



Deciphering of the Architectural Program and Reprogramming: The Taşhan Region as a Critical Urban Point

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Abstract

This study discussed the deciphering of the architectural program, and the relevant concept of intermediate space within architectural production, and it questioned reprogramming through the concept of intermediate space. The study covered the Taşhan Street and neighboring locations in the Turkish city of Afyonkarahisar. It was based on assessing and discussing the existing programming and reprogramming dynamics in the Taşhan Region, which is functionally developed for craftsmanship, and contributes to the art and culture of the region. At the end of all these discussions, the program, 'depending on the venue and the user; It was defined as the 'sequence of frozen events occurring in moments' and the moments when these events occurred, their potential situations in places were revealed by reprogramming method. In the context of taking momentary sections in Taşhan Region; The methods of observation made in certain time periods (on weekends with high visitors, between 12:00 and 17:00, in the evening when the jazz festival is held) in the spaces in the region and interviewing with the users of the space were used to decipher the architectural program. Another scientific method used in the study is to make content analysis of the space theories put forward in the conceptual context and to reveal the evaluation criteria of the architectural program of the Tashan Region with the sub-concepts obtained within the framework of the text-based analysis method. While deciphering the architectural program, the conceptual analyses of the space theories proposed were conducted in parallel with the aim of the study, and the assessment criteria for the architectural program in the Taşhan Region were presented by using the sub-concepts revealed following the analyses. In conclusion, based on the momentary sections from the actions that occurred in the Taşhan Region, spatial flexibility in meeting needs to be increased and the relationship between users and spaces was enriched with reprogramming.

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INTRODUCTION

In the present-day, urban and spatial designs in architecture are not only shaped by local attributes, such as climate, topography and physical context; cultural attributes, such as user profiles, requirements, aesthetic values, and sociological infrastructure also shape them. To be effective in the design of cultural attributes made it is necessary to consider once again a configuration system, such as programming. According to all these factors, the relationship with the fact of program in the architecture of the space production is connected to how the program was constituted in architecture, spatial transformation, and deciphering of the program.

Tschumi (1996) emphasized the importance in the present-day of the designer questioning the program, function, forms of use, or events. To design a space only connected to materialistic attributes would remain insufficient in the plane of relationships between program – space. In addition, it would be more correct to produce spaces that place importance on the participation of users and that are supported from the actions of users. The concept that emerges in the Space-Action-User relationship found a response as “Intermediate Space.” Hertzberger (2008) and Hill (2003) explained this concept as situations that could present an optimum solution in a manner that would include all kinds of activities for a form that could remain without changing itself.

In the study, the “Intermediate Space” concept presented a base about the relationship established between the response and the reprogramming at the conclusion of deciphering the architectural program. It also stresses the importance of threshold spaces that exist in space productions, and that is open to interactions among programs. According to the method of the study, the space concepts in response to statements, such as the definition of the relationship established by the events and program in space by Tschumi (2000), the fact that space is an economic asset by Lefebvre (2015), that space establishes an independent infrastructure from the program by Le Corbusier (2017), the fact that the experience about space is based on time by Till (1996), the transformation of production practices in space to consumption practices by Debord (2012), the fact that spaces are fluid by Van Eyck (2008), the motive to change the established order in spaces by Bergson (2007), and the fact that there is multi-functionality in spaces by Žižek (2011), and by revealing sub-concepts, a concept map was constituted. A model was prepared from the sub-concepts obtained by relating them to the deciphering and reprogramming of the architectural program in the Taşhan Region.

This study was conducted within the region covering the Taşhan Street and neighborhood in the city of Afyonkarahisar. Functionally, the study was developed connected to trade, the careful study of the existing programs, and the dynamics of the reprogramming in the Taşhan Region that sustains artistically and culturally the region with the restoration projects realized recently and moreover, covers the discussion. It was

determined that another method used in the study was to follow the traces by taking momentary sections in the different time segments from the movements of users within the region and encountering concepts of space in the Taşhan Region in particular. The program is a connector of the relationships of use or of the structure with the city within the Taşhan Region by analyzing within time and taking the status of dissolution and becoming flexible within definite and rigid boundaries. The region is used by the tradesmen and craftsmen who are the routine users in the region and with the arrival of different users in time, opportunities were provided for different spatial programs. Every encounter brought together different program formations. It was claimed that the moments were reshaped and produced according to the needs of the present moment in the region. The process that started with questioning the critical status at the urban scale in the Taşhan Region through the program, continued with the deciphering of the programming dynamics in the region. During these investigations, program definitions were sought that would provide a greater meaning from only a functional architectural construct. In the deciphering of the architectural program in the Taşhan Region, sub-concepts, such as “events, users, space memory, timely experience, consumption practices, flow, and movement,” the following components were used: “culture point, user types, daily use dynamics, functional clashes, routine operation, user movements, and producing factories” that emerged from being associated with the space-user dynamics. The program, at the end of all these definitions, was defined as “the series of frozen events occurring in moments connected to space and user” and it was thought that the moment that these events were realized, the on-site potential situations emerged with the reprogramming method.

Every unit analyzed that was analyzed according to the Taşhan Region and Taşhan functions were examined in detail within itself and subsequently were once again brought together. The careful studies that started with the assessments on space, deciphered spaces where production was made, for the daily actions of people, or the spaces used when passing by. After careful studies of space, user-focused analyses were made. The region was reassessed through the functions and movements of the existing regional users. Accordingly, a reprogramming perspective was developed through intermediate spaces in the Taşhan Region. The reprogramming and having the attribute of the extension of deciphering in the Taşhan Region and Taşhan was assessed in the scales of “users of the region, actions of users, form of use of spaces, new function, plan layers, needs of the moment, and transformations focused on space and users.” These discussions were not only as reprogramming envisaged in a city location in the Taşhan Region and Taşhan, at the same time, it emerged that they had a place, which programmed the moving and transforming layers within themselves and the status of forming potential spaces in the regions made the study original and significant.

DECIPHERING OF THE ARCHITECTURAL PROGRAM AND REPROGRAMMING: CONCEPT OF INTERMEDIATE SPACE

Programming in architectural terminology sets forth standards related to the production of spaces that can answer the functions for which users have a need. It is important for an architect to question the program, function, use or events in the process of space production. Vidler (2003) mentioned that the program is the total of the spatial dimensions, relationships and other physical conditions, which are required for achieving a certain bodily activity, and indicated that these bodily movements are realized within a certain time sequence. This situation is possible with newly established relations, and not with static relations. While Preiser (1985) defines programming as providing information on the missions and targets of an organization, group or individual and that renders systematically to the action-person-thing relationships integrated to these, and with this means, as a process that obtains a functional building or facility, Hershberger (1985) used the expression “programming is design.”

When the deciphering of the reprogramming is done on the user, the resulting sections are when different types of users entering the region have the routine functioning of the region; reveals that it reveals reprogramming attempts at space and user scale, potential moments and thus spaces. The change and transformation that emerged with the intersection and encounter of different experiences in the region both blurred the border between the public and the private, and was evaluated by the fact that the built environment is exposed to an intervention or adaptation at any moment. Movement and event phenomena arising from user movements and activities constitute a threshold between indoor and outdoor spaces. The common point of decipherers is that they are evaluated over instant situations. Based on all these arguments, in the context of deciphering the existing architectural program of the region and analyzing the reprogramming dynamics; The concepts of “space, body, time, memory, moment, event, movement, experience, image, flaneur” were the first concepts that came to mind. In this context, architects, sociologists and theorists who question the concepts, divide the concepts into sub-components and associate the concepts with architecture, space and each other have been selected.

Tschumi (1996) defined the most important attribute of architecture is the adaptation of the space to the existing socioeconomic status. Lefebvre (2014) said that the space is political, that it is an economic value that can be bought and sold, and that individual productions shape the space.

According to Dinç (2002), Hershberger defines an action that goes beyond being useful, functional and effective and can participate in the field of art as quality architecture and opens a doorway from the programming discipline to the poetic dimension of architecture. In this case, programming becomes a process in which values and goals are articulated and pointing to a high-quality architecture. The name of this

value-centered approach is “Architectural Programming”. Lefebvre (2015) says that social productions and bodily needs shape the space and therefore the program. In this context, the program of a space or building starts from the needs of bodily use necessary for social production. The architect has to put the data obtained from the environment into a meaningful form and establish the relationship between the components that make up the program while producing the space. The space shaped by human social productions and the built environment created should not be considered separately from technological developments, changes in the fields of culture and art, and current activities. The programmatic change and transformation in the designed space is in parallel with the developments in these areas and the new relations established. According to Şentürer et al. (2015), the ideal situation is that the concepts of harmony, systematic and rationally produced space enter into a dynamic relationship with the space produced in an intuitive, chaotic and irrational way, and spaces are constantly reprogrammed with the mentioned dynamics.

The aims of the use of spaces by users are in continuous change with the activities and actions realized in the space. The change of space provides the opportunity for different forms of use at different times. These relationships, which re-establish this new construct between what is required of the environment (technological, social, and political) and what is proposed by the standard and what is desired by the user and designed by the architect, created the fact called “intermediate space,” the interface of the space-user communication (Yalçın, 2016). Intermediate space has been treated under different headings by many intellectuals and urban scientists. They are treated as social space and heterogeneous space.

According to Bergson (2007) in response to relationships that are restrictive and taken for granted and the fixed images, the intermediate space is the existing single movement and development space. (Grosz, 2001). Acting from this assertion, the program boundaries dissolve in the framework of spatial perception and it is observed that they start to overlap with each other. Moreover, an intermediate space approach occurred, which becomes active from the actions, activities and social events, which are the threshold between the city and the actual space.

Tschumi (2000) stated that the program was based on social behaviors and habits, whereas events are based on unexpected actions. He asserted that without an event, space could not be mentioned. It was thought that with the diversification of the relationships established by event and program, previously undesigned, automatic usages could be developed. As an example of this situation is shown to prepare food in the bathroom and to sleep in the kitchen (Tschumi, 1996).

Le Corbusier (2017) in the study “Towards a New Architecture” explained new concepts, such as free plan, free facade, raised floor and by being inspired by machines, said that buildings are one each life machine. Consequently, just like other products, it was necessary to produce them

industrially, and to be designed with machine principles. This approach of Le Corbusier's (2017) is important for the formation of an infrastructure independent from the program that is easily applicable and can be multiplied. As a reaction to this situation, Bernard Tschumi defended the movement of people and space. It was claimed that architecture is transforming in a continuous manner by multi-events realized within and in the surroundings (Tschumi, 1994).

Van Eyck (2008) stated that the functions of architecture did not consist of a total, and that it was necessary to provide opportunities for the realization of the activities of people and to work in a manner that would increase the social interaction. Accordingly, the intermediate space concept produced between spaces by being connected to other spaces takes an open and interpretable condition. Boettger (2014) emphasized that a defined limit was formed between people and spaces, but later they want to reconnect them and to pass from a space to another related space. A need is felt for an intermediate space, that is, a threshold, for providing this flow between spaces. Threshold spaces, as intermediate spaces, by providing for the establishment of relationships of buildings with the city, assumes the duty of a buffer between the internal program of the building itself and the events happening in the city. Intermediate spaces, by providing boundaries, space configuration, and continuousness between the city and building, while pedestrians walk around and in the basic concept attribute of Benjamin (2002), are transferred to the space of Flaneur depicted in the meaning of the thought-producing person with the impressions of the environment. The building has turned within itself, and isolated spaces in the concept of understanding the spatial relationships established with other spaces and functions, needs to be analyzed for the entire program belonging to the building and to the built environment.

According to Calvino (2002) a city has many layers and has the potential to be more than one thing. Consequently, it is a place that is the most open to experience and personal interpretation. According to Debord (2012) the aim of the restructuring of the space in a city is to change the place of the production practices with the consumption practices realized at the city center.

According to Şentürer et al. (2015), spaces that can establish an organic relationship with the city and the individual in the dynamic fiction of the city are the places where collective production takes place. In such spaces, reprogramming occurs through gaining awareness, experiencing and establishing a one-to-one relationship with the environment. In reprogramming, the mobility of the space becomes possible with the interaction of the spaces with strict rules and the dynamics of the spaces that emerge with pure intuition.

With the thought that time and space are connected to each other, Till (1996) emphasized that assessing time through architecture would only be possible spatially, because the experience of space would be realized based on time (and memory). It was observed that in these spaces that

were standardized by being deciphered in time, dissolution was realized and within the framework of the reprogramming, approaches were bent, and boundaries were exceeded.

Žižek (2011) drew attention by mentioning the boundaries in the architectural parallax text and between the boundaries and that definitions tightly wedged them between definitions. The attribute both being able to include everything with the status of not being able to include anything, that rejects the boundaries and intermediate concept, presents multi-functionality, spatial-temporal fluidity and different experiences to spaces (Žižek, 2011).

It is important to be able to construct intermediate sections that could form for constituting a space in the field of architecture, for constructing interactions with the surroundings, and for becoming integrated with the users in the space designed. Theoretically, even if it appears that a person who establishes a space is an architect, the space happened as an area that exists itself with the user, environment, and function, and that can change and transform. How it is interpreted by users and how it is kept alive with the actions of the users plays a significant role in the production of the space. Unexpected events and formations that are unexpected previously is surprising and momentary (Lefebvre, 2015). Every event realized momentarily upsets the construct of the space and is an attempt for reprogramming that is re-established, because the moments follow another different environment or bring the possibility onto the agenda (Tschumi, 2000). Whereas these moments can be defined as the breaking points that bring reprogramming onto the agenda.

Within the framework of the Istanbul Technical University Architectural Design Master's Program, reprogramming was experienced in a selected region within the scope of the workshop titled "In Search of the Dancing Space" conducted in collaboration with Tuğba Yalçın, İpek Kuran and the Design Workshop Kadıköy (TAK). In the "Namazgah", which was selected from the insufficient areas determined in the light of field research and interviews with the residents of the neighborhood, on-site design studies were carried out to strengthen the individual-space relationship and to create a sustainable program in line with collective decisions. The workshop process started with the search for a place in line with the needs determined after the theoretical background was given to the participants. In this direction, in order to define a meeting point to be actively used, the place where the "Namazgah" is located among the public spaces with high potential was chosen (Şentürer, et al., 2015).

A historical site, Namazgah is an unused public space for the region, with the adjacent Ahmet Haşim Culture House, which is in the process of restoration. Following the selection of this square in order to ensure that it is used actively in line with the stated purposes, the participants presented their own experiences and took the opinions of the people around. In the created platform, ideas were shared as a collective and

work on the transformation and reprogramming of the space was started. Participants were guided to a process that would reveal the dynamics of the space in intuitive ways by being on site. The most striking phenomenon is that the increased potential of the individual simply by being there enabled the space to be reused. It has been observed that individuals who are not actively involved in this platform -street artists, shoe shiners, those who use the place to listen, etc.- contribute organically to the reprogramming of the space (Şentürer, et al., 2015).

In this study, contrary to the mentioned workshop, in the Taşhan Region, which is not empty, but a dynamic and dynamic region where activities and actions take place, where there are instant and continuous users of the spaces; The simultaneous use of space, function collisions and flexible use of space by users of different profiles in Taşhan, which was reprogrammed by deciphering the user-oriented, space-oriented and moment of encounter of the existing region, were analyzed by observation.

Since it is not possible to explain all space theorems within the framework of this study, a general framework has been drawn in which the concepts of decoding the program and reprogramming are discussed. The conceptual analyses were conducted related to the space theories proposed by Tschumi (2000), Lefebvre (2015), Le Corbusier (2017), Till (1996), Debord (2012), Van Eyck (2008), Bergson (2007) and Žižek, (2011) and these concepts were reduced to sub-concepts.

In this context, a perspective was developed for a reprogramming through an intermediate space in the Taşhan Region. It is shaped with the unexpectedness of actions and is deciphered with the simultaneous use of spaces by different bodies. It was envisaged that these intermediate spaces provided opportunities for new and momentary programs in addition to the existing program in the region.

MATERIAL AND METHOD

The fact that the discipline of architecture is multi-layered and at the center of it, the design practice that relates to its own specific structure, and the expansion of the phases of building programming constitute the content of this study. The aim is to go beyond the pragmatic structure of building programming based on the rational basis, to a flexible structure called functional collisions and daily life dynamics, which also includes irrationality, and to emphasize the necessity of this type of flexibility for all sub-disciplines that will take place in architecture. For this reason, the works, which include theoretical and compilation examples in the context of the reprogramming discipline, are discussed with the definitions and content innovations they bring to programming. Relevant terms (space, body, time, memory, moment, movement, image, experience, flaneur) were introduced through a theoretical background and the research structure was outlined, forming a reference to the outline of the study.

Within the framework of conceptual analyzes of space theories put forward by Tschumi (2000), Lefebvre (2015), Le Corbusier (2017), Till

(1996), Debord (2002), Eyck (2008), Bergson (2007) and Zizek (2011); a concept map was composed that supported the deciphering of the architectural program and the process of reprogramming in the Taşhan Region (Figure 1). In the framework of the analysis method based on the text, the words that expressed the sub-concepts forming the theories were transferred to the concept map and to the model prepared.

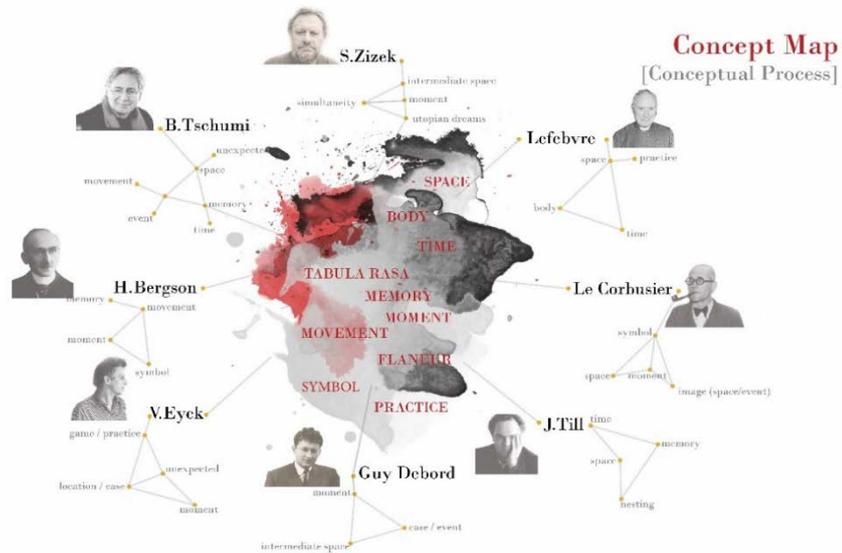


Figure 1. Concept Map (Conceptual Process)

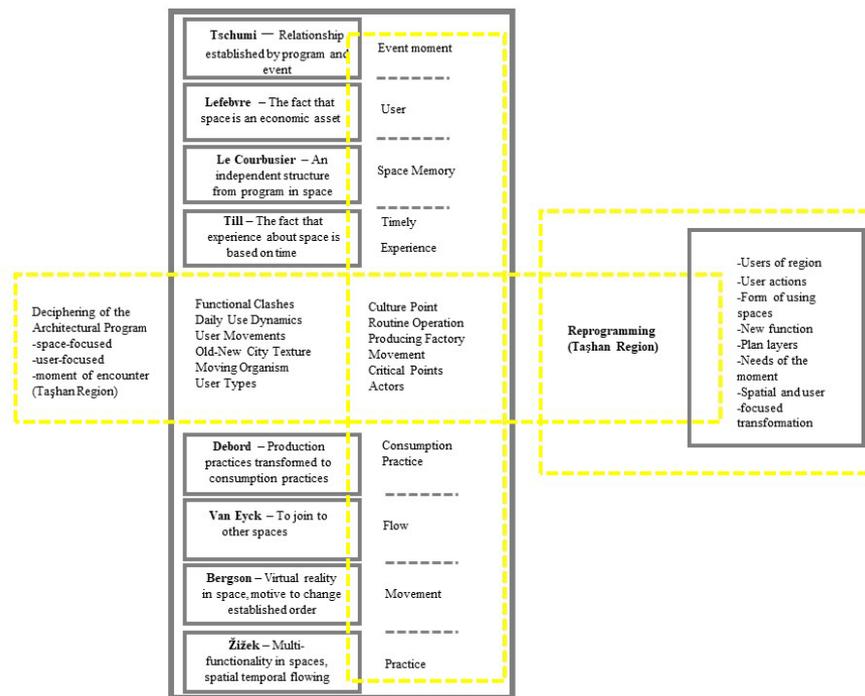
In the study, related to the space construct through the architectural production processes in the Taşhan Region, the deciphering of the architectural programming, and the methods of bringing together the spaces at Taşhan, reprogramming was conducted with the threshold space formed with the separation of interior-exterior space and with the intermediate space approaches, which were shaped with the momentary events.

The Taşhan Region, which is an intermediate space, has the attribute of a permeable border and by assuming a threshold duty between these boundaries, provides for the flow of movement among spaces. When using architectural drawings, the plan diagram of Taşhan is assessed, the building programming conducted quantitatively dissolved in time and established qualitative relationships with the city and it was observed that intermediate spaces were composed. In parallel with the aim of the study, with the text-based content of concepts based on space theories proposed by Tschumi (2000), Lefebvre (2015), Le Corbusier (2017), Till (1996), Debord (2012), Van Eyck (2008), Bergson (2007), and Žižek (2011) by making analyzes; Regarding the deciphering and reprogramming of the Tashan Region; sub-concepts were determined and evaluation criteria were put forward. In this manner, the sub-concepts obtained would find a conceptual equivalent in the deciphering of the program and in the assessment criteria of reprogramming. It was attempted to make the space configuration, human bodily activities, actions, movements, daily use practices, routine operation, and spatial

transformations in the Taşhan Region measurable. In this context, observations were made in the Taşhan Region during certain time periods (between 12:00 and 17:00 on two weekends when visitors are busy, and in the evenings when there is a jazz festival), interviews were made with the venue users, and instant notes were taken about the region. With these acquisitions, in order to decipher the current program of the Taşhan Region, firstly, the relations of the spatial structure of the region with the urban activities were observed and discussed at the planning scale. In the context of making the moments experienced in the region measurable, within the framework of architectural drawings; The existing traditional (plan, section, perspective) and innovative (vector) representation tools of the Taşhan Region were used together.

A model was prepared based on all these data obtained in the context of the questionings and dissolutions for the architectural program in the Taşhan Region and of establishing programmatic relationships for social production (Table 1).

Table.1 Deciphering of the architectural program in the Taşhan Region and model proposal for reprogramming.



Within the framework of the prepared model, the theories of space put forward by Tschumi (2000), Lefebvre (2015), Le Corbusier (2017), Till (1996), Depord (2002), Eyck (2008), Bergson (2007) and Zizek (2011), deciphering the architectural program; Space-oriented, user-oriented and within the framework of the moment of encounter, various actions were found and the actions were determined by the participant-observation method. This method, in analyzing the dynamics of reprogramming in the focus of space-individual relationship, made it possible to use the dynamic structure of moment and movement readings instead of conveying the process, environment and events on frosty

foundations. The physical and conceptual inputs about the space, together with the movement of the individual in the space in the dynamics of the individual-space relationship and the reprogramming process, formed the keywords. In the analysis process, in order to reveal the variables of the dynamics; The environment is conveyed in its conceptual context and the conceptual components in space programming are associated with the users of the region, user activities, the way they use the spaces, new function, plan layers, the needs of the moment, spatial and user-oriented transformations.

THE TAŞHAN REGION AS A CRITICAL URBAN POINT

Together with the housing texture of the Taşhan Region and its neighborhood located within the historical urban site area in the city of Afyonkarahisar, has shaped the trade and continues its influence in the present-day. This region and its environs were declared as an urban site to preserve and keep alive the original settlement texture in Afyonkarahisar (İlslı et al., 2004). This area was taken into the status of an urban protected area with the decision of the Konya Cultural and Natural Heritage Preservation Regional Board with the decision of 28.12.1993 and numbered 1861, with the determinations made with the Conservation Development Plan studies. (Figures 2).

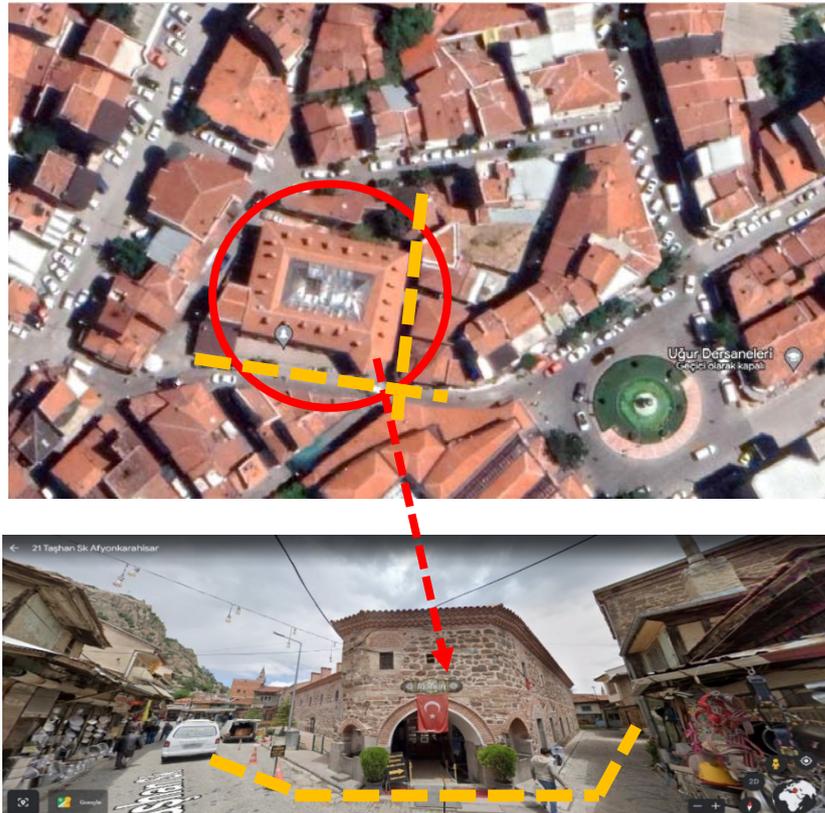


Figure 2. View of the Taşhan Region taken from Google Earth, (Google Earth, 2023)

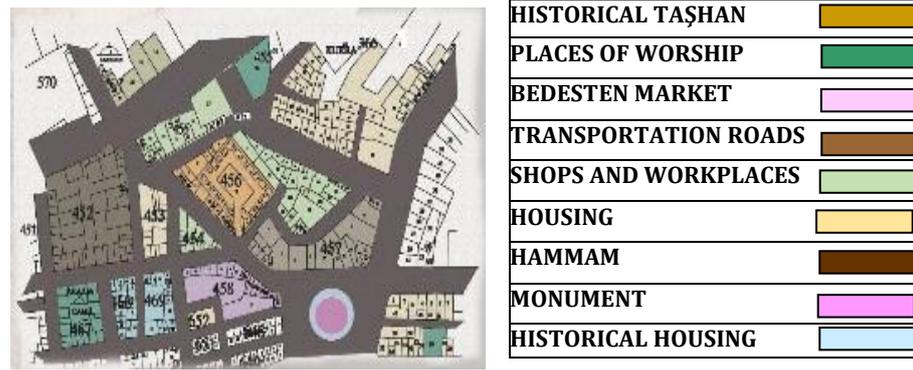
When the Taşhan Region is thought about by considering the present-day conditions, what comes to mind first is the “contradictory situation” formed from its location and function (Figure 3.).



Figure 3. Old City Fabric and New Urban Fabric Synthesis in Taşhan Region

The Taşhan Region remains at the center of the former city texture and despite its closeness to the new city texture, it is one of the rare regions that continues to preserve its former function. The location of Taşhan and the region were shown in Figure 4 in the Afyonkarahisar city development plan aimed at preservation.

Figure 4. Location of the Taşhan and region in the development plan aimed at preservation (Afyonkarahisar Municipality, 2020)



The Taşhan Region remains between the shopping and cultural points within the former city texture, and besides forming a passage area, it is a region where craftsmanship continues. There is the status from the past to the present of being an integrated facility that is only inhabited during the day. There are significant differences between the night and day usage densities. The tradesmen who are the routine users of the region and the users for the day, are the cause of a high pedestrian circulation rate during the daytime hours. However, with the closing of the workshops and shops of the craftsmen in the evening hours, the region takes on the appearance of an “idle and deserted face,” which forms a contrast to the integrated facility function during the daytime hours. The Taşhan Region trained many masters from the past to the present, was the craft school of the period, and can be counted as the producing factory of today. It is a city location that deciphers many spaces with potential with the actions, events, and movements realized in its structure and is separated from the other city places with its location. The changing of the built environment user typology and the formation of different sections at different moments has formed thresholds between the public spaces and the private spaces. Moreover, the reprogramming issue considered for the region, beyond treating solely as architectural, the functional space construct needs to be reanalyzed to decipher the potential spaces it includes in the region and to make them visible. In order to decipher the program in Taşhan Region, the region was analyzed by participant observation method and interviews were conducted with the venue users between 12:00 and 17:00 on three weekends when visitors are busy, and on the evenings of the jazz festival. As a result of all these observations and interviews, it was determined that there are existing spaces/changing spaces in Taşhan Region; It has been determined that instant/permanent users roam the region and there are encounters and collisions in places.

Perspective of The Program and Method of Deciphering in The Taşhan Region

The Historical *Bedesten* (vaulted and fireproof part of a bazaar where valuable goods are kept) in the close neighborhood in the Taşhan Region

is supported by the users and at the same time, it is a region that supports the *Bedesten*. As of location, the region starts with the Municipal City shops, and is supported with the shopping spaces in the close environs and is used as a passage (threshold) space. The users in the Taşhan Region are composed of the tradesmen, who are the routine users of the region, and for the day users, who enter for work (Figure 5). As a result of the observations made in the region and the interviews with the users, it was determined that there was a change in the user typology after the restoration of the Historical Taşhan. Taşhan, which provides services as cafés and local gift sales points, in addition to the status of being a passage space brought by its location, it has become a center, which showed hospitality in its structure to different users, and which became a center that started to draw users to the space. User profiles from different socio-cultural classes (such as worker-officer-bureaucrat-academic) and from different age groups (child-young-middle-aged-old) can be seen as a result of observations and interviews held in the region between 12.00 and 17.00, choosing three weekends with high visitors. This space, which has taken on the responsibility of different programs, provides services with different functions for different experiences by users.

When the Taşhan Region reprogramming concept is decomposed into layers, actors contribute to the reprogramming formation and there are users who provided contributions to the space organization and reprogramming as a living and moving organism and deciphered the intermediate spaces, which gave the opportunity for encounters. These actors by taking momentary sections from the movements within the region, will follow their traces. Related to the analysis in the spatial context of this trace following in the Taşhan Region, temporal sections were taken through the critical points from the aspect of pedestrian density about the area, the functional clashes occurring in the historical process and from the aspect of daily use dynamics and different situations about reprogramming were determined.



Figure 5. Taşhan Region and the axes supporting the region (Yandex, 2023).

In this study, the existing traditional (plan, cross-section, perspective) and the innovative (vector) representation tools were used together. Vectors, which provided for the enlivening of events in a certain space by showing the form and direction of movement, were one of the main tools used in the deciphering in the Taşhan Region program. The activity and life included at Taşhan, rather than from boundaries, were described as intermediate space of the void of the flowing extension of the courtyard surrounded by the thresholds. By increasing with various actions, the density of the courtyard, bodily experiences were connected and as Tschumi (2000) expressed, the extension of the courtyard became an intermediate space, remaining between the two specialized casings located on top of each other.

Deciphering in the Taşhan Region Through Spaces/Users and Encounters

First the existing programming varieties in the region should be deciphered for mentioning the construction of a new program in the Taşhan Region. Three different situations were determined about reprogramming in the context of function for this deciphering, by superimposing the sections taken from the past and from the present-day of three points, which are qualified as critical (Table 2).

Table 2. Three different situations were determined

<ul style="list-style-type: none"> Space example that transforms itself (space reprogrammed by the user – space reprogrammed by leaving it alone) 	
Venue example	Image
Kerem coffee shop-coppersmith at the corner	
<ul style="list-style-type: none"> Space example that transforms with an outside force (reprogramming according to the space needs of the users) 	
Venue example	Image
Coppersmith becoming a shoemaker/seller	
<ul style="list-style-type: none"> Space example that transforms independently from the environment (reprogramming independently from the general texture in the region) 	
Venue example	Image
Taşhan restoration	

In the three sections studied in detail, the functional architectural changes in the temporal process, just as Yazgan (1996) expressed, the meaning of space is not only from the physical, functional, historical, and symbolical attributes of the space, at the same time, is set forth by being taken from the events within and from the interpretations of people. Events are realized at the breaking points in these changes. Together with the space action emerging, the user concept emerges, which shapes the space according to those who use the space, who experience it, and their own individual productions. The users, with their own space perceptions and experiences designed, reprogram from the framework of a new needs program. In the space trialectically constructed by Lefebvre, the

social space was described as an action that moves between the space that is perceived, designed and experienced (Figure 6) (Lefebvre, 2015).

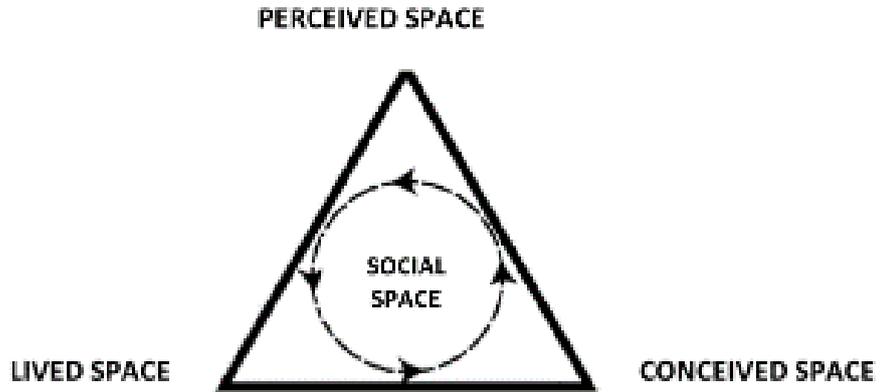


Figure 6. Lefebvre's ternary space diagram (Lefebvre, 2015).

The three different reprogrammed varieties, produced from the change in the historical process of the spaces examined in detail and determined as critical in the Taşhan Region, were deciphered through the user that contributes to the movement within the space, to the establishment of the space and to its reprogramming. The actions of the users and the forms of use of spaces are deciphered through the craftsmen who are the present users and the users for the day. When deciphering was conducted for the users in particular, the spaces and the forms of use were treated (Figures 7 and 8).

- Locals of the space (craftsmen),
- Users for the day (users who have work, and come), and
- Users who use the space as a transition space.

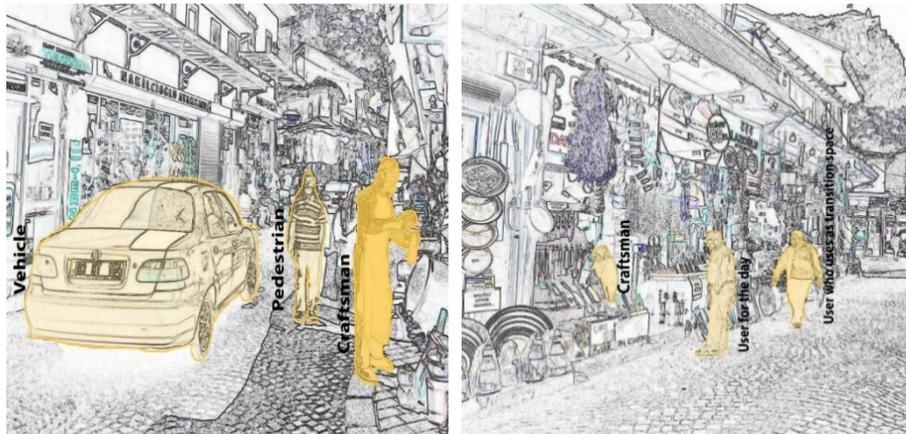


Figure 7. Space use forms by users.
Figure 8. Space use forms by users.

A user who acts like an event establisher organizes, constructs and reprograms the space, breaks off from the context at every reprogramming and affirms with new functions. The responses given to the user's actualities is considered important for users who reproduce the space according to their own actualities, not the production aim of the space. Moreover, an idle city part, by hosting important activities, such as a jazz festival, can change the user typology by a user. An intellectual user

with a local user of the region can constitute different intermediate sections by using the same space at the same time interval with different aims. Users who have different economic levels and sociocultural structures provide the opportunity of sharing the same space at the same moment, in different function planes, not only at the moments when there is a jazz festival, the local people while engaged in routine shopping in the region are encountering tourists who come to discover this region, which is an extension of the historical city center. A tradesman sitting in front of a coppersmith shop and drinking tea, a visitor who takes a photograph and an inhabitant of the city who has come to purchase a copper *cezve* (long-handled pot for making Turkish coffee) shape the space according to their needs at the same moment and simultaneously and provide contributions to the formation of new intermediate spaces. Every intervention of the user to the space is a reprogramming initiative. When the traces of the spatial and user-focused transformations in the Taşhan Region are interpreted through the user, moments when the different user types enter the region are included in the routine operation of the region, and it shows that reprogramming emerges when there are different encounters and with different spatial concerns. The region that was previously used only by the craftsmen in the region, hosted an international jazz festival in the present-day and the guests and artists who came to the festival were able to use the same space simultaneously with the craftsmen and at every encounter, it brought together the formation of different programming dynamics.

The deciphering of the actors in this programming in the Taşhan Region brings into the open the reprogramming initiatives at various scales, the moments with potential, and consequently, the spaces with potential. The intention of the moment with potential and spaces are the spaces that appear with the clashes of different bodies that we could call intermediate space especially in the Taşhan Region (Figure 9 and 10).

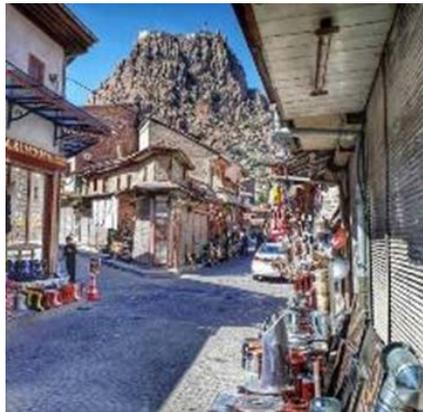


Figure 9. Taşhan Region (Yandeks, 2020).

Figure 10. Moment with potential at the intermediate space

Reprogramming in The Taşhan Region Through the Intermediate Space

Intermediate spaces are open to different encounters and program crossings. In the intermediate spaces, which are a type of infrastructure for social productions, it is possible to have unexpected encounters and

quantitative programs of building-user relationships not envisaged. These intermediate spaces that emerge automatically as the result of designs, and utopic daydreams (Žižek, 2011) for making moments with potential / places visible, are suitable places for other actions, not for direct design. Tschumi (1996) stated by acting from this situation that by thinking about space and events separate from each other, they can overlap each other, or that they can realize activities that appear to be in harmonious in spaces that appear to be inharmonious. This approach by Tschumi, together with a questioning for program, results from the thought of the probability of spaces, which appear inharmonious, led by different actions. Different users and spaces with every use, that is, the emergence of the intermediate spaces, which are a part of the whole with the reprogramming, indicates a dynamic and fluid construct. In other words, common areas are a social relationship that belongs to everyone, built with a collective consciousness, and they are places that allow experience as well as sharing it. In the spaces produced with the possibilities of these encounters, the multi-layeredness of the city becomes a value rather than a chaos. In this context, in the process of reprogramming the Taşhan Region, as a result of the interviews and observations with the users of the region; It has been decided that the scales to be discussed are the activities of permanent and instant users and the flexibility of use of the spaces realized within the framework of the needs of the moment. Apart from this, the reprogramming of Taşhan, which continues its physical existence as a historical building, within the framework of a rational approach, has been analyzed in the context of the functions it has had from the past to the present, in the scale of architectural drawings, plan layers and function diagrams.

Reprogramming by the Users of the Region, the User Actions and at the Scale of the Needs of the Moment

If definite boundaries and definitions can be made at the momentary sections of spaces in the Taşhan Region, then the lines for these intermediate spaces belonging to the Taşhan Region are that unclear. At the intermediate times that have become visible with the elements that compose themselves and whose traces can be followed, will exist at the conclusion of the unexpected actions and encounters. It was envisaged that relationships could be established that were not previously perceived in the spaces with the jazz music festival organized every year in the city of Afyonkarahisar. In this situation, the use of the same space by the jazz artists and the craftsmen in the Taşhan Region can constitute an example of intermediate spaces, which are deciphered in the Taşhan Region. The situation of the artists and craftsmen using the same space with parallel actions simultaneously, indicates that at the original space intermediate spaces were composed (Figures 11 and 12).

- When the same space is reprogrammed simultaneously by the jazz artists and the craftsmen what is deciphered is the intermediate spaces.

- When reprogramming the encounters stemming from different user types being in the same space simultaneously what is deciphered is the intermediate spaces.



Figure 11., 12., 13., 14. Taşhan courtyard (Archive) and deciphered intermediate space

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The bodily actions that have intensive interactions with objects (such as copper Turkish coffee pots, felt-like vests, and leather shoes) in the commercial space at the Taşhan Region, rather than static spaces dedicated to a certain aim, display to us a dynamic space potential that could meet the momentary needs. It was observed that individuals with different profiles who come to the Region for different aims (such as to shop, to walk around, to pass through the street), the moment they encounter a transforming space, the configuration in the space can be adapted as easily as possible. Whereas the Taşhan, which got into motion from the user actions and by the participation of users, is a transformed historical building thought to be important. The Taşhan has a configuration that includes in its structure different functions, is used by individuals with different typologies, such as the workplace owners who are continuous users, tourists who come to walk around, customers who come for shopping, and course attendees who come for receiving education at the workshops. The building program of the Taşhan where both concrete productions can be observed, and is a social space formation, where the visual, psychological, sociological, and biological dimensions of human behaviors can be assessed.

Plan Layers and Reprogramming at the New Function Scale

The user actions, potentials of use, functions, and daily use practices belonging to the period when historical buildings were constructed, can lose their importance in the present-day. Accordingly, if the situation of reprogramming is evaluated for the Taşhan in particular, which is located in the Taşhan Region, it was constructed according to the traditional *han* (caravanserai) typology of historical buildings, was used in the process for trade functions and together with taking on the responsibility of a similar function, it is an indicator of providing opportunities for momentary programs and was connected to the region in the context of intermediate spaces.

Taşhan's location in a commercial region that has not degraded the historical texture, its integration with a market that presents the traditional crafts of the city, such as the blacksmith's market, the probability of realizing undesigned actions in undesigned spaces has presented the opportunity to have actions-users to come together. The Taşhan, which has a unique structure, is interconnected with the situation of being like or the same in the present-day for the functions presented through the centuries. When the plan diagram of the historical building is decomposed, we are confronted with an intermediate space where the old functions and the new functions clash with the original spaces and the designed actions and potential moments are experienced. It is observed that in the framework of the reprogramming of the historical building, where local names are given at the small shops, such as Felt Workshop, Reed Flute Workshop, *Kilim* (pileless carpet) Sales, Second-Hand Book Sellers, Prayer Bead Silver Shop, Bread House, Ethnic Clothing Design, Organic Garden, Hobby House, Soap and Scented Stone Design, Marble and Natural Stone Design, Honeysuckle, Local Gifts, Leather Design, and Art Workshop, the continuous users meet together with the visitors. The realization of actions simultaneously, such as the shop owners and the customers encountering each other at the small shops in closed spaces at the Taşhan, at the semi-open spaces the visitors take photographs or in the courtyard that is an open space where tourists drink tea, is a result of the program crossings. Especially, the porticos, where many functions can intersect, are transformed into intermediate spaces composed automatically that can be encountered by the users of the spaces. In addition to the existing program of the historical building for hundreds of years, providing the opportunity for the same or similar programs, the presentation of sections from historical moments, and at the same time, the establishment of a dynamic space-subject relationship, is an indicator of the diversity of the reprogramming. The transformation to a new function of the existence of the Taşhan as a typological caravanserai structure with a monumental autonomy, finds its equivalent in the expression by Le Corbusier (2017), "an infrastructure independent from the program." Taşhan confronts us with a spatiality that finds life from the transformation and the organization of the structure. The spatial transformation of the Taşhan finds its response in the Taşhan *Alem-i Çarşı*

spaces. The historical moments in the building intersect, the old and new programs clash and the situation of the subjects of the space encountered with the users of the space were given in Figure 13 and Table 3.



Figure 13. Taşhan ground floor plan (Daş,1997) and visuals for the plan diagram (Archive).

Table 3. Expression of Taşhan’s spatial transformation.

Through Plan Diagram	Transformation Expressions	Users	Actions	Status
Space Belonging to Old Program	— — — — — →	Shop Owners, Merchants	Trade	A separation between the cover of the building and the inner life
Space Belonging to New Program	— — — — — →	Workplace Owners, Visitors, Course Attendees, Customers	Workshop Education, Product Sales, Eating-Drinking, Product Design	Richer for Program-space relationships

Usage Form of Spaces and Reprogramming at the Scale of Spatial and User-focused Transformations

In case the program of the spaces located in the Taşhan Region is flexible, then it shows that every individual who enters inside the space transforms that space. The relationships of individuals with the space in the Taşhan Region are continuously evolving, just like themselves. Whereas this situation of evolution presents the opportunity for an open

programming to probabilities and momentary formations. Spatial and user-focused transformations increase the productivity in the form of using spaces, in answering the needs, and in changing dynamics, provides for enriching without breaking the relationships established by space with individuals. A space (status of the coppersmith's shop on the corner) in the Taşhan Region, which transformed without a physical struggle and that was not designed, meeting with a designed action, increases the probabilities of action-user encounters in the space. Customers who come to the blacksmith's shop transformed by being designed into a shop selling shoes was not in memory, but the moment they encounter the shoe shop located there, bring to light the potential within the space by realizing an adaptable user participation. Whereas at Taşhan, spaces transformed as designed coming together with undesigned actions, constitute potential for momentary and new programs. In these spatial transformations, the fact that the functions are easily reachable, that visitors passing by find themselves within the space, that a fluid circulation is provided, achieved an increase in the diversity of the program in the region (Figure 14).

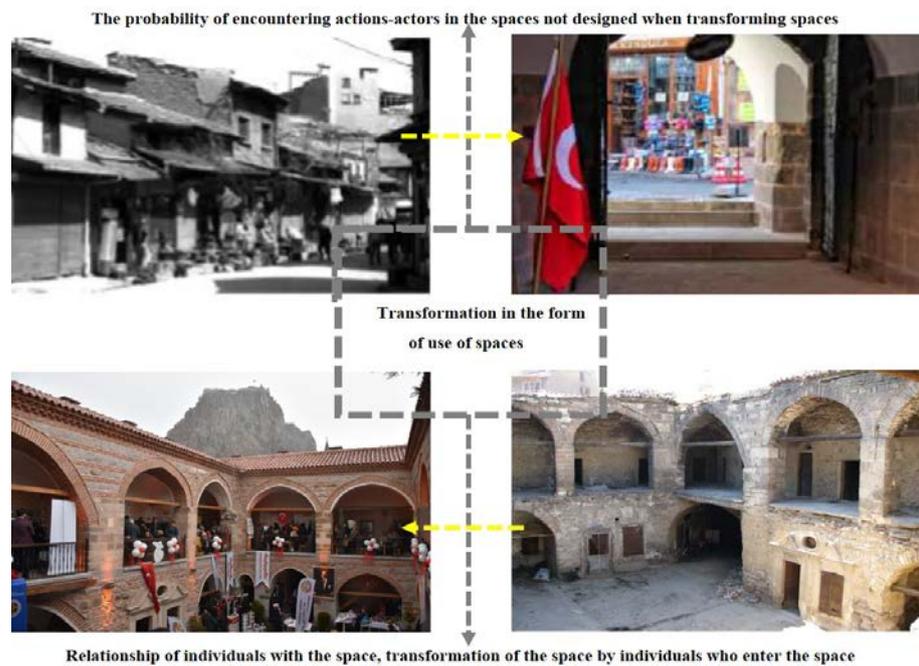


Figure 14. Change in the form of use in spaces in the Taşhan Region (Afyodayız Blog, 2021, Archive).

Taşhan itself (Hertzberger, 2008), has been transformed to an intermediate space in the region connected to the public-private relationships within the city. Intermediate spaces were formed by the separation of Taşhan with several steps from the region, by Taşhan having an open courtyard that provides the opportunity for activities, by keeping the door open having interactions with the street, by the shoe store located immediately opposite the door, by the establishment of visual relationships with the space, and by diversifying the usage rituals, without breaking off the connections between individual and collective productions (Hertzberger, 2008). At Taşhan, in contrast to the shops in

the region closing in the evening hours, with the spaces where all functions are continued, and with the user activities, has started to transform from the context of “intermediate space” to “original space.”

EVALUATION

At the conclusion of the analysis of this reprogramming conducted at the Taşhan Region in particular, it was envisaged that the intermediate spaces, in addition to the existing program in the region, provided the opportunity for new and momentary programming and encouraged the discovery of the potentials it includes. It was observed that the data obtained from these discoveries constituted significant spatial parameters in the interaction with the city of the public buildings. The architectural program of the Taşhan Region:

When it was decipher-focused on space, the three different sections, which were studied in detail, set forth that the architectural changes in the temporal functional process, such as the blacksmith's shop, coppersmith's shop, shoe shop, and Taşhan), not only the physical, functional, and historical attributes of the space, at the same time, stemmed from the assessments of the users, visitors, guests, and city-dwellers, from events, such as shopping, tea drinking, and photograph taking realized there. Events are realized at the breaking points in these changes. It was observed that this situation has the attribute of proofs that indicate unexpected actions of the “event” concept defined according to Tschumi (2000).

It was observed that when it was deciphered focused on users, different spatial sections emerged with the different user types who entered the region, at moments when the routine operation of the region was included, and when there were different encounters. It was determined that the formation of different programming dynamics was brought together by the simultaneous use of the same space by the craftsmen, the tradesmen, by those coming to festivals, by those who come to visit, and by the guests and artists coming. It was observed that clarity was brought to the program crossings in the Taşhan Region by the social productions and bodily needs of space by Lefebvre (2015) and consequently, the assertion that it shaped the program.

When it was deciphered focused on moments of encounter, it was observed that different functions intersected in the region and consequently, moments of potential and spaces became known. Moreover, it was determined that the clashes of different bodies, which could be called intermediate space, appeared in the Taşhan Region in particular. According to Bergson (2007), it can be stated that the thought that encounters were always the motive for changing the established orders, indicated the spaces with potential in the region. Besides these, Till (1996) stressed that experience about space is realized based on time, and it was observed that the spatial transformations in the regional process overlap with the experiences by different individuals.

The reprogramming in the Taşhan Region [intermediate space] was assessed with different scales. When reprogramming was assessed at the Users of the Region, User Actions, and Needs of the Moment scales, the situation of having the jazz artists, city-dwellers, tradesmen, and craftsmen in the Taşhan Region using the same space simultaneously and with parallel actions, showed that intermediate spaces were formed in original spaces. It was observed that users who came to the region with different aims, such as shopping, tour the region, and pass through the road, with different profiles, such as different economic levels and different sociocultural structures, the moment they encountered a transforming space, could easily adapt to the program in the space. When a comparable situation was under consideration for Taşhan, the diversity of function for the spaces in the building were immediately experienced by the users and it was observed that program-space relationship with the spaces open to interaction were flexible. Just as Van Eyck (2008) expressed, the concept of intermediate space produced between those who work and spaces, would increase the social interaction and provide opportunities for realizing the activities of people. The situation of assuming an open and interpretable condition by connecting other spaces, was perceived clearly in this region.

When the reprogramming was assessed at the Plan Layers and New Function scale, in addition to the program of the historical building that existed for hundreds of years, the connection of the same or like programs and that includes the use group at the same time, the existence of spaces open to interaction was thought to be an indicator of the diversity of the reprogramming. Taşhan's spatial transformation as a typological inn structure, found its equivalent in the expression by Le Corbusier (2017), "an independent infrastructure from the program", and it formed intermediate spaces that could establish visual relations between the exterior and interior within a flexible cult building and moreover, it was observed that the building itself was transformed into an intermediate space.

When the reprogramming was assessed at the Form of Using Spaces and Spatial and User-focused Transformations scale, it was observed that in case the program of the spaces located at the Taşhan Region are flexible, every individual who used the space were transforming that space. It was observed in the spatial transformations of the Taşhan, the fact that the functions were easily reachable, that visitors who were passing from the road would find themselves in the space, and that a flowing circulation was provided could constitute a propulsive force to the reprogramming in the context of the existing dynamics of the place and with the potentials presented. It was thought that Debord's (2002) new program emerging with the change in place of the production practices with the consumption practices is one of the dynamics of the Taşhan Region. Besides these, Žižek's (2011) the situation of bringing into the open a great energy by finding a different direction for themselves of the fluidity at spaces and of concepts of experience, was

observed to have a significant place in the reprogramming dynamics that provided a collective environment in the Taşhan Region and especially at Taşhan.

In the scope of this study, the common point of the deciphering through the space, users and encounters, which are characterized as the actors of the reprogramming of the Taşhan Region, is the fact that they were assessed through momentary situation. The moments and places determined within the scope of this study in the Taşhan Region, covers millions of sections taken through the users. It is thought that this study, which presents sections of the user actions, spatial movements, spatial transformations and function clashes, by deciphering the architectural programs existing in the regions that have historical or cultural assets, which form the interfaces of cities, would shed light for the studies that would be made for reprogramming.

As a last word, cities, which can make one experience unexpected moments, which can establish relationships that were not perceptible previously, which support intermediate spaces that provide for the movement and flow between spaces with coincidental events, with the expression of Calvino (2002) in the book titled *Invisible Cities*, "Cities are collection of many things: memories, desires, signs of a language; [they] are place of exchange, as all books of economic history explain, but these are not only exchanges of merchandise, but exchanges of words, desires and souvenirs as well."

CONCLUSION

In the scope of this study, the common point of the deciphering through the space, users and encounters, which are characterized as the actors of the reprogramming of the Taşhan Region, is the fact that they were assessed through momentary situation. The moments and places determined within the scope of this study in the Taşhan Region, covers millions of sections taken through the users.

It has been seen that the Tashan Region, which is located at a critical point in the city and is used as a common area, has an important place in reprogramming dynamics due to the fact that it is the ground where sharing, events and shopping are held. In particular, it has been observed that Tashan has been designed as a physical component of the space, as a free space that can contract, expand, transform, and therefore respond to the immediate or permanent needs of the community first, and thus it can be used as a platform on which the entire program will be shaped.

It was observed in the spatial transformations of the Taşhan, the fact that the functions were easily reachable, that visitors who were passing from the road would find themselves in the space, and that a flowing circulation was provided could constitute a propulsive force to the reprogramming in the context of the existing dynamics of the place and with the potentials presented.

It was determined that the formation of different programming dynamics was brought together by the simultaneous use of the same

space by the craftsmen, the tradesmen, by those coming to festivals, by those who come to visit, and by the guests and artists coming.

Awareness of the past of the Tashan Region, as well as the presence of a continuous transformation and change process for its future, indicates that the transformation of space is not only in the direction desired by the individual, but also by society.

It was observed that users who came to the region with different aims, such as shopping, tour the region, and pass through the road, with different profiles, such as different economic levels and different sociocultural structures, the moment they encountered a transforming space, could easily adapt to the program in the space.

This situation indicates that in a space structured within the framework of a purpose or need, the individual has the freedom to realize himself, therefore, instead of strictly defined programs, flexible, it highlights fictions that allow the individual or society to transform with space. In this context, space transforms the individual and the individual transforms the space.

It is thought that this study, which presents sections of the user actions, spatial movements, spatial transformations and function clashes, by deciphering the architectural programs existing in the regions that have historical or cultural assets, which form the interfaces of cities, would shed light for the studies that would be made for reprogramming.

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Resume

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