A Study of 'Culture-Space' Interaction in İstanbul: Kağıthane District

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Abstract
The aim of this research is, to make a study on different cultures that is seen in Kağıthane-Gürsel District in the City of İstanbul, with regarding their interaction with urban open spaces preferences. In relation with this aim, this study examines the impact of Turkish culture on Arab societies that live in Istanbul and focuses on the interaction between culture and space from the perspective of dealing with cultural diversity in the City. Also, the history of Kağıthane is analyzed through historical and present site pictures to understand the historical value of the District more clearly and physical analysis has been done for the case study area Gürsel District in point of topography, figure-ground, transportation, building type and green area. The methodology of the study is composed of a descriptive approach including a questionnaire that is done with 90 people selected from the case study area. The results are analyzed through statistical analysis within the quantitative research method approach. In conclusion, it is found that different cultures have an effect on the adaptation process of the Arab communities from the perspective of the user preferences in public spaces.
Keywords: Cultural Interaction; Public Space; User Preference; Kağıthane.

1. Introduction

Since the ancient times of human civilization until now, this influence has not disappeared, despite all means of rapprochement between human groups. The exchange of influence between civilizations and the influence of what created each civilization in another civilization accompanies human history from its beginnings. The effect was and still is from difference, and if not from difference, influence is not necessary. The culture and interaction of people who live in Istanbul will be studied, and the study area, its characteristics and disadvantages will be discussed. Through observation and questionnaire, the research problem will be discussed which is the difference in culture between people living in Istanbul. As is well known, Istanbul is one of the largest capitals in the world in terms of area, population, and most importantly, the integration between Turkish culture and other cultures. In this context, the study aims to clarify and understand the difficulties that Arab societies face in their relations with people in their daily lives from the perspective of public life and their preferences for public spaces. To understand this relationship, an analysis was made of the Kagithane Gorsel area according to its nature, topography, transportation, residential buildings, and potential green space. In the course of this study, important research questions written below are identified and analyzed, through field visits, interviews and a questionnaire.
Q1 - Does culture has an effect on the usage of urban open spaces?
Q2 - Are there differences between Arab communities living in İstanbul in terms of their public open space usage?
Q3 - Are Arab communities living in Istanbul able to adapt to social life in Kağıthane Gürsel District?

2. Research Methodology

The methodology of this study focuses on the investigation of how the cultural interaction between people affects the foreign community in particular, as well as the Arab communities in general, with the culture of the Turkish people who are living in Kağıthane. The city is a series of constructed systems and facilities immersed in socio-cultural processes: Any analysis of the changes in a city takes into account the degree to which its composite elements react to socio-economic changes. So firstly, the case study area Gürsel District is analyzed through its basic physical components including topography, figure-ground, transportation, building type, and green area potential to put forward its present situation in the urban area. Secondly, a survey has been conducted consisting of mainly 4 titles such as; Socio-Economical Structure, Quality of Statement / Living Conditions, Architectural / Physical Environment, and Measuring the Extent of People's Culture and Their Impact on Place. The survey contains 72 multiple-choice questions and a 5-point Likert scale response. It has been conducted on 90 foreigners living in Kağıthane that include Libyans, Syrians, Sudanese, and Moroccans from September to November in 2020. All respondents participated in the survey. According to this survey, required data has been collected and analyzed through using the SPSS (Statistical Package for the Social Sciences) Program in the context of quantitative research method with Frequency and Chi-Square tests.

3. Kağıthane District

The physical analysis has been performed to Kağıthane city which is located in Istanbul / Turkey, the analysis includes the topography, analysis of transportation system, ground diagram, green areas and type of buildings. The city is a series of constructed systems and facilities immersed in socio-cultural processes: Any analysis of the changes in a city takes into account the degree to which its composite elements react to socio-economic changes. Kâğıthane is a region in Istanbul, Turkey. Formerly a working-class area, it has become one of the largest real estate development areas in the city. The area is on the European side and stretches the shores of Cendere, which flows into the Golden Horn. Cendere Valley is surrounded by Sarıyer, Eyüp, işli, Beşiktaş and Beyoğlu districts.

Figure 1. The location of the Kağıthane-Gürsel District (URL-1, prepared by the authors)

4. Human Behavior and Culture

The issue of cultural diversity is still the subject of controversy and debate, especially with the identification of identities and the chaos of communication taking place today. Or are we heading towards endless change? A debate arises in this study on this based on scientific visions and backgrounds that demonstrate the necessity of our awareness of the concept of renewed communication and respect for differences.

Human behaviour helps others choose the best methods and means for dealing accordingly. Human behaviour is affected by some influences and factors such as social and cultural factors in this framework play an important role in human behaviour.

According to Goffman, (2008), for the question of evidence, the behaviour in public spaces, the problem is in using the native distinction between approved and disapproved behaviour; namely, that the concept of approval itself is by no means innocent, covering an array of ill-explored variables.

5. Reflection of Culture on Behavior and Community Communication

Human behaviour reflects the culture and differences of each of us, and we must not forget that the system imposed is to respect the laws and regulations of any society. This is the foundation for establishing a good culture for the members of the community. Concerning to the one type of regulation only, the kind that governs a person's handling of himself and others during, and by virtue of, his immediate physical presence among them; what is called face-to-face or immediate interaction will be involved

In addition of term "public.", the norms supporting public order, as public order is traditionally defined, regulate not only face-to-face interaction but also matters that need not entail immediate contact between persons: for example, during medieval times, the obligation (often ill sustained) to keep one's pigs out of the streets, even though there was much available there for pigs to eat (Gordon, 1957) , and the obligation to extinguish lights and fires by a given hour lest the town be endangered by fire (Salusbury, 1948) . Nowadays, a householder is obliged to maintain his walks and roads in good repair and to keep his town land free of noxious refuse. In addition, public order traditionally refers more to the regulation of face-to-face interaction among those members of a community who are not well acquainted than it does to interaction occurring in private walled-in places where only familiars meet. Traditionally, "public places" refer to any regions in a community freely accessible to members of that community; "private places" refer to soundproof regions where only members or invitees gather— the traditional concern for public order beginning only at the point

5.1 Concept of Culture

The term culture linguistically means culture in language means understanding and the speed of learning and controlling the knowledge acquired in skill, wisdom and acumen, but in idiom, culture means, the advancement in theoretical ideas and includes law and politics, and the development of ethics and behavior, and the awareness of issues of history, and it also means the sum of the sciences, knowledge and arts, each These sciences fall under the

concept of culture (White,1959).

Since the early 1960s the concept of culture has gradually gained a prominent place in a number of social sciences, like organization theory and management studies, other than its parent discipline, anthropology. Also, in studies on higher education the concept of culture has been used to explain, for example, the effectiveness of universities and colleges However, as with many prominent concepts introduced before in this field (for example, quality, effectiveness and strategy), culture is applied without a dear-cut and undisputed definition, leading to a lot of confusion as well as disagreement on the validity of its use (Maassen, 1996).

Virtually all cultural anthropologists take it for granted that culture is the basic and central concept of their science. however, a disturbing lack of agreement as to what they mean by to some, culture is learned behaviour. To others, it is not behaviour an abstraction from behaviour-whatever that is. Stone axes and pottery are culture to some anthropologists, but no material object can be others. Culture exists only in the mind, according to some; it consists servable things and events in the external world to others. Some gist's think of culture as consisting of ideas, but they are divided question of their locus: some say they are in the minds of the people's others hold that they are in the minds of ethnologists. We go on to a psychic defence mechanism," "culture consists of n different correlated with m different responses," "culture is a Rorschach of and so on, to confusion and bewilderment. One wonders what physics be like if it had as many and as varied conception of energy! (White, 1959).

5.1.1. Components of Culture

Culture is defined in terms of components and parts. The logical nature of the components and of the connections between them are identified and analysed. These connections are used as a basis for the argument that there is a meaningful concept of the fit between the components of the organization structure and those of its cultural setting. This concept of fit is defined and the values it may logically take are identified. A theory on the goodness and badness of fit between structure components and culture components is discussed and two of its many pieces are developed in detail (Maassen,1996).

The culture of each people emanates from the sources it created, and the culture of any society is formed by a group of components and references.

 Culture depends on many sources, including according to (Baligh,1994) : -

- **Language**: Language is a major source of culture in general. Considering that all the peoples of the world transferred their culture to the rest of the other people depending on their language.

- **Human thought**: It is the sum of knowledge conducive to the formation of human culture, which contributes to the difference of peoples from one another, by ensuring the special characteristic of each of the peoples of the world.

Culture consists of three main components, which can be grouped into:

- **Material components**, which are the components used on a daily basis, such as food, drink, clothing, housing and so on.

- **Intellectual components** such as art, language, science, religion, and others.

-**Social components**, which are those components that include social structure and structure.

It can also be classified broadly according to the following components:

- **Thoughts**: Which is the set of results that he reaches after thinking and examining the information he received.

Customs and traditions: The method used by any nation or people in social life and its laws.

- **Language**: Which is the set of letters and symbols through which members of society can communicate with each other and transfer everything related to them to those who are after them.

- **The Law**: It is the set of provisions that control society and protect it internally and externally.

- **Usages**: is the set of rules and regulations that society knows about. It became a law they abide by. Full commitment; So that these customs help the law in preventing crime and delinquency and helping to spread virtue and goodness.

6. Space and Culture Interaction

Space is where people create a natural space with their restrictions so they can feel safe (Akin, U. 2008). Culture is everything that an individual acquires through education and other means and transfers it to other generations as a result of its interaction with the society in which it lives. Space is the place where people create natural space with its limitations so that they can feel safe. Spaces contain all the elements of culture.

Cultural interaction is the result of the openness that took place in recent decades between different countries and peoples, and due to the radical developments in the fields of communication, science and politics, people are no longer self-absorbed. Itself in the eyes of other peoples, which helped it to review its cultural heritage through time stages. to preserve its most important positive cultural manifestations, and to get rid of the aspects that constitute an obstacle to the growth of its human civilization and its economic progress. Cultural interaction plays

an important role in consolidating communication and dialogue between peoples, which reinforces the power of the principle of global peace that humankind aspires to achieve through the ages, as the peoples that have a cultural dialogue will not resort to wars and fabricating armed conflicts because the language of dialogue is more influential and sophisticated than military action, and it begins when peoples show their respect for the culture of other peoples, their way of life and their beliefs. Culture is a comprehensive and inclusive concept for everything. Cultural interaction is defined as the mutual cultural influence between individuals and groups, as a result of their contact and communication with each other, as each party has a lot of knowledge about the life sciences and its affairs, and each of them informs the other about it by various means and methods, such as festivals that allocate paragraphs to groups that present traditional performances from outside the country Or student scholarships that universities send to another country; So that they coexist for a period of time with the people of that country and get to know their cultural face, and this interaction is based on give and take; That is, people give their intellectual and cultural product and present it to the other publicly, so the opposite party interacts with what it knows about the other and adopts it and makes it an integral part of its mother's culture. Cultural interaction appeared as a result of the need to grow and develop through learning about the experiences of others, just as the human being is naturally obliged to communicate and interact with his surroundings; Interaction is a natural aspect of life, and a major form of communication between its components. On cultural interaction between peoples, many pens have written and explained; Here is Dominic Mali, who compares him between the countries of the East and Western countries with the situation of the spouses who live together without agreeing, and despite knowledge of each other, they continue to quarrel, while Ibn Khaldun says that different societies still need communication, despite their existence and formation. This is embodied by the consolidation of their relations with other societies in the service of their interests, and he adds that these societies first resorted to contact with the surrounding geographical environment, then they devised other means of communication, and they continued to improve and develop them, and the result was ultimately to reach the phenomenon of cultural interaction between peoples and human societies.

7. Culture and Place

The culture that shapes the architecture draws its boundaries. People have carried the cultural structure they produce to their places since their nomadic times. Rapoport (2000) says that every society has forms that are shaped according to its cultural values and oppose change. The future, consciously or unconsciously, is the transition of a culture to physical form. Culture makes a great contribution to a building or environment gaining its own identity. The effect of cultural values on the space appears concrete when the structures of cities such as Istanbul are examined. It is even observed that societies with a separate culture, even if they enter a different natural environment, still live their own culture in their spaces. This situation can easily be seen in old Turkish houses. The spatial setup of a Turkish house in Plovdiv can be found in Aleppo as well as in Greek and Turkish houses standing side by side in Aegean coastal towns within the vast Ottoman geography.

The effects of culture on space appear clearly in the example of Istanbul. In Constantinople of Byzantium, which became a political, economic and cultural centre with its increasing economic and commercial power, the reflection of the social, religious and administrative structuring of the period on the space, in Hagia Sophia, where the emperors were crowned, the legitimacy source of the political power with its splendour, Hippodrome, which is the place of religious differences and preferences, can be watched in all its glory. , Until the 18th century, there was not much change in the spatial structure and the hierarchy brought by this spatial structure during both the Byzantine and Ottoman periods. The centres that make up the central administration area and business regions are generally established in the same regions and have been the continuation of each other. This is due to the fact that there was not much change in the economic and social qualities of the Ottoman Empire until the 18th century. The economic life of the traditional society based on insufficient division of labour, organic energy and division of labour, and the social stratification formed accordingly, have created a spatial structure that matches this in the urban environment. The common feature of Istanbul in both Byzantine and Ottoman periods is that in traditional cities, especially in residential areas. The differences seen are due to religious and ethnic differences, not income and status differences.

Cultural forms are determined according to the worldview and lifestyle of the society, and the production of these forms continues with the process of change. For example, the most important features of the street of the Islamic city are the house facing the interior, the narrow, shady street, the covered market place and the fountain of the neighbourhood. It is a suitable axis for street, air movement and heat exchange in arid regions and almost acts as an urban air conditioner. The streets are oriented east-west or north-south. Thus, while one side of the road is sunny, one side is shaded. In Turks, there are trees in mosque courtyards and fountain squares. Akin, U. (2008), mention that until the 17th century, the fact that the residential architecture in Istanbul was quite ordinary compared to the monumental architecture, as observed in the works of foreign travellers ,there are cultural

reasons. Residential architecture started to develop in Istanbul as in Anatolia at the end of the 16th century. Despite the fires that broke out in Istanbul and therefore the prohibitions, the wooden housing technique remained valid for a long time. Undoubtedly, this had economic and cultural reasons.

7.1. The Cultural Interaction in Public Places

Cultural interaction is a complex process, in which all human beings participate in different formations. It is an interactive process between two or more partners. The forms of knowledge, the forms of interaction or the cultural exchange are described, and in terms of the connection of the place with the cultural interaction between individuals, in public places all kinds of cultural interaction between human beings take place, as well as the collision of different views and styles of people, forming a mass of contradictions that show the extent to which each person accepts the other. Some of these examples are the markets, for example, what is called "the bazaar" in Turkey, and here there must be interaction between at least two or more people in order for the purchase or sale process to take place. It is difficult for newcomers to the bazaar and Turkey in general to know the names of vegetables, for example or other foods. Here, we find merchants learning the names of the products they sell in the Arabic language in order to facilitate the matter for the buyer, and on the contrary, we find customers from the Arab community who have to master some words and names of things that they need constantly in the Turkish language, and this example also applies to several other products, as well as in mosques, the Arab communities themselves.

Cultural interaction in any urban or public setting has profound effects on people's perceptions and interpretations of urban spaces, creating a duality between places of origin and departure and places of settlement and arrival. While traveling or migrating for long stays in foreign countries, people carry with them their own views on the making of the place; Habits, habits and rules for using spaces. Thus, the social relationships and meanings associated with past experiences of spaces and places are transferred to the new environment. In the new environment, some of the daily routine of the homeland is preserved and sustained, but new practices are also created and new places accustomed, while some old customs and habits prevail, and others are abandoned or replaced with new ones.

8. The results

8.1. Physical Analysis of District

The city is a series of constructed systems and facilities immersed in socio-cultural processes: Any analysis of the changes in a city takes into account the degree to which its composite elements react to socio-economic changes. Topographic maps are type of maps, that show three dimensions of any specific point, meaning that they clarify all points identified in terms of terrain, height or horizontal projection of any natural or industrial landmark located within the area. Figure 2 shows the general topography of the Gürsel District.

Figure 2. Topography of Gürsel District (URL-1, prepared by the authors)

Firstly, the case study area Gürsel District is analysed through its basic physical components including topography, figure-ground, transportation, building type and green area potential to put forward its present situation in the urban area. **Figure 3** shows the transportation system in Gürsel District, main streets, which its length varying from

10 to 15 meter and it's labelled by red colour. Secondary streets, which its length varying from 8 to 10 meter and it is labelled by orange colour. Highway's streets, which its length varying from 15 to 25 meter and it is labelled by yellow colour. In addition, there are 7 parking area in Gürsel District.
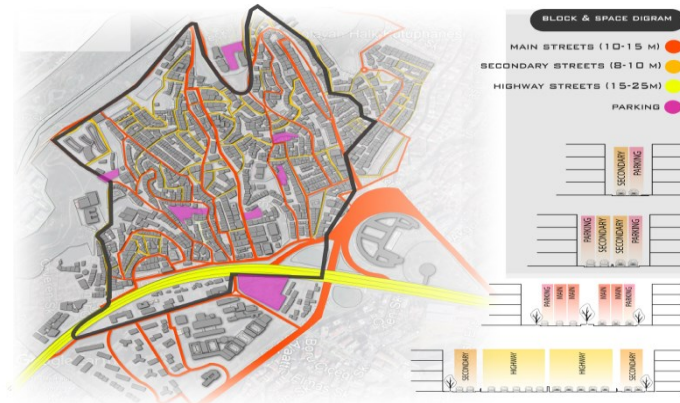

Figure 3. Transportation Analysis (Prepared by the authors)

Figure-Ground Analysis, which is shown in **Figure 4**, is a two-dimensional urban space map that illustrates the connection between constructed and non - built space. Land building coverage is visualized as solid mass (figure), although public spaces are depicted as voids (ground) created by parks and parking lots. This basic but effective graphical technique is used in urban planning studies to investigate designed patterns of structure and the continuity of open space. According to the figure-ground analysis, it is seen that most part of the district is composed of built area.
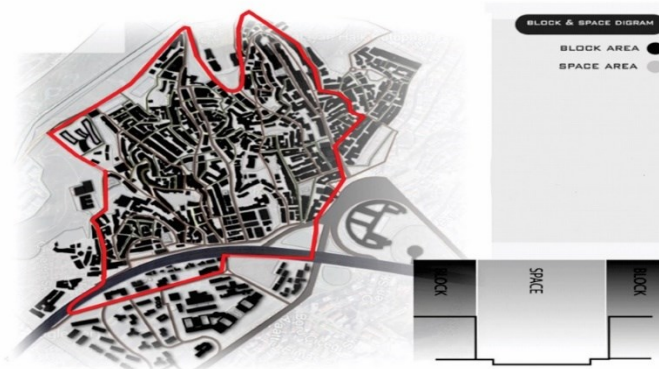

Figure 4. Figure-Ground Analysis (Prepared by the authors)

Figure 5 shows the green area potential of Gürsel District. The district has significant green area potential in terms of parks but according to site observations it is found that, only some of them are actively used. Also, Kağıthane Park along the Kağıthane River, still keeps its historical value with the green area identity. As it can be inferred from the analysis, parks are distributed in Gürsel District.

Figure 5. Green Area Analysis (Prepared by the authors)

8.2. Socio-demographical Analysis

Socio-Demographical variables are indicated as; age, gender, marital status, education, jobs, income, household, religion, and also history and ethnicity of migration.

The bulk of the district's population involves people from Anatolia (mostly Central Anatolia, Eastern Anatolia, and South-eastern Anatolia) who come to work. While the district is being developed steadily, the high population growth rate experienced from the 1960s to the 2000s has been diminishing since the 2000s due to the approach to the boundary level of the lands available to development. The population of Kağıthane in 2016 is 439.685. The newest data for the total population of the Kağıthane region is 448,025, 8% of this population is old age, 35.24% teenager age and 55.99 % to middle-aged people, and the density per kilometre square is about 29.868,333 people / km2. female and male rate is almost equal to each other about 49.40% for male whereas 50.60% for female.

8.3. Analysis of Culture-Space Interaction in Gürsel District

In **Figure 6** it is seen that, the majority of the answers to the question Please rate physical and social environmental conditions of Gürsel in the questionnaire directly related to the use of open space show that 42.2% (38) and 36.7% answered "very good" and "average", respectively, to assess the physical environment. in addition, 44.4% and 30% answered as "good" and "average".
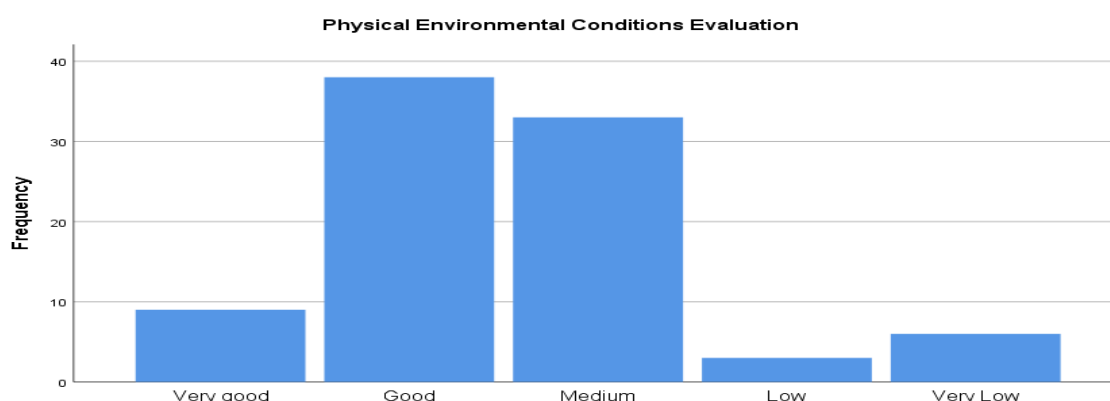

Figure 6. Evaluation of the Physical Environment Conditions of Gürsel District

As for the question that asks whether Turkish culture affects the social life of a person in public places or not, the results showed that 87.8% (79) answered yes while 11.1% (10) answered no. As for the question that asks whether there is a similarity between Turkish and foreign culture, 100% of people answered yes. These results showed that the use of open spaces affected the Arab culture inhabiting Gürsel District.

As for the question, was the influence of Turkish culture on you positive, most of people answered yes but the least answered no.

The results indicate that foreigners try to communicate with the original citizen without hesitation, and 52.2% answered "agree" while 3.3% disagree with a case related to trying to speak English with Turkish residents. In addition, the Turkish resident encourages the Arab community to speak the Turkish language. **Figure 7** shows the distribution of answers in relation to the different nationalities. The Chi-Square test was used to determine responses for different nationalities and it appears that the majority answered "OK" and "Neutral
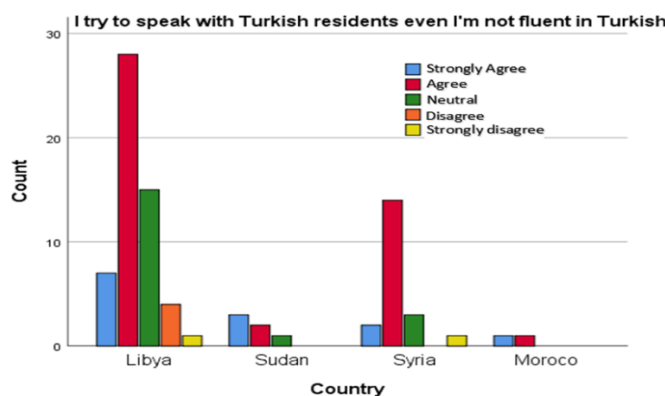

Figure 7. The Arab residents communication ability

As for the results of the question, **Figure 8** Kağıthane Arabs are encouraged to communicate to speak the Turkish language and try to help them learn the Turkish language. It was found that 41.1% answered in agree while 4.4% answered, disagree.
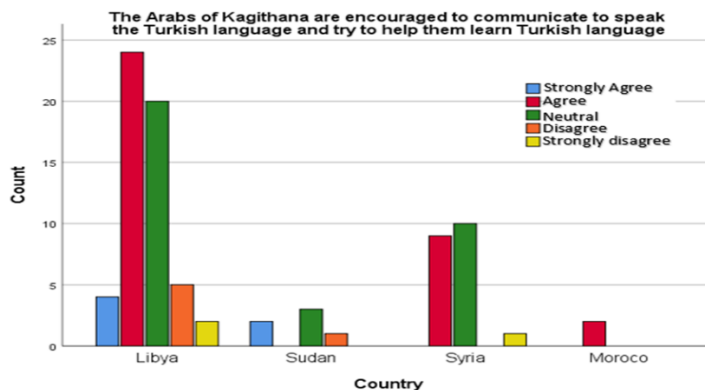

Figure 8. Communication Ability of the Turkish Residents

The use of the urban space of the Arab community for social events, in the question of how often do you use the Kagithane park in social events, showed that 35.6% of the answers answered as "rare" and 34.4% of the answers answered "approximately" once a month "and these answers are the highest on This question **Figure 9** illustrates the diversity of answers regarding different nationalities.
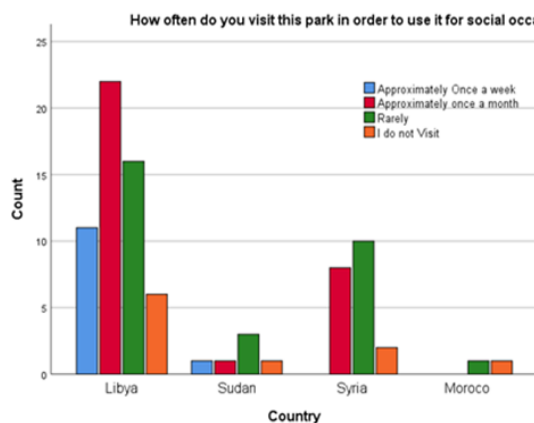

Figure 9. Park Visiting Frequency of the Arab Community.

As for the questions related to the ability of the Arab community to communicate with the Turks on their social occasions, the answers were divided, 54.4% answered "no" while 44.4% answered "yes".
The impression of the Arab community about living in the Gürsel District shows satisfaction, as most of the answers were answered as "OK" to satisfy the living situation.
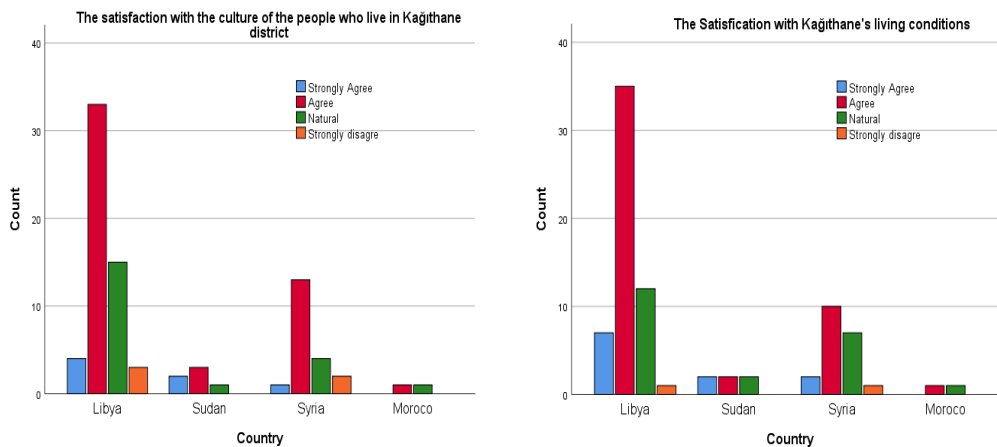

Figure 10. The satisfaction of Arab community with Turkish culture

Regarding the question, do you communicate with your Turkish neighbors on their social occasions. The answer showed 55% no, and 44% answered yes.

The impression of the Arab community about living in Gürsel District shows satisfaction, as most of the answers were answered as "OK" to satisfy the living situation **(Figure 11).**
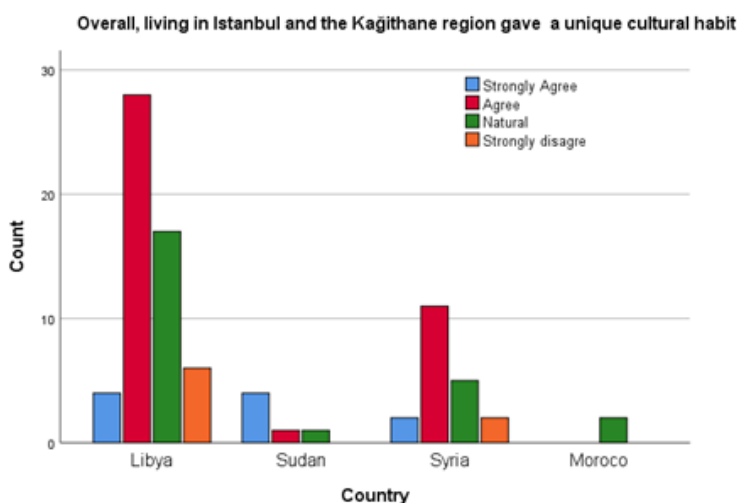

Figure 11. The satisfaction of Arab community with Turkish culture continuity

As shown in **Figure 12**, To summarize the results, it is indicated that, the Arab community living in Kağıthane about 42.7% (47 people) did not find it difficult to interact with the Turks because the results showed that most of the Arab community interacts with the Turkish people in public places, mostly in parks. Arab communities and Turkish people are satisfied with the distribution of green spaces and activities in parks.

The Arab community faces a difficulty in recognizing the culture of the Turkish people, about 58.2% while, 22.7% do not have any difficulty in knowing the culture of the Turkish people. However, there is a conflict related to the Arab community's communication with their Turkish neighbours on their social occasions, because the results of the questionnaire showed that 44.5% have a problem while 36.4% have no problem communicating with their Turkish neighbours on their social occasions.
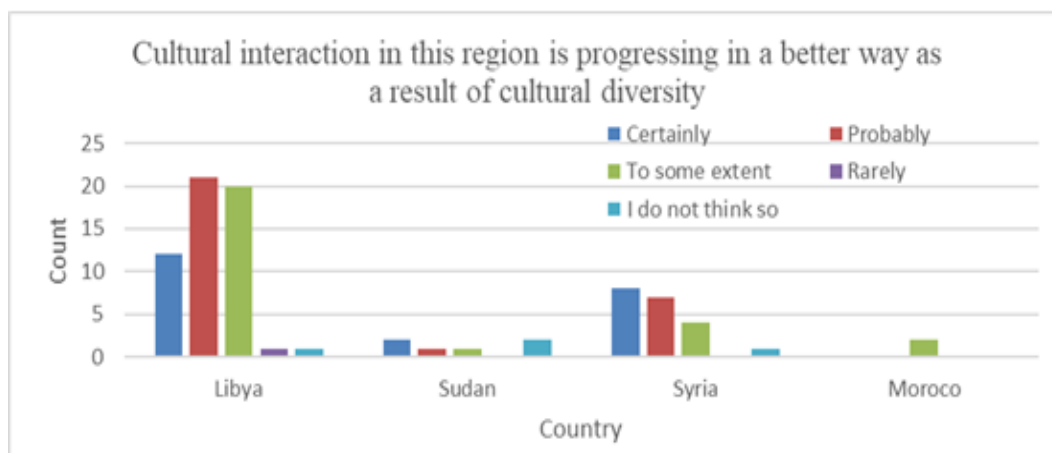

Figure 12. The Cultural Interaction in Gürsel District

Regarding the result of a question, was the influence of Turkish culture on you positive, most of the people answered yes.

On the question of Arab communication with their Turkish neighbors on social occasions, 44% answered yes, and 55% answered no.

Evaluating the culture of rapprochement between Turkey and the Arab countries in terms of a common Islamic culture. Public places in Turkey are similar to public places in Arab countries in terms of use, it was found that 46.1% are satisfied.

A comparison between your living area in your country and that of Gürsel from the perspective of the use of open areas, how do you rate your country in terms of the availability of parks and open public spaces 27.5% Satisfied answer, but not enough, 7.7% answer is excellent.

The Arabs who live in Gürsel 77.5% prefer Kağıthane Park for their social events, 22.5% do not prefer.

As for the question whether there is an open green area around Gürsel to visit, 71.9% answered yes, 28.1% answered no.

Regarding the question whether there is an open green zone around Gürsel to visit, 71.9% answered yes, 28.1% answered no, how often do you visit this green zone, 93.3% visit it less than once a month, while 1.1% answer it. every day. As for the assessment of the connection of your home in the Gursel region with nature, 37.1% answered normal, 16.9% answered insufficient.

As for the evaluation of the general characteristics of the Turkish people in relation to foreigners (the Turkish people are very friendly) 46.1% answered agree, while 9.0% answered strongly disagree.

As for the question of why you prefer to live in, because of the easy access to the parks. The response of 43.8% is highly influential, while the response of 7.9% is neutral.

Regarding the question of what activities, you do most of the time in your spare time, 50.6% agreed, while 23.6% strongly agreed to go to shopping centers, while 42.7% agreed and 4.5% disagree to the exercise of recreational activities. In open areas, however, 30.3% preferred to go for a walk in the parks and gardens of the city.

9. Conclusion

As a result of the study, it is seen that Different cultures have an effect on the adaptation process of the Arab communities from the perspective of the user preferences in public spaces. In addition, there are differences between the Arab societies that live in Istanbul in terms of the use of public places, as the results showed that the Libyan society uses more open public places, then the Syrian society, after that the Sudanese society, and finally the Moroccan one. According to site observations and interviews, it is found that Arab communities gained habits such as sharing their leisure time in public open spaces in Gürsel District between themselves to socialize.

The adoption of social life refers to the ability of the Arab community or foreigners to socialize with the Turkish people and to overcome cultural differences. In addition, socializing includes the ability to communicate with indigenous people and carry out outdoor activities.

Conflict of Interests

The Authors declare no conflict of interest.

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URL2-Topography of Gürsel District (prepared by the authors)

URL3-Transportation Analysis (Prepared by the authors)

URL4-Figure-Ground Analysis (Prepared by the authors)

URL5-Green Area Analysis (Prepared by the authors.

URL6-Evaluation of the Physical Environment Conditions of Gürsel District.

URL7-The Arab residents communication ability.

URL8-Communication Ability of the Turkish Residents.

URL9-Park Visiting Frequency of the Arab Community.

URL10-The satisfaction of Arab community with Turkish culture.

URL11-The satisfaction of Arab community with Turkish culture continuity.

URL12-The Cultural Interaction in Gürsel District.