

The (re)production of space with a practice of everyday life in the layers of the city İstanbul; The case study of ‘Conversation space’ Çorlulu Ali Paşa Madrasah

Gizem ÖZER ÖZGÜR

arc.ozer@gmail.com • Department of Architecture, Faculty of Architecture, Istanbul Technical University, Istanbul, Turkey

Received: October 2017 • Final Acceptance: July 2018

Abstract

Spatial situations of ordinary actions encountered in everyday life and spatial practices occurred related to these phenomena are mostly ambiguous in the city layers. When examining İstanbul as a ‘palimpsest’ city, the spatial practices in everyday life, how they work and affect society and culture are questioned together in the scope of this study. The aim of this study can be summed up as to discover the characteristics of ‘conversation’ as a simple/ordinary form of dialogue in everyday life that produces space. In the research the meaning is attributed not to the place; to the spatial practices that have emerged in that place and the spatialities are being tested. In this regard, theoretical back ground has been built, enabling us to explore the spatial features appeared about the practice producing the space. This study has been searched the spatial practices and the dynamics triggering the production of space regarding daily life of an urban layer in İstanbul; Çorlulu Ali Paşa Madrasah known as ‘Conversation Space’.

The emphasis of this study is that it will argue that conversation may create an interview environment, that this interview environment may both carry the potential of creating an alternative ‘living dialogue space’, and may be grasped as a channel of an alternative social fact/communalism. With establishment of the links with urban strata, revealing the palimpsest urban spaces have been changing and transforming continuously, relationship networks appeared in these spaces and the characteristic features will begin to be explored.

Keywords

Conversation, Dialogue, Social space, Spatial practices, Reproduction of space.



doi: 10.5505/ituifa.2018.73693

1. Introduction

The everyday life styles in urban areas and corresponding spatial practices and the relationships with the city are generally ignored when analyzing the changes and transformations of the cities. The temporal and spatial conditions of spaces (re)produced in dynamic cities are discussed by distinguishing the sociocultural and social segments. However, in İstanbul, which is a palimpsest city that has been (re)produced in different ways during the centuries and has the potential to be (re)produced, it is possible to see the traces of those layers. The users of the city having the highest contribution to this stratification are the ordinary individuals playing role in the stage of city's daily life and their actions. The urban spaces that can be (re)produced in accordance with the spatial practices, attitudes, habits, and practices of ordinary people include many clues about the analysis of transformation in cities.

Being one of the stations on Divanyolu, Çorlulu Ali Paşa Madrasah as a part of an urban, which has a court lived and shaped in the rhythm of daily life, is a right place to discuss the spatial practices regarding dialogue and the dynamics triggering the production of space. In direction with the spatial practices occurring under the effects of 'conversation' that is an ordinary act within the daily life, the court of madrasah is (re)produced in a sense and transformed into a 'space for conversation/conversation for space'. During this production, the dialogue has significant role in creation of "conversation" that is the action activating the sociocultural arrangements shaping the spatiality.

This study aims to reveal the answers of how the conversation, which is a way of establishing dialogue and an ordinary speech act, creates the "attitudes, habits, and practices"¹ regarding that space, and how it managed to make them livable and to (re)product them by providing the spaces with new layers. Within the scope of this study, first of all, the theoretical background will be established based on the ongoing discussions, especially on the studies of Henri Lefebvre (1974; 1991) on the production and layers of space and also

the spatial practices. From the aspect of theoretical perspective of the production of space, it is examined how the dialogue-establishment means and the dialogue playing role in production of space acts as a spatial practice.

Through these discussions, the analysis of 'conversation' act as a way of establishing dialogue based on the "speech act" and its relationship with the production of space are questioned. Through the analyses of temporal and spatial situations in Çorlulu Ali Paşa Madrasah, the status of being a part of palimpsest urban space (re)produced as the space of conversation is being discussed. The spatial practices produced by the dialogue and the dynamics triggering the production of space are revealed via the diagrams, mapping, section and montage studies. The fictions established using the snap shots taken at the moment of dialogues reveal the continuously changing and transforming conversation environment and the network of established relationships. In a study carried out in Çorlulu Ali Paşa Madrasah, the conversation seen as a daily life activity is internalized through the production of "living conversation spaces" by the individuals playing role as speaker, audience, viewer, operator, employee, and habitué by establishing sociocultural and social segments. By revealing the dynamics playing role in establishment of open-ended dialogue (conversation) and also by linking the theoretical connections, it would be possible to reveal the urban spaces continuously changing and transforming within the layers of a palimpsest city.

2. The (re)production and layers of space

One of the problems about knowledge and implementation branches of architecture is to recognize the space in two dimensions – on a map –, and to ignore the social and historical background. According to Elden (2004), the reason for this is based on the beginning of the process of theorization of the space in the social and cultural studies carried out by ignoring the multilayered structure of space. Until a very recent time, the space as an object has been identified with the status

¹ In the book of Michel De Certeau titled "The Practice of Everyday Life" (1984), the section called "ways of operating" is translated into detail as "action, practice, and production forms", while the "practice" was translated as "habits, attitudes, and implementations".

of against the subject as an object and needed the fiction and arrangement of the subject or, in other words, to be shaped under the pressure of subject. This has determined the frame of space perception and the behavior toward the space, and has remained as is for long time.

“The space is alive and included in the circle of life. It lives and make live. It lives and is produced. This indicates the fluid, variable, and complex core of it.” (Lefebvre, 1991)

According to Merrifield (2000), the space defined by Lefebvre is not a static or stable subject or a thing. Conversely, the spaces integrate with each other through various temporality dimensions and take their actual form. And this indicates the organic, fluid, and alive nature of it and clearly shows that it can be produced again and again. From this aspect, according to Lefebvre due to the ongoing relationship of spaces with the subject at different points of time, the space is both concept (theoretical) and reality (practical) with all of its dimensions and layers; in other words, it is social and *a social production*. For this reason, the space is whole of the layers and relationships among the subjects. “From social aspect, the space is produced via the processes, which it included, perceived, conceptualized and experienced in its multi-layered and multi-dimensional structure” (Lefebvre, 1991). Lefebvre defines these processes as the paths and layers of the space. The trialectic structure of space includes “spatial practices” (perceived), “representations of space” (conceptualized) and “representational spaces” (lived).

Spatial practices include the physical and material flows and the (re) production of the space via them and it also implies the bilateral relationship between the space and subjects in social order. From the aspect of social formations, the spatial practices lay the foundation of fundamental dynamics of the sociality on one hand and also prepare ground for the performances of subjects as actors on the other hand. “The spatial practice of a society prepares its own space” (Lefebvre, 1991). The spatial practice that is social, acts

as the conveyor of all the complexities emerging during the daily life. From the aspect of material recreation, the knowledge of individuals is functionalized / turned into action together with the spatial practices. Within the frame of dialectic relationship, it corresponds to the production of a space by the social subject on one hand and the suppression and usage of it on the other hand. From this aspect, covering the interpretation process of subjects’ actions, the spatial practices enable us to find the “perceived space”.

Because of the visual cannottation of the term of “perceived”, in order to prevent defining as “visual space” that doesn’t encompass the action, Shields (1999) expressed that it is better to understand this term as “practical perceptions” and “common sense”. Corresponding to the perceived space, practical perceptions are in fact the perceptions of actions varying from the individual routines to the creation of systematic regions. Such spatial practices become concrete in form of constructed environment within the frame of subject’s perception. For instance; a Mall represents a social subject group/spatial population both encouraging and requiring – for commercial dynamism – a specific type of “practice of crowd”.

Representations of space have the characteristics of conceptualization and definition of experienced space and the establishment of “space discourse”. Thus, as stated by Soja (1996), the representations of space are the representations of authority, ideology, control, and authority. As the mental spaces, they encompass “the ideological codes of the conceptualization of spaces, theories, and the logic and codes of information form”. The symbols of spatial discourse, so the symbol of mathematics, accompany the construction of space (physical) by the authority’s representatives having knowledge regarding the production process. Thus, as the conceptualized spaces, representations of space are the “abstract spaces” appearing with the power, control, knowledge, and ideology. In this respect, the space of architect, real estate development, and any sort of administration, management and

financial fund makes us find the abstract space. According to the trialectic structure of Lefebvre (1991), within the scope of relational configuration with other layers of space, the abstract space is the space of those designing and defining the perceived and lived space.

Representational spaces are the spaces, which are lived through the relationship between images and symbols, and thus the space of “residents” and “users”. Besides that, it makes reference to the imagination and mental dimension.² Representational spaces overlap with the production of mental space regarding with the experience, perception, and comprehension that Lefebvre didn’t completely state at all, but showed in form of traces and signs left in the space – the memories, forgotten ones, misunderstood ones, opinions, and beliefs during the interconnected relationship of time and space. So, through the knowledge of subjects regarding the space produced politically and socially, that space is related with the individuals’ perception regarding those relationships and reinterpretation at a cognitive level.

Lefebvre (1991) clearly defines this: The space of user is the lived space, not the representations of space (conceptualized space). When compared to the abstract space by experts, the lived space is the tangible space of daily life activities, so it is subjective. The trialectic relationship between representations of space (conceptualized space), representational space (lived space), and spatial practices (perceived space) transforms the space into a “process/existence/product” produced both by the authority and subjects.

“A social space starts emerging with its complex structure (in daily life): The individual units and characteristics, relative (related) consistencies, motions, flows, and waves; some of them interlock, some contradict, and etc.” (Lefebvre, 1991).

Lefebvre’s (1991) studies on the relationship between the socially constructed space and its representations through the social life at different layers emphasize the importance of our actions in daily life. The social life, our experiences, leaves traces in the space

by accumulating in the course of time. We are transformed together with the time-space. Social dynamics (especially those affecting our daily lives), all of our practices pass into this time-space and are represented in both there and its narrations. The principle of interlocking and overlapping situations of social space carries an important information; an action producing a space includes the pluralism emerged by the process and the status of being palimpsest, not a social relationship. This pluralism has many different aspects such as visible and invisible, perceived and experienced, and practical and theoretical ones. There are only the ambiguous traces left by the events on and in the space and in its layers; the results and products of social actions are seen. But, by pursuing those traces left in the space, the spatial practices, those recorded in spatial one, and those involved in the process of social action occurring in that space can be decoded. The importance of remarkable and characteristic practices, traces of which can be pursued in urban space, is emphasized by Barthes as follows;

“[...] city is a discourse and this discourse is a real language; we talk to those living in the city, we talk about our city [...] only by existing, walking, looking in our city” (Barthes, 1982).

These determinations of Barthes regarding the city indicate both how important the spatial practices are for the urban spaces and how linguistic those spatial practices are. Defining a city as a “discourse”, so handling it as a way of speech reflecting a specific perspective and having a meaning, emphasizes that it has a common language system. He states that the urban spaces interact with the individuals constantly and encompass, represent, and reflect the constantly developing and transforming spatial practices. In almost all circumstances and all the time, the urban space has the potential of being a “discourse” since it addresses (spatial) situations continuously developing and transforming throughout the time loop of daily life. The subjects experiencing the city reconstruct it through their spatial practices, and establish dialogues. The analysis of dialogue, which

² According to Ian Borden (2012), Lefebvre ignores the terms “users” and “residents” of a space since they make reference to the marginality and impossibility. Instead of these terms, he uses the term “subjects” meaning the creatures doing and playing role in social construction process. From this aspect, the space is turned from an intellectual projection into a sort of practice.

is in fact based on the verbalism, and the act of conversation, which is used in our daily lives, and the relationship with the production of space should be questioned.

3. Dialogue' as an action producing the space and 'Conversation' as manifestation of it in everyday life

“Verbalism (action taken via words) is the main space of society”
(De Certeau, 1984)

As long as the humanity has existed, the verbalism has remained determining the social exchanges and arranging the way of receiving those “messages”, so transforming them through the usage styles (via speaking). Verbalism is everywhere, because the speech infiltrates into anywhere. According to De Certeau (1984), the low theoretical status of speech possibly originates from the fact that it is natural and required in everywhere. He alleges that there would be no communication in a society without the verbalism.

All of the ways of establishing verbal communication (monolog, dialog, negotiation, polyphony/open-ended dialogue, conversation, and etc.) originate from the act of speaking. As an action, speech allows the transfer of information among the individuals through the verbal traditions, practical creativity, and performances of everyday life and ensures a social exchange. According to De Certeau (1984), the social exchange “builds an action against action and a body, voice and emphases against a body and it requires a complete supplementary information hierarchy required for interpreting a message beyond a simple statement – counseling and saluting rituals, stereotyped statements, nuances added with toning, and the mimics”. The dialogue established immanently to this exchange bring the temporality and spatiality together with the requirement of unconscious and fundamental relationship type between voice, meaning and body enabling the individual to introduce himself/herself and to individualize.

The act of establishing dialogue, with an epistemological reference to Piaget (1977), has the “set of balances” that are the “individual and interper-

sonal coordination, the most fundamental structures of the coordination of actions”. In other words, it is a method of ensuring the connection, harmony, and order among various tasks and establishing the coordination in order to achieve a specific objective. In its nature, the dialogue is a way of speaking, while the conversation is a type of distributed dialogue that is multifocal, representing different perspectives, emerging independently from the “moment” – individuals, space –, in which it occurs, by wandering off and making come-backs when necessary; it is an action distributed into the time and space. Although it is the speech act that forms the dimension of time and space, which is at the root of dialogue building, what is expressed in the space is the ‘language’. Foucault (2006) argues that the “distance, intermediary, distribution, fraction, and difference” dimensions of language in process of establishing dialogue are not the themes of today’s literature, but it is what the language is given us in, what enables the language to speak, it is the spatial practice.

“It is the power of language: the language bonded by space excites the space, gives it to itself as a primary explicitness and leaves a part of it in order to include it again.” (Foucault, 2006).

Language – of the time and space – has never removed these dimensions from the things (time or spaces) and replaced them with their analogues. The dimensions are common among the things (time or spaces) and language’s itself. According to Gergen (1985), the meanings shared culturally are also closely related with the common language system. Dialogue has the power to transform the information that originates from its flexibility and plurality in the process of occurring in form of conversation, as well as its ability to provide alternatives to cultural productions in given order.

As a way of establishing dialogue, the conversation creates an action transforming and shaping the use of common language in dialogue through the reuse, and it, as a practice regarding the daily life, establishes a private domain for the subject within the im-

posed order. Because it is a daily practice, it is related with the authority relationships structuring the social area, as well as the information domain. By granting the individual with privileges such as achieving knowledge and ordering and subjectively integrating them, it enables the subject to have an authority on it, and thus the imposition of ready and prearranged information becomes ineffective. The conversation, which is the speech of daily life, produces an alternative space by having the antiauthority character of liberalizing thought. Regarding the production of space by the conversation, the point where the autonomy emerges and creates itself is the “narration”.

“Narration [...] is the establishment of universe self-determining its own dimensions and limits, its own time, its own space, and having its own public, objects and myths (narrations)” (Barthes, 1989).

According to Barthes (1989), the narration is the speech act through the “moment” independent from the existential roots of experience and directed towards the rational connection via different acts. The narration is basically the built “discourse”, but the dialogue constitutes the “fiction” in narration. According to Foucault (2006), the fiction is the way of organization for narration or, in other words, the different organization types in which it is “told”. The dialogue places the components of narration into a specific order. Without this order, the position of narrator with regard to the thing he is telling (for instance if he is a part of the adventure or if he is excluded or not or if he externally captured or not) cannot be known. The inclusion of entire narration into the perspective of an individual, a group or nobody is fictionalized through the dialogues. In sum, the dialogue constructs the relationship between the narrator and the narrated subject established through the itself of discourse. The practice of conversation that enables the overlap of multiple narrations in daily life is capable of producing the spaces again and again.

A channel of conversation that reproduces itself in specific forms is the ability of individuals from different

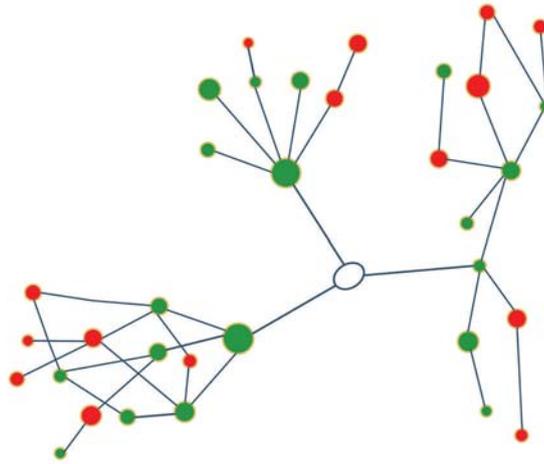


Figure 1. The relationship network established by conversation practice. Considering the relationship network of conversation practice, it can be seen that, as in figure, different conversations become a pattern through the interaction of them focusing on a common point. The pink and green circles represent the individuals in conversation, while the change in size indicates the intensity of interaction. The empty circle in the middle indicates that 3 conversations around it are related with the same topic. Even if all 3 conversations are about the same topic, they can be established in different manners depending on the positions, perspectives, tendencies, backgrounds, and etc. of the participants. Especially the conversations in daily life become a practice, the conversation practice, by constantly establishing such interactions. (Özer, 2015).

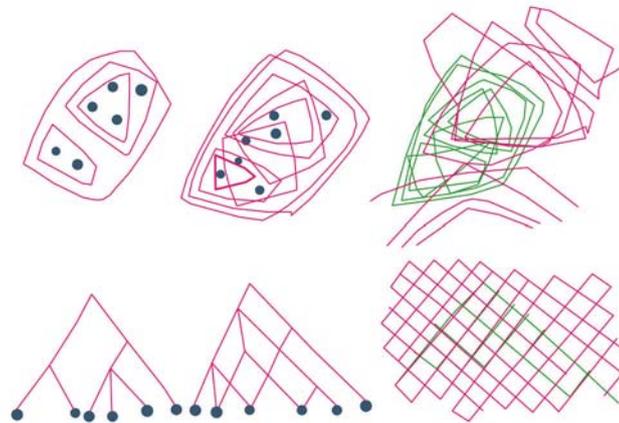


Figure 2. Different ways of establishment of dialogue and the spatial practices occurring in these processes; (a) Tree system (speech act), (b) Semi-cage system (establishment of narration), (c) Network-like Cage System (the trace of life experiences left in the time and space)³ (Özer, 2015).

cultures to create the dialogue forms that can redesign many different cultures. In its nature, the conversation as a speech act has the residing, embodiment, openness, closeness, and thus the capacity for change. The production of space by the conversation occurs in form of space, potential of which is shown and shaped and constructed via

physical and social occupation of the shared space.

The conversation, the spoken language of daily life, is the art of conversationalists. According to De Certeau, “the rhetoric of ordinary conversation consists of practices which transform “speech situations,” [...] a provisional and collective effect of competence in the art of manipulating “common-places” and the inevitability of events in such a way as to make them “habitable “ (De Certeau, 1984). The act of conversation manages the habits, attitudes and implementations regarding the space. It emerges the styles of being the habitué of a specific place. It is an art of word making them livable by including numerous desires and interest games into the spaces, manipulating them, and enabling us to joy them. It becomes the spatial practice in this way; the production of space through the spatial practice is unique and specific, it is remarkably different from other production forms.

As a result of the performed analyses, the dialogue is a spatial practice as speech act (a). It is the spatial practice in the process (b) of establishment of narration, where this speech act transforms into cognitive and literary representation style. This is a spatial practice maintaining its traces of experiences, which constitute the establishment process, on the time and space (c). The space is produced through the transformation of these various processes of dialogue into spatial practices and the integration and overlap in form of network-like pattern.

The spatial and social construction of dialogue will be discussed over the space, where the dialogue occurs in form of spatial practice in daily life and where we can pursue its traces in the urban layers of İstanbul. The spaces, where we can see the daily life sections, are the “spaces being produced again and again for questioning the operations of users, and to tell the stories of ordinary individual’s ordinary habits, attitudes, and implementations” (De Certeau, 1984). Space-specific time-space and physical dimension shaping all these dynamics initiating the production of space will be discussed in terms of interpreting the spatial prac-

tices occurring in an urban space in İstanbul within the context of daily life.

Similarly, the Çorlulu Ali Paşa Madrasah, which is discussed in this study and defined as “conversation space” is a space that has been constructed by the users through their bodies and lives by living in accordance with their own perspectives and habits, attitudes, and practices. Through the empirical approaches, it is aimed to explain and reveal which spatial practices regarding the daily life this place has today, and how a process the users pass through while producing this space again and again.

4. A place regarding the (re)production of space via dialogue in everyday life; Çorlulu Ali Paşa Madrasah as ‘Conversation space’

Çorlulu Ali Paşa Complex is located in the most crowded, touristic, and protected region of İstanbul; on the Divan axis that is the most important axis of Historical Peninsula. The mosque part of this complex is still functional today, while its classrooms, madrasah cells and court are a coffee house that is generally preferred by the tradesmen of Beyazıt, the university students, and tourists. But, defining this space only as a coffee house would be to totally ignore the relationship between the space and its users. The court of this madrasah that has 300 years of history is a space that is like the summary of İstanbul. It is a part of palimpsest urban space, where the completely different individuals gather and establish conversation because of their common tastes and, most importantly, (re)produce the space again and again. The plans seen in Figure 3 cannot explain how these spatial practices occur, stratify, and produce the space; they cannot explain the status of being palimpsest. It is not possible to understand or explain such an urban space only through the language of signs. In order to reveal the dynamics of spatial production in Çorlulu Ali Paşa Madrasah, it is necessary to reveal the actions, attitudes, and habits of the individuals. The spatial practices in this madrasah and the dynamics enabling the production of space will be explained layer-by-layer. The narghile-smoking

³In case of the speech act, in exchange depending on the positions or locations of the individuals, one may mention about both physical and social “network”. In sociology, the network is the structure constructed by the interactions, exchanges, or relationships between the persons or institutions (Borlandi et al., 2011). At this point, references will be made to the subjects, who perform the speech act, but the transfer into social types is also possible. In addition, according to Alain Degenne (1999), analysis of a network requires defining all of the things in relationship or interaction. In order to establish the limits of whole, it is necessary to define the contacts, exchanges, and relationships, as well as the observation methods. All of the speech types within the time and topic are the products of interactions or exchanges and define different relationship networks. (a) Tree system and (b) Semi-Cage system diagrams were modified from the original depicted in Christopher Alexander’s (1965) article titled “A city is not a tree”.

habit involved in the conversation as a form of dialogue in everyday life, the regularity (being habitué) that might be considered as an attitude or a social formation, and the timeliness that keeps all of them together will be considered as the most decisive dynamics ensuring the production of space in the Madrasah.

4.1. Layer 1 – Actions

Madrasah can be seen as a typical bordered urban space considering the time, when it has been constructed, and the attributed architectural program. But, regarding the form of active use today, the space and form enables the freedom in terms of spatial organization by being degraded / evolved. This freedom reflects on the positions of users and thus on the distribution of spatial practices. Regardless of being user of the space, when entered into the space, any subjects in this city can easily adopt himself / herself to all of the spatial practices. In Figure 4, it was tried to represent all of the spatial practices of Madrasah in the map. As a “representational space”, Madrasah is the space that is excessively lived. The leading one among the spatial practices in Madrasah is the spatial routes built by the actions of employees (distribution of shisha, cinder, beverage, and etc.). These routes were analyzed after long observations and, as seen in Figure 4, they were analyzed by using the diagrams.

In process of the production of space, the spatial routes of employees and the seating arrangement of the users are superimposed in different manners at different points of the space. As seen in diagrams in Figure 5, there is a nesting due to the positions of seating units in the space. The relationship of subjects with space and each other and the spatial routes of employees interact with each other in a harmony. Although the positions of users have been determined by the business managers in order to arrange the space, they also provide a physical flexibility. This tight pattern made the subjects feel like a part of this urban space – the organization of space, employees, habitués, and spatial practices enable the space inhabitable easily – thus it

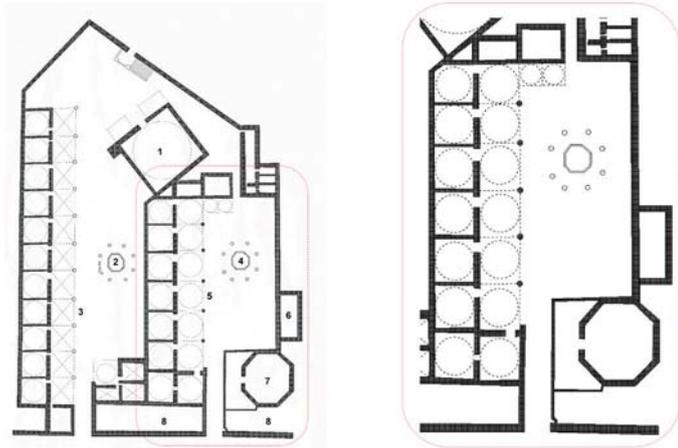


Figure 3. (Left) Plan of Çorlulu Ali Paşa Complex: 1-Mosque, 2 & 4-Sadirvan (water tank with the fountain), 3- Cells of dervish monastery, 5- Madrasah cells, 6-Library, 7- Classroom. (Right) The madrasah, court, and classroom sections of the complex are mainly used as coffee house today. In this study, the focus is mainly directed on these places (Adopted from *İstanbul Ansiklopedisi*, 1994) (Özer, 2015).

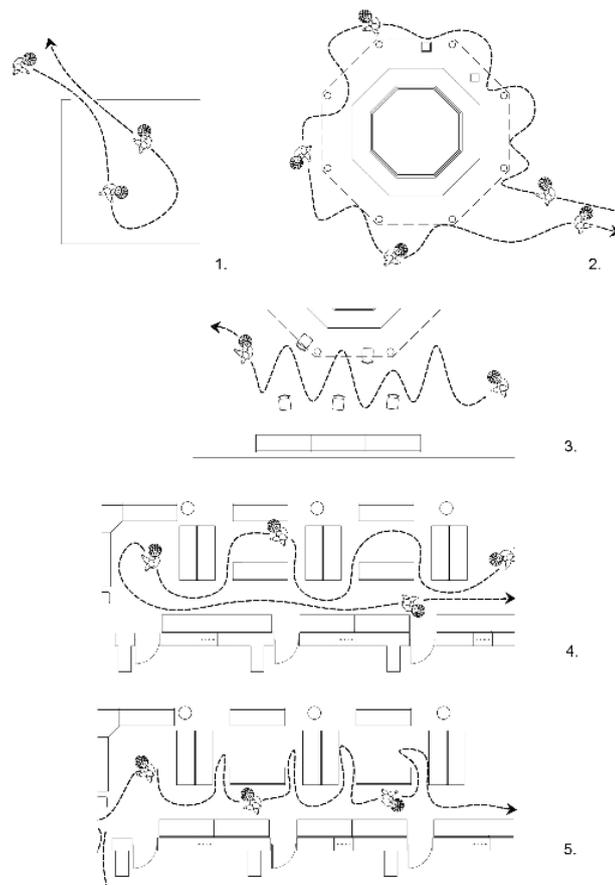


Figure 4. Çorlulu Ali Paşa Madrasah, the operational map representing the production of space. The characteristic spatial routes of employees in the process of production of space: 1. Loop, 2. Ruffle, 3. Slalom, 4. Surf, 5. Twist. (Özer, 2015).

helps with establishing a strong relationship of belonging with the space; many of the conversations originate from this layout. As a part of urban space that belongs to everyone, Çorlulu Ali Paşa Madrasah do never impose a single subjective position to its users – the subject that is built in an arrangement such as Starbucks that is accepted to be a public space but is in fact a mass subject in an institutional arrangement established with a global approach.

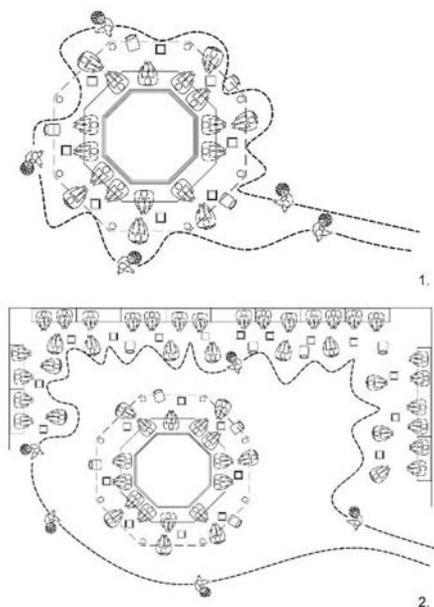


Figure 5. Çorlulu Ali Paşa Madrasah, the diagrams indicating the betweenness among the spatial routes of employees and spatial practices of users in the process of the production of space. 1. Astra, 2. Meander (Özer, 2015).

Although the conversation is a speech act, the priority given it in Çorlulu Ali Paşa Madrasah is related with not the word or sentence but the situation, context, and mutual existence situations of narrators, audience, and viewers. The relative autonomy of conversation practice or, in other words, its social history from the everyday life indicates that the conversation creates unique experiences on its own. In its simplest form, the conversation practice is to be the partner or witness of the story, narration or improvisation of another individual – anyone, everyone, or no one – through the dialogues established throughout the daily life.

The manipulation of the space by its users depending on the conversation arrangements of subjects using the space at different points of madrasah is presented over the sections and map in Figure 6. The dialogues in Çorlulu Ali Paşa Madrasah can be established in many different ways. The most remarkable spatial relationships in madrasah determined by the conversation are: (a) the section indicating the in-out relationship of madrasah cell, (b) the section indicating the back-to-back relationship of madrasah cell, (c) the axonometric drawing indicating the in-out crosswise relationship of madrasah cell, (d) the axonometric drawing indicating the tripartite outer space relationship. The flexibility offered by the free organization schema of the space enables the visual and auditory

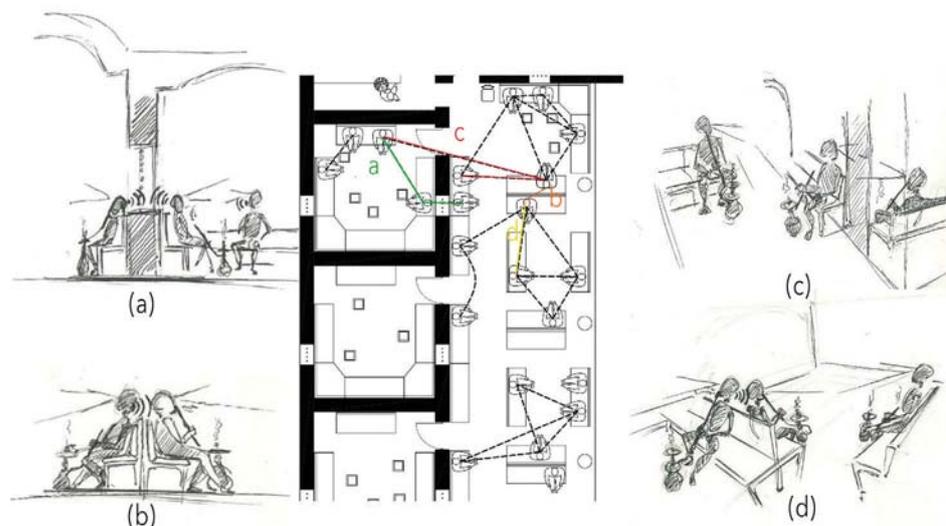


Figure 6. The map, section, and axonometric drawing representing the subjects using the space in Çorlulu Ali Paşa Madrasah and the possible conversation arrangements. (Özer, 2015).

The (re)production of space with a practice of everyday life in the layers of the city İstanbul; The case study of 'Conversation space' Çorlulu Ali Paşa Madrasah

relationship of the subjects with each other and with the space. The openings on the walls of cells are generally used in order to participate into the conversation. These spatialities in establishment of dialogue in madrasah can be considered as the channels (re)producing the conversation in specific forms again and again.

In sections seen in Figure 7, the full circle represents the active individual in the dialogue during the conversation practice, while the empty circle represents the passive individual. In the first section, two individuals sitting side-by-side are in active dialogue, while two individuals outside sitting back-to-back are in passive position. In the second section, the passive individuals can participate into the dialogue under favor of openings on the wall, but there are two dialogues in this case. In the third section, the conversation arrangement continuing under favor of the ease offered by the physical conditions of space is seen. Because of his position, the individual inside the cell cannot participate into the conversation and enter into the passive position, while others continue the conversation.

The set of photos in Figure 8 is the collage of sections of the establishment of bilateral conversations in madrasah. In this fiction, it is aimed to have different rhythms of the space, and the method employed enables the exploration of the axes, networks, and configurations of the interpersonal relationships. The observation and analysis of the interactions reveals the meaningfulness of conversation and nargilah-smoking among the everyday life practices. The conversation might provide us with alternative time-space relationship especially when we considered it as means that is multi-focal and multi-source and that represents different stories, provides perspectives and implies the respondent due to its nature. The mentioned features originate from the configuration, process and everyday-life-relationships of the establishment of conversation in the madrasah, as well as the characteristics of conversation's itself.

As seen in Figure 11, another action triggering the production of space in

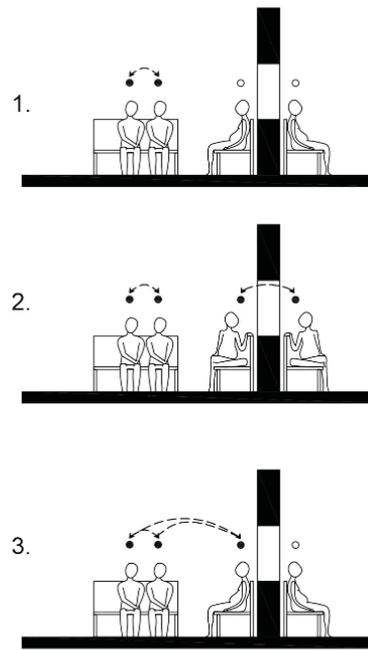


Figure 7. The sections representing the spatial situations created by the interactions between active and passive individuals in a conversation process in in-out betweenness of a cell in Çorlulu Ali Paşa Madrasah (Özer, 2015).



Figure 8. Set of the photos representing the axes, networks, and configurations of interpersonal relations (re)producing the temporality-spatiality of conversation in Çorlulu Ali Paşa Madrasah (Özer, 2015).

court of Çorlulu Ali Paşa Madrasah is the act of smoking shisha (nargilah) – maybe before the conversation – because the encroaching smell and voice during smoking shisha dominate anything in the space including the visuality. In madrasah, the act of



smoking shisha integrates the practices of habitués and other subjects, who come to madrasah for conversation, with the space, as well as it creates a unique and pure language; this language is the overlap of voices whistling to each other. It sometimes is a part of conversation as an act and sometimes the conversation's itself. These photos help with the presentation of the conversation in space and the accompanying dynamics. On the contrary with the objective approaches and classifications developed based only on the space, it is never attempted to aestheticize the space as a meta. The important point here is the actions, spatiality, and relationships between the subjects.

4.2. Layer 2 – Social formations

The act of conversation in madrasah constitutes interpersonal interactions and formations, while managing the habits, attitudes, and practices regarding the space. In one dimension of the production of space, the relationships between individuals (employees, habitués, and other subjects using the space) come into play. The special one in madrasah shows itself through the “invented subjects – the habitués”.

According to Goffman focusing on the management of social roles within the changing conditions of everyday life, “being a habitué” is not only to go somewhere or to do something constantly but it is the formation of a different social identity emerging as a result of operational situation developing within the scope of habits. This identity model (being a habitué) developed in



Figure 9. Photos taken with blurring-clarifying method in order to (re)produce the time-space of dialogue (Özer, 2015).



Figure 10. Photos showing the spatial change depending on the position listener during the dialogue, a conversation space in Çorlulu Ali Paşa Madrasah (Özer, 2015).

madrasah emphasizes the social character of identity and the presence of relationship between self-acceptance and social acceptance as a process occurring within the pluralism of private interactions (Goffman, 1959; 2004). The relationship network of habitués in madrasah is a fact that one can understand or explore only by observing their social meetings or having a conversation with them. This brings the situation of “being a habitué in a place”; that is the point, where the spatial autonomy arises and creates itself. The group gathering at the point called ‘front of 9’ (the edge in front of Room 9 in madrasah) confirms this argument shown in Figure 12.

The status of being a habitué of any place, which was defined by Lefebvre (2014), is the “spatial practice encompassing the spatial clusters and the places that are specific to each of social formations ensuring the production, (re)production, and consistency within a relative commitment”. In Madrasah, the habitué, who is an individual and collective subject and aims to be a member of a group and to own that space, come before the spaces. At this point, the spaces exist depending on the subject’s existence, action, discourse, competence, and performance; the conditionings, where the space is assumed to exist before, disappear. The spaces in madrasah do never prevent the spatial practices of subjects, there is no space that is considered – represented – as a resistant to objectification. Since there is no strict rules, it encourages the individuals for making transformative contributions to those spaces. A palimpsest space structure, such as the one in madrasah, does not only give place these space-independent social actions but it also includes the spatial practice, and collective and individual sue determined by the individuals. Such an urban space can be considered as the space for re-invention of individuality or social individuals.

Then, being a habitué of somewhere is the individual’s relationship with the space and other individuals rather than visiting a place continuously or frequently; it is based on the creation of social interaction. As in the conver-

sation, the conversation can be considered to operate in a complex manner firstly. After visiting the space for many times and spending more time in that space, it is realized that there is a simple but implicit agreement among the subjects in that space – and specific to them; it is the agreement of reciprocity and common use laying the foundation of dialogue. This agreement adds value



Figure 11. The set of photos taken with blurring-clarifying method presenting the bilateral interaction regarding the space, subject, and ritual of smoking shisha in Çorlulu Ali Paşa Madrasah (Özer, 2015).



Figure 12. The photo of the habitués of “front of 9” point of Çorlulu Ali Paşa Madrasah and their spatial distribution (Özer, 2015).

to the specific relationships of subjects in certain spaces (the spaces that have been the parts of urban spaces such as squares, malls, cafes, and theaters) and an agreement is come regarding those spaces; there is no room for stress in such spaces, it is requested to visit calmly and feel better (Pope, 2009). The photos seen in Figure 13 represent such conditions. In madrasah, there is an eclectic complexity seeming very open-ended due to the pluralism

of actions taken and originating from the heterogeneous or different spatial practices, where the “different” occurs.

4.3. Layer 3 – Temporality-Spatiality

The temporality and consequently the spatiality of all the characteristic events in Çorlulu Ali Paşa Madrasah are in mutual circulation as a whole. During the acts of smoking shisha and having conversation in this space, the time-space relationship occurs. The



Figure 13. Different actions of habitués observed in Çorlulu Ali Paşa Madrasah (Özer, 2015).



Figure 14. Section-state studies representing the conversation arrangements and different rhythms of subjects, who use the space, together with the temporality regarding Çorlulu Ali Paşa Madrasah.

The (re)production of space with a practice of everyday life in the layers of the city İstanbul; The case study of ‘Conversation space’ Çorlulu Ali Paşa Madrasah

freedom offered by the organization of space ensures the openness and timelessness and the type of present time by reflecting on the action. The habitués, who are the products of spatial actions, occurring social relationships, and long time they spent in space, emphasize the importance of social space pattern they constituted. The present time re-gains its character and social importance again. The superiority of space to the time doesn't apply to this case.

The repetitive conversation practices and the spatial relationships originating from this repeat are reflected on the cross-sectional stage works seen in Figure 14. The subjects, as seen in scenes, generally stay together, but their positions and action durations shall be continuously changed. There are specific speeds and specific rates. These actions and their durations are processed and it is aimed to represent the operating conditions of different conditional situations of the same place at different rhythms. Thus, more permanently the more temporally used locations within the space are revealed.

Another channel, which is used form of various dialogues, of conversation in madrasah is the capability of creating various dialogue configurations. For the change/difference in the nature of conversation, this capacity is something, which we see over the dialogue practice starting, restarting, continuing, cut, and restarted within the madrasah. So, the different points of the madrasah witnesses the production of different spatial configurations throughout the day shown in Figure 15. In Figure 16, the operational mapping studies carried out at different time periods over the segment of madrasah covering certain divisions of madrasah are presented. Using these maps, the intensity of individuals using the space in the course of time, the path of the routes of employees determined based on this intensity, and the arrangements of established conversations can be decoded. Thus, the change/difference, production capacity of space, different rhythms and conversation orders can be easily seen.

In the period of production by the included subjects, what are real in the space are the actions having the tem-

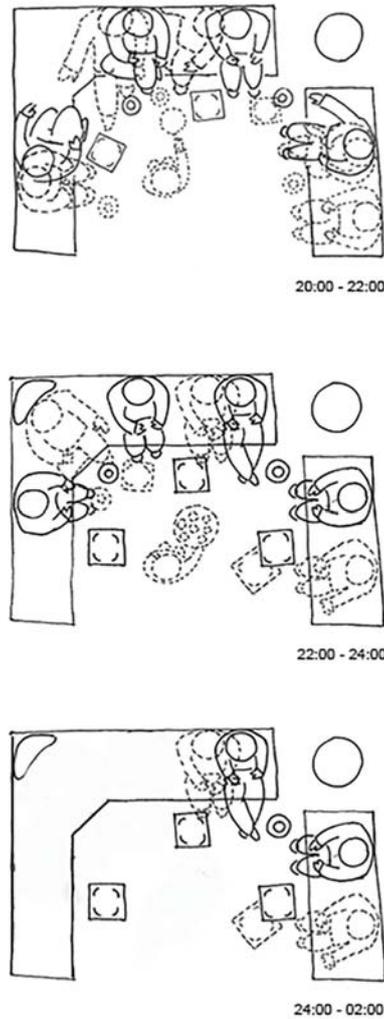


Figure 15. Drawing-mapping study indicating the phases of "front of 9" within a day in Çorlulu Ali Paşa Madrasah.

porality and thus the spatiality. The observation and analysis of interactions reveal that how meaningful the conversation action among everyday life activities and the accompanying dynamics can be regarding the production of space. In a part of palimpsest urban space, many ordinary subjects perform actions that can be considered excessively ordinary; they have conversation and thus produce the living dialogue spaces.

5. Result; Living dialogue spaces

Through the studies carried out on Çorlulu Ali Paşa Madrasah chosen in order to emphasize the importance of dialogue in (re)production of space, the distinguishing characteristic of conversation as an everyday life practices in

terms of social spatiality is discussed. In this study, there are rich approaches for understanding the instrumentalism of dialogue: it is argued that the establishment of dialogue would not only

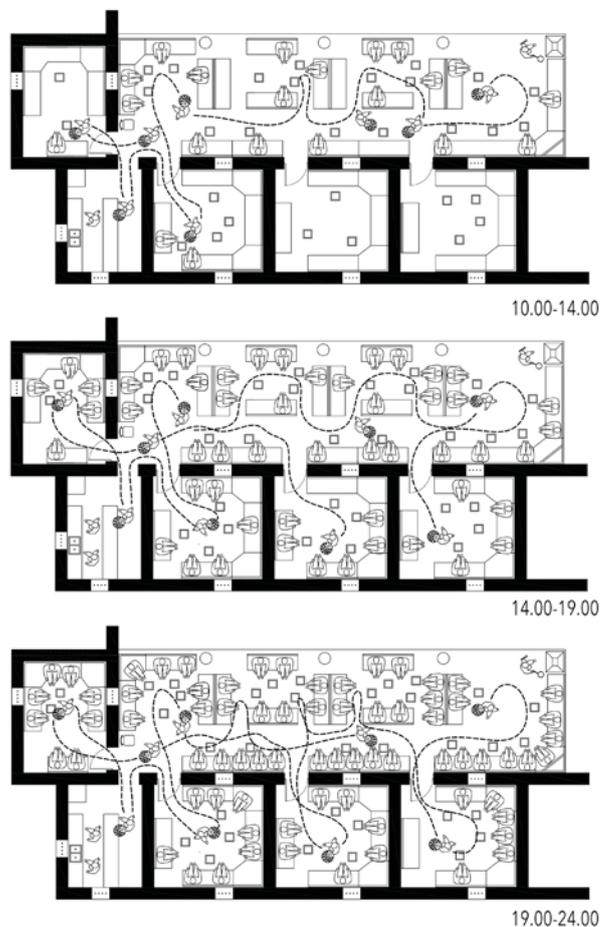


Figure 16. Mapping studies indicating the time-spatiality of different rhythms and conversation arrangement of space constructed by the subjects using the space in Çorlulu Ali Paşa Madrasah (Özer, 2015).



Figure 17. Photo representing the social spatiality produced by the individuals having conversation in Çorlulu Ali Paşa Madrasah. As the dialogue parts, the living dialogue space is both of the result and cause, the product and manufacturer, and the space of actions (Özer, 2015).

ensure the social construction of spatiality but also the spatial construction of socialization. A “reciprocal” relationship can be considered between the socialization and spatiality. It is seen that the social spatiality that occurs in everyday life through the “reciprocity” and is formed over the real, natural, and overlapping dialogues creates the “living dialogue spaces” (Özer, 2015).

The difference, complexity, variation, and coincidence network that is hidden in the “attitude, habit, and implementations” of urban life seeming ordinary, uniform, and uninterested can be revealed in living dialogue spaces. The subjects leave both abstract and concrete traces via their everyday life activities in urban spaces. By pursuing the life experiences leaving its marks on time and space, these (re)produced spaces can be found. In a palimpsest city like İstanbul, the social relationship networks cannot be analyzed by taking single layer. Considering that there are different dialogue configurations and parts established continuously by the subjects everywhere, it would be an appropriate approach to analyze the spatial layers via the act of speaking based on practice and reciprocal interaction. Thus, the nature of spaces should be examined through their interaction with humans, culture, and spaces such as the dialogue. This enables us to repetitively perform the analysis of everyday life practices at different layers of space within production processes.

The fact that the environments in everyday life in urban system are the regions experienced by the subjects and they contain different lifestyles and multi-layered cultural and social structures is what “the speech act means in language and in statements added into the language” (De Certeau, 1984). The life strengthens the time-space relationship, and establishes a dynamic structure. Similarly, the dynamical structure of speech-based practices occurs in a world/location, where the characters play role in and where the events and spaces actively participate into and which are open to change and placed within the time. The experience emerging through the vales within the sociality emerging during

the conversations between the individuals via open-ended dialogue (conversation) means is social, as well as it is very personal; so, it is very dynamical. "Dialogue" dimension of living dialogue space emphasizes the open and multiple nature of dialogue establishments at the level of conversations and the private or – such as regularity – social formations. In the living dialogue space, the dialogue, which is characterized by its potential arising from the conflicts and differences without the clear mandatory resolution is very reflective and embodied. The dialogic dimension is the point, where the social formations and the production of living dialogue space become visible around the configurations of conversation. In the union of individuals included in the dialogue due to wider social formations and (re)productions of space, the effects, limitations, and opportunities are experienced in unexpectedly repeatable way; thus, the living dialogue space does never lose its dynamism. Considering the dynamical structure of it, the "space" dimension of living dialogue space is not a constant or hierarchical space. On the contrary with that, this space dimension is socially and culturally very important as the space (by borrowing the Derrida's term "spacing") for counter-possibilities, where the conceptual, emotional, affective, identity and other searches can be made.

The living dialogue space, where the actions are taken locally, as an observable, decodable, and photogenic "moment" during the movement cannot be degraded to a tailored sample. But, at this point, what I recommend is to articulate the open-ended dialogue establishment means, the transcription of action's itself, and the theoretical connections in the way allowing us to better understand the characteristics of living dialogue spaces constantly changing, transforming and having the potential of working. It should also be expressed that, as in palimpsest sample, the production of living dialogue spaces is not homogenous. Depending on the everyday life and many conditions (economic, politic, cultural, and etc.), it has a non-linear character. Which

spatial or temporal layer transformed another one during the production or under which circumstances the spatial practice gains functionality against the sociocultural and social formations are the results of specific conditions of that city. Continuous change and transformation of the conditions initiate the production of spaces again and again. Thus, as long as the city will exist, this endless design cycle would continue forever. Thus, "our species stands, communicates, and subsists between the infinite design layers."

References

- Alexander, C. (1965; 2013). A City is Not a Tree. *The Urban Design Reader*. 2nd ed. by Michael Larice and Elizabeth Macdonald. USA, Canada: Routledge, 152-166.
- Barthes, R. (1982). Göstergebilim ve Şehircilik. *Mimarlık*. Çev. Korhan Gümüş ve İhsan Bilgin. 82 (11-12), 15-19.
- Barthes, R (1989). *Yazının Sıfır Derecesi*. Trans. Tahsin Yücel. İstanbul: Metis Yay.
- Borden, I. M. (2012). Beyond Space: The Ideas of Henri Lefebvre Relation to Architecture and Cities. *Journal of Chinese Urban Science*. 3 (1), 156-193.
- Borlandi, M. ve diğ. (2011). *Sosyolojik Düşünce Sözlüğü*. Trans. Bülent Arıbaş, İstanbul: İletişim Yay.
- De Certeau, M. (1984). *The Practice of Everyday Life*. Berkeley: University of California Press.
- Degenne, A. ve Forsé, M. (1999). *Introducing Social Networks*. London: SAGE Publications.
- Dünden Bugüne İstanbul Ansiklopedisi (1994). *Çorlulu Ali Paşa Külliyesi*. Vol. 2. p. 527. İstanbul: Ana Basım AŞ.
- Elden, S. (2004). *Understanding Henri Lefebvre: Theory and the Possible*. London: Continuum.
- Foucault, M. (2006). *Sonsuza Giden Dil*. Çev. Işık Ergüden. İstanbul: Ayrıntı Yay.
- Gergen, K. J. (1991). *The saturated self: Dilemmas of identity in contemporary life*. New York: Basic Books.
- Goffman, E. (1959; 2004) *Günlük Yaşamda Benliğin Sunumu*. İstanbul, Metis Yay.

- Height, C. Hensel M. ve Menges, A. (2009) *En Route. Space Reader: Heterogeneous Space in Architecture*. UK: Wiley. Sf. 7-35
- Lefebvre, H. (1974; 1991) *The Production Of Space*. Trans. Donald Nicholson-Smith. Oxford: Cambridge, Blackwell.
- Merrifield, A. (2000) Henri Lefebvre: A Socialist in Space. *Thinking Space*. Edt. Mike Crang ve Nigel Thrift. London: Routledge.
- Özer, G. (2015) "Diyalog mekanları: Diyalogun mekan üretimi ve gündelik hayattaki mekânsal pratiklerinin deşifre edilmesi" (Unpublished master's thesis, Advisor: Assoc. Prof. Aslıhan Şenel). İstanbul Technical University, Graduate School of Science Engineering and Technology, İstanbul.
- Piaget, J. (1977). *Epistemology and Psychology of Functions*. Holland: Reidel Publishing Company.
- Pope, A. (2009). Mass Absence. *Space Reader: Heterogeneous Space in Architecture*. Edt. C. Height, M. Hensel ve A. Menges. UK: Wiley. (52-71).
- Shields, R. (1999). *Lefebvre, Love and Struggle: Spatial Dialectics*. London: Routledge.
- Soja, E. (1996). *Thirdspace: Journeys to Los Angeles and Other Realand-Imagined Places*. Oxford:Cambridge, Blackwell.