



TEAM

URBAN CORRIDORS
AS INTERIORS
INHABITING PUBLIC SPACE

2016

**URBAN CORRIDORS AS INTERIORS
INHABITING PUBLIC SPACE**

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**URBAN CORRIDORS AS INTERIORS
/ INHABITING PUBLIC SPACE**

Arabahmet Neighborhood - Nicosia

URBAN CORRIDORS AS INTERIORS / INHABITING PUBLIC SPACE

Introduction

Urban corridors are complex multi-layered and integrated structures by their development process. Physical environment comes to life formally with spatial practices and daily life practices, it also develops, changes and turns into overtime.

Urban volume reveals its physical assets by creating inner and outer limitations with private-public status. The environment can reproduce or renew itself over time. Urban spaces are produced socially; this process produces society at the same time. Each output format allows the creation of unique spaces.

In urban space, physical and perceptual overflows and occupations of life obscures both internal and external boundaries of spaces. In this case, these overflows and occupations turns urban space into urban interiors by making the urban space a part of daily life. Spatial, physical and perceptual occupations of urban spaces reflect various identities and cultural layers. In the context of spatial occupations in urban space, Lefebvre's 'The right to the City and the Production of Space' distincts itself as the foremost study.

Lefebvre defines urban space with a trialectic of perceived space, designed space, and lived space. Here, perceived space - when defined with

the concrete and objective physicality of daily space, - defines concepts; similarly designed space defines the creative ideas towards space (this also forms the basis/platform for architects, planners, investors, geographers, and social engineers) Lived space on the other hand sits as the complex relationship between perceived and designed space. It forms from the daily experiences and practices of individuals and communities.

Lived space intermingles with social space and the practices of daily life. Hence it does not remain limited to the production of material and physical space, but with social relationships and processes, produces and reproduces every level of life.

In the context of the right to the City, Lefebvre discusses two main rights. The first of these is the 'right to participate' provides the citizens an active participation and access to all decisions over the production of urban space. The second is 'the right to occupy/appropriate/own space', which allows the citizens to create space in line with their wish and demands; and is comprised of the access to space, the occupation of space, and its production/reproduction



Gezi Park Protests
Taksim/ Istanbul

URBAN INTERIOR

As a Collective Memory

Gezi Park protests began with a shopping centre project that intended to build in a park in Istanbul city centre as a spatial representation of the ruling party. The project faced with against actions by various civil organizations, but in a short time, with the persistent attitude of the government the protests has become a struggle for democracy by spreading it all over Turkey.

The park, which is the subject of the protests, hosted a collective living space with the physical and perceptual occupations with a short duration. The physical occupations that occurred in the protests, has been the products of different spatial representations. In Gezi Park protests, collective productions such as the painting stairs in rainbow colours, the open-air library etc. later spread throughout Turkey and acquired a significant image in collective memory. These products / spatial representations of social practices were reproduced in other localities, and created urban interiors by becoming characteristic meeting or focal point in urban space.



Karakoy
Karakoy/ Istanbul

URBAN INTERIOR

As a Physical Occupancy

Simple temporary-permanent physical and perceptual occupations in Urban corridors and public spaces creates urban interiors and turned them into products. These urban interiors may even become a tool of social production by branding. Murakıp street, Kılıç Ali Paşa Street, Mescidi Street and their surroundings in Karaköy which once people was reluctant to pass by is an important cultural area of Istanbul and a major point of nightlife today with various temporary perceptual-physical occupations and spatial overflows.



Kadikoy
Kadikoy/ Istanbul

URBAN INTERIOR

As a Perceptual Representation

Temporary art works and activities carried out in urban areas and in urban corridors can be considered as triggering factors that affects the surrounding environment. They also can contain their representations physically, mentally and perceptually. For example, a mural, graffiti work or artistic activities can become part of the urban interior space as the product of a different mental representation.



Tarlabasi
Taksim/ Istanbul

URBAN INTERIOR

As a Daily Life and Occupancy

Urban corridors and urban spaces comes to life with daily life and spatial practices. Overflows and spatial occupations of daily life can make urban corridors as a part of daily life. Based on sociological, cultural, political structures, the various processes of spatialization of urban corridor can transform into urban interiors with the spatial practices and identities. For example physical and perceptual occupations of spatial and daily life practices on Tarlabasi streets can be considered as a distinctive urban interiors (see: photo). In addition, Tarlabasi neighbourhoods are losing their identity by demolishing under the name of urban renewal policies.



Macka Park
Besiktas/ Istanbul

URBAN INTERIORS

As a Temporary Activities

The physical and operational occupations in urban corridors and urban spaces can develop identity by creating its own representation and can become a part of urban interior. For example, Maçka Democracy Park is used as a yoga spot by different communities and this activity also turns park into a social centre.

URBAN INTERIOR

As a Reconstructed Neighborhood

Urban interiors which developed identity with spatial practices are being occupied and demolished according to urban renewal projects and in their places, custom closed sites are being built. Thus, neighbourhood culture is marketed as a new spatial product-reduced into urban interiors. One of the best examples is the urban transformation project in Piyalepaşa, one of the oldest district of Istanbul. The project which launched with the slogan of "We are re-building the Piyalepaşa", highlighted spatial representations of urban interior elements as a product in a commercial by underlining neighbourhood life and then the area is transformed into a designed representation space.



Piyalepaşa
Beyoğlu/ Istanbul



Nevizade
Beyoglu/ Istanbul

URBAN INTERIORS

As an Extended Commercial Space

Spatial overflows and occupations of various spaces in urban corridors can be turned into urban interiors by specializing in time or in a planned way. For example, Nevizade region as one of the important places of Taksim's nightlife is one of the branded urban interior. Although Nevizade is a narrow street, spatial overflows of cafes and restaurants in the it creates the character of the street. Current traditional seating elements gains the qualifications of characterized urban interior.

INHABITING PUBLIC SPACE

Street Scenarios :
Future of Arabahmet Neighborhood

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Future of Arabahmet Neighborhood and Cultural Memories of Arabahmet Neighborhood

Nicosia has a long history especially that have affected architectural and urban composition. The city has hosted many civilizations before becoming the capital of the independent Republic of Cyprus in 16 August 1960. According to the known history this civilization order is; Egyptians, Hittites, Phoenicians, Assyrians, Ancient Greek Empire, the Roman Empire, the Byzantines, the Knights Templar, the Lusignan Dynasty, Venetians, Ottomans, the British, the Turks and the Greeks.

The current city walls, has replaced with the medieval walls between the years 1567-1570 by the Venetians. The buildings in Nicosia walled city centre are built of plastered with mud and yellowish stone that common in the region. The size of the buildings differs according to their functions. While houses have one or two floors, religious buildings and public structures are very high and dominant in the city skyline.

It is possible to see more than one architectural styles that reflects the important periods of history in Nicosia. Byzantine, Lusignan, Roman, Gothic and Ottoman periods are the most effective periods in terms of urban history, urban culture, urban development and architecture.

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Arabahmet
Nicosia/ Cyprus

INHABITING PUBLIC SPACE

Street Scenarios : Future of Arabahmet Neighborhood

The walled city of Nicosia had three entrance gates in the period that the integrity of the city is protected : Kyrenia Gate, Paphos Gate and Famagusta Gate. Along with the green line which divides the city and the island in two, the connection between these doors was disrupted as well as the relationship between the north and south of the city. In order to ensure the transition between the northern and southern parts of the walled city, first in 2003 "Ledra Palace Border Gate", and then, in 2008 "Lokmacı Border Gate" is opened.

Paphos Gate, which is located in the south west direction of the city has a symbolic value that represents one of the city's major point. Paphos Street has been interrupted with the green line and Paphos Gate partially has lost some of its value in the memory of the city and citizens.

According to analysis, all the circulation within the city is headed towards "Ledra Palace Border Gate", the one bordering in the walled city centre. The axles which connects touristic structures and commercial centers spread in almost capillaries view and flows towards the Greek side. This analysis offers clues that how important it would be for the city to open a new border crossing.

In the case of Paphos Gate Border opening scenario, the axle of Salahi Sevket Street / Victoria Street / Rigenis Street which connects the two parts of the city in vertical direction considered that will be again one of the most important landmarks as it was in the past.

On this axle; Cyprus Museum which has the identity of being the first museum of Cyprus and religious buildings such as the Catholic Church, Arabahmet Mosque and Armenian Church are located.

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