

THE MEANING OF URBAN MORPHOLOGY IN TERMS OF CULTURAL HERITAGE THROUGH CHANGING URBAN SPACE

*İmre ÖZBEK EREN**

ABSTRACT

In line with recent paradigm shifts like globalism, the increase in population or commodification of urban land beside cultural demands, have been giving rise to regeneration of cities via high-rise buildings, infrastructural interferences or building up new areas in the city. In historical cities, there occurs an encounter with urban space and heritage. This new space production mechanisms inevitably cause degenerations on historical cities' characters. Recent approaches in heritage thought has been trying to find solutions to this dilemma. 'Historic Urban Landscape' approach provides a holistic view for all these issues.

If we read the urban space as a text, we can say that the language of this pattern is composed of either tangible or intangible words. This tangible dimension is embodied within urban morphology. Although urban morphology had been evaluated mostly as just the physical form until recent times, today we know that it has a further meaning embedded in its cultural and historical codes. So, urban morphology also contains cultural heritage. Although urban morphology is generally a neglected dimension in conservation, it has a potential to be a kind of stalker in order to understand and sustain the sense of place via its generic codes.

This paper aims to consider urban regeneration processes that affect urban morphology in the context of cultural heritage. It also aims to bridge the gaps between space theory and conservation as an architectural phenomenology via urban morphology. The method is based on the evaluation of several cases from Istanbul via three readings: Diachronic analysis based on morphological reading, synchronized analysis based on current urban space reading and analysis of issues related with the meaning of historic urban landscape. The results show that; the embedded codes of urban morphology have a pathfinder character for sustainability of cultural heritage with development; historical urban landscape approach has different thresholds and interfaces which cannot be limited to traditional scale/buffer zone approach because it is hard to define where the urban

* Assoc. Prof. Dr., İstanbul Şehir University, School of Architecture and Design, İstanbul, Turkey.

heritage ends, and natural or cultural heritage starts so a contextual evaluation is essential; topography and its tectonic are vital determinants on the historical urban landscape; it is a must to bridge urban morphology with conservation beside revisiting space theories and architectural phenomena; in order to decide what is heritage in terms of 'trust'.

Keywords: space, urban morphology, cultural heritage, historical urban landscape, Istanbul.

1. INTRODUCTION

In line with the changes in the perception of time-space, new paradigms have emerged in space production processes those effect also the historical cities. As a living organism, a city has numerous layers like memory, culture, ecology, aesthetic, topography or morphology overlapped in time which need to be perceived. Although there is a debate whether the place still matters in a globalized and digitalized world, the ontological needs of man bring us to the view of place matters. Starting from this point, we have the question 'what makes a historical city a place?'

The interaction of disciplines in recent years like hermeneutic, phenomenology and their contributions to space theory beside globalization and post-modern paradigm have widened our approaches to space and urban heritage. Although space theory and conservation thought have been evaluated as if they are different disciplines, the spirit of both derives from the same matter: human and its search for the meaning in this universe. So, if we consider the heritage paradigm in such an approach, it may allow us to see deep layers inherent in the term heritage while bridging the related disciplines. Furthermore, new space production mechanisms inevitably cause degenerations on historical cities' characters.

In this context conservation theory has been transforming since its occurrence in the 19th century and has been trying to find solutions to mentioned dilemma. New approaches make us to think heritage as an ethical mindset. Historic urban landscape approach (HUL) provides a wholistic view to heritage in this context.

This paper aims to make a contribution to current heritage paradigm through three approaches. First, to reconsider the meaning of urban morphology in a way that it becomes a new approach for understanding and stalking the concepts of conservation and sustainability. Second, to address urban morphology as a bridge between the theoretical approach of space theory and conservation paradigm. Third, to determine the extent and context of historic urban space in terms of HUL practice.

2. THRESHOLDS IN CULTURAL HERITAGE PARADIGMS

2.1. A Brief History Through Main Paradigm Shifts

Conservation thought has been evolving through many paradigm shifts up to now. In the beginnings of the 20th century, the emphasis was on the conservation of monument with its cultural historicity and aesthetic value (Jokilehto, 2004 [1999], pp.284-295; Ripp & Rodwell, 2015). Between the two world wars, Athens Charter (1931) and CIAM (1933) were effective meetings interested in monuments with their environments through the modern planning approach. This period's approach had the tendency to see the historic city as a cultural dead weight (Day, 2011; Jokilehto, 2004 [1999], 289).

After the 2nd world war, the conservation thought turned its way from 'historic monument' into a widening approach including the historic urban and rural areas with Venice Charter (1964), while concerning with the restoration of the damaged cities (Jokilehto, 2004 [1999], p.289; Ahunbay, 1996, p.117). In the following period, we see the cultural approach (Ahunbay, 1996, p.19) beside the urban scale.

With the conventions in 1970s and 80s such as World Heritage Convention (1972), European Charter (1975) or Nairobi Recommendation (1976), the emphasis on "*integrated conservation*" has increased (Ripp & Rodwell, 2015) beside Washington Charter (1987) and Brutland Report (1987). The scope of cultural heritage has broadened (Landorf, 2009) including development and planning approaches while on the other hand introducing new concepts like place, cultural significance, fabric (Jokilehto, 2004 [1999], s.289; Ahmad, 2006) in Burra Charter (1979) or landscape.

With the turning point in the 1990s, relativity paradigm and globalization were determinative factors in new heritage approaches, with the help of effective participation of different cultures with their authentic experiments. Besides, increasing critics on the western influences on heritage, gave rise to questioning of basic terms like authenticity. So, some new concepts emphasizing the intangible/ cultural heritage like spirit or feeling started to be mentioned along with the concept of heritage beside sustainability which were the parts of the new paradigm shift (Akagawa, 2016; Smith, 2006, p.55). Rio Declaration on Environment and Development (1992), Nara Document (1994) or Aalborg Charter (1994) were the basic agreements of this period reflecting these mentioned changes.

In 2000s, "*the adopting the phrase management of change*" (Ripp and Rodwell, 2015) emphasized in Charter of Krakow (2000) and management of cultural heritage (Dinçer, 2013) provided an important view of point. Budapest

Declaration (2002), Faro Convention (2005), Vienna Memorandum (2005) and Leipzig Charter (2007) are other important agreements of this period reflect these paradigm shifts regarded with sustainable development, change and the emphasis on "*spirit of place*" (ICOMOS, 2008).

In 2011 UNESCO Recommendation on the Historic Urban Landscape (HUL) presented the last paradigm shift in heritage thought in which urban heritage is considered as a whole -with the city's all dynamics including tangible and intangible heritage- beside its development and management. Global Report on Culture for Sustainable Urban Development 'Culture': Urban Future (2015) emphasizes the culture is a key tool for promoting sustainable urban development through the safeguarding of cultural heritage and the promotion of the diversity of cultural expressions.

After all, in this recent work of UNESCO (2016) it is said that "*for the first time in history, humanity is predominantly an urban species*" which forces us to remember our responsibility and role in the universe. Today, we have to think heritage as an ethos regarded with the past and future, tangible or intangible, physical or spiritual. Heritage now belongs to place and not only people (Turner, 2011) while Déom & Thiffault (2013) say that there is the common term 'value' in the middle. The perception of the values of the historic city has been broadened to include the aesthetic and symbolic values of places, and to a new use and enjoyment of the urban space that defines the city as 'living heritage' (Bandarin & Oers, 2012, p.68) and cultural landscape (Taylor, 2016). Although the term heritage is an umbrella term, "*still, the finer terminology of 'heritage' has not been streamlined or standardized*" (Ahmad, 2006). The reason is inherited in the concept: "*Heritage is something vital and alive. It is a moment of action, not something frozen in material form*" (Smith, 2006, p.83) and "*is more concerned with meanings than material artefacts*" (Graham, 2002).

2.2. Embodying Cultural Heritage Via Historic Urban Landscape Approach (HUL)

Historical urban landscape approach is based on a wholistic view which evaluates the urban heritage with its different layers such as space, heritage, culture or nature beside its development. In this context, first we may ask how culture and landscape come together in terms of urban heritage thought history (Paniabi and Winter, 2009 cited in Taylor, 2015). The term landscape may be defined as an area made up of a distinct association of forms, both physical and cultural. (Sauer, 1925). It points out "*the focus is upon the agency of landscape rather than upon its simple appearance*" (Corner, 1999 cited in Bandarin 2015). As Rossi (1984, p.97) says, "*the history of the city is always inseparable from its geography; without both we cannot understand the architecture that is the physical*

sign of this human thing". The development of the landscape approach to heritage conservation since the 1990s is part of the wider interest in the epistemological value of the landscape (Taylor & Lennon, 2011 cited in Wang and Gu, 2020). Taylor (2012 cited in Taylor 2016) points out the interaction between different disciplines -like geography-accelerated this process. According to UNESCO (2011), the historic urban landscape defined as follows:

"HUL is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic centre" or "ensemble" to include the broader urban context and its geographical setting. This wider context includes notably the site's topography, geomorphology, hydrology and natural features; its built environment, both historic and contemporary; its infrastructures above and below ground; its open spaces and gardens, its land use patterns and spatial organization; perceptions and visual relationships; as well as all other elements of the urban structure. It also includes social and cultural practices and values, economic processes and the intangible dimensions of heritage as related to diversity and identity".

The recommendation is directed towards all kinds of urban places enlarging the notions of historic center or urban ensemble to include the broad urban context and larger setting (O'Donnell, Turner, 2012; Erkan, 2018) while it moves away the traditional concept of historic area/centre/city to the concept of urban heritage (Bandarin, 2015). It is *"a mindset"* (Van Oers, 2010: 14 cited in Taylor, 2016), involves the management of historic cities, conservation of the visual images, providing a better future with the help of enhancing cultural diversity, protecting the ecology and continuing the sense of place (Van Oers, 2006 cited in Rodwell 2009; Erkan, 2018; Huybrechts 2019; Punekar, 2006 cited in Taylor, 2016) while suggesting the unification of separated approaches in heritage. Although HUL is a widening approach, there are theoretical and practical obscure points (Pérez & Martínez, 2018, p.101 cited in Wang and Gu, 2020; Ripp and Rodwell, 2015). In our view, two basic points are evaluated as follows:

- First one is the extent /scale /context of historic urban landscape. As a reflection of rupturing in conservation and space theories as emphasized above, urban heritage has been considered irrelevant with the space. Due to the scope of HUL that contains development and sustainability, traditional buffer zone approaches are not enough anymore and causes *"the lack of integration with the wider urban context"* (Ripp and Rodwell, 2015). The whole image of the city needs to be considered with its all dimensions -two, three, visual or experimental-time-. Therefore, the extents and the contexts of historic urban landscape have to be evaluated carefully. Even in the cases that the regeneration areas are far from the

historic center, they may still have impacts on the silhouette, visibility, ecology or sense of place.

- The second issue is the evaluation and sustaining HUL. UNESCO (2016) suggests an application process in which there is a matrix that combines the several layers of a historical urban landscape. According to Taylor (2016), there are three crucial points in HUL application process which are, understanding of the city as an evolving process; respect for the overall morphology of the city with its intangible meanings and values; understanding conservation of the urban landscape as embedded meanings. Beside these recommendations, there are few academic researches (Fredheim, Khalaf, 2016; Pingyao; Korr, 1997; Kaya & Demir, 2018; Zeayter at all., 2018; O'Donnell & Turner, 2012, Bahrami at all., 2015) whose scopes are limited (Veldpaus, et all. 2013). Moreover, in some cases, as Landorf (2009) says, there is a gap between the management plans and integration of sustainability principles into the planning processes. Mentioned theoretical studies put forward some criteria based on UNESCO HUL recommendations which is a kind of checklist. From this point of view, the codes of historical urban landscape extent can be summarized as follows;

- Urban morphology (with it 2nd, 3rd, 4th ... dimensions and embedded other layers)
- Natural character (topography /habitat, shore, valley, hill...; climate; ecology...)
- Perceptual/aesthetic character (visual-aesthetic layers; vistas-perspectives; cognitive maps; harmony ("*sing with the choir and not against it*" (Larkham, 1996, p.20); hierarchy ("*if a building can't express itself, how can we understand it?*" (Larkham, 1996, p.20)).
- Thresholds and interfaces in social and economic profile on urban space
- Time (memory, historical layers...)
- Sense of place and experience ("*the place: don't rape the landscape*" (Larkham, 1996: 20)).
- Urban development, planning, economy and macro decisions.

3. BRIDGING THE GAP: The Meaning of Urban Morphology in Terms of HUL

Urban morphology provides an opportunity when penetrating to the logic of built environment which is a per se manifest of past and present layers. In this context "*it deals with the topographic, socio-cultural and physical context*" (Bianca, 2015) while focusing on the "*tangible results of social and economic forces*" (Moudon, 1997). The history of urban morphology overlaps with histories of several other disciplines such as geography, sociology or space theory. Whitehand

(1992) says, although urban morphology interested in the physical dimension of urban pattern until recently, the interaction between different disciplines like semiology or linguistics changed its concern into social context: *"an understanding of the processes of morphological change, including cycles in the economy, building industry, but also in thought, legislation, architectural style and taste, is vital"*. (Larkham, 1996, p.26). So, it refers to an understanding of urban space with its inherited layers beside its tangible aspect. These layers such as topography, nature, legal procedures, culture and other contextual components have given shape to it in time. It is the pattern of numerous codes -the language of the urban space-embodied in time. With this potential, *"morphological analysis can also be used to inform generative processes"* (Wang & Gu, 2020) which is different from the *"obsession with the past"* (Bianca, 2015). If we use urban morphology in this context, it may allow an important contribution to *"sustainable evolution and development of historic cities worldwide"* (Rodwell, 2009; Whitehand & Gu, 2019). It may act also as *"an essential inter-disciplinary tool"* (Ripp & Rodwell, 2015) to *"overcome the daunting dilemma between the two extremes of sterile conservation and radical redevelopment, and to ensure their long-term viability as part and parcel of larger urban systems"* (Bianca, 2015). It has a key role in understanding of the city in historico-geographical terms both as human habitat and a dynamic process: how and why a city looks and functions the way it does beyond a narrow focus on its architectural fabric an appearance (Whitehand, 1992; Allain, 2005; Moudon, 1997; Rodwell, 2009; Whitehand, 2010 cited in Ripp & Rodwell, 2015).

Although the presence of this theoretical discourse, *"there is a gap between urban morphology and urban conservation and its management"* (Whitehand, 2010; Rodwell, 2009). Furthermore, Ripp & Rodwell (2015) say, *"the quintessential relationship between the tangible and intangible heritage of cities is, however, frequently ignored or over- looked by urban heritage professionals"*. In order to bridge the gap among urban morphology, space theory and conservation, we may also reference to architectural phenomenology via Norberg-Schulz's (1993 [1985], p. 26) words: *"morphology is concerned with the "how" of built form, and in the single work of architecture is concretized as "formal articulation"*.

Then how we will evaluate and analyze urban morphology in terms of HUL? There are limited approaches to this question. For example, Ripp & Rodwell (2015) suggest a methodology that takes into account different views from the outside and inner sides of the city beside the seasonal views or aerial views. English Heritage (2011) also has suggestions about the visual effect of historical urban context. Beside these, Moggridge's (2010) suggestion about *"cones of view"* is a sparking view in urban morphology-based analysis. If we consider urban space as a palimpsest, all the layers including the erased ones, have a

meaning and trace that bridge the past and today. The language or pattern of urban space is a kind of story. In order to make it sustain in terms of heritage, we should speak the same language. This language has been developed in time via the codes embedded in Natural Character, Built Environment, Macro Scale Decisions/ Planning/ Economy, Culture/ Ethics/Beliefs, Perception/Aesthetics, Experiment/ Human and Legislation/ Planning. In this context, urban morphology could be used either as a 'stalker' that bridges the past and today or a 'helper' that enables us to read the current urban landscape. It opens out the sustainability of urban language via its implied layers. Furthermore, this synchronized reading of the texture of the landscape of the historical city landscape through its morphology, allows a new way to analyze space and its layers in an interpreted way of bottom-up approach. While current morphology tells us about those past stories, it also simultaneously shapes the 3rd, "4th dimension" (Sauer, 1974) or time and experience, while writing the future stories.

4. REGENERATION VERSUS CULTURAL HERITAGE- *Istanbul Case*

Istanbul city with its unique history, geography, strategic location, nature and culture is in UNESCO World Heritage List. The city history contains antique period, Byzantine (-15. Century) and Ottoman (15.-19. Century). Urban space of the historic centers rise above this culture that is in harmony with the topography. In line with modernization period, the Turkish Republic (1923-) had established. The process of transformation has emerged along with the country's urbanization processes.

Istanbul as a global city has been experiencing the current paradigm's effects which have impacts on urban space like neoliberal politics or socio-cultural dynamics, while on the other hand it has unique dynamics like earthquake risk. Those all act as a catalyzer in city's regeneration process. Especially in the last 20 years, this process and its consequences have sparked several debates. Ataöv & Osmay (2007), summarize this urban regeneration process in two main periods. First one is the 1980-2000s, in which the liberal discourse and globalization is active. The second one is the ongoing period since 2000s in which urban regeneration is determined as a strategy in which privatization and local government policies have been effective (Dinçer, 2011). With the announcement of İstanbul Environmental Plan in 2009 (IMM, 2009), the transformation of the city has been accelerated. The city has been dealing with an encounter between conservation and development. Although this is not so strange when compared to the other developing historical cities mentioned in UNESCO meetings, there is an urgent need in order to prevent the loss of the sense of historical urban heritage and the meaning inherited.

4.1. Methodology

In this section, three cases those gave rise to several debates related to urban conservation will be evaluated. The method is based on three analyses. One of them is a diachronic analysis based on morphological readings via the cases' history. The other one is synchronized analysis, based on an evaluation of current urban landscape via HUL approach. The third analysis is the determination of issues that cause the continuity, quality and meaning of historical urban landscape.

4.2. Case Studies

The cases are performed according to the criteria such as; being evident in historical urban visuality, giving rise to debates in terms of historical urban place and being located beyond the old city center but have impacts on the historical city landscape.

Yedikule- Ataköy Coastal Area

This coastal area is located beside the old city walls in Yedikule. There are three main rivers of the old city which are Ayamama, Tavukçu and Çırpıcı Rivers. There had been various historic buildings on the area such as Baruthane (1727), Sümerbank Factory (Bakırköy Textile Factory 1850; 1933), Veliefendi Hippodrome (Campus Martius; 1910s) Bakırköy Hospital (Reşadiye Kışlası, Bakırköy Hipojesi; 1914), **Yeşilköy Airport** (1924), Ataköy Houses (1954) (Öztürk, 2010; Türkoğlu, 2016). Beginning from 1950s, this coastal area was full of industrial factories which were founded in line with the urbanization process of the city. After 1980s, the coastal band was emptied in order to build new boulevards and green areas. In 2000s, related with housing policies and urban development, several changes were made in Coastal Legislation and several areas were opened up for construction and most of the empty areas were transferred to TOKİ (Barutçular & Dostoglu, 2019). There were legal actions after those areas had been announced as 'tourism area', nevertheless the constructions didn't stop (Şahin, 2015). Along with these new buildings, Historical Baruthane building and its garden was announced as 'Nation Garden' in 2018 (IMM, 2019). (Figure 1, 2)



Figure 1. Morphological Layers of Case 1. (Photo: Adopted from Google Earth)



Figure 2. General View of Case 1 in the Historical Urban Landscape (Photo: Author, 2019)

The place has several historical layers (nearly four periods). Although the area was almost an empty-green area, it had the past memories partially. The morphology of the region has been regenerated with mentioned new residences and hotels. This transformation is effective either on the ground level in terms of circulation, coastal band use, pedestrian experiments, public space or vistas opening to the city or on the silhouette of the area in terms of 4th dimension (time-experience), hierarchy and visibility. This new language on the coastal band, has a deep impact on historical urban landscape with its 'new' language although it is far from the old city center.

Kağıthane - Cendere Valley

Cendere Valley starts from the end of Haliç (Golden Horn), crossings of Kağıthane and Alibeyköy Rivers. It is one of the main ecological corridors of the city. There had been small villages on those river sides during the Byzation and Ottoman period. Late in the 1900s, Kağıthane region was one of the city's biggest green-public space with its various mansions and palaces. Main changes had begun in

1950s in line with rapid urbanization and increasing population. Various factories and slums had constructed throughout Haliç's evident areas. Haliç Rehabilitation Project (1987) and Sadabad Promenade Rehabilitation Project (1997) were important projects for the rehabilitation of the area. In 2000s, in line with the urbanization policies, natural, transport and historical features of the valley gave rise to regenerations in Kağıthane. With the announcement of 1/100.000 scale İstanbul Environmental Plan in 2009, Cendere Valley was determined as information, education and technology area with several revisions (IMM, 2009; <http://megaprojeleristanbul.com/print/cendere-vadisi-kentsel-donusum>; Gürsel, 2011; IMM, 2011). With this rapid process, new buildings with their new morphologies, filled the valley. (Figure 3, 4, 5, 6)

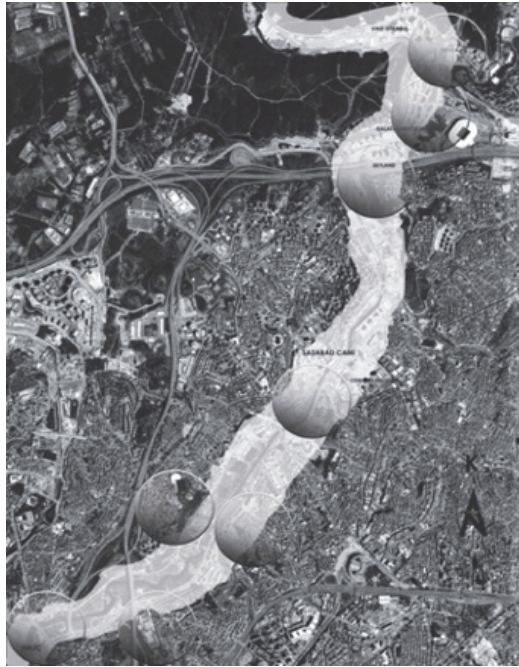


Figure 3. Morphological Layers of Case 2. (Photo: Adopted from Google Earth)

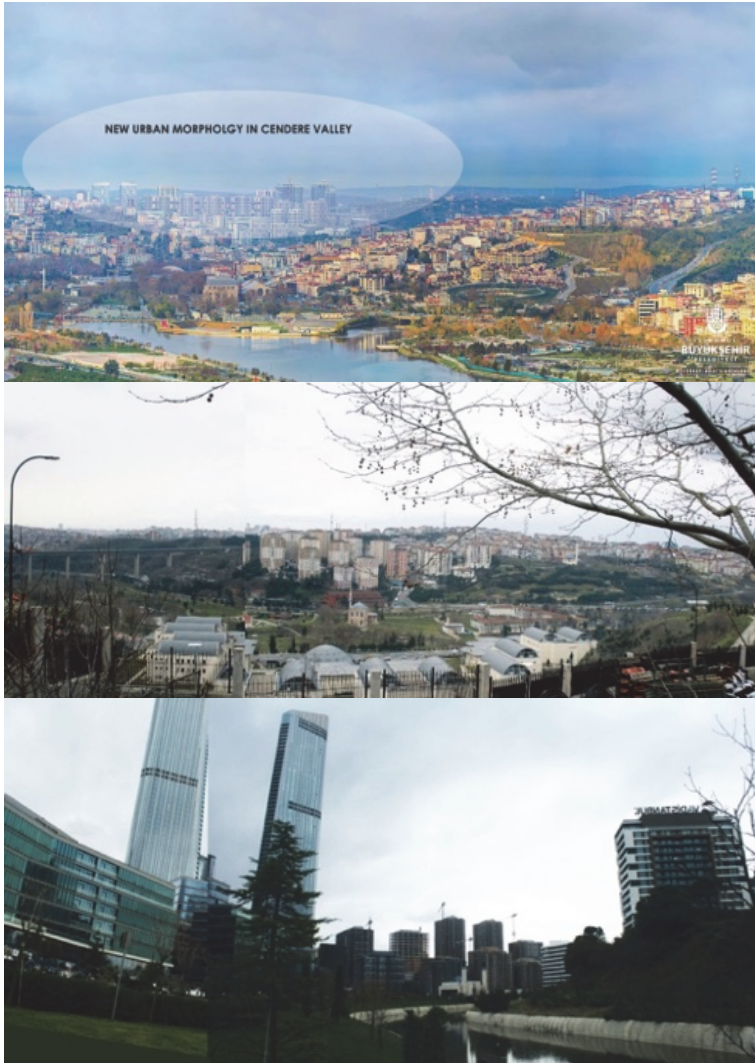


Figure 4, 5, 6. General Views of Case 2 in the Historical Urban Landscape (Photos: Adopted from <https://panorama.istanbul>; Author, 2020; Author, 2020)

The valley is located longitudinally throughout Kağıthane river. Although the new settlements are located a little bit far from the historic center of Kağıthane, their appearances and impact start from historic Sadabad Mosque due to the region's topographical features. However, their scale and height effect the historical urban landscape in terms of ecological features (those were the spirit of that place in the past), visibility, hierarchy and experience.

Beşiktaş Shore

In the 16th century the region had become a big region of the historic city. Especially after the Ottoman palace removed from Dolmabahçe to Yıldız, the importance of the region had increased. In 1940s, in order to build up Barbaros Park, historical shore settlement had been demolished (<http://besiktas.bel.tr/sayfa/1794/tarihce>). After Barbaros Boulevard (1950) and Bosphorus Bridge (1973) built up, big transformations had seen in this part of the city. Due to its unique location in urban space, Beşiktaş shore and extending hills at the background, reflect almost all the transformation processes of the city. (Figure 7, 8, 9, 10, 11)



Figure 7. Morphological Layers of Case 3 (Photo: Adopted from Google Earth)



Figure 8 General View of Case 3 in the Historical Urban Landscape (Photo: <https://panorama.istanbul>)

This historical part is very closed to the historic center. It is located on Bosphorus which is one of the determinative features of the city of Istanbul. Due to the topographical character of the area, all high buildings are effective on the silhouette built in time. Although the historical layers have been still almost standing, the transformations done by filling voids -such as courtyards-, disrupt

the historical character. Especially high office and hotel buildings built after 1980s have a new language on the urban morphology. Even if they are functional on the pedestrian level, it creates a great deal with the historical urban landscape which is the identity of the urban scape. The transformation of urban morphology aspects could be seen either from the street -plot pattern to silhouette or time to sense of place.



Figure 9, 10, 11. A Focus on Case 3 (Photos: Adopted from Pervititch maps (1922-1945); Adopted from Google Earth; <https://panorama.istanbul>)

4.3. Evaluation

The three cases have different features and processes: first one is a coastal area which has various historical layers although it was almost empty recently; second one is a valley located longitudinally throughout an ecological corridor along with the historical center; third one is a Bosphorus settlement in the city center which reflect generally the historical layers. Following the consideration of the brief backgrounds of case studies, analyzes regard with searching for the meaning and sustainability of HUL beside the current impacts on it, are explained below:

Morphological reading- diachronic analyzes:

- In historical process of the city, almost all the empty areas which were important component of the urban morphology in terms of the language of the city, had been filled with new buildings those are strange to the urban morphology.
- Current empty areas in the city, may carry the urban memory. It is essential to decide what to conserve and sustain.
- Even if the general layout of the historical pattern stands-as seen in Beşiktaş-, it has deep impacts on the visuality of the urban morphology via filling gardens or courtyards.
- Some places -as seen in Cendere- can be far from the center in numerical distance, however it may stand ecological, natural or cultural instruments those are inseparable senses of that place while experiencing the city as a whole.
- Urban morphology is a key instrument as a stalker with its inherited layers such as natural character, built environment, macro scale, macro scale decisions/planning/economy, culture/ ethics/ beliefs, perception/ aesthetics, experiment/human, legislation/planning in order to understand current urban space.

Historical urban landscape reading- synchronic analyzes:

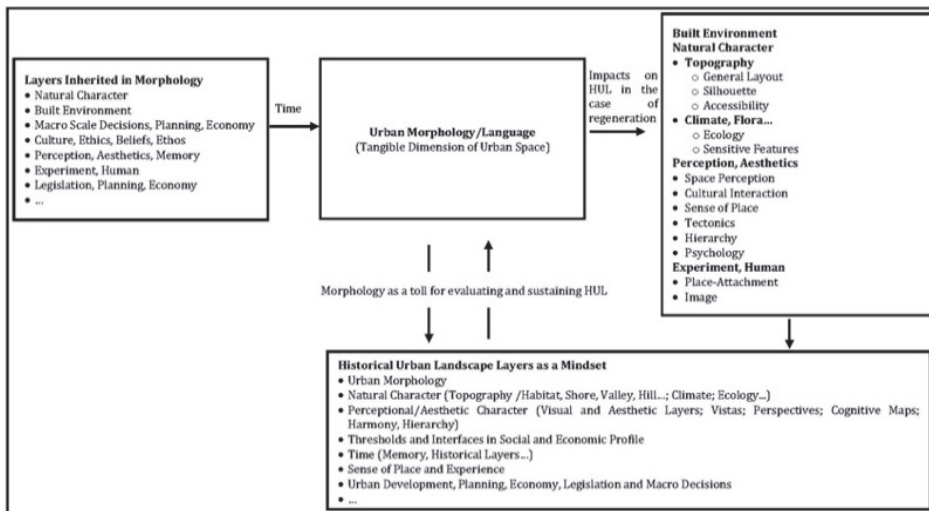
- The new language of urban morphology causes various impacts beyond the built environment such as, natural character (silhouette, topography, climate, ecology, flora...), perception/ aesthetics (cultural interaction, sense of place, tectonics, hierarchy, psychology), experiment/ human (place-attachment, image).
- Form and scale of the new morphology, give rise to hierarchy issues on the landscape and silhouette of city regarded with their heights, scales or materials.
- In some cases, the visual continuity of historical landscape is neglected. Traditional buffer zone limits are not enough for rapidly changing cities. The visual thresholds maybe inherited in the experimental dimension for the city. So even if the new urban morphological interferences are far from the historical city center, there may be rupturing in the continuity of the spirit of place.
- Although the developing areas of the city may not be closed to heritage areas, it is essential to use tools particular to place like 'cones of view'. Because morphological changes may cause ecological problems via

skyscraper buildings on the natural wind or climate corridor or distortion on the natural coastal lines beside the silhouette effect.

- Morphological changes effect HUL via; built environment, natural character (topography: general layout, silhouette, accessibility; climate- flora: ecosystem, sensorial features), perception- aesthetics (space perception, cultural interaction, sense of place, tectonics, hierarchy, psychology), experiment- human (place-attachment, image).

So, we can suggest a kind of reading that allows us to understand and widen the meaning of urban morphology (**Table 1**). We suggest not to define the term, what is more is the to clarify and to lighten its stalker character via its numerous layers inherited. By doing so, it becomes possible to guide urban development while careful with cultural heritage in any interference with urban space.

Table 1: Urban Morphology as A Tool for Questioning the Meaning of HUL



DISCUSSION

Conservation thought has experienced various shifts in its history. Today we are aware of our responsibility to universe in terms of urban heritage throughout with its all embedded layers as a mindset.

Issues regarding urban regeneration projects in historical cities consist of several different dynamics in terms of conservation. It is a big deal to sustain cultural heritage while developing in a globalized world in which our production of space dynamics has changed. While, the problems and aims are common for all the world and HUL approach provides an opportunity for this dilemma, every

society, city or culture should develop their own authentic solutions in order to go on their 'stories'. In this context, bridging heritage approaches with urban morphology in the same ethos –space-time-human- phenomenology- is important. In this context we can put some findings related to current heritage paradigm in terms of HUL:

- The extent of HUL has different thresholds and interfaces which cannot be defined in a statistical scale approach. Sometimes, the extent could only be explained via the meaning or the spirit of that place.
- Although the terms, historical urban landscape, heritage, cultural landscape or natural heritage are defined separately, as it was seen in the cases, sometimes, it is hard to define where the urban heritage ends, and natural heritage starts. Here we can remember Greek words (cited in Heidegger, 1971 p.152) *"a boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something begins its presencing"*.
- Topography is a vital determinant on the historical urban morphology due to the paradigm which *"our past generations had let the earth say where to settle"* (Özbek Eren, 2019). Tectonics of the historical urban landscape has a poetical sense for this embedded vision.
- It is time to bridge urban morphology with conservation beside revisiting space theories and architectural phenomena.
- When time passes, some landmarks could be a part of the city although they were strangers in urban space when they built. Then it is possible to ask the question vice versa 'what is 'trust'?. Of course, it depends on the culture, but still we have the common answers ontologically related to our collective memories.

If we see the city as a story that is being written and if we want to sustain, it is a must to speak in the same language: If we want to sustain the heritage with development, we need stalkers those tell us how to go with our trusts. The answer is clearly ontological; if we aim a better future, we need to seed it now. Here, it would be better to notice that it is not just a conservation problem, but a mindset/mental habit issue. We need the inevitable ontological integrity of universe as being a part of it, as our *"habitus"* (Bourdieu, 2015, 69).

In Turkey, there was an approach that the environment was a 'trust' and human was an inseparable part of it with his limits that come from Islamic thought. This thought had given shape the space production processes throughout our history. It was like a pathfinder during the civilization which included heritage approach either as a part of power or as the belief of trust. The attitude based on

the thought how human saw himself in the universe regardless of it is the city, space or nature (Erzen, 1996, p 20; Cansever, 1981, p. 8-11). This approach is similar to well-known native American approach that is "We don't inherit the earth from our ancestors, we borrow it from our children". These messages seem to be the part of our ongoing stories which are beyond the space and time in my view.

REFERENCES

- Ahmad, Y. (2006). The Scope and Definitions of Heritage: From Tangible to Intangible, *International Journal of Heritage Studies*, 12(3), 292–300.
- Ahunbay, Z. (1996). *Tarihi Çevre Koruma Ve Restorasyon [Historical Environment Conservation and Restoration]*. İstanbul: YEM Yayın.
- Akagawa, N. (2016). Rethinking the global heritage discourse – overcoming 'East' and 'West'? *International Journal of Heritage Studies*, 22(1), 14–25.
- Ataöv, A., Osmay, S. (2007). Türkiye'de Kentsel Dönüşüme Yöntemsel Bir Yaklaşım [A Methodological Approach to Urban Regeneration in Turkey]. *METU Journal of The Faculty of Architecture*, 24 (2): 57-82.
- Bahrami, B., Agha, F., Samani, E. (2015). Reconnecting the Landscape in Historical Cities, Conceptual Analysis of Historic Urban Landscape Approach in Iran. *Current World Environment*, 10(2), 456-466.
- Bandarin, F. (2015). Introduction Urban Conservation and the End of Planning. In *Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage* (pp. 1-11). F. Bandarin & R. van Oers (Eds.). UK: Wiley Blackwell.
- Bandarin, F., Van Oers, R. (2012). *The Historic Urban Landscape*. UK: Wiley-Blackwell.
- Barutçular, T., Dostoglu, N. (2019). Üst Gelir Grubu Konutlarda Kullanıcı Memnuniyetinin Aidiyet Üzerinden İncelenmesi: Ataköy Örneği [An Analysis of User Satisfaction in Relation with Sense of Belonging in High Income Housing: Ataköy Case], *MEGARON*, 14, 39-52.
- Bianca, S. (2015). Morphology as the Study of City Form and Layering. In *Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage*, (pp. 85-107). Francesco Bandarin, Ron van Oers (Eds.). UK: Wiley Blackwell.
- Bouridoué, P. (2015) [1997]. *Bilimin Toplumsal Kullanımları- Bilimsel Alanın Klinik Bir Sosyolojisi İçin [Les usages sociaux de la science: Pour une sociologie clinique du champ scientifique]*. L. Ünalı (Trans.). Ankara: Heretik.
- Cansever, T. (1981). *Thought and Architecture*. Ankara: Türk Tarih Kurumu.
- Day, S. (2011). Synergisms: Building Modern in the Context of Historic Architecture, *Design Principles and Practices: An International Journal*, 5 (4), 247-271.
- Déom C., Thiffault, M. (2013). Thoughts Towards a New Definition of Heritage. *The Historic Environment*, 4 (1), 62–74.

- Dinçer, İ. (2011). The Impact of Neoliberal Policies on Historic Urban Space: Areas of Urban Renewal in Istanbul. *International Planning Studies*, 16 (1), 43–60.
- Dinçer, İ. (2013). Kentleri Dönüştürürken Korumayı ve Yenilemeyi Birlikte Düşünmek: Tarihi Kentsel Peyzaj” Kavramının Sunduğu Olanaklar [Thinking Together Urban Conservation with Urban Modernization in The Process of Urban Transformation: The Possibilities Of ‘Historic Urban Landscape’ Concept], *International Journal of Architecture and Planning*, 1 (1), 22-40.
- English Heritage, (2011). *Seeing the History in the View*. London: English Heritage.
- Erkan, Y. (2018). Viewpoint: Historic Urban Landscape Approach for Sustainable Urban Development. *The Historic Environment: Policy & Practice*, 9 (3-4), 346-348.
- Erzen, N. J. (1996). *Mimar Sinan Estetik Bir Analiz* [An Aesthetic Analysis of Sinan]. Ankara: Şevki Vanlı Mimarlık Vakfı Yayınları.
- Graham, B. (2002). Heritage as Knowledge: Capital or Culture? *Urban Studies*, 39(5–6), 1003–1017.
- Gürsel, D. (2011). İstanbul’daki Kentsel Dönüşüm Alanları [Regeneration Areas in Istanbul]. Retrieved from <https://www.arkitera.com>
- Heidegger, M. (1971). *Poetry, Language, Thought*. New York: Harper-Row Publishers.
- Huybrechts, E. (2019). Historic Urban Landscape and the Metropolis. In *The Implementation of the HUL Recommendation* (pp.56-59). Shanghai: WHITRAP.
- ICOMOS, (2008). *Québec Declaration on the Spirit of Place*. Retrieved from whc.unesco.org/document/116778.
- IMM, (2011). Istanbul Metropolitan Municipality (IMM) Council Decisions. Retrieved from <https://www.ibb.istanbul/CouncilDecision>
- IMM, (2019). Istanbul Metropolitan Municipality (IMM) News. Retrieved from <https://www.ibb.istanbul/en/News/Detail/1219>.
- IMM (2009). Istanbul Environmental Plan Report. Retrieved from http://www.ibb.gov.tr/tr-TR/Documents/ISTANBUL_CDP_GENEL_BILGI.pdf.
- Jokilehto, J. (2004) [first 1999]. *A History of Architectural Conservation*. Oxford: Elsevier.
- Kaya, A., Demir, Z. (2018). Conservation Approach Via the UNESCO Recommendation on The Historic Urban Landscape. In *Recent Researches in Science and Landscape Management* (pp.71-86). R. Efe, M. Zincirkiran, İ. Curebal (Eds.). UK: Cambridge Scholars Publishing.
- Korr, J. (1997). A Proposed Model for Cultural Landscape Study. *Material Culture*, 29 (3), 1-18.
- Landorf, C. (2009). A Framework for Sustainable Heritage Management: A Study of UK Industrial Heritage Sites. *International Journal of Heritage Studies*, 15:6, 494-510.
- Larkham P. J. (1996). *Conservation and The City*. London: Routledge
- Moudon, A. V. (1997). Urban Morphology as An Interdisciplinary Field. *Urban Morphology*, 1, 3-10.

- Moggridge, H. (2010). Visual Analysis: Tools for Consideration of Urban Views During Development. In R. van Oers, S. Haraguchi (Eds). *Managing Historic Cities World Heritage Papers 27* (pp.65–71). Paris: UNESCO.
- Norberg-Schulz, C. (1993) [1985]. *The Concept of Dwelling*. New York: Rizzoli International Publications.
- O'Donnell, P.M., Turner, M. (2012). *The Historic Urban Landscape Recommendation: A New UNESCO Tool for a Sustainable Future*. Retrieved from [https://heritagelandscapes.com/Sitelimages/IFLA-Cape%20Town-HUL%20Donnell-Turner%2028July2012\(1\).pdf](https://heritagelandscapes.com/Sitelimages/IFLA-Cape%20Town-HUL%20Donnell-Turner%2028July2012(1).pdf)
- Özbek Eren, İ. (2019). Reconsidering the Meaning of Topography (*via the city of Istanbul*). *Megaron*, 14 (2), 196-204.
- Öztürk, D. (2010). Geçmişin Modern Mimarlığı-2: Bakırköy. Retrieved from <https://v3.arkitera.com/h54539-gecmisin-modern-mimarligi---2-bakirkoy.html>
- Ripp, M., Rodwell, D. (2015). The Geography of Urban Heritage. *The Historic Environment: Policy & Practice*, 6:3, 240-276.
- Rodwell, D. (2009). Urban Morphology, Historic Urban Landscapes and The Management of Historic Cities. *Urban Morphology*, 13(1), 78-9.
- Rodwell, D. (2018). The Historic Urban Landscape and the Geography of Urban Heritage. *The Historic Environment: Policy & Practice*, 9 (3–4), 180–206.
- Rossi, A. (1984). *The Architecture of the City*. Cambridge: MIT Press.
- Sauer, C. (1974). The Fourth Dimension of Geography. *ANNALS of the Association of American Geographers*, 64 (2), 189-192.
- Sauer, C. (1925). The Morphology of Landscape. *University of California Publications in Geography* 2, 2 (1925): 19–54. In *The Cultural Geography Reader*, (2008, pp. 96-104). T. S. Oakes and P. L. Price 2008 (Eds.). New York: Routledge.
- Van Oers, R. (2015). Conclusion the Way Forward: An Agenda for Reconnecting the City. In *Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage* (pp. 317-329). Francesco Bandarin, Ron van Oers (Eds.), UK: Wiley Blackwell.
- Smith, L. (2006), *Uses of Heritage*. New York: Routledge.
- Şahin, İ. (2015). Ataköy Oldu, Katarköy!. Retrieved from <http://www.sozcu.com.tr/2015/ekonomi/atakoy-oldu-katarkoy-822946/>
- Taylor, K. (2015). Cities as Cultural Landscapes. In *Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage* (179-202). F. Bandarin, R. van Oers, (Eds.). UK: Wiley Blackwell
- Taylor, K. (2016). The Historic Urban Landscape Paradigm and Cities as Cultural Landscapes. Challenging Orthodoxy in Urban Conservation. *Landscape Research*, 41 (4), 471-480.

- Türkoglu, İ. (2016). Bakırköy Akıl Hastanesi'nde Kültür Katmanları [Cultural layers in Bakırköy Mental Hospital]. *Toplumsal Tarih*, 272, 12-16.
- UNESCO, (2011). *Proposals Concerning the Desirability of a Standard-Setting Instrument on Historic Urban Landscapes*. UNESCO's General Conference, 36 C/23. Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000211094>
- UNESCO, (2013). *New Life For Historic Cities: The Historic Urban Landscape Approach Explained*. Retrieved from <https://whc.unesco.org/en/news/1026>
- UNESCO, (2016). *The HUL Guidebook*. Retrieved from <http://historicurbanlandscape.com/index.php?classid=5355>
- UNESCO, (2016). *Culture: Urban Future; Global Report on Culture For Sustainable Urban Development*. Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000246291>
- Wang, S., Gu, K. (2020). Pingyao: The Historic Urban Landscape and Planning for Heritage-Led Urban Changes. *Cities*. Advance online publication. <https://doi.org/10.1016/j.cities.2019.102489>. 102489.
- Veldpaus, L., A Pereira Roders, A.R., Colenbrander, B.J. (2013). Urban Heritage: Putting the Past into the Future. *The Historic Environment: Policy & Practice*, 4 (1), 3-18.
- Whitehand, J. W. R. (1992). Recent Advances in Urban Morphology. *Urban Studies*, 29 (3/4), 619-636.
- Whitehand, J. W. R. (2010). Conserving Urban Landscape Heritage: A Geographical Approach. *Procedia Social and Behavioral Sciences*, 2, 6948-6953.
- Zeayter, H., Mansour, A., Mansour, H. (2018). Heritage Conservation Ideologies Analysis – Historic Urban Landscape Approach for A Mediterranean Historic City Case Study. *HBRC Journal*, 14, 345-356.