncelenmesi". *Türk-Psikoloji Dergisi.* (2014): 73-85.

Göregenli, Melek. Karakuş, Pelin. "Göç Araştırmalarında Mekan Boyutu: Kültürel ve Mekansal Bütünleşme". *Türk Psikoloji Yazıları.*. Ege University. (2014): 101-119.

Güreşci, Ertuğrul. "Internal and External Migration with: Their Commonalities and Differences". *The Journal of International Social Research.* (2016): 1058-1064.

Güreşci, Ertuğrul. "The Phenomenon of the Urban-Rural Migration in Turkey". *Doğuş Üniversitesi Dergisi.* (2010), p. 84.

Güleç Solak, Sevcan. "Mekan-Kimlik Etkileşimi: Kavramsal ve Kuramsal bir Bakış". *MANAS Journal of Social Studies*. Karamanoğlu Mehmetbey University. (2017): 13- 37.

Güleç Solak, Sevcan. "Mekan-Kimlik Etkileşimi ve Kentsel Mekandaki Tezahürleri". Gazi University: Doctorate Thesis. (2014).

Gündoğmuş, Bekir. "1923'ten 2023'e Yüz Yıllık Deneyim: Türkiye'nin Göç Politikası". *Türkiye'de Devlet Politikaları*. Bandırma Onyedi Eylül University. (2018): 205-224.

Güner, Zekai. "Türkiye-Yunanistan Nüfus Mübadelesinde Türkiye Cumhuriye Devleti'nin İskan Politikası". (2007): 1453-1466.

Gürkan, Mustafa. "Sosyolojik Açıdan Göç ve Yasadışı Göç Hareketleri". Kırıkkalel University. Master Thesis. (2006). p. 34.

Hacıhasanoğlu, Orhan. Ilgın, Candan. "Göç Aidiyet İlişkisinin Belirlenmesi İçin Model: Berlin/Kreuzberg Örneği". *İTÜ Dergisi: Mimarlık, Planlama, Tasarım.* İstanbul Teknik Üniversitesi, (2016): 59-70.

Hamilakis, Yannis. *Archaelogies of Forced and Undocumented Migration.* Brown University. (2017): 121- 137.

Hasekioğlu, İlke. "Migration in Turkey During the Republican Era (1923-1945")". Yeditepe University: Master Thesis. (2018).

Hatipoğlu, Hasan Belya. "Spatial Entrapment, Social Mobility and Education: The Case of Ankara- Demetevler". Middle East Technical University. (2019): 12-14.

Haytoğlu, Ercan. "Bir Mübadele Çınarı: Mustafa Akan". *Geçmişten Günümüze Denizli Yerel Tarih ve Kültür Dergisi.* (2006), p. 46.

Haytoğlu, Ercan. "From Past to Today the Maginal Neighbourhood of Honaz: Hisar". *Belgi 13 (Kış 2017/II).* (2017): 332-350.

Hüseyinzade Şimşek, Anjelika. "Migration and Cultural Memory". *2ⁿᵈ International Congress on Multidisciplinary Studies Proceedin Book.* Çağ University. Akademisyen Kitabevi. (2018): 143-153.

IOM Uluslararası Göç Örgütü. *Göç Terimleri Sözlüğü.* (2009).

Işık, Şevket. "The Population features of the Karaburun Peninsula (1890-1993)". *Aegean Geographical Journal.* İzmir. (1993): 189-219.

Karacaer, Gül. "Türkiye Kent Yaşamı ve Mübadilleri (1923-1930)". Dokuz Eylül Üniversitesi: Master Thesis. (2006). p. 34.

Karaman, M. "Inventory and Results of Emval-i Metruke Belonging to Greeks and Armenians in İzmir and it is District from the Year 1923". *International Symposium on Immigration and Population Exchange.* Department of History. (2017), p.56.

Kaygusuz, Serap. *Mersin'de Kentsel Hareketlilik: Mersin Esnafının Mekansal Hareketliği Üzerine bir Araştırma.* Mersin University. (2009): 4-32.

Koçancı, Mustafa. Namal, Mete Kaan. "Mass Migration Movements and Turkey". *Journal of Awareness.* (2017): 230-248.

Lefebvre, Henri. *The Production of Space.* Blackwell Oxford UK & Cambridge USA. (1991): 16-27.

Lerch, Mathias. "International Migration and City Growth". *United Nations Department of Economic and Social Affairs.* (2017).

Liu, Ye. Llu, Yuqi. *Rural Migrant to the City*. UK: University College London. 2019.

Meray, Seha L. *Lozan Barış Konferansı, Tutanaklar, Belgeler*. T: 1, K:1. Ankara:AÜSBF Yayınları. (1969), p.116.

Morrison, Andrea. "Migration and Invention the Age of Mass Migration". *Papers in Evolutionary Economic Geography.* Utrecht University. (2018).

Murphy, Cristina Cassandra. "The Spatial Impact of Migration". *The Journal of Public Space.* (2018): 159-170.

Nori, Michele. "Rural Migrants and Mediterranean Agricultural Systems". *IEMed. Mediterranean Yearbook 2018.* (2018): 329-333.

Olajide, Oluwafunmiso Adeola. "Rural Urban Migration Perceptions". *International Conference on Humanities, Economic and Geography.* (2019): 187-191.

Oran, Baskın. *Türk Dış Politikası: Kurtuluş Savaşından Bugüne Olgular, Belgeler, Yorumlar.* İstanbul, İletişim Yayınları. (2002),

Oyserman, Daphne. "Self, Self-Concept and Identity". *Handbook of Self and Identity.* University of Southern California. The Guilford Press, (2007), p. 69.

Ökçün, A. Gündüz. *İkinci Meşrudiyet Döneminde Köylerin Kurulmasına ve Köylerde Çevre Sağlığına İlişkin Tüzel Düzenlemeler.* Ankara: Siyasal Bilimler Fakültesi. (1983), p. 173.

Özcan, Eda. "Ahali Mübadelesi ve Yardımların İstanbul Örneği". *ÇTTAD, IX/20-21*, (2010): 55-75.

Özer, İnan. *Kentleşme, Kentlileşme ve Kentsel Değişme.* Bursa: Ekin Kitabevi, (2004), p.11

Özkan, Ömer Tuğrul. "Türkiye'de İç Göç Olgusunun Kentleşme Sürecine Etkisi." Niğde Ömer Halisdemir University: Master Thesis. (2018).

Pereira, Mariana A. "New Cities and Migrations". *Disparities and Access to Resources.* (2017): 83-93.

Pınarcık, Pınar. *The Importance of History of Karaburun Peninsula in terms of Western Anatolia.* (2018), p.347.

Prasad, Sanjaleen. "'Home, Migration and New Identity-Some Reflections.'" *Fijian Studies Vol 15, No:1.* (2018): 145-158.

Sağlam, Serdar. "Internal Migration Phenomenon and Urbanization in Turkey". *Türkiye Araştırmaları.* (2006): 33-44.

Salazar, Noel. B..*Mobility.* REMHU, Rev. Interdiscip. Mobil. Hum., Brasilia. (2019), p.13.

Salbame-i Vilayet-i Aydın. (SVA). p. 860.

Sarı, Muhammed. "Atatürk Dönemi İç Anadolu Bölgesi'nde İmar İskan Faaliyetleri (1923-1938)". Selçuk University: Doctorate Thesis. (2011). p. 17.

Semiz, Yaşar. "The Committee of Union and Progress and Turkism Policy". *Türkiyat Araştırmaları Dergisi.* p.230.

Sepetçioğlu, Tuncay Ercan. "Two Historical "Old" Concepts, A Socio-Cultural "New" Identity: What is the Population Exchange, Who are the "Exchangees"?" *TSA/YIL: 18 ÖZEL SAYI S:3.* (2014); 49-83.

Sertkaya Doğan, Özlem. "Population Movements in Turkey International Migrants". *International Journal of Liberal Arts and Social Science.* (2018): 102-110.

Sinan, G. & Kapan, K. "Spatial Analysis of Migration from Macedonia to Turkey". *1st Istanbul International Geography Congress Proceeding Book, June 20-21 2019.* Istanbul University. (2019), p. 443.

Somers, Margaret. R. *The Nerrative Constitution of Identity: A Relational and Network Approach.* (1994).

Şahin, Salih. *Nüfus Gerçeği.* Pegem Akademi. (2018).

Şeker, Betül Dilara. & Sirkeci, İbrahim. & Yüceşahin, M. Murat. *Göç ve Uyum.* London: Transnational Press. (2015).

Şenışık, Pınar. "1923 Turkish-Greek Population Change: Modern State Practices and Changing Identities in Early Republican Era". *Studies of the Ottoman Domain.* (2016): 84-120.

Şimşek, Gökçe. "Residential Buildings of the Turkish Republican Period as Architectural Heritage in Aydın". *Megaron Cilt Vol.10-Sayı No:1.* (2015): 43-56.

Tajfel, Henri. Turner, John Charles. *The Social Identity Theory of Intergroup Behavior.* (1979).

Tansuğ, Feryal. "Memory and Migration: The Turkish Experince of the Compulsory Population Exchange". *Bulletin of the Centre for Asia Minor Studies, Volume 17.* (2011): 195-215.

Tanyeli, Uğur. *Klasik Dönem Osmanlı Metropolünde Konutun 'reel' Tarihi: Bir Standart Sapma Denemesi.* İstanbul: Eren Yayınları, (1996).

Tatlıdil, Ercan. "The Tale of İzmir in Turkey". *Ege Academic Review.* (2009), p.292.

Tekeli, İlhan. "Göç Teorileri ve Politikaları Arasındaki İlişkiler". *ODTU Mimarlık Fakültesi Dergisi Cilt 1. Sayı 1.* (1975): 153-175.

Tekeli, İlhan. *Göç ve Ötesi.* Tarih Vakfı Yurt Yayınları. (2008). p. 323.

Tekeli, İlhan. "How can the Immigration History of Turkey can be Placed on a Socio-Spatial Conceptualization?" *International Symposium on Immigration and Population Exchange.* (2017): 3-5.

Tekir, Süleyman. "Greek Activities in and Around İzmir Before the Greek Occupation". *Journal of Modern Turkish History Studies.* (2019): 26-61.

Temizgüney, Firdes. "Lozan Sonrası Ermani Emval-i Metrukesine Yönelik Düzenleme ve Uygulamalar (1923-1928)". *Türk İnklap Tarihi Enstitüsü Atatürk Yolu Dergisi, Sayı:62.* Ankara University, (2018), p. 306.

Windisher, Medda Roberta. & Danson, M & Alegret, R. Moren. "Editorial: Social Mobility and Migration". *Article in Migration Letters.* (2012), p.193.

Yalçın, Kemal. *Emanet Çeyiz Mübadele İnsanları.* İstanbul: Birzamanlar Yayıncılık. (2005).

Yıldırım, Fatma Nur. "Göç Olgusu ve Göçmen Konutları". KTO Karatay University: Mater Thesis. (2019).

Yıldırım, Onur. *Diplomacy and Displacement Reconsidering the Turco-Greek Exchange of Population, 1922-1934.* Middle East Studies History, Politics, and Law. (2006).

Yıldırım, Yavuz. "Kültürümüzde Göç ve Mimarlık". *Güney Mimarlık.* TMMOB Mimarlar Odası Adana Şubesi. (2011): 17-24.

Yılmaz, Murat. "Türkiye'de Kırsal Nüfusun Azalması ve Doğurduğu Sonuçlar". *Uluslararası Türk-Rus Dünyası Akademik Araştırmalar Kongresi.* Ankara: Berikan Yayınevi. (2019): 277-297.