



SOCIAL AND POLITICAL ASPECTS OF ARCHITECTURAL SPACE FUNCTIONS: COFFEE HOUSES IN EUROPE

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ABSTRACT

In addition to examining how coffee houses are a living phenomenon and how the additional functional features they have gained in the historical process, besides their basic functions, gain a function within the framework of socio-cultural and political features, it is tried to be explained with the example of coffee houses in Europe and how popular culture causes changes in the functional features of these places. The research of this paper, supported by archive research reveals the changes and transformations of the function of coffeehouses related to recent history, and also creates a foresight in the future. It also contains important first-hand information in terms of being a guide for future scientific studies in related fields.

Keywords: Architectural Spaces, Coffee houses, Coffee culture, Social and political aspects

INTRODUCTION

Emphasis is placed on the emergence, development and change of the spatial function of coffee culture in the historical process in the Europe. It is also emphasized how important spatial functions can become at a time when a national and cultural revolutions. European coffeehouses have become very important in terms of being the main social gathering center of the people, where political and political decisions are taken as well as important cultural, literary and artistic works.

17 -20. THE SPREAD OF THE COFFEE DRINK TO EUROPE BETWEEN THE 19TH CENTURY

“XVI. Towards the end of the century, the news brought by travelers and botanists about a foreign plant and beverage enabled coffee to reach Europe from the Middle East. As news about the coffee bean increased, European traders began to realize the potential of this new raw material.

In the early 1600s, a bag of coffee beans arrived in Venice. Giving coffee to the Venetians was profitable for the Arabs, and it was the beginning of an export business that they would carefully keep to themselves for almost this century. They did their best to prevent the coffee sprouts from leaving the country. Until the late 17th century, Yemen was the only center for exporting coffee to Europe.

At the same time that the Venetians received their first shipment of coffee beans, Dutch merchants were also beginning to think about the definition of coffee and the possibility of trading it. They had learned enough from botanists and saw no reason for the Arabs to hold a monopoly on coffee cultivation. At that time the Dutch were probably the most active traders in

Europe. They were the owners of the best merchant ships. The Dutch sometimes loaded coffee directly from Moha onto ships. But as coffee's popularity grew, European countries began to worry about their dependence on this foreign product and began to build their own supply. The Arabs did everything they could to maintain their monopoly. Before being loaded onto ships, coffee beans were roasted so that they would not be used as seeds, and foreigners were kept away from the coffee production area (Hattox, 1996). The first Europeans to meet the mystical coffee flavor of the East were travelers and ambassadors. Travelers, who are expected to write in detail what is unlike anything else in their own country in the geographies they visit, give little information about coffee in the 16th and 17th century. What is more surprising is that the opinion about this new beverage was initially "extraordinarily repulsive".



Florian's famous caffè in the piazza di san marco, 19th century.



Coffee House in German 17th Century.

SOCIO-CULTURAL CHARACTERISTICS OF COFFEE SHOP SPACES

Human beings, as a social creature, have a communal feature that can survive as a community rather than as an individual. Coffee culture, which started in the East and spread to the West and the whole world in historical time, has fulfilled this socialization function by bringing people who consume this beverage together in one place. When we look at the historical process, "coffee" is a beverage that has always had a unique spatial environment, although there are changes from culture to culture in the history of the world. Due to this spatial definition, it can be said that many important events and creations that have changed and directed the history of humanity throughout the past and recent history have taken place in coffeehouse spaces with this socialization feature. These places, which bring people and communities together, have hosted many literary, artistic, political and political formations. With this feature, coffeehouses have undertaken many functions apart from their basic functions. As the focal point, the functions and reflections of coffeehouse spaces, especially in the socio-political independence and liberation movements in Kosovo, are emphasized. The disintegration of the Balkans in the 20th century and the liberation and independence movements related to it have affected the spatial function of the coffeehouses in the region. The change in the spatial function that the coffeehouses have gained over time in Kosovo is described in an "entropy" cycle.

COFFEEHOUSES WITH THE FEATURE OF BEING SOCIALIZING SPACE

Coffeehouses have always been indispensable places of cities, villages and neighborhoods. Coffeehouses also have the feature of being the main socializing environment where art, culture, business conversations and other topics are discussed. One of the best examples of social and cultural change in the world is the places where coffee is consumed. Coffeehouses have increased especially with the effect of increasing urbanization, liberalization and changing social structure with the 1800s. Before these years, while patisseries were mostly expressing this area, coffee houses are emerging as a different version of this process. Throughout the long history of coffee, coffeehouses have been the most popular places where artists, students and people from all walks of life come together and chat. Although there were people who believed in the harms of coffee at first, this plant soon gained the distinction of being the first beverage accepted in daily life. As in every area that provides benefits, it has created its own regulars in coffee and these places were created under the pretext of drinking coffee. It turns out that the most important thing is the place itself. Because in traditional societies, culture and knowledge are produced through conversation. Since a place is necessary in the production of this culture, coffee houses have become places that meet this need. Ed Georgeon expresses his views on this subject as follows:

“These places were created under the pretext of drinking coffee. It turns out that the most important thing is the place itself. Because in traditional societies, culture and knowledge are produced through conversation. Since a place is necessary in the production of this culture, coffee houses have become places that meet this need. Ed Georgeon expresses his views on this subject as follows: “With the spread of coffee houses, they started to be concentrated in certain centers and became new places to spend time and socialize. We can evaluate the coffeehouses of the time as today's entertainment venues, such as discos, cafes, bars, which usually come together in certain districts. At the very beginning of coffeehouse activities, we should emphasize that coffee houses are places of conversation. Besides, coffee houses are places to spend time and idle.” (Georgeon,1999)

Over time, a tradition has formed within the coffeehouses themselves. For example, a set of informal rules within the coffeehouses began to emerge over time, such as buying coffee for later people and spending all the money in this place. Competitive games such as backgammon, chess and checkers appear to be the most prominent activities of coffee houses within this set of rules. Other important events were the extra shows offered by the coffee houses. Such demonstrations were made to increase the customers of the coffee houses.

In 1999, Larry Stewart wrote in an article on coffeehouse culture;

“Coffeehouses contribute more to the advancement of science than academies and universities.” stated (Burke, 2004)

Peter Burke also gives an idea of the extent of the threat faced by universities in the 18th century:

“Coffeehouses were in many ways a turning point in the history of 18th century European knowledge. For one thing, the de facto monopoly of universities in higher education was broken during this period.”(Burke, 2004)

Cowan explains the importance of coffeehouses in the history of thought with these examples: “During the Enlightenment, even more informal organizations such as saloons and coffeehouses had a role to play in the communication of thought. XVII. Since the 19th century, coffee houses have played an important role in the intellectual life of Italy, France and Britain.

Mathematics classes were given at Douglas' place and at the Marine coffee house in London. Child's cafe was frequented by booksellers and writers, Will's was frequented by John Dryden and his friends.” (Brian Cowan, 2005)

Brian Cowan, in his book “The Social Life of Coffee”(Brian Cowan, 2005), evaluates the coffeehouse culture that emerged in Britain within the context of the process of forming a consumer society. In the Peny Universities Chapter of Cowan's book, he addresses the question of whether coffeehouses emerged as rivals to universities, one of the enlightenment institutions of the time. According to Cowen, the two formations are complementary to each other rather than competing with each other. The spread of this new rationalism throughout Europe was reflected in the spread of a new drink, coffee, which encouraged sharpness and clarity of thought, making it perfectly relevant to the times. Coffee became the drink of choice for scientists, intellectuals, merchants, and clerks who did mental work sitting at a desk rather than physical work in the open air, and found that coffee sharpened their mental abilities. She helped organize the workday, keeping them awake and working from morning to night. It was served in quiet, sober, and respectable establishments that encouraged polite conversation and discussion and were a forum for education, discussion, and self-development. The Augsburg physician and botanist Leonhart Rauwolf is considered the first European to mention coffee (Işın, 2001)

In the following years, Ottoman subjects continued to play an important role in the opening of various coffee shops in Paris. Coffee entered Vienna in 1651. According to historical sources, Viennese were drinking coffee in breweries from the mid-1600s. However, it took 1680 for coffee houses to open. There is no doubt that the Viennese's preference for coffee stemmed from the Ottoman Ambassadors, who came to Vienna for a few months and brought with them loads of servants and of course coffee (Atkinson, Banks, France, McFadden, 2009). Scandinavians also learned about coffee from the Ottomans. It is likely that the Dutch introduced coffee to this country in the 1680s. King of Sweden III. Gustav (1746-1792) is one of those who believe that coffee is poisonous, just like in Mecca and Istanbul before. XVII with European countries. In the middle of the century America also recognizes coffee. From being a local taste, coffee turns into a global passion.

Coffee has traveled a long way from Yemen as a religious beverage. After spreading to the Arab world, it embraced the whole of Europe and then spread to the whole world by the European powers. Coffee had gained worldwide fame as an alternative to alcohol, especially favored by intellectuals and businessmen. But the way this new drink was consumed was more important than the drink itself. It was consumed in coffeehouses that distributed love as well as coffee. Coffeehouses provided an entirely new medium for social, intellectual, commercial, and political exchange.

THE TRANSFORMATION OF COFFEE FROM A EUROPEAN DRINK TO A WORLD DRINK IN THE 17TH CENTURY

By the 17th century, coffee was known to very few people in Europe. When European travelers made their way to the Ottoman Empire or the Middle East, they would definitely stop by coffee houses when they made commercial deals, and at least they would see peddlers selling coffee in copper pots on the street. As these travelers returned to their countries and began to tell their memories, Europe also became interested in coffee. This delicious and refreshing new drink, served with steaming smoke, was immediately introduced to Europe by traders. While coffee was taken to Southern Europe by the Venetians, a new beverage was added to European culture with the first coffee reaching Venice in 1615 (Gürsoy, 2007).

Coffee entered Paris as a fashion, in Vienna as war booty, and in London as medicine. XVII. Turkish ambassadors and Turkish artists caused the recognition of coffee in Western Europe in the 19th century. Europe traditionally preferred alcoholic beverages, especially wine. The 17th century European bourgeoisie, trying to cope with the craze in alcohol consumption, enthusiastically greeted coffee as the "great sober" because of its stimulating effect and mind-opening feature. Before non-alcoholic hot drinks coffee, tea and chocolate took their place in European menus, alcoholic beverages occupied a very important place in the menu. In the Middle Ages, large quantities of alcohol were consumed at feasts, church services, weddings, baptisms, and working days. The story of the introduction of coffee to Austria is also very interesting. After the 2nd Siege of Vienna (1683), while the Ottoman armies retreated, they left their excess weights here. Among these spoils are many tents, animals, grain and sacks of coffee. But the people of Vienna did not know what coffee was. One of them, a captain, claimed that the coffee was camel feed. He decided to pour the coffee into the Danube (Koz, 2011)

Kolschitzky, who lived among the Turks for many years and was a spy for the Viennese during the siege, became aware of the incident. In return for his success in the war, Georg Kolschitzky, who knows what it is well and knows the Ottomans, wants these sacks to be given to him. The Ottoman army left 500 sacks of coffee at the gates of the city. By making these as capital, he opened a coffee place in Vienna. Kolschitzky also went from house to house and then in the public tent he set up, he offered Turkish coffee in small cups to the Viennese and taught him how to prepare coffee in a short time. Thus, Vienna became well-known for its coffee. The Vienna coffeehouses that opened at that time were taken as an example by many other countries. Now in Vienna there is a statue of Kolschitzky, who is considered the father of coffee making (Koz, 2011)

In those days when Ottoman clothes were a model for European women and mehter music was imitated, the Ottoman ambassador Süleyman Ağa's organization of coffee invitations to the distinguished figures of Paris in 1669 made coffee attract greater attention in France. Being invited to have coffee at the embassy mansion of Süleyman Ağa, who was one of the kind and witty people, was considered a great privilege for the notables of Paris. Ulla Heise states the following in her book "Coffee and Coffeehouse", in which she expresses the French interest in coffee: "In 1660, when Parisian society rushed to the diplomats' mansion to see the luxurious mansion where the Ottoman ambassador lived and to taste that "black drink", it is rumored that Madam de Sevigne said: Drinking coffee is a fashion, just like the modern writer Racine, one day it will be forgotten. But neither of his predictions worked, Racine is not forgotten, nor is coffee." (Heise, 1988)

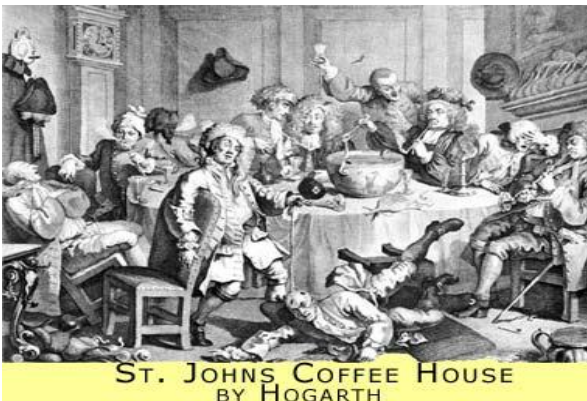
Gürsoy, in her studies on coffee culture, states that the places the French use while speaking, discussing and exchanging information while living in the age of ideas are coffeehouses and emphasizes the importance of coffeehouse spaces once again. The 17th and 18th centuries were a period of progressive ideas. The age of enlightenment had begun in France. Large numbers of unpaid slaves were employed in coffee-growing areas. Along with these developments, there has been rising criticism against the undesirable effects of wine and beer. Coffee provided an excellent alternative to socializing without getting drunk. On the other hand, it was also a center for political coffees. In the end, some thinkers even cared enough about the event to say, "If it weren't for the coffees in France, maybe the monarchy regime would still be going on in France."



Paris Cafe Discussion - Frederick Barnard (1846-1896)

France was one of the countries with the strongest coffee tradition in the West. Coffee culture reached Venice in 1645. He came to London in 1652 and to Paris in 1672. In the West, coffeehouses are places to rest, to think in comfort, to enrich the trip while taking a stroll, to take images and motifs to relieve boredom from the outside world. In addition, it is the place where philosophers, writers and people who deal with other arts exchange ideas and maintain their friendships.

Coffee, also called "Islamic wine", has taken its dizzying smell and flavor to the countries it reaches. But it has been cooked in other ways. Espresso and cappuccino, which are widely consumed today, were the products of that period. Despite their fondness for tea, England was the first European country to be interested in coffee on a commercial scale. Coffee entered the territory of England with the coffee house opened in Oxford in 1650 by a Jew named Jacob. Two years later, the second coffee house was opened in London by Pasqua Rosee. By 1700, the number of Coffeehouses in London had reached 200. When coffeehouses were first opened, they were called "penny universities". It was stated that it was possible to take a life lesson equivalent to a university education in these places, which were entered by paying a penny (Gürsoy, 2007).



London's original coffee houses "The 'Penny Universities'"

After Europe, the spread of coffee and coffee culture to the world has been rapid. Thanks to the Europeans who followed colonial and expansionist policies, especially the west of Europe, namely America, met coffee. Especially Dutch sailors brought this culture to America through trade. The first reliable document on the North American introduction of coffee is from 1668. Two years later, Dorothy Jones was granted a license to sell coffee in Boston, and soon coffee houses spread throughout the Eastern colonies. In 1607, Captain John Smith, the founder of the

State of Virginia, brought coffee to the New World. Canadian historians claim that coffee was brought to the New World by the French in 1715. After the plans made at the Green Dragon coffee house in 1773, British merchant ships were raided in Boston harbor and tons of tea spilled into the sea. The American people of Boston are now acquainted with coffee. Drinking coffee began to be equated with patriotism. Coffeehouses begin to open in cities such as New York, Philadelphia, and Boston. The American congress declares coffee the national beverage (Gürsoy, 2007). Despite the prohibition of many things such as tobacco and alcohol in the USA, drinking coffee has never been banned, on the contrary, it has become a symbol of freedom. In the USA, coffee is not only a good beverage, it has also brought freedom. Both the New York stock exchange and the New York bank were established in coffeehouses opened in today's economic center Wall Street. It did not take long for coffee to become a cultural and commercial commodity with its arrival in the Americas. Since the climatic conditions are very suitable for coffee growing, especially in Brazil and Argentina in South America, the production volume has shifted around the world.



Cafe de Flore, Paris Cafe Havelka, Vienna

It is seen that almost every study on coffeehouses in the history of European thought was carried out in dialogue with Jürgen Habermans. Habermans's work titled "The Structural Transformation of Public Space" (Habermans, 1997) which he examined on this subject and also translated into Turkish, defined coffeehouses and their features as the 18th century and the first places where this area was opened. The importance given to socialization during the Enlightenment is interpreted as one of the main motivations for the formation of coffeehouse culture. However, no clear answer can be given as to why such a desire is felt (Peter Burke, 2004)

COFFEEHOUSES AS ARTISTIC AND CULTURAL GATHERING SPACES

Coffeehouses as Artistic and Cultural Gathering Spaces Coffeehouses, which have an important place in society in terms of socialization, are also art and cultural venues. Coffeehouses, as places that bring communities together, have created a metamorphosis in social relations. The most important of these is that it brings together people from different origins and reduces the differences and alienation in the society. Thus, it also creates an environment where ideas can be exchanged. Especially in the city coffeehouses, intellectual, literary, artistic and cultural activities began to be carried out over time. Artist cafe is nothing but a part of "normal" coffee houses. Coffeehouses, which have been turned into artistic production and communication by artists and men of letters since 1700, are also in the history of literature, art and music of all

nations. There is no conclusive evidence about whether intellectual individuals in communities go to coffee houses to create artists and men of letters or to spend time. However, we learn from various sources that artists and men of letters have been going to coffeehouses since the 1700s.

In Europe, cafes have started to appear as central gathering areas due to various arts and cultural activities. In fact, private areas and places where art and cultural activities are carried out, have begun to be separated from cafe spaces. This situation also constitutes an example of the functions that cafe spaces have gained over time in Europe. Ula Heise explains this situation with an example:

“Coffeehouses that have been considered international meeting places for artists for over 200 years. One of such coffees is "Caffe Greko" in Rome. Other coffee houses are known as the only artist table that comes there. The “Caffe Guerbois” cafe in Paris is known for a single regular artist table. Coffeehouses have often kept their doors open not only to individual artists or groups, but also to representatives of an entire art and literary era.”(Heisse, 1996)

The Enlightenment held public meetings in coffeehouses until 1750 in England and 1789 in France. At the end of the 18th century, representatives of the "Fin de Siecle" period of Europe were also in coffeehouses.

Artists and literary figures have been visiting coffee houses for over 300 years and often drag their admirers with them. In these places, where a relaxed atmosphere prevails, groups with club or association character and targets set in writing are born. These coffee houses, which are close to art academies, theaters and operas, and artist colonies, have been a gathering center for them (Heisse, 1996).

La Closerie des Lilasda” XIX. It was one of the famous literary cafes of the 20th century. Besides Andre Gide, Salvador Dali, Ezra Pound, Hemingway, Yahya Kemal Beyatlı was among the regular customers of this coffee shop. There is even a small plaque bearing his name on the edge of the table where Yahya Kemal was sitting (Kökden, 2006).It is seen that the most important and high names in the literature on recent history literature, art and science also inhabit cafes for their creations. This situation is like a proof of how much cafes manage social dynamics in terms of social, artistic and cultural aspects. Ula gives the following information about French, English and Spanish writers and artists: The literary coffeehouses of Paris have been “study rooms” for almost all world writers. The most famous of these is St. In the Germain des Pres district are Les Deux Magots and Cafe de Flore. Sartre and Simon de Beavoir sat at two small tables side-by-side at Magots, writing about slums for two hours. Picasso, Giacometti, Hemingway, Aragon and Joyce were among the regulars of this coffee shop. This was also the meeting place of surrealist painters. A little further from Magots, the Cafe de Flore was also a study room loved by writers. It was here that Apollanaire wrote “Paris Nights”. Boris Vian, Hemingway, Aragon, Rimbaud, Camus, Picasso and Trotsky worked at the tables of these coffeehouses from morning to night.



Hemingway at Cafe Square At the cafe - Picasso and Maia



Salvador Dali – Paris'te bir Cafe'de, 1970 Sculptor Alberto Giacometti in a cafe in Paris



French writers in the Cafe de Flore; Jean-Paul Sartre

If a catalog covering all languages was prepared for poetry or essay products that use the coffee house as a subject or symbol, the number of works expressed in thousands would be reached. In addition to the great names, many forgotten artists should also be mentioned. All Arts, especially literature, painting and graphic art, has been dealing with the coffeehouse theme for more than 300 years. Looking at international products, Ula has made classifications as follows:

17/18. In the 19th century, the coffeehouse was reflected in comedy, satire and caricature products as a training ground for bourgeois freedom movements.

18/19. In the 19th century, the coffeehouse was primarily the place where the bourgeois and artists made their presentations and self-presentations (includes pictures, cartoons, group tables containing historical events)

“19. At the end of the 20th century, the coffeehouse was the place of the anti-bourgeois freedom movement's individual opposition and submissive moods (loneliness and melancholy), which criticized the society, and in the 1920s it was the scene of mostly anti-bourgeois reactions.

Since the middle of the 20th century, it has been the place and symbol of communication that was either very intense or could not be established at all (Heise, 1996).

COFFEEHOUSES AND POLITICAL MOVEMENTS AS POLITICAL GATHERING SPACES

When coffeehouses gained the feature of being an indispensable gathering place of public communities in the historical process in eastern and western societies, they also became the center of political movements. The cosmopolitan structure of the coffeehouses and the free expression of people from all walks of life led to an increase in political tendencies in the process. Especially with the exchange of ideas of people from different strata, coffee houses have triggered the political tendency of the communities. Looking at today's modern society, it can be seen that the exchange of political views is a part of daily life. Coffeehouses have been banned and closed from time to time by the administrative powers for these reasons in the historical process. However, political tendencies have become an indispensable element of coffeehouse spaces, especially with the democratization of societies on the way of modernization movements and liberation. Many social movements and revolutions in Europe were shaped in these places. In this section, information about this function of coffeehouses in the East and West is mentioned.

Ulla Heise, in her book titled “Coffee and Coffeehouses”, in her chapter on political coffeehouses and coffeehouse politics, talks about the emergence of the political trend in coffeehouses:

“It must be admitted that coffee houses have begun to create the free-thinking understanding that educational institutions cannot give individuals. The concept of political coffeehouse has continued to be a provocative concept for centuries. This concept is first heard in London, Paris and Amsterdam in the 17th and 18th century. It is used in various forms in other cities in the 19th century. The concept of a political coffeehouse also has connotations such as blame or praise, a condescending air or the scent of conspiracy, progress or reaction, democracy or monarchy, rebellion or revolution, opposition or ruling party. It is the most frequently mentioned place in informant or police reports...”(Heise, 1996). All this is hidden behind the concept of a political coffeehouse. In Europe, the cradle of liberation and modernization movements, there are countless examples of coffeehouses that are the center of political activity. Especially the coffee houses in England, France, Germany and Austria were the determinants of the political orientation of the period.

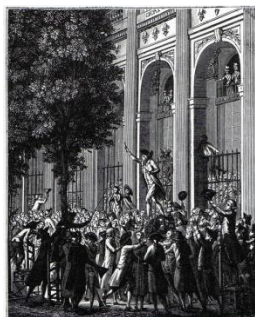
Ellis conveys the formation of the republican thought that started in England in coffee houses as follows: “The first coffeehouses in England were opened in 1650. The Commonwealth was

ten years old at the opening of coffeehouses. Ten years later the kingdom was re-established. But the republican idea was etched in their minds. Republican thought was shaped as the political form of the bourgeoisie. The most important place where this consciousness was sharpened was the coffeehouses.”(Aytoun, 1956)

The most important development in Europe was the French Revolution, in which the seeds of democracy were planted. Undoubtedly, revolutionary and revolutionary movements must arise from a political centre. These centers also became French coffee houses. Ulla gives the following information about the role of coffee houses in the development of the French revolution: It is not a coincidence that the French revolution emerged with the advent of coffee. Coffee shops are ideal places to gather and make plans. Coffeehouses in Paris have become so famous that their regulars include Voltaire, Diderot, Roberspierre and prominent political and artistic representatives of France. So much so that it would not be wrong to argue that France would still be a place ruled by the Monarchy today, if there weren't any coffeehouses in Paris and places where the French Revolutionary figures would gather. The French Revolution was planned in coffeehouses (Cafe des Patriotes). France was in the coffeehouses where world-famous masters of literature and philosophy went to every day of their lives and always sat at the same table and wrote the most important works. They prepared the infrastructure of the revolutions with the policies created in Paris coffee houses. Proscope, the first coffeehouse in Paris, is one of them. Those gathered in his secret room upstairs sowed the seeds of the French revolution (Heise, 1988)



“Caffe Politique”, Dutch political coffee shop magazine, 1778



French Revolution “Cafe de Foy”, 1789

The dismissal of some ministers, notably Necker, on 11 July 1789 provoked violent reactions in large circles in Paris. The people of Paris were spontaneously gathering in every corner of the city, having heated discussions. Especially in “Cafe de Foy”, the blood pressure has increased.

Journalist Camille de Desmoulins, one of the leaders, made passionate speeches against this anti-public measure. Everyone in the coffee shop agreed with him. Finally, Desmoulins appealed to the enthusiastic crowd sitting in the coffeehouse to take up arms. The people are armed. The French Revolution broke out in the "Cafe de Foy" (Tan,2012).

The world's most famous cities are places that provide opportunities for politics and politicians. At this point, the coffeehouses, which kept their doors open all the time, became the most important political headquarters of these cities with the opportunities they provided for politics and politicians. Coffeehouses are places where politics are determined many times. They are active venues of urban politics with regulars from all political parties. Politicians, journalists, columnists, bureaucrats have become addicted to the idea communities built on this pavement. In coffeehouses, politics is one of the most talked about topics. This is why coffee houses were called the cradle of politics in the past. Today, this tradition continues to a large extent. With the rapid advancement of technology, these works continue in the virtual environment. It started to shift more to the press and television. Communication technologies have reduced bilateral communications and changed the way of communication. However, coffee houses continue to be frequented by politicians. Coffeehouses are the most important places frequented by politicians who want to reach the citizens before the elections. Coffeehouses are still the preferred gathering places to establish a one-on-one dialogue with citizens or to organize meetings.

CONCLUSION

With this historically focused research, the European-centered social and political effects of coffee places, which are one of the architectural spaces, were tried to be revealed. The cultural and social impact it has created in Europe, on the fact that coffee places are social and political oriented gathering areas that go beyond their function, has also been tried to be revealed. In addition to hosting artistic events in the cultural field, it has been tried to emphasize the multi-purpose features that revolutionary movements are organized in the political field. The adventure of transporting coffee to Europe in the historical process and the historical events that triggered the development of coffee places, the events related to the emergence of cultural and political effects, are tried to be transferred chronologically and the effect of coffee places as architectural spaces is examined. This focused research, which also includes historical readings, is presented as an example of examining the functions of space in the field of architecture and social sciences.

It is also aimed to serve as a basis for more comprehensive studies.

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