



The Impact of Population and Migration Movements on Architectural Structures in Light of Political Developments: The case of Sinasos/Mustafapaşa

Siyasi Gelişmeler Işığında Nüfus ve Göç Hareketlerinin Mimari Yapı Üzerine Etkisi: Sinasos/Mustafapaşa Örneği

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Abstract

In the course of human life, individuals have had to leave the area where they start living in a new area, sometimes preferably or sometimes unwillingly. Societies and individuals change over time. There are changes in the conditions and needs of the day, as well as in the equipment and lifestyles used as a result of evolving technology. This is a direct reflection of where things are happening, and change is inevitable. This revealed the fact that people adapted to the area and culture concerned, but also that the area was adapting to newcomers. The Anatolian geography has encountered this situation many times over the course of history, as it has thousands of years of history and is home to ancient civilizations. In this context, the study aims to highlight the architectural change in the region of Sinasos/Mustafapaşa, one of the most important historical and tourist sites of Anatolia, especially as a result of migration and population movements during the period of the Republic, and the impact of this situation on the structure. The study concluded that forced migration and population movements revealed changes in the traditional identities of the regions. This change is, in some cases, something that decision-makers see as positive for the situation in the region. Although this change is occurring, due to the fusion and similarities between cultures over time, structural and architectural change does not undergo a radical change, and natural similarities and continuities continue to be revealed. The study concludes that structural and functional changes have occurred due to the changes in population structure in the region concerned, but also that they have not completely lost their traditional identity.

Keywords: Migration, Forced Migration, Architecture, Political Science, Turkish Political Life

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Özet

Bireyler yaşadıkları süreç içerisinde kimi zaman tercihen kimi zaman ise isteği dışında yaşadığı alanı terk etmek ve yeni yaşam alanlarında yaşamak durumunda kalmıştır. Toplumlar ve bireyler zaman içerisinde değişimine uğramaktadır. Günün şartları ve ihtiyaçları içerisinde ve gelişen teknoloji nedeniyle kullanılan ekipmanlar ve hayat tarzlarında değişiklikler ortaya çıkmaktadır. Bu durum yaşanan mekanlara da doğrudan yansımakta ve değişim kaçınılmaz olmaktadır. Bu durum kişilerin ilgili alana ve kültüre uyum sağlaması durumunu ortaya çıkarmak ile aynı zamanda ilgili mekânın da yeni gelenlere uyum sağlaması gerçeğini ortaya koymuştur. Anadolu coğrafyası binlerce yıllık tarihi ve kadim medeniyetlere ev sahipliği yapması nedeniyle bu durum ile tarihsel süreç içerisinde birçok kez karşılaşmıştır. İlgili çalışma bu kapsamda Anadolu'nun önemli tarihi ve turistik mekanlarından birisi olan Kapadokya bölgesinde bulunan Sinasos/Mustafapaşa bölgesinin özellikle Cumhuriyet dönemine geçişte göç ve nüfus hareketleri neticesinde mimari anlamda ortaya çıkan değişimini ve bu durumun mimari yapı üzerine etkilerini ortaya koymayı amaçlamıştır. Yapılan çalışma neticesinde zorunlu göç ve nüfus hareketlerinin bölgelerin geleneksel kimliklerinde değişiklikler ortaya koyduğu sonucuna varılmıştır. Bu değişim bazı durumlarda karar alıcılar tarafından bölgenin iskanı için olumlu görülen durumlar olmaktadır. Her ne kadar bu değişiklik durumu ortaya çıkıyor olsa da kültürlerin zaman içerisinde birbirleri ile olan kaynaşmaları ve benzeşmeleri nedeniyle yapısal ve mimari değişim kökten bir değişime uğramamakta, doğal benzerlikler ve devamlılıklar ortaya konulmaya devam etmektedir. Yapılan çalışma sonucunda ilgili bölgede yapılarda değişen nüfus nedeniyle yapısal ve fonksiyonel değişikliklerin ortaya çıktığı sonucuna varılmakta ancak aynı zamanda yapılan geleneksel kimliklerini tam olarak yitirmedikleri sonucuna varılmaktadır.

Anahtar Kelimeler: Göç, Zorunlu Göç, Mimari, Siyaset Bilimi, Türk Siyasi Hayatı.

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1. Introduction

Throughout history, societies have migrated or been forced to migrate to different geographies, either individually or in groups. It may be a preference, but sometimes, it is the result of a compulsory or compulsive situation. The resulting habitat change has directly affected societies in terms of identity and culture. As a result of changing geography, many of the elements that form the cultural codes of societies have changed. Along with language, history, lifestyle and belief issues, there have been major changes in the spatial habitat. As migration events occurred worldwide there have been changes in the identities of geographies and societies.

The change that has arisen has not always been positive or open to development. Sometimes it has brought destruction and suffering with it. Suddenly, changes and devastating processes have taken

place, and the traces of what has happened have not been erased from the social memory for a long time. In addition to psychological processes, significant changes in social phenomena are observed and handled. While these painful and punitive changes were based on the destruction and past cultures, the part of the evolution of human history that should have been assessed was the convergence of cultures and the emergence of renewal (Ardıç Yeşil, 2015, pp. 13-14).

Anatolian geography has been regarded as the birthplace of civilizations that have hosted many civilizations throughout history. This has opened up an important area of struggle, as well as an opportunity for different cultures to converge and interact. Therefore, the values and structures emerging within the Anatolian culture and cultural heritage are not considered to belong to a single culture and are generally regarded as the common heritage of all humanity.

Various studies have been carried out on the impact of population change in the region on cultural objects. Studies in the area of gastronomy and culinary culture show that the Turkish population in the region has had difficulty adapting, but over time, the cultures have been enriched by interacting with each other (Ardıç Yeşil, 2015, p. 13). Individuals who do not want to break away from their former lives have tried to compare the areas they migrated from after forced migration to their old lives in a variety of ways. Therefore, they are able to resist the settled culture or try to create a similar structure in the area where they settle (Fidan, 2023, p. 42). Individuals who migrate to a region are in search of housing and social space in accordance with their beliefs, cultures and lifestyles. As this reveals the new space supply, it also reveals that the existing construction stock is undergoing changes (Çimen, 2023, p. 16-17). The region of Sinasos has historically been an important cultural and economic centre in Anatolia's geography. The Sinasos regard the area as a cultural habitat rather than just a place of ordinary life. Thus, the structures concerned appear to us as an important cultural reflection (Ulubay & Önal, 2021, p. 72-74). The study concludes that structural and functional changes have occurred due to the changes in population structure in the region concerned, but also that they have not completely lost their traditional identity.

2. Characteristics of Demography and Migration Movements

Many times in world history, societies have had to change their habitats for various reasons. This has sometimes arisen as a result of necessity and sometimes as a consequence of voluntary preferences. Different definitions and concepts are used for population and migration movements, including for compulsory circumstances or for compelling reasons. These concepts and definitions cause confusion in everyday life and raise problems in understanding the situation. In this context, the definitions of institutions that are considered to be authorities in order to clearly understand clearly the concepts and the continuing psychological and sociological effects of population movements are included used in this study. Moreover it takes advantage of the IOM's Dictionary of Migration Terms, which is one of the most

influential institutions in the international arena. The head of the Immigration Administration, which is competent for Turkey, also uses and refers to the IOM's dictionary for defining terms (Göç İdaresi, 2024).

One of the important sources to be referred to in this context is the International Organization for Migration's Dictionary of Migration Terms. Although migration or population movement as caused confusion in everyday use, it has different definitions and scope in terms of whether is geographic or external whether it is compulsory or voluntary, legal or illegal. Migration using legal sources and routes is considered to be regular migration. (IOM, 2009, p. 14). One of the most important reasons for its recognition as regular is that it arises as a result of work and transactions being carried out within a specific standard under certain conditions. The concept of irregular immigration is used to refer to persons who enter outside legal routes or do not leave their country despite the expiry of the legal period. (IOM, 2009, p. 15). The notion of irregularity is especially used for persons who remain or enter the country outside the planned circumstances and who are outside control. One of the most confused concepts is irregular immigrants and persons under temporary protection. The situation of temporary protection, which has generated a mass movement in particular, can be described as irregular because of its short-term social and economic impact in the present country (IOM, 2009, p. 19).

The issue of migration generally appears to be a problem for minority groups in society for various reasons. Minorities are defined as minority, non-dominant, ethnic, cultural, religious and linguistic groups that differ from the majority of the population (IOM, 2009, p. 4). Although a minority is defined through general social divisions, it often occurs in people who remain politically in minority and thus think they are discriminated against and seek to live in different countries. This reveals the brain drain of self-educated and have a political stance. The concept of brain drain is that the people who raised themselves go to another country as a qualified workforce because they think that there is an inequality of opportunity or that they do not have enough opportunities (IOM, 2009, p. 5). In this context, the concept of work-oriented migration emerges. (IOM, 2009, p. 8). Although the concept of a refugee or referring person is linked to the above concepts, it can generally be used in a negative sense. However it essentially raises the demand for people who feel unsafe because of their identity or their current social situation in their country to live in a different country (IOM, 2009, p. 43).

The scope of the population movements we face as the subject of our study are generally compulsory emerging migration situations. The concept of forced resettlement is the forced deportation or placement of persons or groups within the borders of a State outside their residence, which exists under a specific purpose and policy. (IOM, 2009, p. 69). Forced migration is the expulsion of persons or groups of persons from the areas in which they live, for natural or political reason, in connection with. (IOM, 2009, p. 69).

The above-mentioned definitions of migration and population movements give us many reasons; for example, individuals or groups are forced to migrate due to challenging situations and difficult conditions, sometimes voluntarily and sometimes due to the political positions of states.. These situations occur more frequently in the process of establishing a new state. As a result of the

concentration of nation-state forms on the world stage, groups seen as a threat in the process of nation-state formation. Migration movements as a consequence of population planning. The Ottoman State, which was embodied in its immigration and island politics, was spread under the rule of Rumeli and remained there for a long time. The expansion of the state was possible through migration, while the process of fragmentation and disintegration was possible again through immigration (Özkan, 2020, p. 43). The Republic of Turkey also resorted to methods such as a secular state, uniform citizenship, the regulation of population policies and the rewriting of history with national influences. - (Demirkol, 2023, pp. 82-83) within the framework of international law. In the last period of the Ottoman Empire, the problem of foreign states' interference in internal affairs directly affected the discussions on the status of minorities as defined in the Lausanne Peace Treaty. At this point, the Anatolian territory, where the Romani minority lives in particular, emerges and the various regions of Anatolia are reflected culturally and economically in this shift.

3. Demographics and Migration Movements of Cappadocia Region

Following the signing of the Lausanne Peace Treaty, Turkey has pursued a variety of ethnic and demographic policies with respect to minorities in Lozan (Ministry of Foreign Affairs, 2024). While these policies alone are not practices that concern Turkey's internal affairs, they have a characteristic that directly affects relations between Greece and Turkey. The negotiations at this point resulted in the signing of the Population Reconciliation Treaty on 30 January 1923 (Güner, 2007, p. 1453). As a result of the treaty, Orthodox Romans settled in Turkish territory and Muslim Turks settled on Greek territory which became the subject to compulsory exchange (Bıyıklıoğlu, 1987, p. 516). As a result of the movement, 456,720 people came to Turkey, accounting for 3.8 per cent of the population, while about 1.5 million Orthodox Greeks went to Greece, representing about 20% of the Greek population. (Emgili, 2017, p. 33). As a result of mutually matched exchange areas, the cities in Turkey were grouped into ten different areas by the Settlement and Reconstruction Ministry. The region where Sinasos is located remains in the 9th area where Konya, Niğde, Kayseri, Aksaray and Kırşehir are located (Biri, 2003, pp. 50-52). Sinasos is a historic Roman town in the region of Cappadocia. During the historical process, the region is seen as a place with many settlements due to its land and soil structure, which has generally evolved as a result of the mutual migration of the Romans. After the establishment of the Republic of Turkey, the region named Mustafapaşa is located an area surrounded by the Toros Mountains. About 6 kilometres south-east of the city, via the Urgup-Damsa route, and passing through the Raikshak River (Yıldırım, 2003, pp. 22-23). In the 18th century, the towns of Sinasos (Mustafapaşa), Güzelyurt and Derinkuyu in the region of Cappadocia were well organized settlements where the Christian people took over the administration. The region was administratively dependent on the Konya Governorate and religiously on the Kayseri Metropolitan, with 4,500 Orthodox Roma and 600 Muslim Turks (only men at this point) in the area. (Pekak, 2009, p. 196). These figures clearly indicate a densely populated Roman

community in the area, which directly affects the architectural structure of the region, along with its living culture.

One of the most important problems arising in relation to the situation of persons coming to or from Turkey is the incineration, destruction or unfair occupation of remaining accommodation and settlements by the remaining (Bozdağlıoğlu, 2014, p. 26-27).

4. The Effects of Demographic and Migration Movements to Sinasos/Mustafapaşa Architectural Structure

Historical structures are crucial to the identity of a city because they add different values and experiences to the places they belong. In the context of urban recognition, these values and the identities acquired through them reflect the past and shed light on the future of society. They have the character of being a resource for every generation.

Turkey is a country rich in cultural heritage. This wealth is the accumulated product of both cultural heritage monuments and the numerical diversity of different cultural monuments. Because of its contribution to the country's cultural heritage, Cappadocia as a privileged position. Each settlement with a rich architectural heritage in the region has significant value in relation to its historical surroundings.

As in the Cappadocia region, the Sinasos region was built with historical processes and has an important historical value . In addition to the construction process, which began with the rock, structural stacking systems have coexisted over time and formed the existing system.

Under various influences, changes in the society and the associated settlements are natural. This change is definitely reflected in architecture. The mandatory migration agreements adopted in 1924. The Lausanne Peace Treaty significantly influenced the region's history and social life. The majority of the Romans migrated to Greece due to forced migration, and the Muslim Turks living in Greece came to Sinasos. This change is considered to be the first event to have a spatial impact on housing.

4.1. Before 1924 Population Exchange

Before the Population Exchange of 1924, most Romans lived and worked in Istanbul and even in many European cities. The Romans contributed with their own financial resources to the construction of schools, hotels, churches, huts, bridges and the development of cities in the region. In Anatolia and other parts of Istanbul, high-income people were building large-scale houses, and these construction activities resulted in the establishment of the existing structure of Sinasos (Karataş, 2007, pp. 125-130).

The positive political and economic rights of the Romans living in the Sinasos region were finalized with the proclamation of Tanzimat. Moreover, Tanzimat covers issues that provide positive rights for minority citizens, ensures the safety of lives and (Ulubay & Önal, 2021, pp. 71-72).

In the region of Cappadocia, Sinasos/Mustafapaşa is an important centre. The population is not crowded at the beginning of the period. Its livelihood is achieved by agriculture, but with the rise of the population, it remains insufficient. As a result, some of the livelihoods have been forced to go to Istanbul to do

business. In this context, trade relations with Istanbul become a very important —for Sinasos/Mustafapaşa. Thus, there has been an increase in the level of well-being (Ulubay & Önal, 2021, pp. 72-74).

Throughout the Tanzimat Decree, all the Romans and Muslims have equal rights. Thus, the Romans were able to preserve their identity with the freedoms given to the people. A dialect of Greek is spoken in the Sinasos/Mustafapaşa region because of the large number of Romans (Demirkol, 2023, pp. 41-42).

At the center of Sinasos, education was given great importance. The school opened and it was made compulsory. It ensured the introduction of art instructors from Europe. According to the Ottoman census, 80 per cent of the city's 5,000 inhabitants were Roma and 20 per cent were Muslims. Prior to the move, several sources indicate that the town was comprising five Roma and two Muslim neighborhoods. Lulas, Gavras, Kapolos, New Quarter, Kipos,—were the villages of the Romans. Aimilianus and Galeas are believed to belong to the Muslim sects (Yıldırım, 2004, p. 16).

This population structure in Sinasos was changed by the population change signed on January 30, 1923 and implemented in 1924..

4.2. After 1924 Population Exchange

The town formerly called Sinasos was Turkicized with the compulsory migration occurred in 1924 Sinasos' name was changed into Mustafapaşa, the name of a pasha that supplies water to the village. As a result of the population exchange in 1924, the Romans in the region were transferred to Thessaloniki and the Macedonian immigrant Turks to Sinasos/Mustafapaşa.

As a result of the settlement, they sold the stones of many structures as a solution to the lack of livelihoods in the region. Due to lack of livelihoods and the sale of doors and windows the housing has lost its originality, and many of the original structures in the city lost their identity. There was a rapid rise in unemployment rates. As a result, migration to cities occurred, and the population of the region declined (Yıldırım Gönül & Demirkol, 2019, p. 373).

The population of Sinasos today amounts to 2000-3000. The vast majority of the population are pensioners and civil servants. About 40% of the population is engaged in agriculture. The town has a primary school, a secondary school and a university (Büke, 2013).

4.3. Reflection of Population and Migration Movements in the Structures of Sinasos/Mustafapaşa

The architectural characteristics and original lifestyle of the town of Sinasos/Mustafapaşa have played a role in shaping the structures, materials and construction systems of the area. The architectural structure of the Romans in Sinasos/Mustafapaşa is shaped the texture and structure of today.

Throughout the Tanzimat Decree and the rights recognized by the Greek people in the region, the patriots liberated and the levels of prosperity have risen. In this context, Arel points out that after the

Tanzimat Decree in Sinasos, the Western movement began to change the general face of the city in the second half of the 19th century. Initially, the region was inhabited by non-Muslim communities, but they came to Istanbul to work and gain material prosperity and to build housing in the liberal environment created by the 19th-century Westminster movements. During this period, Muslims who knew foreign languages and mediated Ottoman political, commercial, cultural relations with Europe built houses that could compete with the center in housing architecture. The common point of these new houses, which was not very different from the general Istanbul architecture, that the interior of the sofa, the most prominent example of the 19th century, was adopted. (Arel, 1982, p. 53).

Traditional housing has been shaped to meet the housing needs and social needs of families who make up their livelihoods from production. It is designed to meet some of your daily needs. Activities such as basic needs, productive lifestyles at home and nearby, food drying, storage, cooking, and feeding animals have led to the development of housing forms, contributing to building types and units.

In the region of Sinasos/Mustafapaşa, there are many types of housing, ranging from housing that dominates crop construction techniques to housing which dominates large-scale crop building techniques. The town has the most modern construction techniques and housing types of its time. In residential buildings in the area, rooms are assembled around sofas and courtyards, and the plan schemes are two-storey. These houses (Rum houses) differ from the Turkish houses. There is another place called the Icon Room. It is usually located on the ground floor or under the floor. There is a small chapel in this iconic room with a worship area (Ulubay & Önal, 2021, p. 71).

The two-storey plan scheme is commonly seen in Sinasos housing. The important rooms are located on the top floor. On the ground floor there is a kitchen, a cellar. The lower and upper plan layouts follow each other. The upper floors have been lifted up to create brighter spaces. Although there is no specific typology on the fronts, the stone embroidery styles stand out and there are differences between the structures. The courtyard entrances are carefully thought of as the entrance of the structure itself. The use of stone is considered, but usually, the stone's own colour is used. The rooms in the residential buildings are mostly made of wood, but the entrance of each residential building has a stone-coloured pavement. Almost every room has a 90 x 30 wood or stone cedar. It is loaded next to or behind the doors, and made of wood. There are shelf cabinets, lights, niches of different sizes, wooden drums used to place household items, a large grid in the middle of the room, and, in some examples, a kitchenette. The ceiling is lined with bars and is covered with a flat coating (Demirkol, 2016, pp. 52-61).

The Great Hall (Megaspit) is used as a large room for many different purposes. The wall shelves include metal and boiled soil containers, work vessels and water taps, a daily wardrobe, cereals, vegetables, and various cabinets for storing bread. In houses of small square meters, the main room is used to receive guests, sit down, eat, sleep and work every day. Other functions have been distributed to other parts of the house. The majority of the interior and exterior decorations are in the main room, which is separated from the other rooms by its size, mainly on the front of the house or on the street facade, so they vary according to the design characteristics of the home. (Roides, 2001, p. 7).

The Eyvan forms the semi-open spaces of the structures. Each of the Sinasos/Mustafapaşa district houses has both the lower and the upper floors. In Sinasos houses, the shape of the couch directly influences the lifestyle and the type of housing plan. There are two different types of plans: "in-room sofa" between rooms and "middle sofa" among rooms. (Eldem, 1955, p. 16). The interior sofa is a place where there are various elements like shelves, lamps, niches or cedar. It is mainly used for guest reception, and is a central location for distribution to other rooms.

The service areas include a stone shop, a straw house, a winter kitchen, a food storage, a cellar, a furnace and a toilet. Pedestrian areas are soil- or stone-coated areas separated by the garden walls of houses and streets. The use of high courtyard walls in most homes in Mustafapaşa is an important element in terms of privacy. The two-storey houses have that connect the two floors and the courtyard. Tandouri houses (summer kitchens) are structures located near the building or also in the courtyard. The objective of the rectangular-planned tandouri houses being kept away from the main structure is to prevent heat from entering in the summer months. It is located in the middle of the place, 40-45 cm in diameter and approximately 50 cm deep, and is surrounded by stone. There is also a stone cover to cover the hole when it is not in use. (Akman, 1985, p. 68). Winter kitchens are usually built on the ground floor or in a rock mass, with shelves and closets for storing garbage. And in these kitchens, they're tailored to the needs of the house. (Berk, 1990, p. 140). The storage facilities and basins are usually located on the ground floor of the house or in rocky areas. In rocky areas, the wall and ceiling surfaces of these spaces have been more elegantly shaped. The houses are located in the courtyard separately from the house, and underneath the court, there is a place called the "housing dams" of houses engaged in wine and grape production. There are swimming pools of different sizes in the barracks with pitches. The grapes stored and cleaned here are crushed and filled in pools, and the grape waters transferred to the last pools after the pot and the water are separated, are kept and the wine is made here (Akman, 1985, p. 74).

Most of the structural applications in the town of Sinasos/Mustafapaşa are ergonomic and aesthetic. The entrance doors inside the chimney are among the most qualified elements in the area. The doors of the dwellings, which open to the courtyard, separate the interior from the exterior, and have a spectacular decoration. The doors are coloured and the belts are moved with the technique of embroidery. On the upper floors of the buildings, the balcony has double or triple flat-roof, yet belted windows. On the lower floors there are similar windows on both sides of the doors. Window sizes are shaped according to the user's wishes and needs.

Another concept of design that has been cared for in the town is seen in the ceilings. Contrary to the exterior appearance of the structure, the interior features careful and aesthetic surfaces. The ceilings are covered with wooden tiles. If desired, an edge frame can be made. Apart from the ceilings, the flooring is also an important element. It varies by location. In semi-open and open spaces, local stone is used to dominate the entire architecture, while wood is used in interiors. Stone is also used in wet

volumes. In the interior of the dwellings, the buildings are separated by local stone (stones) as a method of assembly. There is a reproductive pattern in the fields where rocks are carved.

Iron material is used in the drawing of windows and balconies. These iron carvings are mounted with specific patterns. These iron motifs, which are applied in front of a wooden window or a balcony door, give the buildings and the area unique qualities. Similar decorations are also widely seen in residential entrances. Various inscriptions and animal motifs, natural motifs or geometric motifs can be found. The symbols used in housing represent the economic well-being of individuals.

When we look at today's conditions, most of the decorations mentioned above have disappeared. It was demolished and sold because of the lack of livelihoods of the Turks, who were resettled in the area after the operation. Some have been destroyed due to time and human vandalism.

As time went by, the antiquities in the houses and the changing comfort conditions made restoration of the buildings necessary. Some of the buildings in the Sinasos region, which have been restored to maintain their residential function, are subject to changes in the usage of the premises. In the first buildings, there are places such as the basement, the lower and upper courtyard, the summer kitchen and the winter kitchen, the furnace, the stove, the sink, the headroom, the reception room, the bottom and the upper rooms, the cave, the couch, the iconic chamber, the chimney, the warehouse, the toilet, the dam. Some of these units have been completely removed from the buildings that have been restored to maintain their housing function, while others have been designed to meet today's needs. (Demirkol, 2016, p. 121).

In the restored dwellings, places such as summer kitchens, furnaces and stoves in the semi-open areas are now used as warehouses, stoves and coal mines. The toilet in the courtyard has been completely removed. The units, which are separated as the lower and upper courtyards, are occasionally used in a manner that is suitable for today's living conditions. Some houses are covered with green covering over open areas due to variable seasonal conditions. Nowadays, the housing owners are welcoming their guests in a place called the reception room at the headquarters. Other rooms are arranged as needed. Kitchens are places that keep continuity. The units with significant spatial variation in housing are wet volumes. It has been observed that elements such as heating, ventilation, lighting and installation have been added to the buildings by modern methods. The housing, which has been restored to the present conditions, has not lost its traditional character. (Demirkol, 2016, p. 121).

5. Discussion

As in every region, the Sinasos/Mustapaşa region has developed a unique architectural structure that reflects the region's characteristics and is shaped by cultural elements over time. The region's commercial and cultural significance has enabled it to have a rich historical heritage and to unveil an area where different cultures blend. As time passes, social and cultural things are changing due to people's needs and changing political structures. In the normal course of time, this is also the case in the region of Sinasos/Mustafapaşa. But the drastic political changes, especially in the Anatolian

geography, and the transition to a nation-state, as reflected, have directly affected the region. For a long time, the area, which has been the habitat of the non-Muslim population, has developed places to meet the needs and cultural values of the community concerned. However, as a result of compulsory population changes, the fact that people from and to the region belong to different cultures and beliefs has made changes in the region inevitable. Changing economic conditions and needs at this point have led to changes in the usage functions of the areas in the houses, as well as the decommissioning and sale of valuable parts. Another factor completely out of this situation is the attempts by newcomers to resemble their new habitats with the old ones because of their longing for where they came from. For all these reasons, the demographic change resulting from political processes has also been directly reflected in the habitats and has led to a serious change, although not self-depleted.

6. Results and General Conclusion

Societies and individuals change over time. There are changes in the conditions and needs of the day, as well as in the equipment and lifestyles used as a result of evolving technology. This is a direct reflection of where things are happening, and change is inevitable. However, this change is more moderate and slower and does not result in a sharp change. However, the geography of Anatolia, which has been discussed and studied, cannot be observed in the calm flow of history. Throughout history, the Anatolian territory, which has been occupied by many, has been regarded as the cradle of civilizations. The Anatolian geography, which contains parts of almost all the beliefs and cultures found on the planet, exhibits multicultural characteristics in architecture, as in many cultural areas. The region called Central Anatolia stands out as a region with considerable experience and historical accumulation in this regard.

The region of Sinasos, a typical Greek village in recent Anatolian history, has been merged with the Turks over time and has finally been used by the Turkish population as a result of population exchange. This has made housing structures and architectural change inevitable. The differences in faith, culture and lifestyle have directly influenced the architectural structure. One of the most striking examples is the redesign of vineyards and wine sections for different purposes. In addition to this, the financial situation of families, especially those living there, causes various changes within their homes.

As a result, cultural and lifestyle changes in the natural flow of time, and architectural changes are inevitable. But compulsory migration and population movements often bring about changes in the traditional identities of the regions, and this is what decision-makers are asking for. Although this change is occurring because of the combinations and similarities of cultures over time, structural and architectural change is not a radical change and continues to create natural similarities and continuities.

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