

Shared Space Creation from Intersubjective Temporality

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Abstract

The study underlines that time is a socially practiced phenomenon and is a product of the interaction of socioeconomic and spatial practices in society. This study discusses an urban space where the process of globalization has intersected with the inter-subjective time to shape people daily life. The dialectical relationship between global and contextual temporalities defines the idea of planning and designing in the urban space. This study criticizes how local temporalities with those that are globally produced shape the shared space. The development of the embodied cognitions defines space, in which all members of a society find a way to culturally practice reality and experience time.

Key words: Inter-subjective Time, Shared Space, Creation

Introduction

Contemporary cities contain many examples of revolutionary temporality, injustice and uneven temporality. Global capital sets the scene for the competitive world of economic productivity (Lotfata and Sadeghi, 2009), leading to a time-lag (temporal gap) in certain urban spaces that struggle keep pace with the socio-temporal changes witnessed around the world.

The study examines three dimensions of time that structure shared space: instrumental (physical structure), existential (memories, emotions and myths), and experimental (every day and short-term social interactions and practices) temporalities (Madanipour, 2017). Urban spaces are constituted through various short and long-term performative practices by diverse users. The study broadly underlines how inter-subjective time helps shape common understandings of spaces.

Importance of Study

Shared space is often theorized in terms of culture, ethnicity and gender, but seldom in terms of time. This study reveals that the change in social activities as long as their connections with the contextual past contributes to inter-subjectively experience and sense of time (Orange et al., 1997). The acceleration and multiplication of temporality in city make life more creative, but it is the right to the city life to sustain multiple timeframes (long and short-term events) (Lefebvre, 1991; Laguerre, 2003). The relational spatial temporality contributes to respect different tastes, beliefs, senses and perceptions. This study contributes to the studies of urban diversity, inclusive space (Lotfata 2008; Amin, 2002; Bautman, 2003; and Massey, 2005) and intersubjective space (Schütz et al., 1967; Blumer, 1969; Merleau-Ponty, 1962; and Ricoeur, 1981). It proposes that it is the interactions of the inter-subjective time that shape the shared space.

The present study is also a descriptive criticism of the existing practice of urban design. An urban design approach must relate to the needs and interest of all the actors in the urban development process. Urban design must be conceptualized as a variety of temporalities that are involved in the creation of space. This study provides a contribution to urban design theory. It links the temporal dimension of urban spaces with aspects of spatial experiences. The multiple temporalities need to be considered in the processes of both analyses and design. Urban design

needs to move away from the superficial aesthetics and visual forms aspects of cities (Lynch, 1981; Jacobs, 1961).

Inter-subjective Time

Time does not exist without the actions of individuals. Individual is in the sequence of actions identifies own progression and existence in time. The concerning time is not independent of the time experienced by users. Accordingly, there is no time in the absence of action. The connecting subjects' actions inscribe inter-subjective-time in people mentality. Time relationally constructed reality includes the temporality of differences (Kahneman, 2001).

Culturally experienced time is practiced through cognitive development. People use a trial-error approach to explore a reality that is a result of a chain of cognitive acts. Getting into action, the inter-subjective embodied time-consciousness has been led to new time-consciousness. The socio-economic and physical structures of space allow the development of an inter-subjective sphere, while the financial system introduces a passive system of existence that is not founded based on the temporal traces of the inter-subjective mind (Giddens, 1997; Lotfata and Lotfata, 2018a). To illustrate, if people are used to passing time in a neighborhood, a newly shaped space should allow for the continuity of the embodied inter-subjective consciousness. The inter-subjectively constructed space opens doors to creativity and production through the increasing social interactions (Heidegger, 1962).

Inter-subjective time offers spaces that are made up of 'sharing time islands'. A place that brings people together for different reasons brings also a path-breaking creativity to a place. The more sharing time improve the social consciousness (Mead, 1912). Human-based designs are encouraged to preserve places that are situated in the minds of individuals, in that those places

witness inter-subjective being (Baars, 1988; Bosselman, 1998). Time fragmentation occurs when the time experienced in urban places is overlooked. Individual cognition should get into action to the temporal solidarity, otherwise individuals will become overwhelmed at the massive temporal knowledge that has no root in the human genesis, and also at the fact that knowledge never gets into action, since it is rootless (Kaplan and Kaplan, 1982). Additionally, that knowledge easily excludes the disabled, uneducated and lower classes of a society, those who did not educate to use space under influence of the increasingly globalized system products. Since inter-subjective time occurs by way of the cognitive development of individuals in a time process, it allows different users to benefit from common urban resources (Heidegger, 1962; Donald, 2001).

What this uncovers is that the relationally practiced reality allows differences to live and develop within the context. Time is a daily reality that public has to deal with. How is the material of time used in the planning of space? Is it something abstract? Is time something that is against the slowly adapted human mind and its perception of the surroundings? The hierarchical planning of time arranges the spatial temporality against human biology, and this disables people to the active participation and show their strengths and potentials in the creation of space (Ambinakudige et al., 2017; Flaherty, 1998). Additionally, technological advances have brought up the idea of compressed commodities, such as shopping malls, though for the fuzzy mind, time identifies with the multiple visible and invisible dynamics that connect one other. Indeed, time itself is a complex phenomenon that is shaped spontaneously through the interaction of the multiple temporalities (Rao et al., 2001; Livesey et al., 2007; Taatgen et al., 2007).

The inter-subjective nature of time-space does not mean people share the same experiences at the same moment, but rather that the shared experiences in different historical periods are

inherently the same action. The sharing of the temporal structure of actions creates the common space. To illustrate, a person describes a neighborhood according to its intimate neighborhood relationships, while another person describes a neighborhood in terms of its dynamic nightlife. Although a neighborhood may witness socio-economic and physical changes, its dynamic life never disappeared. Both of them develop a cognitive experience of space based on a common entity that connects the temporal structure of actions that happened at different times.

Interpersonal relationship attributes are based on the sharing of time and space, although the preferences are different. Is space designed and planned based on the sharing of time? Traces of an embodied temporality in the minds of people or in the culture of a place should find its equivalent in the contemporary era, otherwise gaps will develop among people. This prevents the pursuant development of individual cognitions, and indeed the uneducated, disabled and older segments of society are excluded from living in the public area (Lotfata, 2015; Isaacs, 2001). When do individuals start sharing the “now”?, in that inter-subjective time occurs in the interaction between two subjects, two actors who are able to engage into dialogue. People experience time culturally in different ways; they share time within a system of values that respect the embodied experiences of the place (Lotfata and Lotfata, 2018c).

Discussion

While the modern consciousness of time restructures the local spatial temporality under the rapid changes in the financial system, public space in the structure of cities witnesses a complex timetable of space that embraces a diversity of users (Lotfata, 2012). Both daily practices and collective activities have contributed to the socioeconomic and spatial development of the public space, and it has come to be identified with a broad range of activities, from small stores to brand cafés and restaurants. Indeed, the public space has witnessed cultural celebrations, inviting low-

priced stores to the luxurious structure of space. The formal everyday lives of local people have been deconstructed to create an inclusive and dynamic place for the sharing of time.

The public space celebrations support both the top-down powers and also the bottom-up grassroots, and the temporality of these two systems in relation to each other needs to be investigated. How do the temporalities of the two systems affect each other and shape the socio-spatial profile of urban space? Since public space has in its history witnessed the co-existence of differences and diversities, the bourgeoisie residents of the shared space easily adopt strangers. The residents' cognitions have fitted historically into the culture of differences and diversities; and in this regard, the urban space time-table brings together the diversity of actions (Riggio, 2004). Moreover, inter-subjective activities narrate the sequential changes in the socio-economic and physical structure of the street. The shared urban space has witnessed two major turning points that reversed the habitual life of the shared space, but despite the abrupt changes in the timetable of space, the cognitions of local people were not thoroughly reversed. In this regard, people's cognition can be said to develop based upon the inherent inclination to change in the individual mind. Change is not the external reality to impose on people and place.

Accordingly, public space witnesses the development of global brands, but never loses its local time, and the integration of the local socio-spatial temporalities with the flow of global products never resulted in social exclusion and segregation. Indeed, the continuity of the embodied inter-subjective consciousness creates a common space, usable by all generations. The temporal fragmentation of the space aggravates the need to tolerate uncertainties and ambiguities in the territories with global relations. The chronic sense comes out of the inability to integrate the past with the present changes in the world, which makes it difficult to construct a coherent sense of belonging. Most global territories facing the problem of time-fragmentation threatening

common justice, which does not necessarily require all people to use space equally but does demand that no one be reduced to any characterization of his or her identity for the sake of global products. Intersubjectivity-literally “between subjects”-is arguably the organic structure of human cognition (Clark, 1996; Hutchins, 1995; Schutz et al., 1967; Vygotsky, 1978). The participants’ shared activities contribute the cognitive development. Public space is a shared platform which connects past to present for generations and cultures. Urban space coordinates sociocultural and economic dynamics to construct moments of interaction between individuals. Urban space, the collaborative field of action composes the intersubjective space in which the individuals operate, from passing time on the café to political protests. Public space, identifies with everyday rhythms and sociopolitical uncertainties which create the common ground (Figure 1). The common ground provides a basis for subjects to coordinate their joint activities (Clark, 1996). Cognitive development happens when the set of background beliefs and the current set of activities practice by subjects.

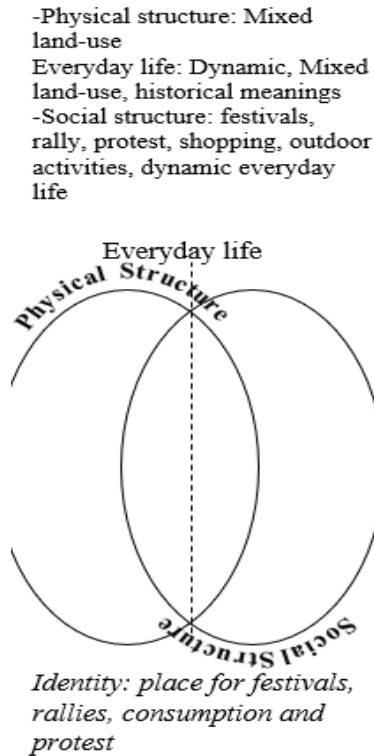


Figure 1. A set of activities identifies public space Structure

Conclusion

This descriptive study which examined the creation of public space showed that sense of time is socially constructed. When people's cognitions and perceptions vary from day to day, just as the individual consciousness is re-shaped and modified over time, individuals live in the multiple timeframes. This process allows the active participation and interaction of individuals in the public space. The time of space is indeed inert-subjective time, in that people do not apprehend the temporality that arises out of their spatial experiences and actions. The human mind understands and apprehends the culturally practiced realities. Otherwise, the manipulated time is

far of their imagination brings about the exclusion of the groups who might not access the serving resources (Lotfata, 2014).

The created space, based on inter-subjective time, provides a sphere in which multiple intelligences have the chance to develop and progress. Individuals with different minds and of different socioeconomic statuses draw different lines of existence, revealing the existing common justice. Residents of contemporary globalized societies suffer from disenfranchisement, in that the practiced space does not allow them to act, participate or exist in social life (Lotfata and Lotfata, 2018c).

Broadly speaking, cognitive analysis focuses on how users recognize, and experience time and space is required to let public existence of differences. Accordingly, the development of the embodied cognitions creates the productive space, in which all members of a society find a way to culturally practice reality and experience time. Cognitive development is not only the foundation, but also an integral part of urban life development. Accordingly, the idea of development should be planned based upon the continuity of the embodied experiences of the residents.

Without cognitive development, advances in human rights are rare. The urban space of the twenty-first century is a community with a strong sense of collaboration, in which different groups of society, from global to local; contribute to the integration and completeness of the shared space while that happens in time (Lotfata, 2014). The temporality of the market and the local socioeconomic system work together for decision making. Fast emotional and spontaneous, and slow logical thinking approaches determine the structure of the shared space. The policy makers should articulate time at slow logical thinking, fast emotional and unpredictable velocities. Indeed, the processes of democratic decision-making should get into action to the

temporal solidarity (Lotfata, 2012). The rhythms of the living place do not share a pulse with the rapidly changing financial systems.

The study presented a new type of a shared space where the multiple actors of a society from local people to political-economic decision makers work together in creation of the socio-spatial and economic life of a place under the continuity of traditional contextual strategies, habits and practices. Indeed, the finding of this study provide a clue to investigate ‘a right to city life’ based on the embodied inter-subjective temporality. Additionally, the present study puts also forward suggestion for a new research path. further research may use similar methods to reveal individuals’ cognitions related to urban transformations, either in different parts of the city, in a comparison of different geographies and contexts (Lotfata, 2014).

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