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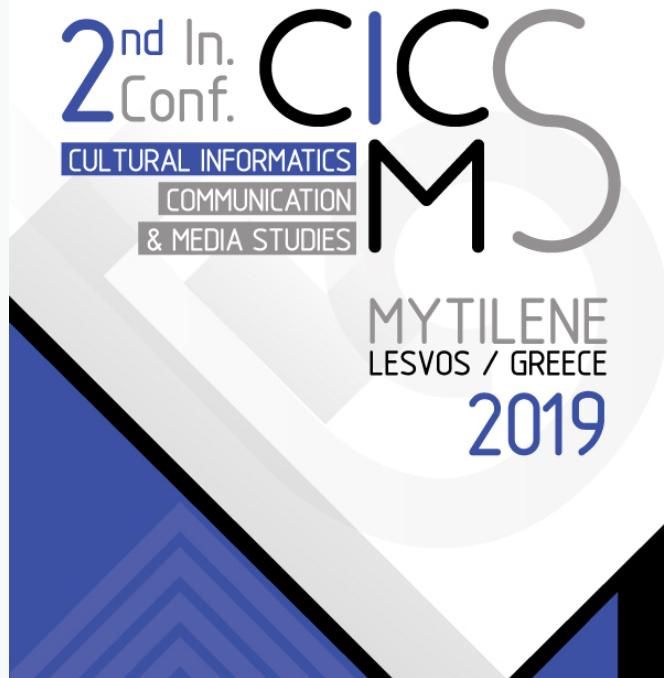2019

Non-Governmental Organizations as a Place for Cultural Rituals: Cyprus Turkish French Cultural Association

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Abstract

This study reveals the strength non-governmental organizations as a place for recalling cultural memory and cultural rituals. In this study, the theories about the tightness of cultural memory to its cultural environment, and the non-governmental organizations through the cross-border travel and the possibility of blending with the existing cultural symbols are described. The Turkish Cypriot French Cultural Association, which has been active in Northern Cyprus for 34 years, has been presented with a historical view, but the symbolic cultural rituals of the living legacies of French culture have been addressed through civil society organizations. While the subjects of cultural memory and collective memory are often referred to politics, non-governmental organizations with contributions to culture are often ignored. In the light of these conceptual debates a wide range of cultural memory and symbolic cultural rituals have been discussed. As a concrete assessment of all these information and discussions, the Turkish Cypriot French Cultural Association's French symbolic cultural rituals are the main objective of the study. In this context, the analysis of French cultural symbolic rituals in Northern Cyprus has been demonstrated by using visual text analysis technique and content-analysis technique. As the information and documents are obtained, the Turkish Cypriot French Cultural Association as a well-established non-governmental organization in Northern Cyprus has demonstrated its importance as a cultural memory venue.

Keywords:

Culture, Cultural communication, Cultural memory, Cultural rituals, Non-governmental organizations, Turkish Cypriot French Cultural Association

1. Introduction

Culture and the subjects that deal with culture find their place in almost every field of social sciences. Most of the time it has been put forward in studies dealing with culture in singular and plural forms. Studies on memory and recall have been gaining momentum in many areas of social sciences in recent years. While most of the memory studies are carried out on the official history of countries with collective memory, cultural memory takes place in fields such as rituals, commemoration, ceremonies and funerals. State and its institutions are often accepted as main actors in the formation of collective memory in memory studies, whereas non-profit organizations which played vital role for the continuity of cultural rituals are ignored.

The theoretical background of this study based on literature review on definition of culture, formation of culture and the place of cultural rituals. Besides, categorization of the cultural rituals is discussed from a historical perspective. The concept of memory space, which frequently took place in the discussions about cultural rituals, has been discussed in this study through non-governmental organizations. Moreover, the importance of non-governmental organizations both in their own centers and in their activities by preserving cultural rituals and cultural memory has been tried to be revealed. In the light of all this information, the aim of this study which carried out in the context of the Turkish Cypriot French Cultural Association is to reveal the role of the non-governmental organizations in the cultural memory survival, revitalization and interaction with the stakeholders.

In this context, the study consists of two stages. In the first stage of the study, existing non-governmental organizations in Northern Cyprus and among those non-governmental organizations operating in the field of culture were listed in the light of the information and documents obtained from the district governorships and their activities were examined in terms of the cultural values transferred by cultural rituals to the Turkish Cypriot community. In the meantime, this study tried to reveal that whether these non-governmental organizations serve the place of memory for Turkish Cypriot community or not. On the other hand, in the second stage of the study, the content analysis were conducted on the activities of the last 5 (five) years of said organization as a cultural rituals in terms of what kind of cultural material they serve in the society and whether they can be accepted as a memory space or not.

The originality of this study and its contribution to the literature is undeniable lack of the studies conducted for non-governmental organizations in Northern Cyprus. Cyprus, which offers a rich area in terms of the presence of non-governmental organizations, this study will inspire the future studies with its contribution to the literature. In addition, this study, which shows the interaction of cultural rituals for the island of Cyprus, which has hosted different cultures throughout the history, will take its place in the literature in every respect.

2. Related Work and Method

2.1. Culture

Culture contains a variety of concepts with a wide content that cannot be explained with a single definition. According to the Dictionary of Turkish Language Institution (2019), 'it is the totality of all material and spiritual values created in the historical, social development process and the means used in creating them and conveying to the next generations, showing the measure of human sovereignty to the natural and social environment'. It can be understood as a system of living together and totality of social life. In other words, it is a set of concrete behaviors and actions that allow people to communicate, to learn or to meet their emotional needs. Briefly, culture is the identity of a society (Bourdieu & Passeron, 1964; Arnold, 1994; Kocadaş, 2005; Almond & Verba, 2015; Bourdieu & Passeron, 1964; Mumford, 2016; Burke, 2017; Lewis, 2017; Inglehart, 2018).

When we examine the etymology of the word culture, it is seen that the origin comes from the Latin word cultura. The word cultura was transferred to western languages as culture, which refers to cultivation. Thus, the recent conceptualization of the world culture is used in

first time in 19th century, that includes all of the thought, action forms, beliefs, value systems, symbols and techniques that are unique to society. (Bourdieu & Passeron, 1964; Arnold, 1994; Kocadaş, 2005; Almond & Verba, 2015; Mumford, 2016; Burke, 2017; Lewis, 2017; Inglehart, 2018).

Culture can be categorized into two different categories which are material and spiritual culture. Firstly, material culture represents the environment of human's own creation. For instance, our structures, roads, clothing and tools and equipment. On the other hand, spiritual culture, on the other hand, is the whole of the facts, customs and common values. In addition, living and understanding styles, communication styles, expressing themselves by art, literature, religion, and entertainment are also accepted as a part of spiritual culture. Furthermore, culture is formed by the combination of eight different social memories: language, religion, morality, reason, economy, science, law and aesthetics. In this context, culture is a harmony of all these memories, which is the only way to understand a society and its culture (Bourdieu & Passeron, 1964; Arnold, 1994; Kocadaş, 2005; Almond & Verba, 2015; Mumford, 2016; Burke, 2017; Lewis, 2017; Inglehart, 2018).

Culture is a historical phenomenon. It is a heritage that has been passed through the generations, however it is not stable. In other words, culture changes and develops over time. Moreover, it is more accurate to say that although the material elements change more quickly, the change is always slower for the spiritual elements (Bourdieu & Passeron, 1964; Arnold, 1994; Kocadaş, 2005; Almond & Verba, 2015; Mumford, 2016; Burke, 2017; Lewis, 2017; Inglehart, 2018).

The formation of culture consists of two stages. In the first stage, the person is passive and receptive, who lives in a certain geographical environment and meet their nutritional and shelter needs there. Compared to the first stage, the human being is the recipient in the second stage, where the interaction with the environment and active participation are seen (Salamone, 2004; Şahin, 2008; Erdoğan & Alemdar, 2011; Koschmann & McDonald, 2015; Trehub, 2015; Watson-Jones & Legare, 2016; Herdt) , 2017; Othes, 2017).

To this extent, culture provides social order by guiding the individual's behavior that is to say humans historically created conditions in order to accomplish intellectual production. The concept of culture is inclusive in expressing these processes and facts. Besides, culture is a part of human social self. In the historical process, as people are actively changing based on conditions, it shapes the culture as well. Accordingly, culture is shaped by people's own life experiences and forms of their lifestyles. In the light of all this information, it would be appropriate to reach the assumption that: formerly, life experiences were local and formed by direct relationships, but nowadays, different experiences coming from outside are articulated into our life experiences and culture, which is a living entity, continues its movement and development. Briefly, Marshall McLuhan explains this situation in the social sciences with the concept of global village (Salamone, 2004; Şahin, 2008; Erdoğan & Alemdar, 2011; Koschmann & McDonald, 2015; Trehub, 2015; Watson-Jones & Legare, 2016; Herdt, Othes, 2017).

2.2. Cultural Rituals

Rituals are symbolic and common behaviors of individuals or groups which are an integral part of socio-cultural life. The main characteristic of rituals is their collectivistic attributes. In

other words, rituals increase the solidarity and the collective consciousness of the community by keeping the group together. Besides, rituals can be associated with emotions as well as being a social phenomenon. Rituals can be religious or secular. In addition to this, stereotyped and symbolic repetitions can be expressed as an emotional channel that reveals group consciousness and unity rather than individuality. Thus, rituals are also guided for new knowledge and experiences and sharing emotions. Furthermore, rituals might be understood as common spirit among communities. On the other hand, rituals might exclude participant emotionally in the discussion of rituals (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & 1979). Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Hawk, 2008; Collins, 2004; Karaman, 2010).

A sense of group solidarity and group membership creates self-confidence, power and emotional feelings, while collective integration is achieved through symbols, words and gestures. At this point, the participants of the rituals focus on communicating and creating awareness among themselves. In other words, they share common moods or emotional experiences. Just like the continuity of the culture, rituals have fluidity rather than stability. Furthermore, the rituals exist without interruption, however they might change the direction to connect the past present and future. On the other hand, these changes in rituals are quite slow (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Şahin, 2008; Collins, 2004; Karaman, 2010).

From another perspective, rituals are divided into three categorized according to their purpose and periods: transitional rituals, calendar rituals, and crisis-era rituals. Firstly, the transition rituals are individualistic and allow the individual to change from one status to another. It symbolizes that the current social status is over and that the introduction of another status is accepted socially such as birth, marriage, death (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Hawk, 2008; Collins, 2004; Karaman, 2010).

Secondly, calendar rituals occur in periods, organized by the community, and often performed at the beginning or end of any season. As a result of observing the nature, calendar rituals form the rhythm of social life. Apart from this, group-oriented rituals that emphasize the collective and predetermined values of society have the feature of regulating the entrances and exits of social and economic activities, and to connect the participant to the social environment. In an agriculture-based society, conditions such as planting and harvesting and vineyard stand out as the best examples of calendar rituals (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Şahin) Collins, 2004; Karaman, 2010).

Finally, crisis-era rituals are organized by the individual or the community in situations that threaten the life of the individual or community. It is observed that such crisis-era rituals take place in unpredictable situations, especially in natural disasters. Briefly, crisis-era rituals are free from calendar and non-repetitive practices. In the light of all this information, rituals are actions rather than thought. Therefore, they are applied in special times and in special places, they are not ordinary and casual. To put it differently, the ritual is on the verge of consciousness and creates, exhibits and expresses common values (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Şahin, 2008) Collins, 2004; Karaman, 2010).

Rituals, as they have a collective character, they are important components of social integration. In other words, they increase the solidarity by keeping the group together. In addition, they increase the awareness of the group and strengthen the group identity. Besides, rituals are performed in order to create desired situations in society and to avoid unwanted situations and thus constitute a model for social roles. They show ready-made patterns about behaviors by showing how an individual will act in society. Societies use collective identity as a means of sustaining their existence. In other words, rituals are the way how people show what they consider important and necessary. Rituals ensure the roles of community members for regulation and integration among members. Specifically, rituals are a social maturity that has continued from the past to the present through oral, practical or social participation (Honko, 1979; Peacock, 1979; Lane, 1981; Gusfield & Michalowicz, 1984; Schuyt & Schuijt, 1998; Marshall, 1999; Şahin, 2008; Collins, 2004 Karaman, 2010).

2.3. Memory Space

Memory is multi-dimensional and limitless concept. Moreover, cultural memory in the social sense includes knowledge and accumulation that result from the common experiences of a society. To put it differently, rituals are behaviors that have been learned in the cultural environment regardless by a text and written guidance. Although memory reveals the connection between the past and the present, as in the rituals, the rapid development of technology accelerates memory loss and increases the risk of the formation of memory less societies. On the other hand, collective memory that enables society to remember the past together is crucial in terms of unifying the social group and maintaining the common identity (Connerton, 1999; Marshall, 1999; Assmann, 2001; Eriksen, 2009; Wulf, 2009; Murtezaoğlu, 2012).

The only way to keep collective memory alive is based on the cultural memory existence. To underline, keeping memory alive is vital to sustain the social existence and identity of society which depends on the remembering practices. At this point, the continuity of the values, beliefs, common attitudes and behaviors that keep the society together is ensured only through memory. Although it changes over time, collective memory is kept alive through rituals and transferred to the future (Connerton, 1999; Marshall, 1999; Assmann, 2001; Eriksen, 2009; Wulf, 2009; Murtezaoğlu, 2012).

On the other hand, the preservation and transmission of cultural memory to future generations takes place through rituals. All kinds of ceremonies, celebrations, festivities are the remembering practice for the community to which they belong to the past and are factors that keep collective memory alive. The most effective way of losing the cultural memory which constitutes the unwritten part of the society is to guarantee its continuity through repetitions (Connerton, 1999; Marshall, 1999; Assmann, 2001; Eriksen, 2009; Wulf, 2009; Murtezaoğlu, 2012).

Rituals, which are considered as insurance of cultural memory, are not being implemented as much as before with regards to globalization. Therefore, the replacement of common ritual forms with new fashion practices brings the danger of cultural memory loss. The awareness of the fact that a society without a past cannot have its future enables the significance of the rituals in cultural studies (Connerton, 1999; Marshall, 1999; Assmann, 2001; Eriksen, 2009; Wulf, 2009; Murtezaoğlu, 2012).

2.4. Past and Present of Civil Society

The word civil used today in the sense of citizen derives from the Latin word civic. In addition, civil society comes from the concept of French société civile (Güneş, 2004). To this extend, it would be appropriate to briefly define civil society as follows (Talas, 2011: 396):

1. Free from the state
2. Having a democratic functioning within itself
3. Non-Governmental Organization (NGO) to be one of the policy-making actors of the era of globalization

The concept of civil society began in 1970s with the introduction of Eduard Bernstein and reached to the intellectuals of underdeveloped countries as a model. In this process, the concept of civil society has become the domain of democratic structures and the struggle for democracy. Deviations have been observed over time and it has been seen that in less developed countries, socialism is perceived as the functioning of capitalism instead of its establishment. Although there is a difference in perception in developed and underdeveloped capitalist countries, there has been a tendency to spread throughout the world (Savran, 2013: 110).

In Gramsci historical sources, it can be said that socialist society established civil society within the framework of socialist struggle. Yet, according to Gramsci's interpretation, the way to establish socialism in the west implies that civil society passes through the hegemony of its ideological institutions. As a result, Gramsci's concepts of civil society and hegemony, the east / west opposition have led to the uplifting of civil society in less developed countries as in western societies and to be a power, developed and strategic element against the state (Savran, 2013: 12).

2.5. Non-Governmental Organizations and the Globalizing World

According to Talas (2011), in the era of globalization non-governmental organizations are considered as the main factors driving and operating societies. In other words, the implementation of neo-liberal policies in Turkey and Northern Cyprus are naturally influenced and was confronted with the NGO driving force. In this context, TEMA, TUSIAD, MUSIAD are the examples of this development in Turkey. On the other hand, in the Cyprus case more than 200 NGOs established during the Annan Plan and referendum in Northern Cyprus. Besides, the presence of strong NGOs among these organizations, it is possible to say that this process contributes to the spread of NGOs. Güneş (2004: 2) lists the NGO functions as follows:

1. Creating public opinion by expressing the individualistic demand,
2. Providing the formation of pluralistic society structure,
3. Training of individuals who are nourished by a participatory and pluralistic culture formed within themselves and who also have management experience,
4. Producing pilot project

Civil society is the name given to voluntary organizations engaged in political, cultural, economic and social activities other than state institutions (Kalaycıoğlu, 1998: 11-114). Also, according to Keyman (2004), the most prominent characteristics of NGOs are the fact that they are democratic participants and they are the guarantee of a universe that creates opportunities to discuss and accept ideas and different identities. Keyman (2004) states that when evaluating NGOs, these organizations mean friendship, the sense of accomplishing together, acting collectively and people voluntarily gathering together to create a sense of synergy and unity of power. Keyman (2004) reveals that in developed societies, NGOs have an important role in reaching out to large voter masses and forming public opinion and taking an important role in political and economic preferences. In this context, NGOs are significant actors who emerged from the society that has the power to mobilize people.

The members of the NGO are volunteers who are far from being utilitarian and have an idealistic solidarity spirit (Werker-Ahmed, 2007). Moreover, Rugman (2000) emphasizes that NGOs have all the positive impulses as well as misleading power. Thus, in many countries, the state needs to control NGOs by the help of funds. In addition, NGOs can contribute to the formation of citizenship awareness (Aktan & Çoban, 2006).

In a large number of NGOs representing civil initiatives of Turkey and Turkish Republic of Northern Cyprus (TRNC) adopted some of the neo-liberal ideologies, while another portion is further away from the neo-liberal policies (AB Uyum Süreci ve STK'lar, 2004: 39) :

1. Trade Associations,
2. Trade Unions,
3. Employer Organizations, Professional Federations,
4. NGOs,
5. Service and Production Associations,
6. Unions of Local Administrations,
7. Political Interest Groups,
8. Religious Interest Groups,
9. Other Groups.

In summary, it will be appropriate to say that with the globalization, humanity is becoming more and more intertwined with each other. Thus cultural rapprochement was achieved, since the social structure of a collective structure has started to dominate in the world in terms of economic, social, cultural and political needs are started to be met through NGOs. Table 1 shows the distribution of NGOs in TRNC by settlement area.

Table 1. Distribution of TRNC NGOs by location and proportion of cultural NGOs

Settlement Area	Total NGOs	Cultural NGOs	%
İskele	150	19	12.6
Gazimağusa	246	28	11.38
Girne	173	34	19.65
Güzelyurt-Lefke	63	6	9.5
Lefkoşa	944	150	15.88

Total	1557	237	15.22

2.6. Purpose, Method and Contribution to the Literature

In the light of above mentioned information, the contribution of non-governmental organizations to the survival of cultural rituals as a place of memory was examined into two stages. In this context, in the first stage of the study, non-governmental organizations which have culture in their names and aims were identified by using the keyword 'culture' among the non-governmental organizations announced before the new law of associations in May 2016 by the district governorships in the Turkish Republic of Northern Cyprus. Afterwards, the distribution of these non-governmental organizations according to 5 (five) settlements (Nicosia, Famagusta, Güzelyurt-Lefke, İskele and Kyrenia) was demonstrated in the light of the declaration of the Ministry of Interior of the Turkish Republic of Northern Cyprus.

In the second stage of the study, the content analysis between 5 (five) years [2014-2019) was conducted for cultural rituals of the Turkish Cypriot French Cultural Association which is the leading and the oldest cultural association among the non-governmental organizations in Northern Cyprus. In this way, it is aimed to evaluate the contribution of cultural rituals to cultural memory and cultural interaction and memory space. The originality of this study and its contribution to the literature is undeniable because of the limited number of studies conducted for non-governmental organizations in Northern Cyprus.

2.7. Population, Sample and Research Questions

The study consists of two stages. The universe and sample of the first stage of the study includes all non-governmental organizations affiliated to the Ministry of Interior of the Turkish Republic of Northern Cyprus. At this point, 231 (n = 231) cultural non-governmental organizations were coded with the keyword 'culture' using purposeful sampling technique. These cultural non-governmental organizations are listed in 5 (five) settlements using the classification of the Ministry of Interior of the Turkish Republic of Northern Cyprus. For the second stage of the study, the oldest and most active culture non-governmental organization, the Turkish Cypriot French Cultural Association, was selected from the sample coded in the first stage using purposeful sampling technique. In the light of all these information, the following research questions will be sought in this study:

Research Questions:

RQ1: Do non-governmental organizations demonstrate the transcendent power of cultural rituals as a place of cultural memory?
RQ2: If so, what cultural memory materials do the Turkish Cypriot French Cultural Association's calendar rituals offer?
RQ3: Can the Turkish Cypriot French Cultural Association be regarded as a place of cultural memory?

Table 2. Distribution of the NGOs from Turkey and of other cultures*

	NGOs from Turkey	**Other cultural NGOs**
İskele	Doğu ve Güneydoğu	-
Gazimağusa	Karadeniz, Ak Hataylılar, Adıyamanlılar	-
Girne	-	British, Ruslar ve Rusça Konuşanlar
Lefkoşa	Antakya Medeniyetleri, Malatyalılar, Konya, Urfa ve yöresi, Kahramanmaraşlılar, Hataylılar, Trabzon, Çukurova, Gaziantepliler, Adanalılar	Fransa, Almanya, İtalya, İngiltere, Amerikan, Türkistan, Ahıska Türkleri, Azerbaycan, Türkmen, Bulgaristan

*the original name of the NGOs was used for this table.

As can be seen from Table 2 Nicosia where the most immigrant from Turkey and other countries settled down 20 (twenty) different cultural non-governmental organizations are existed. Respectively, these are followed by Famagusta, Kyrenia and İskele. Due to the intensity of the British population located in Kyrenia British and Russian cultural non-governmental organizations exist, whereas there are no non-governmental organizations from Turkey. On the other hand, in Famagusta apart from the other cultural non-governmental organizations as in Kyrenia, there are non-governmental organizations from Turkey and Turkish culture. In this context, the sample selected in this study is the oldest and most active non-governmental organization among the cultural NGOs of other countries serving in the Nicosia. Table 3 summarizes the oldest and newest establishment of cultural non-governmental organizations by settlement area.

Table 3. Distribution of the oldest and newest NGOs according to the settlement years of the cultural NGOs

NGOs	**Oldest NGOs**	**Newest NGOs**
İskele	1976	2014
Gazimağusa	1975	2015
Girne	1970	2014
Güzelyurt	1976	2016
Lefkoşa	1972	2016

2.8. Turkish Cypriot French Cultural Association

Turkish Cypriot French Cultural Association (KTFKD) was established on 8th March 1985 in Cyprus with 25 (twenty-five) founding members. Objectives of the association as stated in the regulations: 'The purpose of our association, to develop the French language and culture in the TRNC, to meet the needs of our members on this issue, to establish contact with organizations operating for the same purposes, to make efforts to promote the TRNC in various aspects and generally it is the exchange of culture between France'. In 2000 and 2017, the KTFKD regulations was amended twice and updated in accordance with the law of associations. Today, it is one of the oldest as a cultural association in the TRNC, where there have been 1518 non-governmental organizations. Thus, Turkish Cypriot French Association has been the driving force in society for 35 years.

3. Results

In this study, a discussion on the transfer of cultural rituals through non-governmental organizations was firstly outlined in Northern Cyprus non-governmental organizations and then the contributions of the cultural separatists of these organizations to the Turkish Cypriot community served as a means of transferring rituals and culture as a place of memory were discussed. In this context, the Turkish Cypriot French Cultural Association, which plays an important role in maintaining the existence of the oldest, most active and regular cultural rituals and transferring it to future generations, was selected by using the purposive sampling technique and the analysis made in the first stage of the study revealed that this choice was in place. In the light of this information, 5 (five) main calendar rituals (Galettes des Rois, Pancake Day, Francophony Event, Fête de la Musique and Fin d'année) are taken into consideration in the last 5 (five) years [2014-2019) in the 34 (thirty-four) years adventure of Turkish Cypriot French Cultural Association of Cyprus. The following tables summarize the contents.

Table 4. Distribution of calendar rituals during the year

Months	Name of Event	5 Years Frequency of Event
January	Galettes des Rois	√
February	Krep Günü	√
March	Frankofoni Etkinliği	√
June	Fête de la Musique	√
December	Fin d'année	√

Table 4 the distribution of calendar rituals of KTFKD is examined in the last 5 years, it is found that the activity intensified between January and June during the year and then hangs at the end of the year. All of these activities contribute to the survival and interaction of French culture in Cyprus. While some of the rituals date back to the Middle Ages, the rituals celebrated among the family such as Galettes des Rois and Crepe Day, Francophony and Fête

de la Musique started in France and to be celebrated among the symbolic rituals of French culture has gained an international identity.

Table 5. Transferred and repeated cultural symbols

Name of Event	Symbols	Interaction
Galettes des Rois	Crown, galettes	Members of the association
Crepe Day	Crepe, crepe pan, apple juice (cider)	Children and youth
Francophony	Literacy, music and art	Members and youth
Fête de la Musique	Music	Members, youth and adults
Fin d'année	Christmas tree, warm wine, bûche de noël	Members

Table 5 is celebrated according to the authenticity of the recurring calendar rituals in KTFKD by using all symbols. A galettes cake is prepared for Galettes des Rois and a symbol of luck is hidden in the slice which also includes the symbolic coronation ceremony. Special pancakes and pancake hopping competitions are held on Crepe Day. At the end of the year, christmas tree decorations, gifts and christmas bûche de noël are served.

Table 6. Repetition of cooperation and transfers with other NGOs

Name of Event	Repetition	Cooperation with other NGOs
Galettes des Rois	Annually	Cultural NGOs, Ministry of Education
Crepe Day	Annually	SOS Kinder Village, Ministry of Education, Media
Francophony	Annually	Ministry of Education, Universities, Local Broadcasting
Fête de la Musique	Annually	Nicosia Municipality of TRNC, Universities, Media
Fin d'année	Annually	-

KTFKD also serves the historical memory by making sure that these calendar rituals are celebrated on their original day such as 21st June Fête de la Musique, and Francophone Event in March. It is also seen that these activities cooperate with various institutions and non-governmental organizations. Table 6 summarizes the distribution of cooperating institutions on the basis of calendar rituals.

4. Discussion and Conclusion

The NGO's spreading movements in the world have been accepted in Cyprus and the importance of the NGOs has been gradually increased. In this context, the idea of establishing

this association, which was formed in 1982, enabled the establishment of the association in March 1985. Although not all of the founding members of the association are francophone, they are people who are interested in this language and culture. The association consists of other professionals who are studying in France or going to France for internships, volunteers, teachers who are trained in French language and literature, and those who have the spirit of teamwork. In those years, without having a building, the association continued its activities by gathering in the homes of its members and the number of its members increased over the years and became an association with which they formed unity. It has provided great services in terms of integration with the world and especially Europe, freedom of travel and interaction with other cultures, which are the most important requirements of the society arising from the strict isolation policies of 1985. Previously, the activities were socially oriented and then began to serve as a bridge with the French Embassy in the south of the island.

KTFKD has accelerated its efforts to keep French language and culture alive through educational and cultural activities. It has fulfilled its duty of bridging with France in the best way and has been instrumental in the establishment and maintenance of diplomatic relations outside the state with its NGO identity. In the field of education, in close cooperation with Ministry of Education in teaching French language in schools, it has always continued its contributions in a continuous and voluntary manner and supported the ministry with new projects and contributed to the development of the vision. The association, which is the only reliable reference point for newly trained French teachers, has played a guiding role towards becoming French teachers of the future by guiding youth who are prone to this language through French courses, and has acted as the only center where they can spend apprenticeship periods before they return to the island.

Cultural activities contributed to the formation of a cultural memory in both Turkish Cypriot and French culture. In this context, the Save Grant Project has been used to save the hundred ten years old Ottoman house into the cultural heritage, where the association has its center. Today, KTFKD continues its cultural, educational and social activities in this historic building with a negotiating understanding based on the idea of a democratic participant together with other voluntary organizations. KTFKD, which continues to actively work in many important pilot projects in the social life within the framework of volunteerism, maintains its importance in the Turkish Cypriot community as it maintains both its place and its continuity of calendar cultural rituals. The point below represents the specific conclusions of this study:

➥ KTFKD is an active non-governmental organization that keeps cultural memory alive as it continues to perform many of its cultural rituals regularly every year.
➥ Cultural rituals serve not only to the relevant recipients through NGOs, but also to interact and provide two-way communication to cultural memory.
➥ Cultural NGOs have the capacity to create memory space for cultural rituals.
➥ KTFKD plays a key role in cultural communication in terms of keeping cultural rituals alive and integrating different cultures.
➥ When the calendar rituals of KTFKD are considered, it serves not only cultural memory but also universal memory archive in terms of carrying universal and local French culture rituals to cross-border platforms and integrating Turkish Cypriot community into this process.

4.1 Limitations and Recommendations

The most significant limitation of the study was that it was based on a limited sample of qualitative research methods. However, in order to eliminate this limitation, the study consists of two phases and the data first discusses all non-governmental organizations representing the whole universe, while at the same time discussing in particular the Turkish Cypriot French Cultural Association. In the further studies, comparative studies among the cultural and non-governmental organizations operating in Northern Cyprus will contribute to the literature. At the same time, an important finding that emerged in the study was the cultural and non-governmental organizations established by the different communities living in Northern Cyprus in the name of solidarity with their fellow citizens. In this context, socio-economic analysis and research to be conducted on these non-governmental organizations will shed light on important points.

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