

Analysis of the New Era in the Formation of Public Space

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Abstract: II. The renovation of public spaces in urban areas, produced by the rapidly rising modernist understanding after the World War II, gained a different momentum especially after the 1970s. Since ancient times, it is seen that the identity of meeting and demonstration of public spaces in the urban area is gradually turning into different functions today. Urban areas continue to be the main phenomenon of today, with the new production and lifestyles created in the social space, as well as bringing everything around them together. With the modernist movement, public spaces, stripped of their traditional identity, have turned into circulation, demonstration and shopping functions in the process, while also becoming a transition area used by pedestrians and vehicles. In parallel with the digital transformation experienced with the evolution of the modernist movement into a new process at the end of the 1960s, global capitalism caught up with the process to overcome the economic crisis again. This process, which emerged after the 1970s and overflowed into the 21st century, has rapidly moved and spread from developed countries to globalizing cities in the increasing competition. In addition to the compression of time and space, the creation of flexible processes, pluralism, collage, fragmentation, and the post-modern climate, where popular culture production and commodity production are combined, has emerged. With the increasing power of the exchange value, it is possible to observe the change in public spaces, primarily in the shimmering order and the planned depth process. In the study, results are sought for the transformation of the meta-fetish character of the process to the public interest, together with the planning and design disciplines, by analyzing and synthesizing the variables on the basis of the relevant literature review and data.

Key words: Public, space, city, Change.

1. Introduction

With its current definition, the separation of public spaces from private spaces dates back to the 18th century. The common identities of the Greek Agora of Antiquity, the Forum areas of Rome, and the different marketplaces and commercial areas in medieval cities began to change with the Renaissance and Enlightenment process. Public spaces, which are the policy of the administration, religious institutions became privatized with the dissolution of feudalism, and they began to differentiate with private spaces with the transformation of royal or administrations into nation and regional states. At the end of the 18th century, public spaces were stripped of their collective identity. Public spaces are among the relations in which the action and discourse

production of people with different identities are shared [1]. They are the areas where social life and people exist with their clear visible identity. At the end of the 17th and 18th centuries, architectural and urbanism practices in the urban area created a new public environment with the effect of socioeconomic developments. Then, in the 19th century, in the development process of industrialization and capitalism, renewal movements were seen in large squares, boulevards and streets, and production processes were seen again and again in the urban area. has lost its identity.

After the wars and migrations, nation states had to control the increasing commodification processes. In the 1960s, the idea that planning processes at the level of trends in the urban area would lead to processes that are against the system in social life was evaluated as

wrong [2]. In the continuation of the 1960s, the process in which holistic approaches in architecture and planning began to break down and public spaces were privatized under the name of public-private partnership was supported by the new economic and cultural politics of capitalist modernity. With the contribution of this development, as a result of the early modernism dividing the urban functions into zones, the public spaces and their functions, which were differentiated from private spaces, are getting narrower today. With the changes in the capital structure and neoliberal policies, public spaces have been made the most effective tool for the realization of the created cultural policies. In parallel with the neoliberal policies experienced in the field of art and architecture, developments that become increasingly privatized and integrated with the system have created structural processes suitable for post-modern culture in the public spaces of urban areas. Squares that stand out with their commercial identities, and public spaces with their glittering structural examples with image and viewing identity have become vital areas of global capital in every sense for the reproduction of space. The misapplied fragmentary character of the urban design used in the name of planning processes has been heavily applied in urban areas. It is seen that these new policies, which were created in the name of the crisis and problems of the capital in the 1970s and 80s, continue to be renewed in the transition to the 21st century after a period of exit. The economic and cultural politics of global capital, which are reflected in the field today, are questioned in a way that includes public spaces.

For the urban population, public spaces are streets, parks, gardens, and open spaces where random and involuntary associations occur and provide communication with social and cultural activities [3]. The consequences will continue to be debated, such as the digital technology of reality or the network society. In the study, in the analysis of the variables of the period, results were sought in relational context in order

to direct the policies in order to transform public spaces into the use of public interest as both their spatial identity and usage area.

2. Material And Method

The study was carried out at the level of examining the national and international literature in the field related to the subject. In the handling of the problem, attention was paid to the relative independence of the institutions belonging to the superstructure as well as its deterministic side. The relation of architecture and planning with sociology data was also evaluated. The evaluation of the findings and the analysis of the results are based on inter-part or whole-part relations. Macro policies have been questioned in general.

3. Findings and Discussion

The concept of public space describes the communicative environment that critically questions the state and controls the sovereign power, and also provides legitimacy, in which the state bureaucracy is overcome in terms of coming together by overcoming all identity differences in social life and common issues for the benefit of society. When this way of thinking evolves into urban spaces, the level of production scale of collective needs and collective use value reveals the public character. Public spaces are centers that allow multiple encounters and are open to differences. They are the areas where interaction is provided even if there is no harmony [4]. It will be possible to define the change with periodic information on the development of public spaces in the urban area.

3.1 *Early Modernism and Public Spaces in the Historical Era*

In ancient civilization, the first public spaces in history were the Agora of the Greeks and the Forum squares of the Romans. Agoras became meeting discussion areas, while Forum areas were more open to entertainment and game functions. Administration buildings are also located in these areas. In the defense-

oriented structure of medieval cities, the public space was limited to the commercial function of the market place in the center of the city.

The squares that developed during the Renaissance were composed of symmetrical and smooth lines and avenues dispersed from a center. In the 17th and 18th centuries, the design process, which can be called political architecture, began to be effective in the formation of urban areas where the political power was reflected in the space. According to Özc ü Atanur, unlike before capitalism, with the emergence of nation or regional state structures, public spaces have begun to lose their collective identities [5].

While the labor demand of the growing capitalism in the 19th century led to the upheaval in urban areas, the renewal efforts in public spaces gained momentum. The boulevards, roads, parks and gardens that lasted for 17 years under the leadership of Hausman in Paris left their mark on the period. Similar studies were also reflected in cities such as England, Berlin, Barcelona and Vienna. These studies have become the economic and social policy of early capitalism in order to prevent the turmoil caused by the changing demographic structure in the cities. At the end of the 19th century, as it is known, in the face of the increasing problems of industrialization, effective studies in the literature such as "Garden Cities of Tomorrow" and "Industrial City" came to the fore. In these works of Ebenezer Howard and Tonya Garnier, the problem of public space, especially open spaces, is focused.

Under the leadership of Le Corbusier, which can be called the beginning of modern urban and planning science, public spaces were stripped of their traditional identity with the 1933 Athens Karta. The areas separated according to their functions in the urban area are intended to be brought together with wide open spaces, sun and greenery. Afterwards, it was seen that these open areas evolved into shopping and show centers with pedestrian and vehicle transportation. In a way, modern cities have lost their traditional features related to public space [6]. As a result, a process where

open spaces were limited, streets were abandoned to cars and gradually transformed into fragmented intermediate spaces continued until the 1960s and 70s. Especially due to the vehicle problem, public spaces have almost turned into transitional areas. The process in which commodification in the urban area was controlled with the poverty experienced after the wars and destructions in the 20th century became the new political economy of capitalist modernity. In this process, apart from the distinction between public and private spaces, the reflection of public and private collaborations on the public space has not come to the fore yet.

3.2 Late Modernism and Public Spaces

In the 1960s, the reflection of the changes in art and architecture on the urban area created new agendas in the use of space. A cultural environment was born that went beyond the universal, modular and standard values of modernism. In the developing period, the interaction of intense practices that go beyond the gallery and can be called environmental art, such as performance, installation, in which the idea is emphasized in the urban area, has also been observed. Concepts such as personality and originality that emerged in architecture were influential, and in the continuation of the process, the process of creating icons in the urban area was experienced.

After the 1968 urban political movement, the crisis process created by the oil price and financial problems all over the world brought the economic model to the integration process with new cultural policies accompanied by digital technology. One of the main variables of the period is the micro-policies developed to define the whole process. The means of sustaining micro policies are the processes of globalization, financialization and deregulation [7]. Thanks to the use of digital technology and computers of globalization policies, the flexible capital accumulation process created by design, production and assembly practices has become the prominent character of the era. With the

contribution of virtual reality and network society, access to an infinite and multiple production has been achieved. However, globalization is the whole of localization policies that rise with particularization on the planetary scale. The postmodern culture's understanding of personality and subjectivity rejected universality and standard formations. In this period, integration with neoliberal policies was experienced in many areas from artistic products to architectural products. The processes of "hyper commodification" with the securitization, financialization and numerical techniques used constituted the agenda. The visibility of these changes in public spaces has been sustained by a series of works ranging from shopping centers, commercial units, theme parks to iconic spectacle areas under the name of public-private partnership of global capital.

Shopping centers in the public spaces of late modernism are among the prominent practices of this period. Consumption culture, which formed the basis of the cultural politics of the period, was one of the main variables that determined the process. Instead of the useful function of the commodity, the indicator function of the thing that is consumed with envy has come to the fore [8]. Harvey mentions that this approach is not only content with material elements, but also the disposable process of many things, including lifestyles [9]. As it is known, one of the areas of these elements or concepts such as fashion has been shopping centers. Shopping, leisure time and meetings have turned such places into areas where consumption is increased and being directed towards consumption is systematized. The easy and fast change of global brands, especially their mass production and dissemination, were supported by media and communication technologies, and the consumption culture was integrated with the new political economy.

Integrating with these developments, the privatization process in public spaces has brought visualized stores and small and large units that have become commercial objects from the areas to the streets. It is not possible to

talk about public space characters such as being open to the public, accessibility, equality, especially in the centers in climate-controlled areas. While the phenomenon of globalization achieved integration by spreading localization policies to the world, the sense of "place" specific to public space disappeared from the constructions in such multiple shopping areas. In addition, in some of the public spaces, symbol, image or brand product studies have carried the buildings to iconization and the architects to become stars. With the urban revitalization policies, spectacle and glittering centers were created in some of the public spaces. Thus, public spaces have turned into a controlled commodification process of capital with the privatization of shopping, entertainment and visuality.

Public closures are experienced as a result of cultural policies and practices created in order to move global capital to urban areas that compete with each other in the process of competition. The reason for this closure in the public sphere is related to social differences. As a result of the harsh separation between the existing social classes, the access of low-income groups to public space is restricted. On the other hand, this result is an indicator of spatial inequality [10].

4. Conclusions and Recommendations

As a result of the changes in the 21st century, it is seen that the networks established in social relations and organization have become widespread all over the world. Fundamental changes, such as the virtual world created by this social organization, circulating global culture, destroying the concepts of time and space, and gradually reducing face-to-face relations, are expanding at a rapid pace. Due to the virtual reality experienced, it is clear that the instrumental and functional consequences of public spaces in face-to-face relations will negatively affect social life. However, it is also possible to evaluate the subject as loneliness in the multitude or freedom in alienation. On the other hand, the relevance of these results to human social life will be controversial.

The fragmented character of the cultural policies produced in accordance with the functioning of late modernism or post-modernism neoliberalism has led to the gradual narrowing of public spaces. Today, it is seen that every part of the public spaces from the transition area of early modernism has been transformed into commercial identity or spectacle areas. The constraints of these areas, which were gradually privatized under the name of public-private partnership but remained as public spaces, were gradually systematized. Policies specific to the individual regarding the freedom created by the consumption culture of the period paved the way for individual approaches and fragmented social life and togetherness.

Urban design, transformation and planning approaches integrated with late modernism or neoliberal policies have been instrumental in the change and fragmentation of the functionality of public spaces. The increasing commodification results created by the practices adapted to the economic model of the period highlighted the problems of spatial equality such as closure in public spaces and class distinctions and accessibility.

Epidemics and vital issues such as climate change and pandemics that threaten the planet are pushing the agenda as much as possible. At the very least, it is imperative to produce policies that control

commodification in order to prevent segregation in public spaces. Today, where societies come together voluntarily or involuntarily, and the function of face-to-face relations gains more meaning, the development of policies based on public interest requires great care.

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