

The Concept of Space from the Space-Individual Relationship Perspective

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Abstract:- The concept of space can be defined as, what the individual perceives and experiences on an object plane, through the relationship that he / she establishes with the space. The acquired knowledge is a real life experience gathered by the effort to catch the essence of this concept. Every space is a different area for different experiences and a plane that holds the capacity to create different questions for the individual. Through this effort to understand, experience and interpret the space, every individual forms their own specific response for the space using their own and unique experience. In this context, each question regarding every space, has many different answers creating rich diversity of meaning for perception of the space; meanwhile putting forth the different mental structure with the interpretation ability of the individual. The study shows why the concept of space gives space flexibility and abstraction richness provided by the diversity of interpretation. In this sense, the study has been formed by a large literature review which put forward the ideas of the theorists who contribute to the definition of space concept. The perception of space has gained different meanings with different approaches of theorists in the context of the relationship established with the individual, and has revealed its own richness and diversity of meaning through its own ontology.

Keywords:- Space, Space Theories, Individual-Space Relationship, Creativity, Social Life.

I. INTRODUCTION

The concept of space, when examined ontologically, has been the subject of many scientific researches and ecologies with its flexibility open to interpretation. The dynamic and relative structure of space; is considered as a special volume that provides flexibility and diversity to live, by loading different meanings with reference to culture and value from the perspective of the interpreter. The limits, diversity of meaning and the experiences staged in the space, gain meaning and value from these perspectives. This different understanding, the conceptual work shaped and diversified with imposed meaning and function; has been analyzed by many philosophers, sociologists and designers. In addition to examining the relations of space evolving according to the demands of human with changing time and geography, the researchers carried out studies by questioning the changing and transforming effects of space on individual and society and made explanations within this framework. Interpretations and references made according to the relation of time and space with the effect of geography; many definitions and insights on space have

been produced along with the perspectives of the interpreting thinker. Definitions and interpretations created in this richness have reached to the present day, sometimes by the name of the ecologist and on other times by the name of the researcher.

When space is considered as a deep and multi-dimensional volume that encompasses all life in its broadest sense; it has always had an important place in our lives by expressing both the cities of countries in each geography that has become spatial and micro and macro spaces as open / closed spaces where life is staged. While macro space covers the whole city and the living spaces within the social life, the micro space includes all indoor / outdoor spatial designs. The concept of housing, which is one of the basic needs, refers to a defined and closed area as a field of communication in terms of function and location, as well as security, protection from natural conditions, sleep, eating, drinking, social and daily life. Accommodation spaces are determined by the design demands of individuals and it is a micro space area in which the user shapes and changes by constantly interfering with the design process while living. Therefore, the flexibility of the space to be transformed by actively changing; shapes the multidisciplinary design and the relationship of space with an innovative perspective, with the dialectics of what necessities bring and the necessity of those brought. Even with these user interventions, the concept of space, which can gain continuous form of variability and fluidity, is like a mercury in the hands of the designer; always acquiring fluid forms and volumes.

The concept of space is not only the indispensable feature of an architectural product, but it should also be considered as the dominant element that creates an architectural product. In order to create a space, it does not necessarily have to be limited by certain obstacles from all sides. In fact, though the limitation that constitutes space can sometimes be physical, it is also likely to be only visual. For example, although light does not contain concrete barriers, it is one of the intermediaries used because of its ability to identify a space [1]. From this point of view; space is a concept that should not be considered only as the 'interior' or 'micro space' of a structure. Space is a flexible concept that can be considered as an 'outer space' or 'macro space', sometimes expressing the volumes that structures form on their own, on other times together with other structures and their environments. The remarkable point in the definition of the space is that the limitations that make up the space can not only be physical but also visual. Sometimes we see the boundaries of light, or visual elements, and on other times the environment defines the space by limiting it. This

definition is also seen in the concept of public space that takes place in the macro space design where the level of participation in social life is maximum. For example, mosque courtyards, parks and squares are visually defined by landscape design, floor covering or pavement selection beyond physical boundaries; and these are accepted as space boundaries by common social perception.

In addition to its function of limiting an area, space defines a void that is able to separate people from their environment to a certain extent and is suitable for continuing their actions within this defined area [2]. The fact that space is firstly handled as a defined area that separates the relationship of the individual with his environment in a certain way and that it is where the individual carries out all the vital activities and actions he needs in this area, expresses a phenomenon that sometimes prepares the ground for his loneliness and sometimes for his socialization. Considering the close contact of the dynamic relationship of human and space with the concept of time prepares the basis for the emergence of structural, methodological and critical approaches towards architectural trends affecting social life. While people make sense of the space and environment they live in by passing cognitive processes, through these processes, space-related designs are formed in their minds. These processes make it possible to perceive the environmental areas of the space with certain characteristics and to store them in memory. Field studies on the relationship between people and space that act on these issues reveal the idea that space is a dynamic variable.

Not only the concept of space, but also the process of space production determines the function it will serve while defining it by limiting it and its environment; thus, performing its own ontology. In this sense, while a space design materializes; it causes both the spaces around it and the nature to be redesigned, thus influencing the position of everything else, and is conducive to redefine everything. The art of architecture, which expresses the creative power and spirituality that mediates the creation of space, is in the plane of revealing the abstract form and meaning of life; can be defined as the idea of building an emotion in an infinite space [3]. And an architect capable of carrying out this profession; should be able to have a wide knowledge of almost every field of science and art from writing to geometry, from history to philosophy, from music to astronomy so that he or she can perform the art of architecture [4]. In fact, no matter how it happens; every creative process is an art, and the architectural discipline, which finds the opportunity to practice that art, is partly practiced through a process of creation [5]. In this context, it is inevitable that Architecture, which is also a branch of art itself, will interact with other branches of art. In this respect, the products (works of art) produced by painting, sculpting, literature, music and other branches of art can be used as a tool for the creation of architectural perspectives. For this reason, every space created transforms the environment into a completely different scene. Nothing is like it was before the space was designed. Every space, through the process of existing, mediates the re-design of everything.

The common denominator of the studies, which are very different in terms of space-related issues, is that they define space transitions as "journeys" that take place in different cultural spaces and time periods and depending on the theme that occurs between each other. A famous social anthropologist, Marcus (1993) called this viewpoint a "multi-site ethnography, and introduced a new research strategy [6]. Physical space, which is a dimension of space, is not an "empty" space defined by removing its symbolic meanings; but it defines meanings that can be read by "cultural glasses". The metropolises, which are a type of great spaces, are shaped in the political power relations and become physical spaces, have various cultural, political and economic meanings pursuant to the geography they are located.

II. DIFFERENCES OF SPACE THEORISTS AND THINKERS IN HANDLING THE CONCEPT

The phenomenon of space exists in the society; both includes a world of its own and carries its traces, and has to be in constant communication with the living units in neighborhoods, regions, villages and urban units together with its environment due to its economic, social, cultural and human nature. The phenomenon of space, which meets the basic needs of human beings, is not only in contact with the living, but also the relationship of space with time and the relationship of space with power has led to the evolution of the concept of space in time. The concepts of time and space are in close relationship with each other and these two concepts do not go straight [7]. As the social and individual needs constantly change and need new forms over time, we witness the diversity of the space design and hence the architectural trends that emerged in history. Therefore, time and space are not on a linear line, but rather show a diversity in different directions instead of a direct forward opening. While almost every theoretician handles the subject with different references, the most forefront ones will be mentioned.

➤ *Space According to Newton*

Newton has opened up a new horizon on space by mentioning the perception of 'absolute space'. Buroker quoted Newton's thoughts as follows; 'people often handle time, space, place and movement as phenomena and think they can define them through sensible objects' [8]. Therefore, some prejudices emerge about these concepts. Newton proposes to classify these concepts as 'absolute and relative, genuine and apparent, mathematical and general'. About space, Newton [9] states:

"Absolute space, which is not related to anything in the outside world (absolutespace), remains inherently similar and immovable by nature. Relative space (relativespace), on the other hand, is a movable dimension or measurement of absolute spaces, which our senses determine with their position on the masses and perceive it as a space that cannot be moved in general. For example, space in the underground, in the air or in the sky is determined by its location and position on the earth. The absolute and relative space is the same in shape and size, but they do not always remain the same in quantity" [9].

According to Buroker, Newton states that even though space itself is not a material, it contains all materials and provides an important condition for their existence; therefore being perceived as a real existence [8].

The most important criteria for defining the absolute space; should be put forward as 'cause', 'feature' and 'effect' [9]. As can be seen, while absolute space defines a relatively stationary phenomenon that can exist independently of other objects, relative space requires the existence of other objects in order to be defined and does not express much meaning in itself.

➤ *Space According to Leibniz*

Leibniz, opposing Newton's idea of absolute time, refers to the relationship between space and time. According to him, if time is absolute, things can never exist; there is no reason for things to exist or happen in a certain period of time. According to Leibniz; absolute time that exist in reality, violates the principles of 'sufficient reason' and 'identity of the indistinguishability'. Winterbourne emphasized that Leibniz rejected the idea of empty space in his understanding of space. Leibniz's declares, an objection to the idea that there could be any justification for limiting substances in the universe [10]. He also states that the more matter is found, the more it reflects God's knowledge and power. In order to design the empty spaces in earth, God has placed a number of substances into empty spaces as an expression of his own power, and has not left unspecified space. In connection with this, the law of motion; is more complex in fullness than in space.

The masses of the spaces created according to the law of motion, contrary to the undefinedness of the spaces which are empty and undesigned, show a complex appearance with the involvement of other factors. Holgate and Baur, while explaining Kant's understanding of space; describe it as an infinite magnitude [11]. If space is ultimately such a thing, we experience space as an ongoing phenomenon, and this relationship applies to time as well as space.

➤ *Space According to Kant*

Holgate and Baur, expressed that in Kant's understanding of space, according to the observation stated; we are experiencing space as defined by our experience [11]. Space refers to space through its own meaning, regardless of our experience and definition. Beyond the meaning added and loaded by the individual; the space itself expresses and represents itself with a level of meaning already imposed. Holgate and Baur state that the object of our experience in a way exceeds our actual experience [11]. Therefore, we experience and perceive space not as something that is defined by our limited experience of it; but as real and nonverbal. In principle, we find ourselves exposed to the infinite space we are in. Kant mentioned an important epistemological point by observing our experience in this way.

In other words, Kant stated in his metaphysical view that the object of our experience, for example space, is much more than what we experience of it. The object in question is simply too large to be the sum of our limited experience.

We, as small actors, cannot fully absorb and perceive the object of experience in unlimited space. That is because that gigantic space or void already has a special meaning of its own that is independent of the social actors. Based on this interpretation, we can say that the place has succeeded in putting the individual in the form he / she expects, in a pre-loaded sense independent of the individual. Kant expressed the concept in a special sense, which he proposed as a form of intuition or phenomena that existed in the cognizant subject before the experiment, which is not the objective reality of space.

➤ *Space According to Hegel*

Priest criticizes Kant, who commented on Hegel's understanding of space, and quotes that unlike Kant; Hegel stated that both time and space are universal and abstract [12]. According to Hegel, time and space are both concepts; as long as the individual can conceptualize these two concepts, he / she perceives space and time. But Kant will also agree that we have a concept of space and time, which, unlike many other concepts, is singular and individual, as well as 'a priori' [12]. Kant stated that space and time are not intrinsically connected, in simple terms, that they are two forms of intuition. On the other hand, Hegel states that, time emerges as a necessary result of space [12].

Apparently, according to Hegel, time cannot exist without space, therefore space is a precondition for the existence of time. If individuals do not create spaces where they spend their lives, it means that flow of time is out of the question. With the value he attaches to this space, Hegel links the existence reason of time to space. Kant, on the other hand, considers space and time as concepts that can exist independently of each other and are not prerequisites of one another. According to Hegel Glossary, the moment notion is a necessary but a partial part, a scene, a part of a whole. The moment, firstly is not a temporal expression. He emphasized that Concept has three dimensions: universality, property and individuality [13]. Lefebvre, while expressing space and production, also emphasizing the relationship between space and time and the impact of history; makes space analysis from Hegel's point of view as follows;

“According to Hegelianism, historical time gives birth to the space where the state spreads and dominates. History realizes the archetype of mental existence not within the individual but in the coherent whole of institutions, groups and partial systems (law, morality, family, city, profession, etc.) that hold a national territory under the sovereignty of a state. Therefore, time freezes and stabilizes within the rationality inherent in space”[14].

In fact, throughout the world history, Lefebvre states that political power dominates space and urban organization, which determines human settlements either directly or indirectly. Lefebvre states that history witnessed the social existence created by struggles, and he progressed by making history dependent on place and language with a Hegelian perspective; which results in spatial representations emerging with the interaction of these place and language elements.

➤ *Space According to Chicago School*

Another important trend in this field is the Chicago School. The Chicago School is an umbrella concept given to studies in urban sociology that began to emerge in the 1920s and 30s. Albion W. Small, one of the founders of the Chicago School which was based in the United States in the early stages, but later included different regions, is known for establishing invaluable connections between German and American sociology schools. William I. Thomas, one of the first students of the school, contributed to the school with his interest in urban and qualitative studies. A close friend and follower of Thomas, Robert E. Park, having interest in sociology, philosophy and journalism, is known for bringing rich perspectives and urban themes to Chicago. Park, being a strong proponent of urban ecology, is involved in many aspects of the city, from racial relations to ethnic neighborhoods and the role of the press [15].

The Chicago School has major fields of study, one of them being the 'city', that should be defined as a macro space, including the social dimension of the concept of space. According to this Chicago School, the city was very important for serving as a laboratory for the study of social interaction. According to the school's thinkers, the real "human nature could best be understood in this complex social structure. This theme emphasizes that the city, which is an important place, is the natural habitat of the human being, and shows that the school uses biological and ecological metaphors as a working framework. In particular, Ernest W. Burgess is an advocate of geographically based explanations and has gradually developed a continuously expanding or evolving concentric theory of space use in the city [15].

➤ *Space According to Marx*

This view, which is also expressed as the analysis of urban spaces according to Marxist Theory, has made a great impression. Mainly dealing with issues with a critical approach, Marx has an understanding of the social dynamics behind the visible, not the apparent. According to Marx's philosophy, man is a social entity that accomplishes itself through 'social labor' and contributes to social consciousness. When we look at the history of humanity, it states that an individual is the product of the existence plane of social consciousness and also a product of this process [16]. Marx states that social class relations and related class groups based on exploitation are formed because of their participation in the production processes of social life according to their individual levels. Space with social structure; can also create economic class structure by having the means of production in the form of 'infrastructure', or 'superstructure'. Based on this basic thinking plane; it is frequently analyzed that spatial planning and production processes also affect the spatial products.

➤ *Space According to Harvey*

Harvey, considers the urban space with reference to Marx's mode of production; in the context of social surplus-value, as the relationship between the dominant style of economic organization and the spatial regulation levels of society. Since Harvey takes Marx as his reference, considers urban space with a discourse that kept Marx alive: "In the

context of capitalism, urban space is the ground and balancing factor where accumulation as well as contradictions occur." [16]. With his research on 'Social Justice and the City', Harvey helped to change the general view and to increase the volume of 'Marxist social theory' in order to give an open spatial dimension to cities while advancing Marx's work on capitalist accumulation. This research has made an impression in the world by influencing the fields of economics, history, anthropology, sociology and of course political science, and has stimulated the idea of the city; by causing to re-engage strongly with the city, which is accepted as a macro space in Marxism. [16].

Harvey's view of relative space emphasizes that, space exists only with the existence of objects in connection with one another, and the necessity of understanding the relationship between these objects is also mandatory. The first relative view of space named by Harvey; has been put forward as "the appearance of space within objects by Leibniz's view, and in this sense the acceptance that objects exist only by involving and representing relations with other objects within themselves". In fact, Harvey begins an ontological debate that seeks to find the answer to what space is. In fact, the answer to this question can be understood with a philosophical and linguistic approach to understand what space is. Planning the space correctly and finding ways to show it; passes through the analysis of the behavior of individuals and societies, space and urban phenomena [16]. According to the thinker, when space is taken as an absolute fact, it can be said that space becomes "something of its own" apart from the matter. From this perspective, the concept of space becomes a distinctive and classifying structure. Rather than what space is, what it means for different groups of people has been a matter of concern that considers how they create and use different conceptions of space in realizing themselves and their lives.

➤ *According to Neo-Marxist Space Theorists*

According to Soja (1990), one of the pioneers of Neo-Marxist theory, the first stable echoes of post-modern critical attitude to human geography emerged in the late 1960s, but later on this phenomenon has begun to lose its importance and spotlight. In the following decade, the spatialization project was strangely muted [17]. In Western Marxism and Liberal social science, the idea that history precedes geography has come to light and gained importance. This continuous effort to provide historical context was most extensively and persuasively observed in C. Wright Mills (1959), a paradigmatic (scientific point of view) study of sociological imagination [18]. Accordingly, as per Mills, sociological imagination; is a kind of mental tool that an individual can use by utilizing knowledge to comprehend what is happening in the world and to turn around and see what is happening inside them [18].

Mills stated as the first fruit of this imagination, that individuals have the ability to determine their own experience and destiny only by stating their position in the period of their life. We know that from one generation to the next, each individual is a member of a society, creates his / her biography and does so in a historical process. According to Mills, the individual in question contributes to the

progress of the society and the general history of humanity, even if very little by living; all this takes place when society and the historical process produce that individual [18]. As emphasized, while the individual realizes himself, he adds value to the fabric of the society in which he lives, and also causes minor differences in the course of history.

According to Foucault, in terms of the meaning of the spaces we live in; space is neither a kind of emptiness in which we can place individuals and objects, nor a void that can be colored with various shades of light [19]. The space, creating a plane of existence; allows us to create new spaces in which one creates different areas that cannot be dominated by another, as well as helps us perceive that one cannot reduce us to the perception of another's idea of space.

In order to explain his innovative perspective on space and time, Foucault turned to the debates on structuralism, one of the most important paradigms of the 20th century. According to Foucault, structuralism is the contact of elements to one another, that can take place on time dimension [19]. Structuralism does not in fact deny time, what it does; is dealing with things we call time and history. Although the concept of space is expressed in different meanings and abstractions for almost every theorist; The common point is the existence of the individual through geography, time and meaning assigned on function. This point of view describes unlimited number of definitions, by depending on the relationship between the individual and space.

III. CONCLUSION AND EVALUATION

When the concept of space is examined; it is understood that the concept is neither a fact that can be dealt by means of the level of abstraction, nor a simple object that can be treated as either concrete or physical. This concept is also the conceptual depth and reality as well as the depth, dimension and forms that bring life together. As a stage to life; space, which should be understood not only as physical but as a social fact, has to be considered as a kind of relations and forms in total. For this reason, the dynamic and variability phenomena that it contains have always made it worthy to examine.

Considering the thoughts of important space theorists; this flexibility of space concept gains functions with different meanings for almost every individual. While examining the spirit of the period, the sociology of societies and the geography in which they live, making an analysis without space is quite difficult as well as incomplete. Individuals change their relationship with the society as well as their relationship with the place and the city they live in and develop and create the social processes by providing the movement of their demands. With the development of an interdisciplinary approach, spatial theories have continually renewed itself and became a part of social processes with the use of multiple methodologies in parallel with social structures, developments and changes. All the theories of space and city should be considered as an expression of the social, economic and cultural processes of the geography in which it was put forward, and the space productions created

should be evaluated in this context. Differences in demands of individuals in social life; confront us as reflections of space decisions, caused by similarities or inequalities. Almost every place lived; in terms of the relationship established by the social actor with space, areas of transportation that allows experiencing the space, reproducing, taking the potential to meet the demands, freedom and originality.

The area defined for 'the plane of relationship established by the individual with space' in social life; sometimes is about alienation and loneliness, sometimes prosperously providing existence, awareness and freedom, allowing it to be redefined again and again. The concept of space and its research, which are so intertwined with social life, will continue to be the subject of many researches as a stage of individual and social life.

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