Effects of Cultural Processes on Heterotopic Spaces:

The Case of Bomonti, Istanbul

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Abstract

The cultural change model covers the cultural change processes and their effects on different spaces in the urban environment. Cultural processes constitute cultural change and may in turn alter the lifestyle of individual human beings and societies. The cultural change model for heterotopic spaces proposes that heterotopic spaces and their close environment physically change by the cultural processes that are taking place in the related society. A case study was conducted in the Bomonti region to obtain the cultural changes and their relations and effects on heterotopic spaces. The Bomonti beer factory which is defined as a heterotopic space in the region that functioned as cultural and recreational facilities, is the focus of this article. In 2015, the Bomonti Brewery was transformed into Bomontiada, which is a creative culture campus. A cultural change model based on observations were used in this case study at Bomontiada.

Keywords: *Heterotopia, Heterotopic Spaces, Cultural Processes, Cultural Change*

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Introduction

In order to search the connections of heterotopic spaces and cultural change processes, this study describes the effects of cultural processes on heterotopic spaces and evaluates the physical changes in these spaces as well as the social interactions of users with these spaces. The interactions of cultural processes with the components of heterotopic spaces and their environment are covered by the cultural change model for heterotopic spaces. The article describes the cultural processes that have an impact on the transformation of heterotopic places and their immediate surroundings.

Cultural processes defined as "the manner in which ethnic and social values are transmitted across generations and modified by the influences prevailing over each" (American Psych. Assoc.), or "the procedure wherein ethnic and cultural traditions are conveyed spanning generations and changed by the impacts continuing to effect each" (Psych. Dict.) in the dictionaries. Moore (1954) considered only diachronic evolution when he wrote that "processes of a culture include not only changes in particular categories of the culture but also changes in the relationships between categories and between individuals performing the roles suited to the activity associated with each category." Cultural change is defined as "Changes in ideas, norms, and behaviors of a group of people (or changes in the contents or themes of their products reflecting such changes), over time, typically on the scale of decades or centuries" (Varnum & Grossmann, 2017). Cultural change model proposes that "human-made environment is changed in accordance with cultural processes which have been occurring in the related society" (Hacihasanoglu & Hacihasanoglu, 1997). Definition of heterotopic spaces/places Heterotopias are closely linked to concerns about time, notably time intervals, breaks, accumulations and transitions. Between the eternal and the temporary, heterotopic spaces refer to temporal formations in different contexts (Toprak & Unlu, 2015).

The case study examines cultural changes in the Bomonti neighborhood of Istanbul, Turkey in order to build a cultural change model for heterotopic settings in relation to settlements, daily life of people and their spaces, their subsystems, and the effects of cultural processes on these components. The Bomonti district was chosen as a representative location because it is an ideal location for comprehending how heterotopic spaces change. The case study of the connection between cultural processes and heterotopic spaces is Bomontiada, a former brewery that has been transformed into a venue for cultural and social interaction. The heterotopian spaces function according to a dual logic; either they have perfected environments that are more logical and well-organized than typical spaces, or they are genuine spaces that reveal reality to be an illusion (Boyer, 2008). The article looks to see if Bomontiada reflects the double logic of heterotopic spaces.

Sohn (2008) recognized the idea of heterogeneity as it covered "otherness." Its definition is based on traits as opposed to the meanings of uniformity, and homogeneity. According to Shane's (2005) heterotopia theory, which is focused on urban systems and their fragmentation of change in modern cities, heterotopias are particular locations inside cities where processes of change and hybridization are promoted. Three main types of heterotopia are described by Shane (2005) in the context of modern cities. The first one is associated with standard building

types of the city and hides the agents of changes; the second type about changes in a highly controlled environment and building types in which relationship with members of society restructured a new order that may transform society like universities, clinics, hospitals, courthouses, prisons, barracks, boarding schools, colonial towns and factories; the third type of heterotopic urban places is regarding change fostering places and spaces those also have creativity, chaos, imagination like formal and informal institutional markets, bazaars, shopping arcades, department stores, atria, malls, mega-malls, stock exchanges, casinos, hotels, motels, cinemas, theaters, museums, fairgrounds, universal exhibitions, theme parks, spas and gyms. Although many studies have been conducted in heterotopic settings, there are still no established links between cultural processes and these settings. This study's research was primarily concerned with cultural processes and how they affect heterotopic settings.

The research study asks the following research question: "If there is a relationship between "modes of cultural changes" and heterotopic spaces in contemporary urban places – spaces related to settlements, people's daily lives and their spaces, their subsystems, and the effects of cultural processes on these components in the specific cultures and their physical environment? A methodology has been developed in this study to evaluate the interaction between the "cultural change model," change theories, and approaches about heterotopic places and spaces, particularly specific building types in the contemporary urban environment, in order to find the answers to this question. The next section, which focuses on the cultural change model with particular relevance to heterotopia, evaluates cultural changes and how they interact with heterotopia.

Model of Cultural Change with Particular Reference to Heterotopia
Cultural issues are seen by social and cultural anthropologists as distinct continuities and enduring phenomena. This type of phenomena is referred to as a "process" (Guvenc, 1972). The cultural processes are globally applicable abstract ideas. However, it is impossible to avoid acquiring various spatial shapes associated with cultural processes. According to Guvenc (1972), Berry (1980), and Hacihasanoglu & Hacihasanoglu (2007), the following cultural changes have occurred:

1. Enculturation
2. Cultural diffusion
3. Acculturation
4. Culturation
5. Culture shock
6. Transculturation
7. Cultural assimilation
8. Deculturation
9. Cultural change

Enculturation is defined as "conscious or unconscious conditioning of a human being, infant or adult, during his or her education and gaining activities in his or her own culture" by Guvenc (1972). Enculturation methods place a strong empha-

sis on education and learning and include knowledge of lifestyle, customs and habits, behaviors, mentality, and spatial usage. Enculturation results in transformed cognitive systems (Menary & Gillett, 2022) Cultural diffusion is related concerning the occurrence of explorations, inventions and cultural developments within a certain region and society at a definite time. Briefly, cultural diffusion refers to the appropriation of equipment from other civilizations as it is, or their adaptation with some modifications (Hacihasanoglu & Hacihasanoglu, 2007). Many new kinds of equipment in all types of spaces, including heterotopic spaces, which are the products of high technology, have been diffused to all countries from the societies of origin. Guvenc (1972) described acculturation as the incorporation of individuals or groups from different cultures to a definite culture with the moral and physical objects obtained by the cultural diffusion processes and the exchange of each other (cultures) due to interaction between them. Berry et al. (2006) define acculturation as the general process of intercultural contacts and their results. Heterotopic space encourages opportunities for those who have immigrated and resettled "to establish themselves in their new community, restore mind and body, develop friendships and new skills" (Hall and Huyskens, 2002). Bevilacqua (2107) suggests that the heterotopic spaces for their function in all human societies are associated with imagination, actually collective and cultural imagination, culturally associated to specific situations. In order to create a new synthesis missing in primary cultures and sub-cultures, groups or individuals representing various civilizations or specific sub-cultures of a known society must come together and interact. This process is called as "culturation" (Guvenc, 1972). The establishment of a new lifestyle and behaviors for squatters that occurs upon the meeting of rural and urban cultures in urban areas seems to be an important example (Hacihasanoglu & Hacihasanoglu, 2007). It is impossible to pinpoint the effects of ethnic groups' way of life during the process of society's culturation.

Guvenc (1972) described culture shock as the difficulties, problems, and depressions that people who are transitioning from one culture to another experience during the period of adaptation and in response to the behavior they exhibit. Immigrants who try to adapt themselves to the identity of a new place and have some problems of adaptation can be considered a good example of cultural shock processes (Hacihasanoglu & Hacihasanoglu, 2007). When members of one culture are forcibly modified by another, this is known as transculturation. The concept of transculturation was identified through the post-modern interpretation of "native" behavior and belief systems to counter Eurocentric interpretations (Kirwin, 2000). Transculturation can simply describe changes brought about in one culture by the introduction of cultural elements from another culture. The hallmark of cultural assimilation is accumulating similarities to another cultural system or to oneself, as well as that system's dominance (Guvenc, 1972). Even if a direct reflection of the cultural assimilation process has not been observed in the spatial formation of houses, the spaces, the equipment, the use of technology and the behaviors are universally influenced by contemporary means of technology and global effects of international companies. But cultural assimilation also handled as "integration of an ethnic minority population into mainstream society in the form of social, economic, and political issues (Mukherji, 2005). Deculturation is defined by Berry

(1984) as a pattern that "occurs when a group's culture is not maintained and when there is no participation in the affairs of the dominant group." As a result of the deculturation process, it can be said that groups with social and cultural differences are together in heterotopic spaces and the effect that brings them together is the heterotopic structure of the space.

Cultural change, which is recognized as the outcome of the aforementioned processes, can be described as either a complete metamorphosis of society or a partial transformation with modifications in some organizations and institutions, as well as in lifestyles. "The evolution of cultures takes part in the historical evaluation which occurs as a result of experiences transferred from one generation to another" (Wells, 1971). Different types of structures and urban environments are influenced by cultural processes. According to lifestyles determined by acculturation, culturation, and cultural assimilation processes, the utilization and layouts of urban spaces and various building types vary across different countries (Hacihasanoglu & Hacihasanoglu, 2007). The heterotopic spaces, such as old buildings that have been renovated for modern use, are likewise affected by these shifts. Today's advancements in telecommunications technology make it possible to quickly spread the goods and ways of life that are popular in industrialized nations around the world. Figure 1 lists the properties of heterotopic regions in relation to cultural processes and their consequences on societies, physical surroundings, and interactions with them.

Complex interrelationships between individuals in various social environments produce and preserve place attributes and have the capacity to link them to a wide range of other locations and times in unanticipated and dynamic ways (Borrup, 2014). Time, time intervals, breaks, accumulations, and transitions are issues in heterotopias. Temporary and permanent references to heterotopic areas are made to temporal formations in various settings. There is no single, universal definition of a heterotopia, its purposes might vary, and heterotopias can bring together disparate, incompatible locations, according to one of the principles of heterotopias listed in Foucault's highly contentious book "of Other Spaces" (Toprak & Unlu, 2015). There are four principles of heterotopias, according to Foucault (1967). The first tenet is that "probably no culture in the world does not constitute heterotopias." According to the second tenet of heterotopias, "a society can make an existing heterotopia function in a completely different form as its history unfolds." The third principle is that heterotopia is capable of juxtaposing many locations and sites that are mutually incompatible in a single physical location. The fourth principle is that heterotopias most frequently open onto what can be referred to as heterochrony for the purposes of symmetry. Perhaps time makes heterotopia easier to spot than space does. De Cauter and Dehaena (2008) claim that it is not just space but also a relationship between time and space. Multiple temporalities are defined by heterochrony in a single location (Toprak & Unlu, 2015). Heterochrony can define urban places on smaller or larger sizes, gathering numerous morphological and socio-cultural records of time in addition to architectural interpretations, such as libraries and museums.

In metropolitan settings, user life experiences coexist with historical allusions. In this manner, the urban sphere as heterochrony can support Foucault's claim that urban spaces are heterocronies that provide quick access to knowledge on the cultural traits of those who inhabit them. Information is compiled and provided quickly in museums, libraries, and other public building types and locations. The fact that locations like a library, a museum, a circus, or a farmers' market attract regular strollers, readers, contemplators, chatters, and shoppers does not, however, diminish the everydayness of the heterochronic environment. A museum exhibits an accumulation of historical traces through time, but a two-sided experience of urban space as heterochrony creates a bridge between accumulation/ deletion of historical traces through time and commonplace "situations" involving cultural and social changes. This is accomplished by creating an experiential space through which various indicators of time accumulation can find a place for themselves (Toprak & Unlu, 2015). Figure 1 lists the fundamental elements of heterotopia, along with examples from Foucault and other experts

Cultural Processes	Description	Impacts
Enculturation	Learning and training in general	Learning and experimenting lifestyles, behaviors, space usage from family and environment
Cultural diffusion	Adapted equipment and technology from other countries or cultures	Household equipment like the chair, table, dishwasher and TV.
Acculturation	Cultural interaction and change of two cultures when they come together	Vernacular housing patterns Housing patterns from other countries Lifestyles Behaviors
Culturation	Cultural synthesis of subcultures	Interaction of ethnic groups Migration, squatters, urbanization
Cultural shock	Difficulties experienced by people passing from one culture to another	Squatters in the city
Cultural assimilation	Acquiring a resemblance for a cultural system of itself or another cultural system and dominate it	Conspicuous consumption Contradiction in use of
Deculturation	Non-maintained group's culture, no participation in the affairs of the dominant group	Some ethnic groups set apart themselves from others

Principle characteristics of heterotopia
1. Exist in all cultures, but in different forms
2. Mutating at different points in history and appearing in specific modes of operation
3. Overlapping of various and incompatible spatiality within a single space
4. Encapsulating temporal discontinuity or accumulation
5. Presupposing the system of indecision of rituals in open/closed, entry/exit relationships
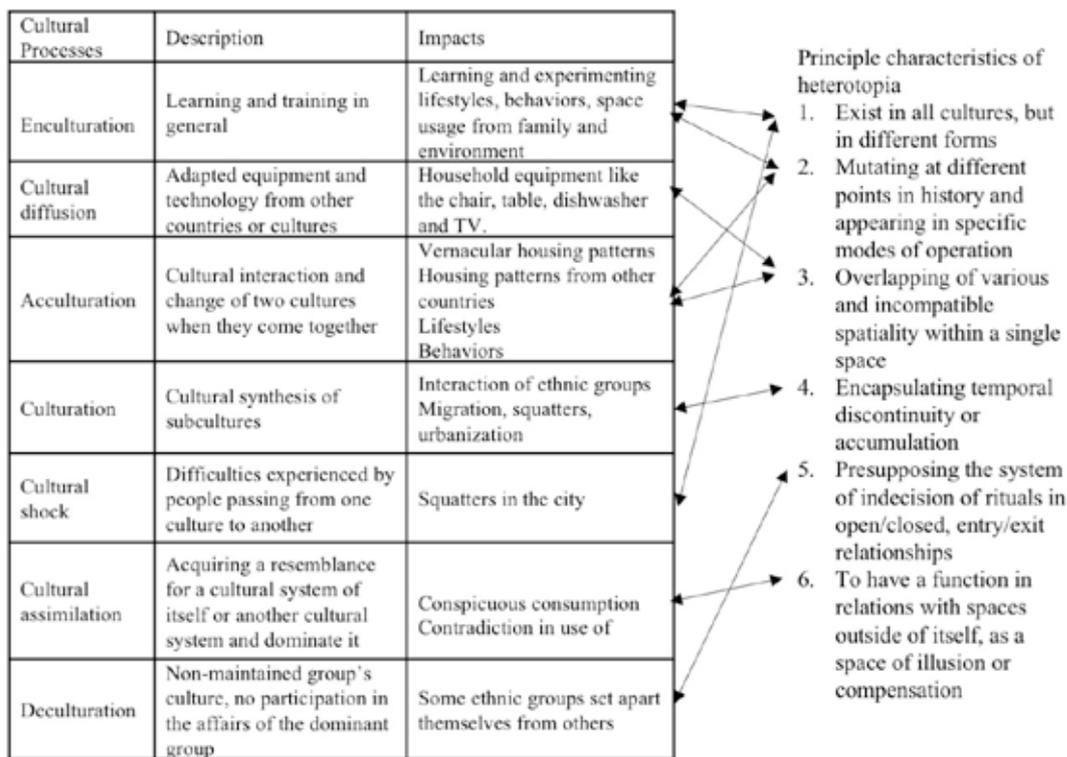6. To have a function in relations with spaces outside of itself, as a space of illusion or compensation

Figure 1. Interaction between cultural processes, their effects and heterotopic spaces.

Heterotopia is pervasive in our modern metropolitan life. Museums, theme parks, shopping centers, vacation resorts, spa hotels, and festival markets make up the increasingly "heterotopian" metropolis. Indeed, heterotopia has grown to be highly prominent in our society (Dehaene & De Caute, 2008). Cultural practices physically alter urban environments. This physical transformation results in a metamorphosis in how urban areas are used, how different building types are used, and how they interact with one another. Settlement types and lifestyle patterns are

impacted by acculturation processes at specific times and locations. The physical environment of this area is changed by ongoing acculturation and culturation processes, which also shape and alter housing patterns as a result of lifestyles and activities (Hacihasanoglu & Hacihasanoglu, 2007). Figure 1 lists the interactions between cultural processes, their effects, and heterotopic spaces in light of these indications. The relationship between the key elements of heterotopia and the examples of a location and a building provided by Foucault and other scholars is shown as a matrix in Figure 2.

Principle characteristics of Heterotopia	Examples given by Foucault	Other Examples	Heterotopic space classification of
1. Exist in all cultures, but in different forms	Spaces of pre-modern crisis and spaces of deviations		**Standard building types** (Shane, 2005)
2. Mutating at different points in history and appearing in specific modes of operation	Cemeteries	Cemetery (Clements, 2017)	**Spaces related to religion**
3. Overlapping of various and incompatible spatiality within a single space	Cinema, theater, museums and libraries, gardens, primitive villages	Festival markets, street markets, theme parks, malls, holiday resorts, wellness hotels Open markets, grocery stores, some local dining facilities, pedestrian malls, and the port, the main gateway (Shondell Miller & Chtouris, 2017)	**Spaces of overlapping spatiality** **Trade-shopping** institutional markets, bazaars, shopping arcades, department stores, atria, malls, megamalls and stock exchanges (Shane, 2005) **Recreational** casinos, fairgrounds, universal exhibitions, theme parks (Shane, 2005) **Accommodation** (hotels, motels) **Cultural** theaters, museums, cinemas (Shane, 2005)
4. Encapsulating temporal discontinuity or accumulation	Museums and libraries,	Hospitals (Street & Coleman, 2012)	**Institutional spaces** universities, clinics, hospitals, courthouses, boarding schools, and factories (Shane, 2005)
5. Presupposing the system of indecision of rituals in open/closed, entry/exit relationships	Prisons, baths, saunas	Gated housing, residences	**Spaces of restrictive organization** prisons, barracks, spas, and gyms (Shane, 2005)
6. To have a function in relations with spaces outside of itself, as a space of illusion or compensation	Puritan and Jewish Colonies		**Colonial spaces** colonial towns

Figure 2. Principle characteristics of heterotopia/examples given by Foucault/other examples.

It had been possible to be defined some interactions between the cultural processes and their impacts on the heterotopic spaces when Figure 1 and Figure 2 are examined together. Enculturation learning and experimenting lifestyles, behaviors, space usage from family and environment affected the heterotopic spaces of

pre-modern crisis and spaces of deviations, cinema, theater, gardens, museums and libraries. Culturation is defined as the cultural synthesis of subcultures and relates as a cultural process with the interaction of ethnic groups, migration, squatters, and the heterotopic space characteristics of spaces of pre-modern crisis and spaces of deviations, examples of the building types are cinema, theater, gardens, museums and libraries. The cultural shock process as the difficulties experienced by people passing from one culture to another has interactions with squatters in the city and the spaces of deviations as heterotopic spaces. Cultural assimilation acquiring a resemblance for a cultural system of itself or another cultural system and dominate it. Conspicuous consumption and contradiction in the use of equipment as the reflections of cultural assimilation may have interaction with spaces of deviations, cultural facilities like cinema and theater spaces. Deculturation, which is defined as the cultural processes of the group that differs from the activities of the dominant group, occurs in heterotopic spaces, in villages, colonial settlements and the ethnic groups themselves from others.

The Evaluation Method of Impacts of Cultural Changes on Heterotopic Spaces

The methodology of this study uses many classifications of urban and building spaces from various building types to try to find the relationship with cultural change processes and distinct heterotopic spaces. The suggested approach looks for a fundamental classification of heterotopic spaces in order to determine how these spaces interact with cultural processes. According to Foucault's "spaces of pre-modern crisis and spaces of deviations," the classification of heterotopic spaces begins with "typical building forms of the city." Cemeteries are an example of the second category of heterotopic spaces, "spaces of connected with religion," which according to Foucault's theories are about "mutating at different points in history and appearing in distinct modes of operation." The third category of heterotopic spaces, "spaces of overlapping spatiality," is divided into four subcategories: "trade-shopping," which includes institutional markets, bazaars, shopping arcades, department stores, atria, malls, and mega-malls; "recreational," which includes casinos, fairgrounds, universal exhibitions, and theme parks; "accommodation," which includes hotels and motels; and "cultural," which includes theaters, museums, and cinemas. Institutional spaces are the name given to the fourth category of heterotopic space, which is related to "encapsulating temporal discontinuity or accumulation." The fourth category of heterotopic urban places relates to places and spaces that foster change and also have creativity, chaos, and imagination, such as formal and informal institutional markets, bazaars, shopping arcades, department stores, atria, malls, mega-malls, stock exchanges, casinos, hotels, motels, cinemas, theaters, museums, fairgrounds, universal exhibitions, theme parks. Hospitals are used as examples of heterotopic environments by Street and Coleman (2012). Open markets, grocery stores, several local eateries, pedestrian malls, and the harbor, which serves as the major entrance (Shondell Miller & Chtouris, 2017). In his work on Highgate Cemetery, Clements (2017) provided an example of a cemetery as a heterotopic site.

Processes	Characteristics of Heterochronic Spaces	Space Classification								
		Standard environment and building types	Controlled environment and building types				Formal and informal institutions			
		Standard building types	Houses	Trade-sopping	Recreational	Accommodation	Cultural	Institutional	Prisons, barracks, spas, gyms,	Colonial towns
Enculturation	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries			■		■	■	■		
Cultural diffusion	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries, primitive villages,			■			■			
Acculturation	Spaces of pre-modern crisis and spaces of deviations,	■	■					■		
Culturation	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries,			■		■	■			
Culture Shock	Spaces of deviations	■	■						■	
Trans-culturation	Spaces of deviations, Cinema, theater,					■				
Deculturation	Primitive villages, Puritan and Jewish Colonies									■
Cultural Change		■	■	■	■	■	■	■	■	■

Figure 3. Relation between types and characteristics of heterochronic spaces and cultural processes.

In this research, a strategy based on 3-phase interaction networks is proposed. The results of an investigation into the interactions of cultural change processes, as outlined in the first phase of the approach and assessed with theoretical and practical investigations on heterotopic areas, are depicted in Figure 1. In the second stage, Foucault and other scholars who advanced the fundamental idea of heterotopia for the space-place and building types examined the characteristics of heterotopic spaces reflecting these aspects on building-ground space examples and their classification. Figure 2 displays the study's findings. The interconnections between the space-place, building classification, and cultural change processes, as described in the first two phases and illustrated in Figures 2 and 3, as well as whether the cultural processes had an impact on various building kinds, were disclosed in the third phase of this study. Thus, the primary inquiry in the research is: "Is there a relationship between "modes of cultural changes" and heterotopic spaces in contemporary urban places – spaces associated with settlements, people's daily lives and their spaces, their subsystems, and the effects of cultural processes on these components in the specific cultures and their physical environment? The Tables created at the conclusion of a three-phase investigation include

the solution. When a field study is undertaken, the responses may alter depending on the building types used as examples from one region to the next, hence different heterotopic ground-space building sample field studies may yield different results. Consequently, site-specific outcomes will be decided by observations in the case study site in various days and period of time in those days about the places usage and the number of people used the spaces in these various time periods.

Case Study of Bomontiada
This paper looked at typical instances from Istanbul's Bomonti region, which is a useful case study for assessing cultural changes in many ways because it includes a variety of residential and commercial structures. The linkages between cultural processes and the physical changes in the Bomonti district were assessed using a descriptive methodology. Different scholars and authors have observed physical changes that have developed through time in Bomonti; these have been analyzed in concert, and this study describes the connections between physical changes and cultural processes.

The Pera districts of Istanbul were heavily influenced by western civilizations in the 17th and 18th centuries, and neighboring Sisli thereafter started to adopt western ways of living as a result (Hacihasanoglu & Hacihasanoglu, 2007). Starting in the 17th century, Istanbul began to experience the first real effects of westernization. However, after the constitutional reforms of 1839, European culture – particularly French culture – as well as bourgeois morality and dining customs broadly started to permeate the homes of elite members of Istanbul's bureaucracy and commerce (Bozdogan, 2002). The earliest records of this procedure in Sisli date from the late nineteenth and early twentieth centuries. Pera was Istanbul's first fully westernized neighborhood, whereas Sisli wasn't really impacted until the 20th century. The western cultures' impact on the Ottoman Empire is where the history of the Sisli and Bomonti districts began (Sisli, 1987). The oldest areas of this region were Tatavla and Pangalti, which can be seen on the Sisli map in Figures 4 and 5. The Harbiye (Army School), Tesvikiye Mosque, and Notre Dame de Sion French High School were notable regional structures that had been impacted by recent developments in two special districts that were geographically closer to Pera. The lifestyles and education of young people in Istanbul have been greatly influenced by the numerous schools owned and run by foreign (often non-muslim) legations, particularly during the late Ottoman Empire and early Republican periods. Therefore, the impact of westernization through enculturation processes has resulted in these schools and their ideologies.

Bomonti was a sparsely inhabited, agricultural, and close-knit community until the mid-1800s. In Mecidiyekoy and Sisli, there were typically gardens and vineyards to be found. Levantines and non-Muslims transmigrated in the masonry structures around the Harbiye area after the Beyoglu Fire of 1870. Along with affluent foreigners and members of minority groups, Ottoman pashas and senior commanders also relocated to Sisli in the 1890s and ordered the construction of palaces with gardens. Additionally, the prominent institution Sisli Etfal Hospital was established at this time (Bayazitoglu, 2018). The first horsecar tram trip between Taksim and Sisli was made in 1881, although transportation was made simpler by the introduction of the electric tramway. It simultaneously enabled quick

development and accelerated the district's centralization process. Between 1910 and 1920, the first apartment buildings in Sisli developed on Halaskargazi Avenue (Bayazitoglu, 2018). Access for Sisli to Bomonti became simpler with the tramway's help; also, economic connections and the industrialization process accelerated. According to legends, there were beer gardens at Pangalti and Bomonti at the start of the 20th century, and this is where people congregated. A sort of lush green field filled with young people of all ages, all ages, nicely arranged wooden tables of all ages having picnic, everyone is making different cuisines and sharing these meals.
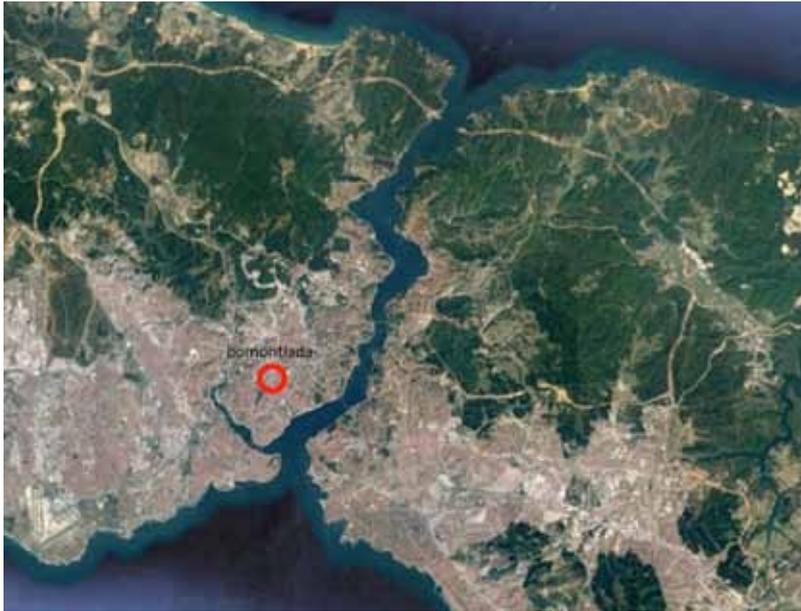
Figure 4. Bomonti District and Bomontiada in Istanbul Aerial Photo.
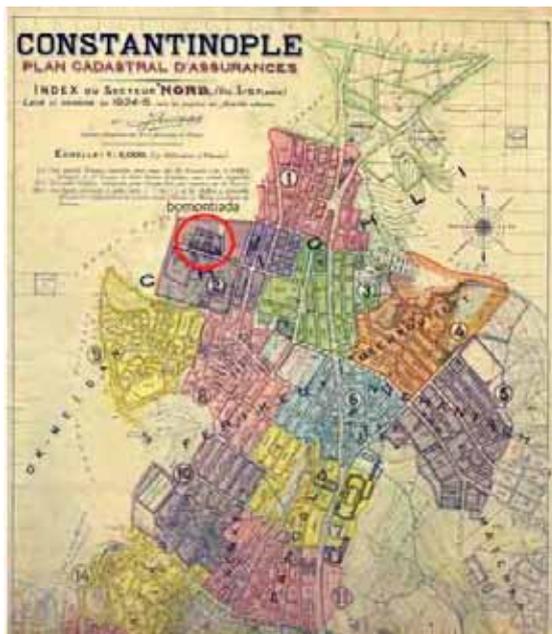
Figure 5. Bomonti District, Sisli, Pangaltı, Ferikoy and Tatavla relations in Pervititch Map (Istanbul: The Insurance Maps of Jacques Pervititch, dateless).

The Bomonti Beer Factory, which opened its doors in 1892 and gave the neighborhood its name, was the area's first industrial operation (Doldur, 2009). The opening of the brewery facility in Istanbul, where the Bomonti Brothers are connected to the Sisli District, today known as Bomonti, marked the beginning of the growth of beer as an industrial sector. Besides, there are correspondences in the Ottoman Archives on the granting of licenses to Kifo-rok Aznavur on behalf of German Adolf Bomonti for the construction of a brewery in the vicinity of Ferikoy Cifteceviz; "Request for permission to open an Arpa Water Plant in Istanbul, agreement on the privileges of the plant to be opened" documents and "The amount of money that Mosyo Adolf Bomonti has deposited for the brewery factory that it has built up for the brewery plant has been deposited with the customs official" (Figure 6). It is assumed that the factory is situated where "Ferikari" is currently located on Firin Street and that the start of 1890, the founding year, corresponds to the location of the plant.
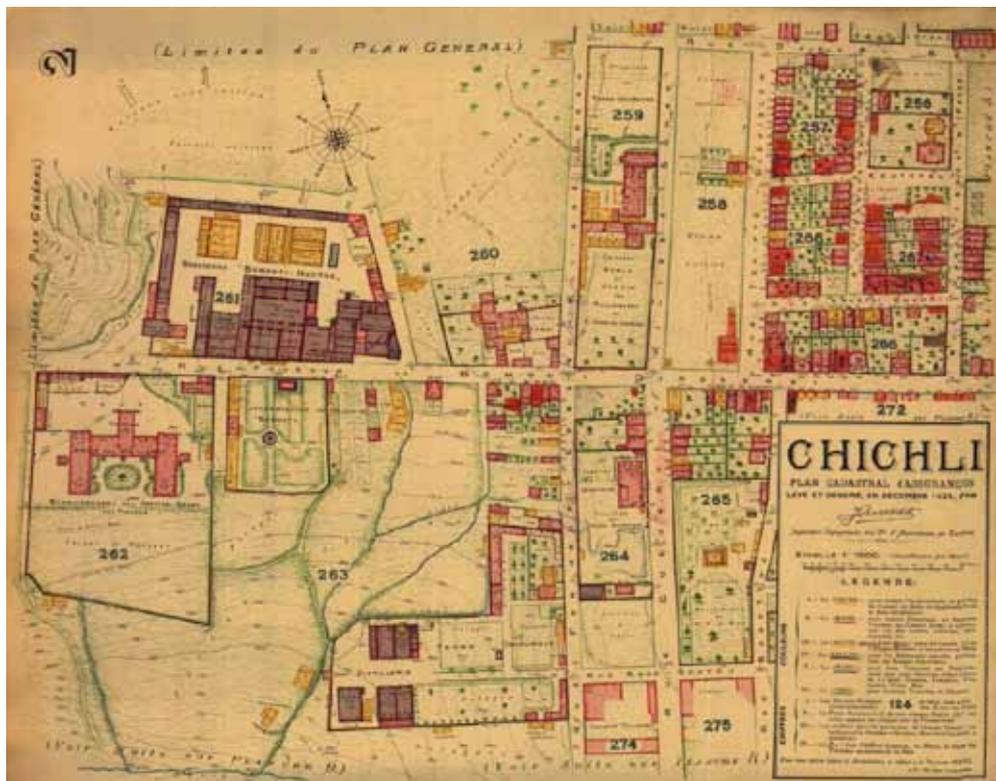

Figure 6. Bomonti Beer Factory in Pervititch Insurance Map (Istanbul: The Insurance Maps of Jacques Pervititch, dateless).

The "Aydin Brewery Factory" first imported raw materials from Istanbul, but soon its own malt requirements necessitated the dismantling of Bomonti's facilities and their relocation here. But in 1928, this factory stopped producing (Zat, 1994). In 1926, the Sisli District, Republican District, Bomonti Beer Company representative in Switzerland Breweries, covering 167 sheets and 1018 block in one parcel, and located in the province of Istanbul, covered 17.600 m² of ground space.

The Bomonti Brewery, which gives the neighborhood it is in its name, is created by layering various building blocks on top of one another over time. This route in particular has seen the growth of this factory complex on the structure island moving west from the intersection where Silahsor Avenue in the east stops and Bomonti Avenue begins. The block's boundaries are drawn by the complexes that are dispersed throughout it, and the street-facing facades give the impression that there are nearby layouts. The structure is the lodging house that was built to the factory layout in the 1910s. It is designated as A block in the site plan and situated at the intersection of "Birahane Street" and "Bomonti Arkasi Street." Some interventions were made over time to create this lodge; balconies and stair volumes have been built, and space divisions have been altered. The building's basement, ground floor, first floor, and roof are all made of a block full of brick braid (Figure 7, Figure 8).
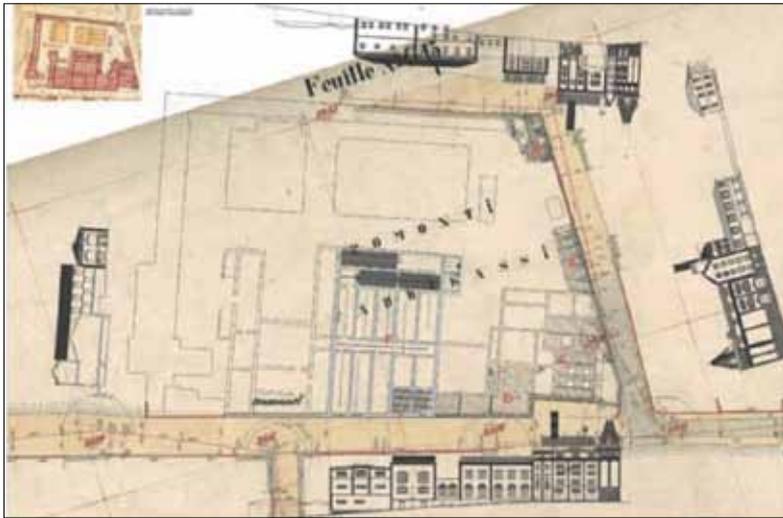

Figure 7. Plan and Facades of Bomonti Beer Factory (Tanyeli & Ikiz, 2009).

Figure 8. General view (Tanyeli & Ikiz, 2009).

Bomonti witnessed a new development: Over the past ten years, residential build-
ings targeted at both national and international clientele have been offered under
the heading of "smart buildings in a green environment," resuming the residential
function that was cut during the planning decision of 1952. High-rise houses are
a common type of new housing at Bomonti. They boost the district's population.
Several tall buildings in Bomonti exceed even the highest building coverage ratio
E = 3 outlined by the most recent 1/1000 Implementary Development Plan dated
08/02/2007 and the currently in effect 1/5000 Master Development Plan, accord-
ing to Environmental Impact Assessment Reports by the Istanbul Branch of the
Chamber of Architects. The majority of the region's new constructions have a ratio
of E = 6, which is double the permitted building coverage ratio (Aygen & Yagci,
2013). New homes, as well as new residents living there, alter the neighborhood's
social climate and increase its worth. Old and historic buildings were renovated,
and on some vacant lots, tourist-related facilities were constructed. The Bomonti
Beer Factory area functioned as the Bomontiada tourism and cultural complex.

Bomontiada: With the quick development of contemporary high-rise apartments,
cafes, offices, and restaurants, Bomonti is beginning to grow in popularity. The Bo-
monti Brewery, a gorgeous brewery, was converted into the Bomontiada complex
for creative culture in 2015. It was started off with the idea that the old Bomonti
could be recreated in the context of today's lifestyle by developing a hub based on
the culture of socializing "invented by the Bomonti brothers. It is reasoned that a
stylish spatial design might not be the best place to start. By altering the ancient
brewery's industrial aspect, Bomontiada – the neighborhood's hub – transformed
into a single, sizable communal area.

It is called "Bomontiada Creative Culture Campus" and the complex is not just a
living space, a café, and a food and beverage point; it was designed as a program
to change the city's culture and life cycle with the participation of current resi-
dents and employees of the district. In Bomontiada, there is a program of cultural
activities with performances, concerts, visual art performances and food festivals.

Figure 9. Plan of Bomontiada.

Thanks to Babylon, the city's most significant music hall, which was relocated from Beyoglu to the Bomonti site in Istanbul, Bomontiada has become a significant hub for entertainment, catering, exhibitions, and conference events. The Bomontiada courtyard's design strategy that honors the original brewery's exterior commands attention as you enter. The historic brewery's renovated areas, including the courtyard and its surroundings, are used for a variety of activities throughout the day, including coffee, lunch, and dinner, art exhibitions, shopping for art and food, concerts, performance events, and teamwork. Next to the old multistory homes of the Bomonti District, old textile clothing production factories, new residences, the Mimar Sinan Fine Arts University Bomonti campus, and the nearby hotel complex that serves as the accommodations and parking facilities of Bomontiada are the public and commercial social area converted from the historical Bomonti brewery. The buildings are filled with a variety of venues for cultural events, films, concerts, food festivals, and more, and the courtyard contains a variety of places (Figure 9).

The Bomontiada courtyard was designed by the architectural firm taking into account how the outer chamber will be set up as a venue for events and performances. It also functions as a gathering place where individuals may sit and observe the courtyard and other areas while interacting with those coming in via the entryway. Being a part of this multipurpose space and observing the bustling courtyard creates a very stunning visual richness. Aside from the sizable and impressive Babylon concert and entertainment venue, Bomontiada also contains a collaboration studio, a photo gallery, three restaurants, a regional food market, and a brewery. While Atolye is a co-working/makers space, gathering place, and productivity platform for professionals in the creative industries, the Alt exhibition area offers visual and performance art that focuses on both global challenges and changing local realities. Shopping is available at the Bomontiada site from Delimonti and Leica (Yegul, 2016). Delimonti provides food service in the area along with local, regional, and hand-selected distinctive delicacies from 54 cities in Turkey for shopping or on-the-spot dining. The Leica Gallery is a special location that wants to become a focal point for Turkey's photographic community by showcasing both domestic and foreign photographers' work. Along with classes, a professional studio, and a post-processing work space with printing capabilities, the Leica gallery also provides these services. Four eateries – Monochrome, Kilimanjaro, Kiva, and Populist brewery – are also available. The third-wave coffee space Monochrome which is a modern brasserie provide food beginning with breakfast and running all day until late at night. One of the restaurants is called Kilimanjaro has a very contemporary décor with a large bar and darkly lit tables, and it serves wonderful food cooked with seasonal and natural ingredients as well as delectable cocktails. Istanbul's Kiva restaurant also has a branch at Bomontiada that serves up the best of the Anatolian kitchen, as well as live music with

dinner, and the Populist, craft beer experts with three separately themed bars, are also open for business. The interactions between classification about the heterotopic spaces and the spaces in Bomontiada which had effects of cultural changes are listed in Figure 10.

Processes	Characteristics of Heterochronic Spaces	Space Classification								
		Standard environment and building types	Controlled environment and building types				Formal and informal institutions			
		Standard building types	Houses	Trade-shopping	Recreational	Accommodation	Cultural	Institutional	Prisons, barracks, spas, gyms,	Colonial towns
Bomontiada - spaces				Leica	Populist-Kiva-Klimanjar+Babylon-Monochrome-Delimonti		Alt Exhibition	Atölye İstanbul coworking		
Enculturation	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries			■			■	■		
Cultural diffusion	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries, primitive villages			■			■			
Acculturation	Spaces of pre-modern crisis and spaces of deviations				■			■		
Culturation	Spaces of pre-modern crisis and spaces of deviations, Cinema, theater, gardens, museums and libraries			■	■					
Culture Shock	Spaces of deviations				■					
Trans-culturation	Spaces of deviations, cinema, theater				■			■		
Deculturation	Primitive villages, Puritan and Jewish Colonies									
Cultural Change				■	■		■	■		

Figure 10. Table of relations of cultural processes versus Bomontiada heterotopic space characteristics.

Classification	Name	Information	Photo
	Courtyard	Day-time outdoor spaces of recreational facilities + activities in activity platform, night-time outdoor spaces of recreational facilities + performances in activity platform.	(Yalav-Heckeroth, 2017)
Shopping	Lecia	The Leica gallery also offers classes, a professional studio and a post-processing work area with printing facilities.	(Yalav-Heckeroth, 2017)
Recretional	Populist	Populist, craft beer experts with three separately themed bars are also open for business.	(Yalav-Heckeroth, 2017)
	Kiva	Kiva restaurant also has a branch at Bomontiada that serves up the best of the Anatolian kitchen.	(Yalav-Heckeroth, 2017)
	Kilimanjaro	One of the restaurants is Kilimanjaro, which was designed with a very modern interior with a huge bar and dimly lit tables, serving some excellent dishes made from natural and seasonal products, as well as delicious cocktails.	(Yalav-Heckeroth, 2017)
	Babylon	A large and impressive Babylon concert and entertainment hall.	(Yalav-Heckeroth, 2017)
	Monochrome	The modern brasserie and third-wave coffee maker Monochrome serves starting from breakfast and continues the whole day until late at night.	(Yalav-Heckeroth, 2017)
	Delimonti	Delimonti offers local, regional and hand-picked unique flavors from 54 cities in Turkey for shopping or on-the-spot dining at the same time offers food service in the space.	(Yalav-Heckeroth, 2017)
Cultural	Alt exhibition	The Alt exhibition area offers visual and performance art that focuses on both global concerns and changing local conditions.	(Yalav-Heckeroth, 2017)
Institutional	Atölye İstanbul Co-working space	ATÖLYE is a meeting spot and productivity platform for people in the creative fields.	(Yalav-Heckeroth, 2017)

Figure 11. Table for information of spaces in Bomontiada.

The areas of Bomontiada are given in Figure 11 along with details about them. The highly special areas in this industrial heritage building, which were created for various purposes, are used by the diversity of spaces in Bomontiada as shown in the table. The structure housed institutional facilities, recreational facilities, cultural facilities, and places for trade. All the spaces and the exterior surfaces of the building contain architectural components of the time it was built, some original equipment, as well as up-to-date architectural components and new equipment.

Discussion

Settlement-related spaces, places used by people in their everyday lives, subsystems, and the results of cultural processes in relation to heterotopic spaces and "forms of cultural change" in modern urban areas. Do these components differ depending on a person's culture and environment? is the research question. For the answer of the research question, the relationships between the functions in the indoor space and the open space in the courtyard, which have different functions and serve for the users has been studied in Bomontiada, which is considered to has heterotopic spaces. The impacts of cultural processes, are tried to be determined by observations made on site, on weekdays, weekends, noon, afternoon and evening on the indoor and open spaces in Bomontiada. An old brewery that has been rebuilt as a part of the area's industrial heritage is Bomontiada, a complex for culture and pleasure. The method includes three steps of assessments on the links between the traits of cultural change processes and their effects on heterotopic areas. It is found that many different people from different age and profession come and participate in this space in co-working space, galleries, restaurants, cafes and some visit only the open courtyard for open air activities.

Trade shopping facilities, photograph gallery and shop in the case study, had impacts of enculturation, cultural diffusion, and culturation processes according to findings. Recreational facilities restaurants and cafes had the effects of acculturation, culturation, culture shock, and transculturation processes. Cultural facilities, art and performance exhibition gallery in the case study, affected by enculturation, cultural diffusion, culturation, and transculturation processes. Institutional facilities, a co-working space in this the case study had impacts of enculturation, and acculturation processes. These four different types of facilities had the affects of different processes and because of these impacts the facilities show the results of cultural change process which is the combination of different components of the defined cultural processes.

Multifunctional institutions that deviate from societal norms of everyday living are heterotopic environments, according to Kern (2008). According to the study's findings, the spaces in the field serve a very large user mass by producing spatial solutions that are appropriate for various cultural features. These spaces adapt to new lifestyles that emerge as a result of the changing cultural structure of the society. According to the case study Bomontiada and its courtyard, artists repurpose raw materials to produce value, beauty, and new meaning in addition to distinctive and diverse purposes (Borrup, 2014). They also employ ancient materials in combination with modern services to renovate other areas. The cultural processes had clear consequences on the case's spaces as a result of this strategy.

Conclusion

Istanbul is undergoing a significant urban transition and poses a disaster risk. In addition to cultural and economic factors, one of the reasons is that the consequences of the aforementioned urban transformation method prevented the preservation of important cultural and architectural values to a significant level. It is obvious that cultural change processes will have an impact on urban and architectural settings. Squatting continues to be a site of constant building in urban transformation (Hacihasanoglu & Hacihasanoglu, 1997). In this never-ending process of change, we may see some of the results of cultural transformation processes.

Bomonti's district has undergone development and transition in terms of the spatial-social-economic and urban fabric since the 19th century. While some functions in the area have vanished over time, others have continued through differentiation to the present. The profiles of the locals changed as a result of changes in function (Bayazitoglu, 2018). With the shifting of functions and the emergence of Istanbul's urban identity, changes in the city's skyline have been brought about (Hacihasanoglu & Orer, 1998). New sorts of solutions, such as big housing settlements and high-rise buildings in various parts of the city, were available to address alterations and transformations in the urban image of the city.

The city has been impacted by changes and displacements in culture. Due to this, there are cultural disparities in metropolitan settings. Historic neighborhoods that experience a loss of socio-cultural balance are necessarily affected by a number of urban concerns, including gentrification, neighborhood deterioration, gentrification, illusion, revival, and regeneration (Toprak, Unlu, & Van Nes, 2017). The purpose of this study is to provide an answer to the question of how locations designated as heterotopic spaces interact with cultural change processes. Relationships between a typology of heterotopic settings, cultural change processes, and this technique as applied to a case in Istanbul are outlined by a matrix table. In the example of Bomontiada, a culture and recreation complex that was once an old brewery and has been restored as part of the region's industrial heritage. The technique, which involved three steps of assessments on the relationships between the characteristics of cultural change processes and their effects on heterotopic areas, was approved as being applicable by this case study.

The precise identification of the user profile was one of the study's limitations. However, it has been shown that the majority of users are middle-class, educated, engaged in the arts and culture, and looking to fulfill their social needs in these settings. The effects of some of the cultural processes that are successful in the society have been determined by on-site observations as a consequence of the investigation of the relationships between the indoor functions and the open space in the courtyard, which have distinct functions and serve the users. It has been found that a wide range of individuals of various ages and professions frequent this area, including the co-working space, galleries, restaurants, and cafes, which is a cultural and entertainment complex that has been rebuilt as part of its industrial heritage. Some of these individuals only use the open courtyard for

outdoor activities. The classification of the interaction of heterotopic spaces with cultural processes, as well as the consequences of which processes in which kinds of spaces, will be improved by this study in comparison to previous ones. Architectural components of different times and different cultures, styles and space, technology and field work, the presence of industrial tools of different times in the same space, reveals the interaction of cultural change with heterotopic spaces most clearly. Future research are anticipated to lead to interactions in this direction, particularly in metropolitan public areas, because of how closely cultural processes relate to the social side of sustainability, in particular.

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