PJSS

Recreational Importance of a Village Coffee Stall as Communal Place

Faik Ardahan[1]

[1]AkdenizUniversity, School of Physical Education and Sport, Antalya, Turkey

ardahan@akdeniz.edu.tr

Abstract

The purpose of this research was to determine the factors, which affect the motivation of individuals living in villages to frequent a Village Coffee Stall (VCS).Six villages in Antalya and 100 male participantswere selected randomly. The questionnaire addressed demographics and motivational reasonsfor goingto VCS. Descriptive statisticswas used toanalyse the data. The results revealed the recreational and social importance of the VCS. The majority of the participants were married, 31 years old or older, $640 monthly income or below, graduated from school, and runtheir own business.They go to VCS regularly weekdays and weekends, have a passive recreational life and prefer either going to VCS or staying at home. They go to VCS to meet with friends, to socialise, to relax, to eat/drink/play something, to watch sport events on TV, to avoid loneliness, to belong to a group, to be away from family for a while, and to talk about daily life and its problems. They do not go to VCS to find a new partner, to be recognised by others, to be away from the people around them orto gossip.These villagers go to VCS only for recreational reasons.

Keywords: Village coffee stall, communal places, motivation, recreational importance.

INTRODUCTION

Meaning of communal places

The home is the most important place for family life where the structure and function is formed by the family's cultural and social needs (Mahdavinejadet al., 2012).However, the home is sometimes a small unit and does not satisfy all the expectations of an individual or family. It is necessary for people to be indoors and outdoors with others, whether it be the same family or the same neighborhood, or relatives or acquaintances or strangers. All social relationsrequire exposure to social rules and to creating its own network (Coleman, 1988). This network can be based on relationships and places that create social solidarity. If the links between individuals/neighbourhoods are not strong, it makes neighbours/individuals strangers and resulting in weak social capital or vice versa (Coleman, 1988; Mahdavinejadet al., 2012). Communal places and leisure activities initiate, strengthen and enrich the relations between individuals (Ardahan, 2014).

Many researchers define communal places from different perspectives. While Francis (1989) and Brill (1989) defined communal places as physical places,indoors or outdoors, which are open for usage by society.Aktaş (2011) definescommunal places as the places where individuals come together for social togetherness like meeting, communicating, celebrating something or participating in memorial ceremonies. Carr (1991) defined communal places as physical places for the convenience of the public for relaxation and for their well-beingneeds and can be used individuallyor collectively.

One of the main specialties of communal life is the random, involuntary or voluntary gatherings in some places. Social activity occurs in any places where individuals come together for many reasons. These places arecreated because of the need for communal communication and social interaction,which then become communal places. All cities, villages and the other settlements are made up of private and public areas, which are inevitable components. Communal places exist in various forms,like squares, parks, cinemas, streets, shopping malls, plazas and market places in cities.However, in a village communal places can be different,like a coffee house, a mosque, a church and a picnic area.

Communal places play a wide range of roles in the life of a community, which can be classified as social, economic, symbolic, psychological, physical, ecological, political and aesthetic roles. Private and publics places are the means for movement between people,

products and the passing on of information from individual to individual, individual to business, business to individual, or business to business. All these places serve to satisfy the daily needs of communities and provide diverse social, economic, and politic activities (Carret al., 1992; AkkarErcan, 2007). In addition, Thompson (1998) concluded that public and private landscapes create ecological impacts on the environment, the psychological and mental well-being of individuals, and social togetherness of the community. For these reasons, many urban areas have green parks and the private areas,which aresustained to nurture attitudes towards nature and to provide a broader ecological framework of open space structures.

The social role can be defined as social meetings of many kinds of people, whether the same or different class, gender, ethnic origin and age, for many kinds of reasons (Madanipour, 1999). It creates a heterogeneous society with multi-class and multi-cultural structures (Carret al., 1992). The symbolic role is the reflection of communal values, like monumental buildings, trees, sculptures, squares, streets or something like these, which give identity to a village or a city, such as the Eiffel Tower, Channels in Venice, Pyramids and Tiananmen Square (Jacobs, 1961). Furthermore, communal places have a strong influence on the social life of the public by accommodatingpolitical, educational, communicative and informative roles to merge and to strengthen the people coming from different segments of society (AkkarErcan, 2007).Another important role of communal places is economic and the places where commercial activities are executed. The commercial activity can be an ice cream point of sale, cinema or shopping mall (Thompson, 1998; Madanipour, 1999). In addition to these important roles,communal places fulfil, is the aesthetic role, which aims to improve the beauty and quality of cities or villages (Carret al., 1992; Thompson, 1998).

The social, economic, symbolic, psychological, physical, ecological, political and aesthetic rolesof communal places create, produce and supply recreational products, whichattract individuals to participate for many reasons.

Public places and individual placeshave been inseparable entities for all settlements and societies from the beginning of history.Like others, public and individual dynamics have created their own communal places,whichsupportindividual and/or communal activities and have recreational, political, economic, and social meaning (Sankır, 2010; Aktaş, 2011).

Communal places where individuals come together for some reason, whetherfor memorial ceremonies or celebrating something, were limited and were separated for men and womenbecause of the cultural rules of the people in Anatolia. Communal places for the public within the culture of Anatolia were bazaars, cafés, mosques, markets, popular excursion spots and thepublic bath (Evren, 1996;Yıldız, 1996; Sankır, 2010; Aktaş, 2011). In addition, from the time Turkey became a Republicin 1923, the social, work and family life started to change byallowing and encouraging men and women togethernessboth indoors and outdoors. Nowadays, in most of the cities, towns, and villages, there are no longer meaningful differencesbetween the social and recreational life as it is found in any developed European country or Turkey. Even if the ecclesiastical life was conservative in Islam in the last three decades, because of the social, economic, cultural changes have brought about changes in communal and social rules, for example men and women now come to funeral ceremonies together, also in the mosques and in some Islamic memorial services,such as the tarawih prayer (prayers in the night during Ramadan)in a separated area.

History of village coffee stalls

The first café was opened in Mecca and Cairo in about 1511to serve coffee in Anatolia and Ottoman in Istanbul in 1553.It became very popular among the upper class society and at Ottoman Palace (Ediz, 2008; Aktaş, 2011). Coffee was accepted as the official drink of the Palace,which became the exceptional drink for upper class society members in the beginning.Nevertheless,later it started to accommodate and serve the middle and lower class people in the cafés, which was called "Kahvehane" in Turkish all around Istanbul and other cities, towns and villages.When these places started to become popular and commonin the social life of society, they were accepted as places, which create social togetherness thus starting to fulfil their role in communal life.

Even if all cafés were a commercial small business, their social role was important and was bigger than expected. These places were used as a meeting point and talking area, where the social togetherness createdphysical and emotional wellness, and provided recreational opportunities for men only in Ottoman. These places were open only for men because of custom and the rules of religion and society.Men come together in cafés to talk about everyday topics, to meet for any reason, to socialise and to spend their free time without any communal limitation. To enrich the social life in the neighbourhood, some cafés made some

changes in their business design and they presented some performances like the encomiastic, epic poets, poets, Turkish folk theatre Hacivat and Karagöz(Duben, 2001; Aktaş, 2011).

The consumption of alcohol is prohibited for Muslims because of the Islamic rules. Places that serve alcohol, like drinking houses all around Ottoman are open for non-Muslim populations only. Because of this, coffee as a drink is acceptable as coffee elevates alertness without any intoxicating effect causing drunkenness.Thus, the cafés are considered the drinking houses for Muslims (Hattox, 1998). Muslims started to drink coffee all day and they drink it especially before worship (Durukan, 2013). Places of the most importancewere the cafés,where men come together for socialisation in their leisure timeaway from their homes. Later, some individuals, who were not conformist believers,insisted that they be allowed to go to coffee houses, hence drinking houses were incorporated into the cafés (Hattox, 1998; Heise, 2001; Bingül, 2004; Öztürk, 2005; Aktaş, 2011; Durukan, 2013).

Publications, such as magazines, books, newsletters, were limited and scarcefor Ottomans,so some cafés made them available for customers, like in library, and at the same time served coffee and tea to them. These kinds of places were another type of café and probably inspired by European Culture Clubs and became known as coffee houses ('Kıraathane' in Turkish).The first Kıraathanewas opened in Beyazıt in Istanbul in the middle of the 19th Century (Evren, 1996).

In Anatolia, Ottoman Culture and Islamic countries, the women are allowed to socialisein and gather atindoor facilities only. These gatheringsare with other women and/or their children andwith the exclusion men, whether they are an acquaintance or foreign (Hattox, 1998; Bingül, 2004; Aktaş, 2011; Durukan, 2013).

Cafés and coffee houses were prevalent in Ottoman from the beginning of 16th century.In Anatolia, cafés and coffee houses play an important role in everyday social and cultural life in society. Their business design, their importance and recreational possibilities are still the samenowadaysin the social life in all of Turkey (in villages, in towns, and n cities). These places are the communal centres and placesthat provide social opportunities forneighbourhoods, beside private, religious and civil places (Ayalp, 2007; Aktaş, 2011;Ulusoy, 2011; Durukan, 2013). Themen's hegemony is continuing in cafés and coffee houses today.

The different types of cafés/coffee houses, which have different functional usage and business design, were opened to satisfy the demands of different segments of community. These were artisan cafés, neighbourhood cafés, addict cafés, semai (tavern) cafés, janissary cafés (for members of military units), stargazer cafés, treasure hunter cafés, hashish addict cafés, wrestler cafés, encomiast cafés (persons who gather to praise or flatter others) , mobile cafés, early bird cafés, labourer cafés, fishermen cafés, dancer boy cafés, cultivation cafés, tea house cafés and hookah cafés (for communal water pipe smokers) (Evren, 1996; Yıldız, 1996; Yağbasan&Ustakara, 2008; Aktaş, 2011). Nowadays, some types of cafés like hashish addict cafés, wrestler cafés, janissary cafés, dancer boy cafés, addict cafés, encomiastcafés and mobile cafés have fadedout. The migration of people from some disadvantaged cities to advantaged cities or from village to urban cities, lead to the creation of a new type of café called 'countrymen cafés' especially in cities.

Recreational potential of coffee stallsin Villages in the past and now

Villages are seen as the smallest settlement unit in Turkey.Usually, all villages have one or two cafés where male villagers come together. The cafés in villages were called, Village Coffee Stall [VCS](KöyKahvesi in Turkish), and isgenerallythe second meeting point of individuals, while the first would be the mosques. In fact, there is no functional or commercial difference with other cafés in towns or in cities. The VCS is usually a small and private business. The usages of cafés in the villages today are not meaningfullydifferent from those of the past. These were communal places where individuals come together for socialisation, to play some games, for reading something, drinking coffee, tea or watching TV or some presentation like the encomiastic ofepic poets, poets orwatching Turkish folk theatre,Hacivat and Karagöz (Hattox, 1998; Aktaş, 2011; Durukan, 2013).

These places are still same in importance as in the past yetthere are small differences in their design and management. In the VCS in the Ottoman period, coffee, tea or some fruit juice were served and the games offered included possibilities,like backgammon, dominos and card games.Nowadays, the menus could include sandwiches, toasted sandwich and/or some kind of appetizer for eating, and some tea, coffee or some alcohol-free drinks, with the exception of beer.Backgammon, dominos, card games and for watching TV programmes of a special event is offered.Allowing only men in the VCS as a communal and recreational placein the past, is still the same practice today. There is a scarcity of alternative places to go to;consequently,the

VCS and the mosque are the main recreational meeting points for Muslims (Yıldız, 1996; Yağbasan&Ustakara, 2008).

Communal and peer pressureare usually the main determinants of the social life in villages. In the Ottoman period, social life was strictly separate for men and women according to the public's rules. Today, they are still separated, but the rules are not as strict as in the past. While men were expected and obliged to have some social life out of the home with male friends, women's socialisation and gathering was only allowed indoors with their children and other women, but not outsidethe home or together with men, whether they be acquaintances or foreign.

The VCS was usually situated centrallyin the village and close to the mosque. Muslim individuals pray five times a day and if it is suitable, many of them prefer praying in the mosque together with other religious Muslims from the community. The praying times are early in the morning, called 'dawn prayer', at midday called 'dhuhr prayer', in the mid-afternoon called 'afternoon prayer', in the evening called 'sunset prayer' and at night called 'night prayer'. There are some other kinds of prayer events, like 'funeral prayer' and 'salat al eidain'twice duringthe year, when people come together for prayer.

The mosques are open only for praying but not all the time,so people often usethe VCS to wait for the praying time. Some individuals may prefer not to go to a VCS.When someone wishes to stay at home with his family, his close friends may call him a 'henpecked husband'(Kılıbık in Turkish) (Tezcan, 1994; Yıldız, 1996; Hattox, 1998; Yağbasan&Ustakara, 2008; Aktaş, 2011; Durukan, 2013).

The VCS provides positive recreational and social benefits.The first benefit is the opportunity to communicate face to face with different aged individuals.The second benefit is that these places provide opportunities for socialisationclavers, reading something,having conversations with others, watching TV, and playing some games.Thirdly, these places promote social, mental, emotional and physical well-being for patrons (Tezcan, 1994; Yıldız, 1996).In addition to these, some other benefits could be added to list.A fourth benefit isthat men of all agescan come togetherwhere the older membershave the opportunity to school the youth.Fifthly,in many villages these places are the major recreational venue for men from its neighbourhoods.A sixth benefit is that these places are used for communal problem solving anddecision-makingor as a place for communal consultancy with the boards of aldermen.

In spite ofthe benefits of a VCS, there are some negative psychological effects on individuals and society life (Atay, 1985; Tezcan, 1994; Yıldız, 1996). VCSs could:

- drive men to laziness by withholding them from work/working;

- prevent usingethe many abilities of individual in a variety   subjects and not only games;

- create homogeneousness that can cause communal conflict, which could hinder the formation of communal unity regarding the ethnic origin, political view, sectand hometown/country;

- prevent and/or stunt the integration of individuals with other individuals living in the same neighbourhood and/or village;

- set a bad example which may influence the bahaviour of the youth;

- enhance the ability when playing some games, which can cause individualsto become addicted to gambling;

- create new friendships which may withhold individuals from their work, home and family; and

- betime consuming and a place where money is wasted that could lead to conflict between husband and wife or boy and adult.

Purpose of Research

The purpose of this research is to determine the factors thataffect the motivation of individuals living in villageswho choose tofrequentVillage Coffee Stalls (VCS).

METHODS

Sampling

There were 100 male participants (age:37.99±14.30) who live/work/stay in a village.By applying the simple random sampling method, the 100 participants and the 6 villages were selected out of the 537 villages in Antalya. Three of the villages (Aksu, Döşemealtı and Duacı) were about 20-30km from the centreof Antalya city and the remaining three villages (Kızılağaç, Doğançam and Karacalar villages in Manavgat district) were about 80-100km from Antalya city centre.

Measurement tool and data collectionprocedure

The designed questionnaire addresses demographic variables, and the motivationalfactors that influence participants to go to a VCS. A five-point Likert scale was used for the responses made to the statements wherethe range of the scale covered,"1=strongly disagree" to "5=strongly agree". The six VCS were visited twice, once on a weekday after work and another time during weekends during the month of May 2015. At each visit, 8-9 individuals who were willing to participate in the study were selected randomly. The questionnaire was handed to them and collected 10 minutes later or when they had finished completing it.

Data analysis

In the process of assessing the data, descriptive statistics were employed that included means and standard deviations and percentages.

RESULTS

Demographic results are provided in Table 1. All the participants were men of which 65% were marriedand 26% were in the age range 20-30 years.The participants were fairly evenly represented the four older groupings ranging from 20 years to 51 years and older. The monthly income for the greater part (74%)of the group was$640 or less and most of the participants (69%) had graduated from primary school with the remainder just finishing high school or completing university.The largest group of the participants (40%)were self-employed (own work/business).The majority (97%)went to the VCS on both weekends and weekdays.

Table 1. Demographic variables of participants (n=100)

Variables	%	Variables	%
Gender & marital status		Education	
Male	100	Primary school	69
Married	66	High school	24
Single	34	Bachelor and higher degrees	7
Age#		Vocation & employment status	
19 yrs and younger	9	Public Sector	3
20-30 yrs	26	Retired	6
31-40 yrs	20	Own work	40
41-50 yrs	21	Private Sector	14
51 yrs and older	24	Students	7
Income*		Unemployed	11
$320 and less	23	Self-employment	19
$321-640	51	Attendance of VCS	
$641-1280	25	On weekdays	97
$1281 and more	1	On weekends	97

* 2.35 TL = 1 $ in 05/01/2015   #Age: 37.99±14.30 (Mean±SD)

The amount of money spent weekly and time spent in a VCS are provided in Table 2. The average age of VCS participants was 37.99±14.30. The average individual who lived in the village spent 21.89±42.47$ per week in a VCS, which is about 5-10% of his monthly income. They spent about 16 hours on weekdays and about 9 hours on the weekends in the VCS. Within a month, the village participants read/finish one book and/or go to cinema once.

The village participants spend 27 hours in a week watching TV. This can be due tothe lack of alternative leisure activities in the Village. They only have a few leisure options, like going to a VCS, staying at home to watch TV or spending time with the family (togetherness). As confirmed in Table 4, one of the major reasons, given by the village participants to go to a VCS,was the lack of alternatives for leisure activities and places.

Table 2. Time spent on leisure activities

Time spent on leisure	Mean±SD
Total time spent in VCS during weekdays (hours)	15.99±8.10
Total time spent in VCS on a weekend (hours)	8.69±4.94
Money spent in VCS in a week ($)	21.89±42.47
How many weeks ago did you read a book?	3.38±21.03
How many weeks ago did you go to cinema?	3.99±15.72
Duration of watching TV per week (hours)	26.89±13.15

The leisure activities (Table 3) most of the participants were willing to participate in were passive recreational activities, namely watching TV (96%), resting at home (87%), family togetherness (76%), shopping and showcase looking at shopping malls (48%), and surfing the internet (34%).In contrast, the participants spent less time usingthe social media (online

communications channels dedicated to community-based input, interaction, content sharing and collaboration)and active recreational activities, like going to cinema and theatre, or practising hobbies, like photography, music and handcrafts. This could be ascribed tothe recreation culture, social life or marital status (being married) of the participants.

Table 3. Leisure time activities (n=100)

Non-sportive recreation activities	%
Watching TV	96.0
Resting at home	87.0
Family Togetherness	76.0
Going shopping/browsing showcase in mall	48.0
Surfing the Internet	34.0
Going to a movie cinema	23.0
Doing handcrafts	11.0
Spending time in social media	10.0
Going to theatre	7.0
Doing photography	6.0
Making or listening to music	6.0
Sportive recreation activities	**%**
Team Sports (football, basketball, volleyball)	28.0
Outdoor Sports (trekking, fishing, hunting)	23.0
Water sports (swimming, sailing, canoeing)	17.0
Fitness (step aerobics, plates)	9.0
Leisure sport activities done in urban park	4.0
Martial arts (wrestling, karate, taekwondo)	4.0
Motor sports (motocross, off road)	2.0
Air sports (sky diving, paragliding, cliff diving)	1.0

In addition to these, the village participants did not participate much in sport active leisure,namely 28% of them participated inteam sports like football, volleyball, and basketball;23% of them were interested in outdoor sports like hunting, fishing and trekking (hiking); 17% participated in water sports, like swimming. Fitness activities (like step aerobics and palates),leisure sport activities (played in urban parks), martial arts(like wrestling, karateand taekwondo), motor sports (like motocross, and off road) and air sports (like sky diving, paragliding and cliff diving) were not popular preferencesof the village participants. In spite of this, some participants were willing to participate in sportive leisure that was possible in the village or in their neighbourhood.

Table 4. Strength of factors affecting motivation to go to VCS

Factors	Mean±SD
Factors that DID affect motivation (categories: strongly agree/agree)	
Play something with friends	4.54±1.06
Have fun	4.50±1.03
No alternative place to be or to go in my neighbourhood	4.41±1.16
Be with my friends socially	4.36±1.12
Going to VCS makes me happy	3.76±1.36
Get away from everyday life	3.70±1.53
Eat/drink something with friends	3.69±1.62
Rest mentally	3.66±1.51
Watching ball sports events	3.64±1.64
Get rid of daily problems and responsibility	3.49±1.49
Add value & meaning to daily life	3.34±1.42
Be with my work/school friends	3.25±1.68
Get rid of loneliness	3.21±1.53
Socialising	3.12±1.57
Factors that did NOT affect motivation (categories: disagree/strongly disagree)	
Use my free time efficiently	2.99±1.51
Be away from work/school for a little while	2.91±1.81
Meet and talk to new and foreign persons	2.84±1.63
Be part of a group of friends	2.77±1.55
Going to VCS is my favouritepastime	2.71±1.62
Be away from family for a little while	2.61±1.65
Add/open a new dimension to my life	2.52±1.51
To be away from scuttlebutt and backbiting for a little while	2.39±1.58
Talk daily politics subjects	2.35±1.62
Increase how important/notable I am	1.99±1.40
Create some possibilities to find a new job	1.96±1.60
Be away from the people around me for a little while	1.81±1.37
Going to VCS and/or being there gives me social status	1.74±1.24
Add and create cultural value	1.71±1.27
Help others and friends	1.66±1.22
Improve my ability and to learn new skills	1.61±1.05
Be recognised and appreciated by others	1.43±0.98
Find a new partner (beloved)	1.18±0.77

5= Strongly Agree   1= Strongly Disagree

The factors thateffector do not effectthe motivation of the participants living in villageto go to VCS are given in Table 4. The results (Mean±SD) of the motivational factors are presented in these two sections. In the statistical analysis, the factors where the means fall in the categories,'strongly disagree' or 'disagree' were classified as not affecting motivation. The factors affecting motivation explain why individuals want to go and/or go to VCS, while the factors that do not affect their motivation,are seen as an indication that the participants do not want to go and/or do not go to VCS for these reasons.

The main reasons why men prefer to go to and/or to be in a VCS were: a) to play, to eat/drink something and/or to be with friend; b) to have fun, to be happy and to relax mentally; c) they go there because there is no alternative in the neighbourhood; d) to be away from everyday life's problems; and e) to watch football, basketball or volleyball events. The reasons that

were not relevant for them going to VCS were: a) to find a new partner or beloved; b) to be recognised by others; c) to obtain social stature/recognition; d) to get away from something and/or somebody;and e) to apply/improve their abilities. It is clear that individuals prefer to go to/to be in VCS with only recreational expectations. They accepted the VCS as a meeting point and as communal and recreational place.

DISCUSSION

The recreational importance and function of communal places come from the strong influence and effect it has on individuals. If individuals come together in a place for any reason, it is considered a communal place. The VCS was one of the major meeting points in the history of Anatolia and in the Ottoman era. As Evren (1996), Hattox (1998), Duben (2001), Heise (2001), Bingül (2004), Öztürk (2005), Ediz (2008), Aktaş (2011)and Durukan (2013) concluded, the VCS was of social importance to the social life of the men a villager. Individuals still come together for social reasons, like coming together with friends, playing some games, belonging to a friend group and avoiding loneliness, daily life problems and responsibilities.

The VCS is a recreational place andserves as an attraction for individuals and society just like other recreational places such as picnic areas, the city square, the city park, national parks and historical places. There have been many studies on the factorsaffecting individuals to go somewhere for recreational reasons. Crandall (1980), Ardahan (2011a, 2011b) andArdahan and Mert (2013)reportedthat some individuals participate in recreational activities and/or go to recreational places to achieve physical, mental or emotional well-being and happiness. In the current study, some VCS participants mentioned that theygo to the VCS to have fun and be happy. These results are support those of other studies.Anderson (1998) and Parry-Jones (2006) declared that people sometimes want to go to recreational centres or to join in recreational activities to eliminateloneliness and create neighbourhood togetherness. In this study, many of the participants chose to go there to avoid loneliness and to meet other people in their neighbourhood. These results support those of the previously mentioned studies. In addition, Ardahan and Mert (2014) reported that people come together tosocialise and to meet their friends to participatetogether in their leisure activities. This study also found that the VCS wasa place where men meet their friends and together eat, drink, play and to talk about daily life and its problems.

As Aktaş (2011) and Hattox (1998) reported, the villages do not have recreational opportunities in their neighbourhoods and the villagers usually do not have experience of diversified recreational activities or have recreation life style. For this reason, the villager declared due to poverty recreational places and leisure alternatives provided constraints and villagershad to resort to passive leisure as watching TV, resting at home and enjoying family togetherness. Even if they declared that they were participating in some water sports, outdoor sports and team sports, they were not actively involved.Their recreational life consisted of going to cinema/theatre, being interested in music/photography, participating in leisure sport activities in urban parks, doing martial arts, motorsports, air sports and fitness activities.

CONCLUSION

The results of the current study accentuate the recreational and the social importance of the VCSsand that the perpetuating of the VCS continuesas it was in the history of Anatolia. To summarise, firstly, the majority of the villagers were married, on the average 31-years-old, had a mean monthly income of $640 or below, mainly had primary school or high school education, run their own business, and go to a VCS regularly both on weekdays and weekend.Secondly, they have passive recreational life, they prefer either going to VCS or staying at home to watch TV, relaxing and having family togetherness. This may be because recreational alternatives and/or other possibilities are not available or they could not break away from their leisure constraints successfully. Thirdly, they enjoy watching TV, surfing the Internet, but they are not good book readers and cinema/theatre pursuers. Fourthly, they ago to the VCS to meet with their friends to socialise, to relax, to eat, to drink, to play, to watch some sports events on TV, to eliminate feelings of loneliness, to belong to a group, to be away from family for a while, and to talk about daily life problems. Finally, they are not going to VCS to finding a new partner, gaining recognition from others, getting away from the people around them, scuttlebutt and backbiting are not the reasons for going to a VCS. One can conclude that the current participantswent to a VCS mainly for recreational reasons. The VCS is the main communal place for them.

RECOMMENDATION

The findings suggest that it is necessary to enrich the recreational life of villagers by creating facilities and opportunities for them to be exposed a recreation culture by experiencing activitiesthat the facilities allow. To entitle and empower the villagers, they need to be informed, supported and motivated to embark on active leisurethrough, for example

workshopsand courses like folk dance, modern dance,painting, music, handcrafts, learning a foreign language, learning to play musical instruments and to sing in a choir, etc.Passive leisure opportunities could be extended by providing theatre performances, concerts and movie cinemas. Thesewould be the responsibility of non-governmental organisations and local and central authorities.These institutions could launch recreation projects that would attract participation by the villagers and that would enhance the quality of life of all ages.

References

AkkarErcan, Z.M.(2007). Public spaces of post-industrial cities and their changing roles (1). Middle East Technical University, Journal of the Faculty of Architecture, 24(1):115-137.

Aktaş, G.G. (2011).The social life of spatial traces in Anatolia. Gazi University, GSF Art and Design Journal [in Turkish: GSF Sanat ve Tasarım DerGaziÜniversitesiGüzelSanatlarFakültesi, GSF SanatveTasarımDergisi], 7: 55-68.

Anderson, L. (1998).Loneliness research and interventions: A review of the literature.Aging & Mental Health, 2(4): 264-274, doi: 10.1080/13607869856506.

Ardahan, F. (2011a). Examining the relation between emotional intelligence and life satisfaction on the example of outdoor sports participants.International Congress on Sports Economics and Management, 12-15October 2011, Izmir,Turkey.

Ardahan, F. (2011b). The profile of the Turkish mountaineers and rock climbers: The reasons for and the carried benefits of attending outdoor sports andtheir life satisfaction level.Eighth International Conference on Sport and Quality of Life, 2011. 10-11 November 2011, Congress Centre,Brno, Czech Republic.

Ardahan, F. (2014). Social capital profile of individuals: Antalya case. Journal of Academic Social Sciences, 2(8): 38-56.

Ardahan, F. &Mert, M. (2013). The validity and reliability of motivational factors scale and the benefits scale of participating in trekking activities for the Turkish population. International Journal of Human Sciences,10(2): 338-355.

Ardahan, F. &Mert, M. (2014). Profile of the bike users and evaluation of motivational factors for cycling with respect to some demographic variables: Example from Turkey. TurkiyeKlinikleri, Journal of Sports Science, 6(2):53-67.

Atay, M. (1985).Urbanisation problems of individuals who immigrate to 1800 Evler Street in Elazıg because of the Keban Dam [in Turkish: KebanBarajıNedeniyleElazığ'ın 1800 EvlerMahallesi'neGöçEdenlerinKentlileşmeSorunları].Unpublished PhD dissertation. Elazığ, Turkey: Fırat University.

Ayalp, N. (2008). Designing and modern interpretation of a traditional Turkish coffee stall [in Turkish: GelenekselTürkKahvesiİçMekanlarınınÇağdaşYorumu]. Unpublished thesis forProficiency in Art [in Turkish: BasılmamışSanattaYeterlilikTezi].Ankara, Turkey:HacettepeUniversity.

Bingül, İ. (2004). Cafés and the entertainment [in Turkish: KahvehaneveEğlence]. Journal of Communal History [in Turkish: ToplumsalTarih], 126: 70-72.

Brill, M. (1989). Transformation, nostalgia and illusion in public life and public place. In I. Altman and E. Zube (Eds.), Public places and spaces(7–29). NewYork, NY: Plenium Press.

Carr, D. (1991). Minds in museums and libraries: The cognitive management of cultural institutions. Teachers College Record, 93(1):6-27.

Carr, S.; Francis, M.; Rivlin, L.G. & Stone, A.M. (1992).Public space. Cambridge, UK: Cambridge University Press.

Coleman, J.S. (1988). Social capital in the creation of human capital. American Journal of Sociology, 94(Supplement): S95-S120.

Crandall, R. (1980). Motivation for leisure. Journal of Leisure Research, 12(1): 45-54.

Duben, A. (2001).The photo novel of Beyoglu 1870 to 2000[in Turkish:BirBeyoğluFotoromanı 1870 Beyoğlu 2000]. Istanbul, Turkey: EditorMunevverEminoğlu, YapıKredi Press.

Durukan, L. (2013). From the core to culture: Coffee and coffee house culture in Turkish society.Journal of International Cultural Studies, 2: 127-138.

Ediz, İ. (2008). Coffee's and social changes from Ottoman to Turkey Republic [in Turkish: Osmanlı'danCumhuriyetin İlk YıllarındaKahvehanelerveSosyalDeğişim]. SakaryaÜniversitesi Fen EdebiyatDergisi, 1: 179-189.

Evren, B. (1996). Cafés in Old Istanbul [in Turkish: EskiIstanbul'daKahvehaneler]. Istanbul, Turkey: Milliyet Press.

Francis, M. (1989). Control as a dimension of public-space quality. In I. Altman and E. Zube (Eds.), Public places and spaces (147–172). NewYork, NY: Plenium Press.

Hattox, R.S. (1998). Coffee and coffeehouses: Social origins of drinks in the Near East[in Turkish: KahveveKahvehaneler].(Translation/Çeviren byNurettinElhüseyni of the Economic and Social History Foundation of Turkey)Istanbul, Turkey: TarihVakfı Yurt Yayınları.

Heise, U. (2001). Coffee and coffeehouses[in Turkish: KahveveKahvehane].Ankara, Turkey: DostKitabevi Press.

Jacobs, J. (1961). The death and life of great American cities. New York, NY: Vintage Books.

Madanipour, A. (1999). Why are the design and development of public spaces significant for cities?Environment and Planning B Planning and Design,26(6):879-891.

Mahdavinejad, M.;Mashayekhi, M. &Ghaedi, A. (2012). Designing communal spaces in residential complexes. Procedia -Social and Behavioral Sciences, 51: 333-339. doi:10.1016/j.sbspro.2012.08.169.

Öztürk, S. (2005). The dynamics of the communal places in Ottoman [in Turkish: Osmanlıİmparatorluğu'ndaKamusalAlanınDinamikleri]. Journal of Communication [in Turkish: İletişimDergisi], 21:95-124.

Parry-Jones, S. (2006). Neighbourhood Accessibility, Social Networks and Mental Well-Being: A Literature Review, ARUP, September 2006.Hyperlink: [http://www.arup.com]. Retrieved on 4 March 2011.

Sankir, H. (2010). A sociological evaluation of the role of coffee houses in the process of publicity formation in Ottoman Empire. HacettepeUnivercity, Journal of the Institute of Turkish Studies, 13: 185-210.

Tezcan, M. (1994). The sociology of leisure [in Turkish:BoşZamanlarınDeğerlendirilmesiSosyolojisi].Ankara, Turkey: Atilla Press.

Thompson, I.H. (1998).Landscape and urban design.In C. Greed& M. Roberts (Eds.), Introducing urban design: Interventions and responses (105-115).Harlow, UK: Addison Wesley Longman.

Ulusoy, K. (2011). Coffee and coffeehouse culture in Turkish society: A verbal culture and social environmental education study. Journal of National Folklore[in Turkish:MilliFolklorDergisi], 23(89): 159-169.

Yağbasan, M. &Ustakara, F. (2008).A field study determining the communicative atmosphere at the coffeehouses and cafés in Turkish society: Example of Gaziantep City. Fırat University Journal of Social Science, 18(1): 233-260.

Yildiz C.M. (1996). The importance of cafés in social life [in Turkish: KahvehanelerinSosyalHayattakiYeri]. Hyperlink: [http://acikerisim.bingol.edu.tr:8080/xmlui/bitstream/handle/11472/540/kahvehaneler.pdf?sequence=1].Retrieved on 20 January 2015.