The Migration In Metropolitans and The Use Of Public Areas Of The Different Cultures In Istanbul

D. Ferhan Yalcin, Armagan Secil, Melikoglu Eke

(D.Ferhan Yalcin, Istanbul Kultur University, f.yalcin@ıku.edu.tr
Armagan Secil, Melikoglu Eke, Istanbul Kultur University, armagansecil@yahoo.com)

1 ABSTRACT

Urbanization movements have started to expand to metropolitan urbanism along with the industrial revolution and irrigated agricultural revolution that triggered the migration from rural to urban and the existing investments that turn to metropolitan cities in Turkey. Istanbul has been the most affected city by this. Istanbul isn't only the industrial city of Turkey, at the same time it is a coastal city that provide the movement of the currency market, a city of culture and a city of education.

This multi-layered city began to evolve into a multi-identity metropolis with different typological migrations. Having a wide variety of identities were reflected the city's public areas, the tracks of different cultures can be read as displaying significant variations in public places. Traces of people with different cultures and different social fields, has become visible on the streets of the city. This versatility has started to draw its own border.

Working with this idea the aim of the study is to determine what kind of changes occurred the multi-identity, cultural structure with migrations in Istanbul on the tracks of the public areas of the metropolitan city and how this effects have changed the perspective of people living in public spaces of the city.

The study will be made in The Historical Peninsula of Istanbul. Within the scope of this study the method is based on readings of the selected street and building facades. This selected building facades and streets are analyzed with visual tables.

2 INTRODUCTION

> *"…He came from the heart of Anatolia*
> *To an Istanbul of pillage*
> *"…*
> *To re-create the village in this city called Istanbul*
> *…"*
> *Anatolia needs to be moved*
> *To Istanbul*
> *This city is no more*
> *Of Constantine neither of Iustinianus*
> *Nor of Suleyman*
> *It is the city of the ones, who cannot know Istanbul…"*
> *Dogan Kuban*

John Zerzan mentions the hegemony of human, who was brought by the Neolithic (agricultural) revolution, on soil in his book titled "Primitive Future". This hegemony is in fact reciprocal; it is the attempt of domestication established between individual-soil developing spontaneously wordless – unwritten. Over this hegemony, soil placed "belonging", "being from there" into human mind with its possession (owning the soil), imposed upon man what he/she needs to produce on soil.

With the revolution of irrigated farming, "place" altered individual's concept of belonging, man, who gave up "being from there", began to head towards cities to satisfy his/her physical and social needs. One of every ten families living in rural areas had to settle in a city due to economic reasons caused by this revolution.

This displacement stemming from economic, social and political reasons is defined as "migration". One of the main factors that people, who have been living in rural areas, resort to sustain their life and earn a little bit income is to migrate to other cities or countries to work (Balcioglu, 2007).

Cities owe their existence and changes in their physical structures to this displacement phenomenon. City identities are structured by this change. E. Hovard depicts physical structure of urban locations not being independent of the subject by saying that "If culture essentially determines human behaviors of cities, the city can be regarded as the crystallized form of this" (Alptekin, 2007- 11). Urban location, which is not independent of the subject, is shaped by behaviors of individual, who has carried his/her social structure existing in rural area to the city. In fact, a mutual enforcement is the case between the existing location and individual.

Metropolitan cities, where this dual imposition can be observed, have urban locations, in which political and social processes could be observed with the industrial revolution. Istanbul is among the cities where these social processes can be observed the best with its urban history starting with migration.

The area that will be investigated as part of the research was selected as historical peninsula, which witnessed the whole historical processes in Istanbul and is considered as the nucleus of the city. But, the point particularly covered as part of the research is Istanbul's structure that has been changing with migration in its public space for the last 50 years. In the study, marks of the change, cultural diversity and differences brought by social change were tried to be read over the street and architectural interfaces selected.

2.1 Metropolitan City of Istanbul

2.1.1   Historical Peninsula

Many mythological stories were created regarding the establishment of Istanbul, where became the capital of many empires such as Rome, Byzantine, Ottoman. Cities are built by mythological stories and live by these stories; the urbanite needs such heroic stories to be from there. Beside the myths created, the actual fact of establishment of Istanbul is based on 8th-7th centuries B.C. Living spaces of some cities located in the present Greek mainland contracted with population growth, wars and external pressures albeit the scarcity of yield resources and people, who lived there, attempted colonization movement. With this colonization, a new city was established by Megarians on the area where Topkapi and Haghia Sophia are located, which constitute the present core.

The name of the city is remembered with the name of Byzas, who was the leader of Megarians. Byzas' city developed within the present palace ramparts and subjected to many wars and destructions due to its strategic location. With its conquer by Romans, the city began to develop towards the present city walls, the palace ramparts were built in Justinian's and Constantine's era and the city experienced its prime during the time of these two emperors. The city developed within these land walls and several settlements were also allowed in Galata, Kadikoy and Bogaz villages during the Byzantine era.

Policies similar to the Byzantine Empire were followed in the era of Ottoman Empire and historical peninsula, in other words the walled city region, became significant in both empires as well. The nucleus of the city and urbanization movement were initiated from historical peninsula.

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The Fig 1:Map Of Historical Peninsula (Muslubaş, 2005)

2.1.2 Migration and Istanbul

Istanbul, which is a city established with a colony's migration due to reasons such as the scarcity of resources, population growth and wars, experienced emigrations and immigrations because of many reasons in the era of empires such as Rome, Byzantine, Ottoman as well. Since the Republic, it has still been allowing immigrants in due to industrial and political reasons.

Except "forced migration" from the east in 1990s, the dominant migration type is "chain migration" in Turkey (Erman, 2010). Many people immigrated to Istanbul from rural areas with chain migration to work in industry and service sector in 1950s. The dominancy of men is observed in the first-generation type of migration. The process, which began with the ancestor, who first came to the city, taking along his family once he found a living space for himself and his family and calling his kin and acquaintances, prevented migrants to fall into deep poverty in the city by providing economic support to migrant families in the city from their village, place-based spatial clustering and accordingly, local solidarity networks came into existence (Erman, 2010). Spatial clusterings of the ones coming from the same location/village and thereby, solidarity patterns based on kin, community and townsman favoritism emerged (Gokce, 1993).

This solidarity pattern is a frequently encountered form of clustering in shanties established around industrial structures of the city. But, the form of urbanization, which will be investigated in this study, is established on examining how the individual, who settled into built environment, reflects his/her attitude to his/her surrounding. Therefore, transformation of the housing and urban structure, which were abandoned during the period of the post-War of Independence exchange with Greece and as a result of both Rums leaving our country after 6-7 September (1955) incidents and Armenians leaving our country after events in 1915 (Erman, 2010), into the present urban structure formed after 1980 will be examined over public spheres. The face of the multi-identity structure of the walled city region, which became empty with the migration experienced and changed with the migration experienced again in the city, can be easily read. The multi-identity structure existing in 1915 and before is in a transformation, in which people from different identities dwell in the present day as well but people who are stuck between countryside and city prevail.

The multi-identity urban structure of Istanbul, which began from the Ottoman era even from the Rome-Byzantine era, entered into a great transformation in 1950s with migration, which is the destiny of metropolitan cities today. But, this transformation brought severe enforcements to the city, the city could not withstand this rapid transformation that exists in urbanization movement and brought along many problems. The real issue is to stop the progression of the transforming culture over deprivation rather than to protect the

existing culture. Proceeding of urbanization movements with the decisions taken by central administrations rather than local administrations enables uncontrollability of motion in Istanbul.

The multi-identity structure ascribed to Istanbul, that is, Istanbul being an industrial city, student city, coastal city and etc., are the most crucial factors that trigger the migration element. Immigration movements in Istanbul stem from this multi-identity structure.

3 PUBLIC SPACE– STREETS

Habermas interprets public space over two different meanings as physical and symbolic. Physically, public space is areas, which consist of street, park and squares and the society calls for a new order that it takes a stand against government (Ozturk, 2009). And Arendt defines public space as areas, in which the whole society can act together and appear in political action by embracing the understanding of political opposition coming since the antiquity. Even though political opposition, which appears in all these definitions, is not encountered much in the present public space, it maintains its existence as "space open to all".

Today, the transformation of this opposition has altered with technological advancements experienced in communication and transportation technologies. This motion changed the meaning of location and public space became the main target of capitalist system. From now on, shopping centers have started to represent the function of squares. Streets turned into places, which completely appeal to vehicles by getting out of human scale and where social relationships disappeared.

Streets being places, where semi-public and public space meet, also brought along a structure, in which individual can freely express him/herself on human scale. Due to the fact that modern lives have mostly turned into the individualistic ones in metropolitan cities, these expressions cannot be read in certain street and roads but, it is observed that individual, who came to the city via migration, transformed and embraced him/herself in semi-public sphere in the best way.

Diversity existing in Istanbul presents the opportunity for observing two different structures together. The area selected in the study is urban locations, which harbor people, who reflected his/her own culture to public space of the city freely, "appropriated" the streets and settled into the city via immigration, constituted his/her own marks in built environment.

4 CULTURAL MARKS IN STREETS IN HISTORICAL PENINSULA OF ISTANBUL

Bozkurt Guvenc defines culture in scientific sense as a complex entity consisting of everything from material to spiritual that human being as the member of the society learned and taught by experiencing and doing (Guvenc, 1997). The origin of culture comes from "cultura" of Latin origin. Cultura means to build, process. Romans used the word "cultura" in separating plants, which man cultivates and grows with his/her own hands, from plants that self-grow in the nature. That is to say, as also put by Case, culture is everything that man does vis-à-vis the nature.

Culture is the one that comes along with the human existence and it is his/her own symbolic structure in the nature. This symbolization and transfer process starting with language is in a constant change. It is human-based but is related to the nature. Sometimes, an opposition to the existing structure of the nature shows parallelism most of the time. It is also not static with its transferring from generation to generation and human mobility. Inter-cultural mutual interaction has come into being in the present day with the advancement of communication technology and man being able to move freely on earth and the process of acculturation has begun.

Alptekin voiced this acculturation process in urban locations and reflection of this process into built environment in the following way: "Societies concretize feelings and thoughts within in the form of signs in their surrounding as well as living their physical environment individual by individual in their inner world. In a sense, societies are a product of the said environment as the environment also bears the mark of these societies" (Alptekin, 2007).

These lines, which can be regarded as a reading of urban location in Istanbul, are the clear indicator of that the culture of individuals, who come with migration, reflects to the location. "… there are flowers in vita

boxes in front of the window… laundries, shirts, pajamas on strings hung from balcony to balcony… They do not know the governor but everybody recognizes this long underwear…" (Coskun, 2012).

They shaped their personal space with their own culture, reflected this readability to their surrounding with their residence in urban location. It is possible to find traces belonging to one's culture also in spaces where private and personal space meets with public space and feel this distinction in urban location. Public spaces were selected, which experienced these cultural changes and two dimensions of migration as well. The abandoned spaces beginning with the First World War in Istanbul and continuing with 6-7 September incidents and the areas, which were formed by people, who came to work in the service sector in 1950s and left their homeland from terror's pressure in 1990s, were covered. The regions, which turned into semi-public, and architectural urban interfaces were attempted to be read.

The one that increases this readability in places is the dominant migration in Turkey being chain. Regions formed by kinship and townsmanship and boundaries that belong to these regions are the most important factors that increase this readability. People further reflected this social structure of them, which came into existence with chain migration, as they've embraced their surrounding and increased readability of these traces in public space.

| | **Agacli Cesme Street/Ayvansaray Neighborhood** |
| | Agriculture is the first symbolic culture of human beings. Individual, who got stuck in the existing settlement, carried the soil cultivation, which exists in the rural culture he/she came from, to public space. The culture of rural life was carried to the center of metropolitan city, on the other hand, individual increased his/her limit of dominance, began to use public space as his/her own possession. |

Table 1: Agacli Cesme Street

| | **Sebil Street/Mola Askoy Neighborhood** |
| | Bay windows, which were frequently seen in Ottoman streets, increased individual's relationship with the environment, broke away from streets in new settlements. In the present day, non-existence of this meaning-context unity indicates that visual dimension of building is attached more importance than its relationship with the environment. |

Table 2: Sebil Street

Sebil Street/Mola Askoy Neighborhood

Individual, who uses street as a part of his/her house, appropriated the place, turned public space into a semi-public state at third dimension. This attitude also exhibits individual's understanding of privacy. Traditional method of laundry drying demonstrates how comfortable individual is in relationship he/she established with the environment.

Table 3: Sebil Street

Sebil Street/Mola Askoy Neighborhood

In spite of the entry section retracted from street pattern in the old structure, this protected entry was abolished in new settlement and it opened directly into street. Abolishment of this niche, which was the first place of welcoming, is in fact the indicator of that the understanding of privacy has changed. Individual shaped his/her building in a way that directly takes people in his/her own private space, did not need to build a space of transition between him/her and public space. The reason of this formation is considered that the parcel, which was abandoned within structural system constructed with contiguous order of buildings, could also develop due to the fact that individuals, who came with migration, wanted a shelter that came into existence as a result of their desire for rapid housing.

Table 4: Sebil Street
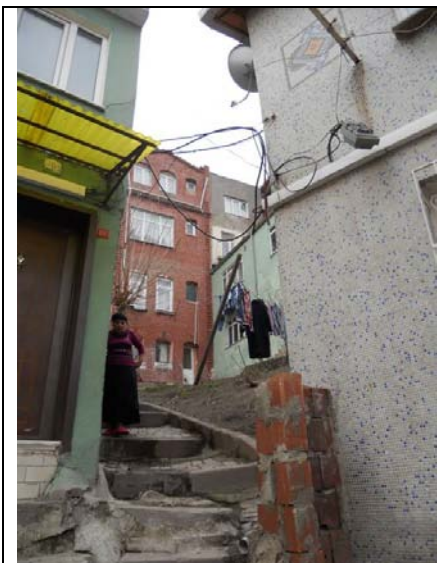
Kundakci Street/Ayvansaray Neighborhood

Personal space was broken away from street pattern by unplanned settlement and courtyard was formed. Individual established his/her privacy in public space with a limited connection. In this space, he/she maintains the existing structure in the culture from which he/she came, dries his/her laundries by hanging on clotheslines, grows his/her own vegetables in his/her courtyard. In this place, the problem of adaptation to the city and deprivation-poverty are observed.

Table 5: Kundakci Street

Balat Neighborhood
It is a place where public space is embraced in commercial sense. It is individual's conversion of urban location into the shopping logic that he/she adopted in rural area. He/she embraced public space existing in the rural culture as his/her own possession instead of a semi-public, closed trading place.

Table 6: Balat Neighborhood

Yildirim Street/Fener Neighborhood
The part of the building, which was used as a window in early days, was turned to a wall with arrival of different functions but the window mark was preserved on the front. Lower floor's completely closed structure intended for public space indicates that newly settled individual has a preference towards establishing limited relationships with his/her surrounding. But, this transformation damages historical building.

Table 7: Yildirim Street

| Yildirim Street/Fener Neighborhood |
| --- |
| In the understanding of bay window, which existed in the past, the front was deformed to increase his/her own space of dominance. Having said that, this completely altered the outward-looking settlement understanding, void ratios in bay windows were completely disrupted with new additions. |

Table 8: Yildirim Street

Yildirim Street/Fener Neighborhood

Historical houses were added floors to fulfil the needs of individuals coming with migration and this urban architecture brought along irregularity in interface, unplanned settlement. Ratios, which existed on the front in the past, were disrupted by these additions. In the context of social sustainability, these new additions exhibit an opposite attitude against the understanding of preservation.

Table 9: Yildirim Street
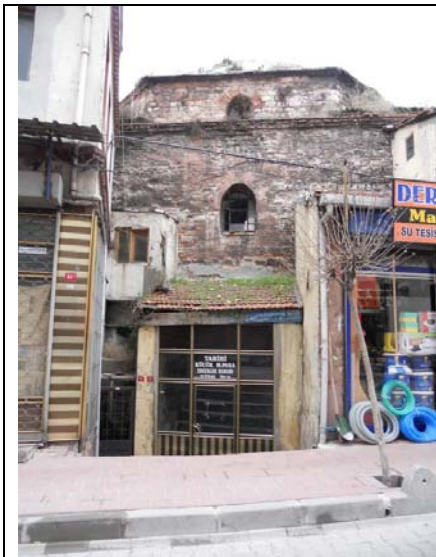
Esnaf loncasi (Guild) Street/Ayvansaray Neighborhood

The public bath culture starting with Rome continued in the Byzantine and Ottoman eras. But, as the newly settled culture did not use the space, so the public bath was damaged partially.

Table 10: Esnaf Loncasi Street

Esnaf loncasi (Guild) Street/Ayvansaray Neighborhood

In spite of the shopping action is carried out in closed areas from now on in metropolitan cities, small and customary shoe repairer from the past used the public as his own possession with the system existing in traditional methods by getting out of his own small property. It is the most beautiful example of reflecting commercial objective to the location with the impact of culture.

Table 11: Esnaf Loncasi Street
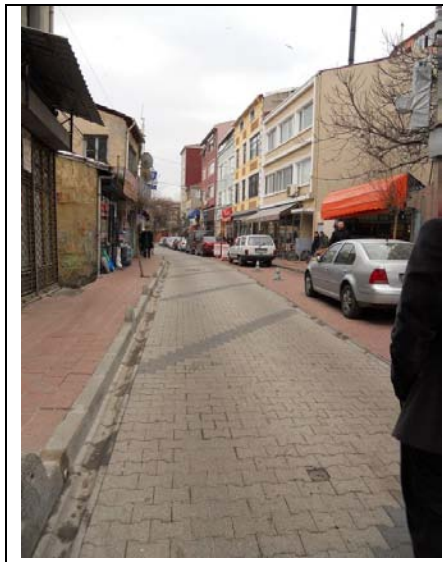
| **Kundakci Street/Ayvansaray Neighborhood** |
| This view, which was frequently encountered in public space after the industrial revolution, demonstrates that from now on, motor vehicles rule the street. While the meaning of street in the Rome-Byzantine and Ottoman periods was established on humans and human relations, from now on, the street has transformed into an area of park and passing for vehicles. Man dominated the street in the Ottoman period. The street is mentioned with the identity of humans living there and the street dominancy is for the ones living there. The concept of motion coming with the industrial revolution removed the meaning of street off human scale and the street culture changed completely. |

Table 12: Kundakci Street

5   CONCLUSION

- Cities allow immigrants with their existing industries and multi-identity structures observed in Istanbul and it appears that they will continue to do so. Communities, which came to the city from rural areas and reflect their own cultures in their location, constitute certain clusters with chain migration. This clustering enables the formation of particular boundaries in the city and individual, who has just come to the city, cannot adapt to the social structure. Individual's reflection of his/her own culture to the location is a negative output in terms of allowing for clustering as well as a positive output in terms of his/her embracing of the city.

- In general, migration is a phenomenon that occurs with the decisions of central administrations. Individual's bond with the "place" comes with belonging and as the phenomenon of migration brings along temporality, this temporality reflects to the location as poverty and deprivation. As central administrations cannot intervene in this deprivation, they cannot also intervene in this structure in urban location with some political decisions taken. This structure observed in certain regions in public spheres can only be solved by the decisions taken by central administration.

- As also examined as part of the study, this mentioned situation of temporality and deprivation prevails in certain regions of historical peninsula. This affects historical structures located in these places, these effects lead to varied destructions day by day.

- Places turned into semi-public with the embracement of places observed in public sphere have the characteristic of being able to serve as an example to urban locations that will be newly designed outside of built environment, and to become the data for designs made by observing in what kind of place people live instead of designs that will impose on people where to live.

- The current policies follow an attitude based on ascribing further meaning to metropolitan cities instead of new urbanization movement. But, with its existing urban structure, Istanbul reached an extent where it cannot withstand this articulation both with its physical and social structure and this physical structure manifested itself in urban locations with unplanned settlement. It is seen that socially, human relations rest on individuality and distrust. The reason of this irregularity (unplannedness) that is read in urban location is a capitalist attitude toward marketing of the city. When the balanced distribution of these multi-identity meanings ascribed to the city is ensured as in many global cities, the war between individual and city is going to come to an end.

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