

CONSERVATION OF URBAN SPACE AS AN ONTOLOGICAL PROBLEM (1)

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First Received: 04.08.2008; **Final Text:**
27.02.2009

Keywords: conservation; cultural beings;
ontology; *Da-Sein*; Heidegger.

1. A Turkish version of this paper was
published as Günay, 2006.

2. The discussion on ontology was developed
to evaluate the Skyframe building in İstanbul
from an ontological perspective (Günay,
2005).

INTRODUCTION

The objects of conservation are known in the western languages by such epistemologies as heritage, historical building, monument, site, or beauty. Such a terminology exists in Turkish too, however, either consciously or unconsciously, legislation in Turkey rests on the notion of **natural and cultural beings** (*tabiat ve kültür varlıkları*). In spite of such a sophisticated definition, and that Turkey has a well developed legislation concerning conservation; it is hard to say that the society as a whole finds the phenomenon appropriate.

To further this argument, this paper will not concentrate on the more popular topics of architectural heritage or inheritance, monuments, authenticity, cultural identity, aesthetics, natural environment, or archaeology, or their legislation, but will interrogate the place of conservation as a form of reproduction of urban space, and an element of the existence of the human being. While the former concept is borrowed from both urban ecology discourse of the Chicago School and Marxist interpretation of reproduction of urban space, the latter is considered as an argument as to the perpetuation of the human being. It is in this framework that conservation is based on ontology, which is defined as 'the theory of being'. Whether the human being's interest in its past and the environment it is living in is just an intellectual effort or a more vital question concerning its being shall be the concerns of the following discussion on conservation.

ONTOLOGICAL ARGUMENT (2)

Ontology is "the branch of philosophy pursuing such questions as, what is real? What is the difference between appearance and reality? What is the relation between minds and bodies? Are numbers and concepts real, or are only physical objects real?" (Palmer, 1994, 387). Further definitions argue that "Ontology, that is, the science of being, tries to apprehend the being

as it is seen and observed by the individual. Being is what is seen" (Hızır, 1981, 74).

Ontology is associated with Martin Heidegger for whom "other beings **are**; we **ex-ist**" (Palmer, 1994, 335). He has named human existence as *Da-Sein* (being there) that combines real events with meaningful interpretations and "Unlike other beings, which are **in** the world, *Da-Sein* **has** a world" and, "knowing is just one way of being-in-the-world. Furthermore, 'knowing' is itself not just an intellectual act" (Palmer, 1994, 336).

"Everything we talk about, mean, and are related to is in being in one way or the other. What and how we ourselves are is also in being. Being is found in thatness and whatness, reality, the objective presence of things (*Vorhandenheit*), subsistence, validity, existence (*Da-Sein*), and in the "there is" (*es gibt*)" (Heidegger, 1996, 5)

Çüçen (2000, 5) bases his argument on Heidegger and claims that Cartesian thought has become outdated in the twentieth century and ontology has totally negated it. In the Cartesian approach, the mind-body model considers 'out there' as a projection of mind; in contrast, the *Da-Sein* questions the meaning of the being. Heidegger does not negate the dialectical link between mind and matter, however, he refers to a being "for which the 'there' and the 'when' make sense because the human's awareness defines a 'there' and a 'when' among all other beings" (Beckman, 2000). While other beings do not have any sense of consciousness, the human being has the ability in observing, exploring and witnessing other beings – therefore the world is what is seen and experienced; in this regard Heidegger used the German word *Da-Sein* (being-there) to indicate this feature of the human being.

On the other hand, since it is the only being which can cause the coming into existence of other beings (3), this ability of the human being has also produced what we today call technology, defined by Heidegger "as the highest form of rational consciousness" (1973, 99). Technology "is an ordering of, or setting-upon, both nature and man, a defiant challenging of beings that aims at total and exclusive mastery" (Heidegger, 1973, 285). Because it is expansionist, technology's "attempt to enclose all beings in a particular claim - utter availability and sheer manipulability" is a process of 'enframing' (*Ge-stell*) as depicted by Heidegger which he claims, takes us outward from ourselves. Hence, in Heidegger's formulation of technology and the process of enframing, "Man assumes that this position from which he has everything in nature ready at hand for his use makes him the master of the earth"; this causes "the great danger of Enframing" (Bell, 1981) where both the nature and the cultural beings that were created in the past, in other words the heritage, are very often excluded.

Unfortunately, when man has full power in mastering both the assets of the earth and what it has produced in the past, it begins to enframe the nature and its own culture. This is considered a great threat to the survival of mankind, because it leads to a feeling that everything can be touched. Since modern technology is based on rational planning, then all resources of the world becomes open to the control of the human being. Consequently, instead of a world of meanings, the *Da-Sein* is left with a pile of functions through which nature and its own past are continuously consumed.

It was probably Christian Norberg-Schulz, who introduced ontology into the field of understanding architecture in the framework of phenomenology, which is the science of qualitative interpretation. Schulz

3. Recently, editors and referees of journals of the western world warn writers not to use sexist language since in western languages there is gender differentiation for personal pronouns- he, she and it, in English. In fact **we** should not be obliged to obey their conventions, since in Turkish such a differentiation does not exist; we are all 'o'. Therefore 'it' is used to represent the human being.

has applied ontological argument to architecture claiming that “after decades of abstract, ‘scientific’ theory, it is urgent that we return to a qualitative, phenomenological understanding of architecture” (Norberg-Schulz, 1984, 5).

Norberg-Schulz (1984, 6) has based his analysis on the concept of place, defining it as “something more than abstract location... a totality made up of concrete things having material substance, shape, texture and colour”. Then, the analysis concentrates on ‘natural places’ and man-made places’. This paper is an endeavor to go beyond architecture and place, interrogating natural beings and urban space as objects of conservation.

NATURAL BEINGS

There is a significant dialectical link between the nature as a being and cultural beings produced by the human being. The human being, in order to sustain itself, has to use the nature. In the recent decades however, the human being’s capacity to use the nature is generating a new arena of dispute between the engineering sciences and the environmentalist discourse. In the building of the urban environment, or in constructing dams and highways or mine extraction, such processes should not simply be reduced to the problems of the environment. We should not forget that human intervention to the natural beings (rivers, mountains, forests or coast-lines) too; need care in the name of the human being. When the human being cannot be there (*Da-Sein*), cannot witness such beings and cannot see that those beings are sacred as itself, then it is endangering itself. Therefore in intervening with the nature, simple technical reasoning cannot justify those acts.

Moreover, the mortal human being is a ‘dweller’ on the earth and for Heidegger (1975, 160) “Only if we are capable of dwelling, only then can we build”.

“But ‘on the earth’ already means ‘under the sky’. Both of these also mean ‘remaining before the divinities’ and include a ‘belonging to men’s being with one another’. By a primal oneness the four - earth and sky, divinities and mortals - belong together in one” (Heidegger, 1975, 149).

Since the being is a dweller on the earth, life is **privileged**. “But that privilege becomes eclipsed when we recklessly and ego-centrally possess and control everything we find around us” (Beckman, 2000). In evaluating interventions to the natural environment, many views are stated considering environmental values and aesthetics, or epistemological discourses with reference to pollution, erosion and exhaustion of natural resources. Needless to say, those discourses have a lot of truth; however, they cannot prevent those attitudes which tend to dominate and enframe the nature. Our education systems and prejudices are full of entanglements telling us that everything can be touched.

In this connection a vivid case is the Skyframe building in İstanbul. The building owes its being to its investor and architect, the planners of the Ministry of Tourism, bureaucracy of the central and local agencies who supported it from the points of view of ownership, bed capacity, investment, silhouette and aesthetics. While the planners advocated it for economic reasons, its architect claimed that the being of Skyframe was inspired by the tower like structures of İstanbul and that its verticality was in harmony with the neighboring horizontal Taşkılla building (Günay, 2005, 118).



Figure 1. The natural being of the valley of linden trees was hurt by the existence of Gökkafes (Günay, 2003).

Those who stood against the existence of the building applied the well known principles of epistemology. The Skyframe would spoil the silhouette of İstanbul and the Bosphorus, would have negative effects on the surrounding historical buildings, reduce the amount of green areas, and generate traffic and infrastructure problems. Obviously, when epistemological or Cartesian reasoning is used, those who defend it and those who are in opposition with the Skyframe building use the same categories. In the end, epistemological reasoning was not successful and the building came into being. The author was acquainted with the Skyframe concerning a dispute carried to the Council of State as *Da-Sein*. Being a member of the expert team, he has questioned the being of the building beside epistemological considerations (4).

In the production of Skyframe, owners of the land have attempted “to enclose all beings in a particular claim - utter availability and sheer manipulability” and enframed the nature. Planners have looked at the subject from the point of view of bed capacity and availability of green areas. The architect’s attitude focused on the horizontal-vertical duality which he assumed already existing in the space of İstanbul ((Günay, 2005, 118). Such an entanglement has ended in alienation to the natural and historical environment and erection of an unknown object in the heart of the Valley of Linden Trees (**Figure 1**).

On the other hand, Heidegger (1977, 134) assumes that the “fundamental event of the modern age is the conquest of the world as picture” and that the “word ‘picture’ (*Bild*) now means the structured image (*Gebild*) that is the creature of man’s producing which represents and sets before”. Such a position “secures, organizes, and articulates itself as a world view” (Heidegger, 1977, 134). As a result of such a world view “man brings into play his unlimited power for the calculating, planning, and molding of all things” (Heidegger 1977, 135). When these views were spoken, the ‘structured image’ was not as developed as it is today. Therefore a much deeper danger is awaiting us, where the computer no longer encompasses what is seen, that is the being, but its virtual image. This incidence is causing further enframing of the human being. From such a perspective, environmental ethics interrogating man’s limits of intervention to nature

4. Altaban, Ö., Günay, B., Türel, A., (1999) *Expert Report Submitted to the Sixth Department of Council of State*, (Dossier: 1999/6966).

5. Acar, O., Günay, B., İnal, A.,(2007) *Expert Report Submitted to the Sixth Department of Council of State*, (Dossier: 2005/7650).

6. Total length of the road is 542 km from Samsun to the town of Hopa. Fındıklı coast comprises only a small portion in the destruction of natural beings.



Figure 2. Findıklı Coast - Calmness (Photo submitted to the Sixth Department of Council of State - Dossier: 2005/7650).



Figure 3. Findıklı Coast - Anger (Photo submitted to the Sixth Department of Council of State - Dossier: 2005/7650).

and the human being's capacity to be there (*Da-Sein*) are very important in questioning the society's world view to the processes of conservation.

A more recent case in terms of man's enframing of nature is the so called Black Sea Coastal Road (*Karadeniz Sahil Yolu*). Objection to that portion of the road passing through the town of Findıklı was carried again to the Council of State. Being a member of the expert team (5), the author has observed the engineer's approach which caused the termination of a shore-line of thirteen kilometers with very unique beach formations (6). Moreover, beach formation in a segment of the coast was a registered natural site by the decision of Trabzon Council of Protection of Cultural and Natural Beings dating 28.07.2002 / 4515.

The Turkish society has very lately become **aware** of its natural and cultural beings, losing a lot until then. The Black Sea region is made up of highlands covered with forests and a variety of green covers, rivers and valleys from the mountains to the sea. The sea is sometimes calm and quite often angry (Figure 2, 3) making the shoreline a being to be protected.

Thanks to this character of the Black Sea, settlements along the coast have located themselves not right on the shore, but with a distance to it. Ontologically this attitude has proved to be true for the dwellers of those settlements which were there, witnessing the basic features of the Black Sea. As a part of the 542 kilometer Black Sea coastal road, the sea fronting Findıklı settlement was filled for the expressway. There was an alternative that might be built inland on the south of the settlement, which required three tunnels. The engineers claimed that this would cost three times as much the landfill alternative; a typical process of enframing. The Cartesian mind considered the problem as that of cost comparison. It did not perceive that the sea and its shoreline were beings, just like the human being; primal oneness of the four - earth and sky, divinities and mortals.

Parallel to the enframing by the engineering outlook, the Trabzon Council of Protection of Cultural and Natural Beings cancelled their previous decision to protect, with a new decision dating 22.08.2005 / 388. Eventually they filled the sea to destroy the shoreline of the Black Sea that is sometimes calm and sometimes angry - a being like the human being (Figure 4).

Referring to Heidegger, Beckman (2000) criticizes such engineering attitudes, and claims that many engineers do not listen. It is not that they do not listen to the environmentalists, but "that, as a being whose very

Figure 4. Termination of Findıklı shore after the construction of the Black Sea coastal road (Günay, 2007)



7. Boyer (1994) prefers to use 'preservation'. Since at the Middle East Technical University 'conservation' is more extensively used, the author has also preferred conservation.

essence is to-be-there, to witness the whole of what is, the engineer fails in that essential task of human fulfillment. The engineer fails to see that the *seashore* (in the original text, the river), as well as himself is sacred and deserves to be heard". In the case of the expressway that has totally destroyed the shore (Figure 4), we should suggest them "that the way of the future lies in thinking poetically about this project rather than thinking of it from a merely technical perspective" (Beckman, 2000).

CULTURAL BEINGS

Besides a being among beings, or rather witnessing and being aware of other beings, it should also be explicated that human being is the only being with capacity to produce other beings. Thus a huge accumulation of human production has been brought into being which the author calls cultural products or beings. On the other hand, ontologically, the two main points which make the human being different than other beings are **being there** and **being conscious of time**. Human awareness of time is determinant in sustaining its being. That is why, it can write its history and search for its past. The conservation of cultural beings produced by the human being should be considered in the same framework where their sustainability is as essential as the nature.

For all individuals time is not a section but a totality of sections. If time is considered as a mass, the human beings carry with them their more substantial past rather than their limited future as *Da-Sein* (being there). Both the individual's and the society's memories identify themselves with places (**there** and **when**) and thus the subjects and the objects of conservation begin to evolve. Aldo Rossi (1992, 130) claims: "One can say that the city is the collective memory of its people, and like memory it is associated with objects and places. The city is the *locus* of the collective memory".

Associating conservation (7) with Rossi's 'collective memory', Boyer (1994, 7) argues that we have reduced the concept to that of public space: "In the *City of Collective Memory*, we are interested particularly in the creation of meaningful and imaginative public spaces". Contrary to such an outlook, our approach to "The public realm of the City of Collective Memory should entail a continuous urban topography, a spatial structure that covers both rich and poor places, honorific and humble monuments, permanent and ephemeral forms, and should include places for public assemblage and public debate, as well as private memory walks and personal retreats" (Boyer, 1994, 7). The author has furthered the argument on memory linking it with 'lived experience', because otherwise it would be "reduced to 'history', becoming abstract or intellectualized reconstructions, debased or faked recollections" (Boyer, 1994, 26).

Whether it is the natural and man-made places of Norberg-Schulz, or collective memory of Rossi associated with objects and places, or all inclusive spatial structure of Boyer, they are all cultural beings produced by the human being. It is this attribute of the products of the human being which for generations has built up the basis of conserved beings of culture.

ROOTS: REPLACEMENT OR CONSERVATION

Some argue that settlements are the highest cultural products of the human being. They continuously contain beings of the past together with beings

of their time, ready to contain beings of the future. In this framework, dynamics of the economic structure and ever evolving activities, further highlighted by the mobility of social classes turns the city into an arena of conflicts. Under these circumstances the city produces and reproduces itself. Consequently there has always been a need for some kind of action by the related public agencies with reference to the regeneration or reproduction or transformation of the urban environment. While some of those actions will rely on the conservation of the urban setting, some will tend to totally replace the existing sometimes dilapidated, sometimes dysfunctional or sometimes out of date building stock and urban fabric. Very often speculative pressures will be effective in the replacement of cultural beings.

Needless to say, historically policies relating to both extremities were used in the reproduction of urban space. The famous burning of Rome on the night of July 18 (or 19) in AD 64 might be considered as a significant event where a portion of Rome was totally terminated as a part of "systematic slum clearance projects" (Mumford, 1966, 255). Otherwise, in spite of the effects of time or natural hazards or wars, a huge collection of cultural beings have survived since the emergence of the human being.

Boyer (1994, 384) has claimed that the roots of today's conservation policies go back to the 19th century in Europe and attracts attention to 'aesthetic conventions' as representations of "the images of cities in the traditional, modern, and contemporary time periods" since then; naming those conventions as "the City as a Work of Art, the City as Panorama, and the City of Spectacle" (Boyer, 1994, 32). As a result there has evolved a significant difference between European and American approaches to conservation in the twentieth century (Boyer, 1994, 384):

"Whereas the European process of safeguarding its architectural heritage tended to cross over and to join the path of city planning, the American development of preservation planning remained in its infancy, often held hostage by private property and development rights. Preservation activity, supported and implemented through regulatory controls, tax incentives, and city plans was a relatively new field for public policy in American cities during the 1970s and 1980s."

In the modern city, the roots of replacement or conservation are to be sought not only in 'effects of time or natural hazards or wars', but in very rapidly evolving urban processes. Attempting to explain those processes, the urban ecology approach of the Chicago school of sociology has considered the city as a living organism and studied processes of generation and regeneration of the urban environment from such a perspective. Accordingly the cities are organisms living various processes. One of such processes depends on centralization and decentralization. For Chapin (1965, 25), centralization "usually refers to the congregation of people and urban functions in a particular urban center or its functional use areas in the pursuit of certain economic, cultural, or social satisfactions" against decentralization which, "generally refers to the breaking down of the urban center with the accompanying ebb movements of people and urban functions to fringe areas" (Chapin, 1965, 26). When thresholds are encountered in the fringe such functions or social groups may tend to centralize back in the city center.

When the city is developing towards the fringe, another set of processes takes place called invasion and succession. While invasion "is the interpenetration of one population group or use area by another, the

difference between the new and old being economic, social, or cultural”, succession “occurs when the new population group or use types finally displace the former occupants or uses of the area” (Chapin, 1965, 27). In the process of succession, the once prestigious areas of the city might encounter problems of dilapidation, whereby buildings with historical value, that is, beings as subjects of conservation begin to decay. Later when centralization processes (back to the city) begin to govern in the central areas; either old buildings are replaced because of higher urban rents, or as subjects of conservation, they are invaded again turning into beings to be restored.

The urban ecology approach, to understand the internal structure of, especially the capitalist cities of the western world regarded it as an organism. Marxist thinkers, on the other hand, believe that the city is an arena of conflict and that the city is produced and reproduced through interventions by the classes and the state (Lefebvre, 1994). In the 1970s, especially with the comments of Castells (1977) and Harvey (1985), it was argued that the city was the outcome of historical processes (Marxist historical materialism), capital accumulation (economic basis), and class struggle between labor and capital (dialectical materialism). In any case, the author believes that both views complement, rather than being in contradiction with each other. The urban ecology approach has studied the effects of transformation processes, whereas Marxists searched for the causes of those evolutions.

Consequently, in the modern city, a reinterpretation of the past is being made. It is no longer ‘aesthetic conventions’ only, but very recent past with “rich and poor places, honorific and humble monuments, permanent and ephemeral forms, ... as well as private memory walks and personal retreats” (Boyer, 1994, 7). This is an outcome of urban processes which might very easily cause the replacement of lived experiences of the human beings.

In spite of harsh criticism against the modern architects of the twentieth century as neglecting the historical heritage, the Athens Charter of CIAM (8) held in Athens in 1933, in fact defined the fundamentals of conservation (Ekistics, 1963):

- “65. Fine architecture, individual buildings or groups of buildings, should be protected from demolition.
- 66. The grounds for the preservation of buildings should be that they express an earlier culture and that their retention is in the public interest.
- 67. But their preservation should not entail that people are obliged to live in insalubrious conditions.
- 69. The demolition of slums surrounding historic monuments provides an opportunity to create new open spaces.
- 70. The re-use of past styles of building for new structures in historic areas under the pretext of aesthetics has disastrous consequences.”

What the Charter neglected is not historical beings (earlier culture), but beings of near past defined as slums. In any case, later, the UNESCO would describe international principles of archaeological excavations in 1956 (Recommendation of International Principles Applicable to Archaeological Excavations; Madran and Özgönül, 1999). In 1962, proposals were laid down concerning “the safeguarding of the beauty and character of landscapes and sites (Madran and Özgönül, 1999). In the second ICOMOS meeting held in Venice in 1964, the Venice Charter (The International Charter for the Conservation and Restoration of Monuments and Sites;

8. CIAM (*Congrès Internationaux d'Architecture Moderne*) is a set of congresses held in the first half of the 20th century by famous architects and city planners. Developing, what is called the modern principles of architecture and the city, the CIAM has perceived form as an expression of function. The 1933 congress in Athens ended with a set of principles to be called ‘the Athens Charter’. The Charter was criticized later for simplifying the city with only four functions - dwelling, recreation, work, transportation and historical heritage taken into consideration with the insistence of the Italian group (Günay, 1988).

9. For a compilation of international charters on conservation, see, Madran and Özgönül, 1999.

Madran and Özgönül, 1999) widened the content of historical monuments to cover anything that represented any event concerning the past.

The Venice Charter also stipulated that historical monuments should not be restricted to single buildings, but should embrace all civilizations leaving traces in both the cities and the countryside and significant historical events. Eventually, not only high works of art, but modest objects of significance should also become subjects of conservation. Later the Venice Charter would become the main source of conservation legislation, depicting principles of conservation, restoration, historic sites and excavations (9).

The features and amount of objects to be conserved changed in time to cover underwater natural and cultural elements, war fields, industrial heritage and even objects of the modern world that has led to the development of a very extensive legislation.

In Turkey the first enactments for preservation appeared in the 19th century with Regulations Concerning Old Monuments. In the modern times the 1973 Law on Old Monuments was preceded by the 1983 Law on the Conservation of Cultural and Natural Beings. The law provoked the development of a substantial legislation further supported by National Parks and Environment, and international charters further enlarged the content of conservation (Madran, 2000). It is already stated that the Turkish legislation considers objects of conservation as beings. But parallel to what Boyer (1994, 384) has complained for the American experience, "The architect, the historian, the real estate entrepreneur, the conservator, the planner, and the community resident all held separate, even conflicting expectations of preservation programs" in Turkey too.

In the modern age, the cities of the world have been undergoing profound reproduction processes and many of those practices endorsed replacement rather than conservation. Except for the monumental buildings, conservation has always been subdued against demolition and rebuild. It is only in the last two centuries that conservation has become an issue in the life span of the human being. As insisted in this paper, the process of conservation has not emerged, simply as a product of the age of enlightenment depending on epistemology, but its quest for 'being there'. In all processes of reproduction of the urban environment, although many things concerning its being were demolished, things have never been totally annihilated. This is due to the fact that the human being has always asked questions concerning time and being there. Considering this attribute of the human being, the following discussion will scrutinize the Turkish experience towards the reproduction of urban space with emphasis on processes of conservation and protection of cultural beings.

RENEWAL, REDEVELOPMENT AND CLEARANCE

In the regeneration or reproduction or transformation of the urban environment, policies concerning renewal, redevelopment and clearance have always concentrated on total removal of the existing urban fabric. As a result of such policies, ownership patterns have transformed causing displacement of the dwellers as well. In England for instance, the town and country planning acts of 1930s turned their focus to slum clearance in England, and for Ravetz, (1986, 30) "this enabled large cities to clear some of their worst central slums and build modern flats on the sites". Hence clearance was followed by the redevelopment of those sites for new dwellers.



Figure 5. Termination of traditional fabric in Ünye (Günay, 2006).



Figure 6. Termination of cultural beings of the Republican era in Kızılay, Ankara (Günay, 1990).

In the United States of America, argues Hall (1989, 279) that the “fashionable buzzwords of the late 1950s and early 1960s were comprehensive renewal, systems analysis in planning, and integrated land use - transportation planning”. Under the circumstances planning became highly quantitative with the aid of computer-based techniques imported from the transportation engineers. Hall explains this typical **enframing** of the planning profession where everything “could be measured in terms of time and money, and against equity and intangibles” which would be causing “the destruction of old neighborhoods for new freeways and new commercial development”; and all this “was not merely inevitable; it came to have a scientific validity” (Hall, 1989, 279).

The renewal processes depending first on clearance and then redevelopment policies very soon appeared in Turkish urbanization too. Until 1950s, the Turkish city is cautious to the existing urban fabric. Consciously or not, the inherited cultural environment is protected. Since the republican administration gave its energy to the production of the new city, the traditional city remained untouched. This attitude however, would be deserted later with rapid urbanization and what is called the ‘tear down – build’ process would start to dominate the Turkish city, where both the traditional cultural beings (**Figure 5**) and the created republican city would be substantially terminated (**Figure 6**).

Renewal is a process which covers mainly the demolition of existing urban fabric for the construction of new road systems and buildings. In the western world, renewal policies aimed at recovering declining rent and tax values mainly in the dilapidated central areas. Although the concept was used in explaining the physical transformation of cities, it has fallen short in clarifying transformation of urban activity pattern.

In Turkey, basic method of renewal has always relied on increasing densities through readjusting building rights. The three actors of the urban arena, property owners, small capital construction companies and buyers with limited savings, have created the conditions for such a process causing the demolition of urban areas in short spans of time. In the ontological argument, “Only if we are capable of dwelling, only then can we build” (Heidegger 1975, 160). As a result of prevailing renewal processes, the Turkish city has not been able to create the conditions of the place community. Place making is a highly debated paradigm of the urban environment. It requires, however, the existence of there-beings, a condition which Turkish renewal policies failed to achieve.

10. The author has had his circumcision ceremony at Esenpark (the breezing park) and had the opportunity to listen to singers Karaböcek sisters who were then children too. The park has been demolished for the construction of the municipality building.

Injection of new functions in dilapidated or unproductive zones of the city is a frequently applied method which entails, first the clearance and then the redevelopment of such sites. As debated earlier Nero's fire in Rome is one example of such policies. Creation of the modern European city in the 19th century owes much to clearance and redevelopment of mainly central areas which were not appropriate for the development of new functions of the capitalist system. Although the most talked about case is Haussman's Paris, almost all large cities of Europe have undergone the process of clearance and redevelopment. Towards the 19th century, it is no more the simple merchant controlling the economy of the cities, but a huge sector of businessmen doing overseas trade, banking, brokerage, etc., who are competing for space in the central areas of the cities. To do this, the power of the central state is used. The consequent benefits go to this commercial capital trying to dominate the central area and the real property developers, who are by then growing as a new and powerful group.

Such policies appeared in the first half of the 20th century tending to totally change the general layout of an area by rearrangement of property boundaries, buildings and roads; because the area to be redeveloped can no more provide opportunities for sound economic activity or satisfactory living conditions. Since besides the removal of existing physical structure this mode of urban reproduction entailed the re-use of cleared land, it became a major tool for central and local administrations to also regain declining property taxes. Because it caused total removal of existing fabric and life patterns, it would later be harshly criticized when new ideas developed concerning cultural heritage, memory and identity of urban areas by the human beings who would resist enframing of their selves.

The tool has widely been used through the State apparatus in Turkey, for the building of governmental structures too. A well-known example is the Altındağ municipality building in Ankara. The Altındağ municipality building (Figure 7) has caused the termination of Esenpark (10; the breezing park is a being), at a strategic location providing for a visual relation between the old and new towns. When the park was being developed for construction, enframed ideology has disregarded collective memory of those who have **been there**.



Figure 7. Altındağ Municipality building in Ankara terminated the Breezing Park (Günay, 2006)



Figure 8. In Ünye traditional values were not able to protect their being (Günay, 2006).



Figure 9. In Samsun conservation of traditional values are reduced to single beings (Günay, 2006).

PRESERVATION, CONSERVATION AND PROTECTION

In the reproduction of cities the *Da-Sein's* desire to sustain itself has been playing a determining role. Policies concerning the preservation, conservation and protection of cultural beings are refined applications always associated with restoration skills. Such acts emerged especially in historical parts of cities. Preservation of buildings and urban fabric displaying architectural quality or basic characteristics of specific epochs have called for policies of strict conservation measures. Search for original architectural and urban elements, keeping them as cultural heritage necessitates restoration actions rather than renewal of physical stock. More truly, when history became an asset conservation became a popular issue.

The ontological argument has claimed that the human being is the only being who is conscious of itself asking when, where and how as to its being. In this respect, Habermas (1992, 17) has claimed that conservation is a very fundamental policy, a Renaissance of the European bourgeoisie to revitalize its past.

"The traces of the occidental city that Max Weber described, the city of the European bourgeoisie in the High Middle ages or the urban nobility in Renaissance Upper Italy, the princely *Rezidenz* city restored by the Baroque master builders - these historical traces have blended in our minds into a diffused and many-layered concept of the city."

Today, underneath the European Community lies its past and the members of the community are very particular in sustaining their being through the cultural beings in their cities. Consequently, they have been seeing conservation as a basic tool of the being to interrogate **when** and **how** their being emerged and evolved. For this end, substantial state expenditures contributed to the preservation of cultural and historical heritage, or in ontological terms, beings.

Since the foundation of the republic, the Turkish city has been living similar processes. In the development of the modern city, the planning ideology did not intervene with the traditional parts of the city. The idea was to produce a new human being and its space. The resulting approach was to keep the old city's being, and support it with new urban development that would reflect the modernist ideology of the new republic. The policy proved its success and until 1950s, the beings of the traditional city survived and newer parts of the city developed as a creation

11. Passive conservation refers to simply enlisting of cultural beings without any other intervention.

of the new regime. The human being, aware of all other beings consciously produced the city of the modern age, in conformity with its past.

The process continued until 1950s. Afterwards, the rules of the urban ecology theory began to govern where the traditional center started to break down causing the interpenetration of newcomers to the city invading the traditional fabric. In cities where development was faster, the traditional city was not able to protect its being owing to increasing land values (Figure 8, 9). The result was extensive destruction of their cultural beings.

Beginning from 1970s, Turkey has achieved substantial development in tourism. Besides the natural beings it possessed, tourism made considerable contribution to the sustaining of the cultural beings in many towns. Eventually, while those enframed cities not protecting their cultural beings were not able to collect the benefits of tourism activity, cities keeping their traditional fabric have taken hold of excellent opportunities. Conservation either requires capital, for which the being has a rent value, or the *Da-Sein* for whom the being has an ontological value. In Safranbolu, the State volunteered in the conservation and revitalization of the traditional urban environment causing gentrification, because of ascending property values (Figure 10).

In cities like Beypazarı on the other hand, local initiative, as **there beings**, have become conscious as to the income producing capacity of their traditional environment to sustain them. Being is what is seen and the human being has the capacity to transform real things or events to meaningful interpretations. The *Da-Sein* has a world to comment on other beings in the world. The dwellers of Beypazarı have become aware of their environment not through abstraction, but through experiencing and perceiving it as a living organism (Figure 11).

REHABILITATION AND REVITALIZATION

Conservation by itself cannot guarantee the continued existence of beings. As far as passive conservation is concerned (11), though sometimes there are physical improvements and restoration applications, revitalization of that environment may not be maintained. In this framework, rehabilitation, revitalization and improvement have emerged as modest policies where

Figure 10. The cultural beings in Safranbolu are invaded by capital from larger cities of Turkey (Günay, 2005).

Figure 11. In Beypazarı local initiative became aware of their cultural beings (Günay, 2006).





Figure 12. In Antalya the subsistence of the site is initiated by the State, maintained the new there-beings (Günay, 1991).

existing ownership patterns and those **beings that are there** are protected too.

Rehabilitation is applicable in areas in which there is loss of original function and haphazard growth of physical stock, creating unhealthy and dense environments. The basic idea is removal of buildings causing general deterioration of the environment, correction of conditions having adverse affects on land use in the area and provision of infrastructure. The physical stock may be renewed, but original character of the fabric and a sound activity system are the basic objectives of rehabilitation.

Changes in the activity structure of towns cause dominance of new locations and degradation of previous dominant areas. In this framework, in order to upgrade such areas, revitalization policies at the city scale may be put into force, to inject new functions and activities to stimulate reproduction of urban areas. In the reproduction of urban space, Gottdiener (1988, 64) claims that the process "is a social product subsidized by the state, rather than some magical, organic initiative of place". Although there is truth in this argument, it cannot answer the success of such policies in different practices. In the case of the Antalya Citadel, revitalization was achieved in spite of gentrification of the area (**Figure 12**). The author believes that gentrification is also a process of being there. Hence, it should also be said that in the Citadel the gentrified population were not the original dwellers of the site; they were not aware of the site, but alien to it. After gentrification, a new group of dwellers begins to be there, with a different awareness.

Similarly, the Beyoğlu district which evolved as the commercial and residential quarter of the new bourgeoisie of minority groups in Istanbul has declined in the 1950s because the original dwellers left the site. Parallel to Gottdiener's (1988, 64) argument, public agencies have intervened to rehabilitate and revitalize the district. At present a part of the area with a rich collection of cultural beings has transformed into a meaningful site for a vast majority of human beings who visit it for the sake of **being there**, just to experience it (**Figure 13**).



Figure 13. A vast majority of human beings visit Beyoğlu for the sake of *being there* (Günay, 2005).

Figure 14. Germiyan street in Kütahya; the buildings were conserved and restored as cultural beings; however, the street could not revitalize itself (Günay, 2004).

In certain other instances, there may be social products ‘subsidized by the state’, but not inhabited by dwellers. In any case no public agency would allocate any fund if it were not for the ‘organic initiative of place’. It is true that place is the production of the traditional society when it was a product of the *Da-Sein*. The modern age, on the other hand, “promises adventure, power, joy, growth, transformation of ourselves and the world - and at the same time ... threatens to destroy everything we have, everything we know, everything we are” (Berman cited in Hill, 2002, 57).

Therefore argues Hill (2002, 57) in “modernity long term relation with a physical place is severed” and that “technology unbinds us from any dependence on a particular location”. Hill’s outlook goes back to Wirth’s seminal study -*Urbanism as a Way of Life* (1967, 57)

“Place of residence, place and character of employment, income and interests fluctuate, and the task of holding organizations together and maintaining and promoting intimate and lasting acquaintanceship between the members is difficult... Overwhelmingly the city-dweller is not a homeowner, and since a transitory habitat does not generate binding traditions and sentiments, only rarely is he truly a neighbor.”

Hence the meaning of place has changed. Rather than one place, the human being survives in a multitude of places and place is no longer an actuality, but an image of the human being. A good case in this regard is Germiyan Street in Kütahya (**Figure 14**). The state has subsidized it as a social product. The buildings were conserved and restored. In spite of all those efforts however, the street could not revitalize itself and remains as an image. The technocracy of the state was there, being aware of the place; but the dwellers still are not there.

IMPROVEMENT AND RECOVERY

This study is attempting to differentiate actions regarding the reproduction of urban space. Although the emphasis is on conservation, it is also a fact that the existing urban fabric with its buildings and circulation network is not homogenous, often requiring the enactment of different processes.



Figure 15. Augustus Temple (BC 30-AD 14) and Hacı Bayram Mosque (AD 1427-1428) have survived as one assembly (Günay, 1982).

Sometimes an urban area preserves its functional configuration but there is dilapidation in some parts of the physical stock and infrastructure, or a need to supply community facilities. In this case, improvement policies might be put into action together with new management systems to reproduce such urban areas and to provide for the continuation of existing functions to recover the site. To improve any site, a collection of policies depicted in the preceding discussion may be put into force. One of such attempts was Ulus Historical Centre Conservation and Improvement Study in Ankara to recover the old centre that was declining (12).

What made Ulus significant for the dwellers of Ankara is manifold. The city has lived the rule of Hittites, Phrygians, Lydians and Galatians until the domination of Rome. The citadel is probably a product of the Hittites. The erection of the Temple of Emperor Augustus dates back to BC 30 - AD 14 in reign of Rome. The following rulers were Byzantines and the Seljuks (Ahi Princedom). It was during the Ottoman rule that Hacı Bayram Mosque was erected circa AD 1427-28 next to the temple. Since than these two beings have survived as one assembly; with Heidegger's logic, "by a primal oneness the four -earth and sky, divinities and mortals" (1975, 149), they belonged together in one (Figure 15). The *Da-Sein* who is aware of time and other beings has respected the being produced by the previous *Da-Sein*.

Moreover, Ulus has also witnessed the foundation of the Turkish Republic. The Ulus Historical Centre Conservation and Improvement Study was an integrated project encompassing all the approaches referred to previously. Parts of the large site would be subjected to clearance, redevelopment, renewal, conservation, etc. The main goal was to provide for the survival of the historical centre and carry the multitude of beings built in different time sections into the future, including the beings of the modern age.

The plan's name also implied this attitude -conservation and improvement. In order to improve and revitalize the site, conservation was not limited to past history, but covered recent history as well. In the last decade, however, a new ideology is recklessly and egocentrically leading to the destruction of the site. Instead of technology, this time cultural beings are terminated with

12. The project was coordinated by late Raci Bademli with the participation of a substantial number of instructors and students in the Faculty of Architecture at the Middle East Technical University.

a claim that the existing beings are old and should be replaced by their imitations. Hence rather than keeping them, the administration attempts to replace their being. This is a new process of 'enframing', where the being itself no more exists (**Figure 16**). In the case of Hacibayram district, traditional houses have not been taken care of, to be left alone. In stead their distorted image are being constructed.

IRONY OF IMPROVEMENT: SQUATTER IMPROVEMENT PRACTICES

Squatting refers to the act of inhabiting buildings or land without owning them. In law, this is the act of possession. Both Roman and Common law systems attribute the same meaning to possession. It is the actual control over a thing. Norberg-Schulz (1980) claims that architecture is the 'spatial foothold' of man, where dwelling is the basic element of its existence. This corollary is truer for the dwellers of squatters as possessors of their dwellings.

Beginning in the 1950s urbanization of the third world countries all ended up in squatting of lands near metropolitan centers. In Turkey, the illicit house built on either public land or private property in the form of shared ownership found its name as *gecekondu* meaning built overnight.

Created under the conditions of actual enjoyment of their land and buildings, as there-beings, the squatter population produced their urban

Figure 16. The cultural beings of Hacı Bayram district are being recklessly destroyed; Hacibayram district as seen in 1990s and the present day clearly reflects the loss of traditional houses (Günay, 1991, and 2008).





Figure 17. Beings that have been terminated for the sake of new beings at the skirts of the Citadel in Ankara (Günay, 2007).

space with their own urban fabric and architecture. The urban environment produced carried the same characteristics of the rural settlements from which the dwellers of *gecekondu* came - low-rise low-density city with greenery and the sun. This is a very natural behavior of the human being. The typical squatter inhabitant was a mortal human being who was striving to 'dwell' on the earth, and to repeat Heidegger (1975, 160), "Only if we are capable of dwelling, only then can we build".

Lately, this city of dwellers where they possessed their home, is transforming into a 'regular' city depending on ownership and byelaw buildings, through what is called Improvement (*Islah – İyileştirme*) plans, which rather than improving, totally clear away and replace the squatters. Thus the use of the term rehabilitation has acquired a new meaning in the Turkish planning context. Ironically, the process of replacing squatter areas with their buildings and fabric was called 'improvement'. As already mentioned, improvement holds a variety of processes for the subsistence of the dilapidating parts of a city. You may need to clear, redevelop, conserve, restore, to rehabilitate and revitalize the being of that environment. In the case of squatters, improvement plans have enframed, to totally terminate their being (**Figure 17**).

In fact they were 'on the earth' which also meant 'under the sky'. What is replacing them is far away from being there. The enframed *Da-Sein* has applied Cartesian approaches based on functionalism and rationalism in stead of a world of meanings. This act is wiping out both the nature and the *Da-Sein's* own products. Under these circumstances, some scholars have seriously proposed that portions of squatter clusters may become subjects of conservation to represent their being in the course of the history of housing in Turkey; to also interrogate pseudo-improvement planning practices from the perspective of environmental ethics.

In spite of a vast literature on squatting, studying its causes, the social and economic background of its dwellers or physical conditions that are often associated with poverty, the fact that they were producing urban space on earth remained unnoticed. Whether we can praise illicitly produced squatters is also a problem requiring scrutiny. In any case, squatter



Figure 18. Mies van der Rohe's Barcelona Pavilion was rebuilt as part of cultural heritage (www.bluffton.edu/~.../barcelona/mies/rthalf2.jpg, retrieved July 2008).

13. Weissenhofsiedlung architects comprised Mies van der Rohe, J.J.P. Oud, Victor Bourgeois, Adolf G. Schnek, Le Corbusier with Pierre Jeanneret, Walter Gropius, Ludwig Hilberseimer, Bruno Taut, Hans Poelzig, Richard Döcker, Max Taut, Adolf Rading, Josef Frank, Mart Stam, Peter Behrens and Hans Scharoun.

14. <http://www.weissenhof2002.de/english/aktuelles.html>; (retrieved August 2008).

improvement plans have created new buildings, but not spaces of dwelling for the there-being.

BEINGS OF THE MODERN AS OBJECTS OF CONSERVATION

What was called the modern in early 20th century is already past. Considered a revolution in the 1920 and 30s, the products of the period were harshly criticized beginning from 1970s. Soon after the 1980s, the human being's awareness of time and beings, that is its ontological conscience, was activated and works of the modern happened to turn into historic beings.

The Villa Savoye in Poissy was built by Le Corbusier between 1928 and 1931. It is known that the owners of the villa attempted to sue Corbusier in the court claiming that its roof leaked. In spite of this, on 16 December 1965 the building was made a Historic Monument and in 1967 "control over the Villa Savoye was given definitively to the Ministry of Cultural Affairs" (Murphy, 79, 2002), because it was considered as 'one of the masterpieces of 20th century architecture'.

In the case of the Weissenhofsiedlung in Stuttgart, when built in 1927, it was an exhibition of modern architecture (13). The founders had all displayed their skills under the leadership of Mies van der Rohe. In the 75th anniversary of Weissenhofsiedlung, "2002 was termed 'Year of Weissenhof'. More recently "important steps were taken to ensure a permanent and appropriate place of Weissenhofsiedlung as part of the cultural heritage of this city". Consequently the "buildings of Werkbund Estate of 1927 [were] entered into the Register for Historical Monuments as cultural heritage of significant importance" (14).

In the mentioned cases, the subjects of preservation were still surviving. The Barcelona Pavilion, more truly the German Pavilion in Barcelona, for which Mies van der Rohe had designed the Barcelona chair too, was dismantled after the exhibition. Later, a replica of the structure was built in 1986 (Figure 18). In spite of the debate between those who applauded the building as a rebirth, some complained that its black and white memories were lost. In any case the *Da-Sein* has made an ontological decision as argued by Newton (2005, 72):

"As a museum artifact, the reconstructed pavilion helps our understanding of the original Barcelona Pavilion as part of our cultural heritage. In parallel, the reconstructed pavilion can also be viewed as a stage set, a flawed interpretation, a heritage reconstruction and an ethereal homage to the original design."

The Turkish practice of conservation is yet indifferent to the cultural beings of the modern age that also represent the foundations of the republic. After the proclamation of the Republic, disputes have immediately arisen with reference to architectural styles where two ideologies clashed. While one of the ideologies based their design strategy on the international style, the other concentrated on more neo-classical or what is called nationalistic architecture.

A dramatic case in Ankara is the Opera building. Originally designed as an exhibition-house by Şevki Balmumcu (1934), the building displayed a "modernist line along Soviet constructivism" (Balamir, 2003). Very soon, the building would be converted to an Opera building by Paul Bonatz (1948). Balamir (2003) conveys her sadness that this conversion has 'taken the building outward from its revolutionary identity' with the addition of



Figure 19. The Exhibition house was conveyed to the Opera building, where neoclassical images of colonnade and ornamentation replaced the modernist tower and black and white image (Ankara Üniversitesi, 2007; animated by the author, 2004).

neoclassical images of colonnade and ornamentation to replace the **original being's** tower and black and white image (**Figure 19**).

REAPPROPRIATION

Lefebvre used the term 'reappropriation' for the redevelopment of the Halles Centrales, the former wholesale market in Paris into a gathering-place for the youth (1969-71). Lefebvre (1994, 167) justifies this project by saying that, "An existing space may outlive its original purpose and the *raison d'être* which determines its forms, functions, and structures; it may thus in a sense become vacant, and susceptible of being diverted, re-appropriated and put to a use quite different from its initial one".

In this discussion, Lefebvre distinguishes the act of 'appropriation' from 'diversion' which is a deviation from the original purpose. Therefore, since the project entailed transformation of use, rather than sustaining the old structure, we should criticize Lefebvre from the ontological perspective. It is true that Les Halles has "become a cultural district dedicated to information, housing, and the tourist industry, surrounded by antique shops, art galleries, artists' studios, libraries, cafes, and restaurants" (Boyer (1994, 53). In doing so, however, authorities have terminated the existing structure of Les Halles, where the enframed human being has used its power to touch and manipulate a cultural being in the name of cultural uses. Consequently "the historic market sheds, in spite of a huge public outcry, were demolished in 1971, and in their place spread a great subterranean forum of shops, cinemas, parking lots, and metro stops" (Boyer, 1994, 53).

A similar practice was carried out with reference to the space of the Hippodrome in Ankara. The Hippodrome was very purposefully located as a part of open space system of the city and to provide for a visual contact with the Citadel (the crown of the city). The space was designed by Italian architect Paolo Violi Vietti. Witnessing Atatürk's tenth anniversary (of the foundation of the Republic) speech concentrating on the economic, social and cultural achievements of the new nation, and symbolizing the Derby held in his name (Gazi Race) until 1968 (**Figure 20**). The space turned into a cultural being where Republican and Victory day ceremonies are still held.

Figure 20. Ankara Hippodrome was a symbol of the Republic serving its there-beings (Ankara Üniversitesi, 2007; Kale, 1990).



DÜNKÜ YARIŞLAR
[YESTERDAY'S RACES]



Yarışlardaki seyircilerden
bazıları
[Spectators]



Figure 21. Since the termination of the being of Ankara Hippodrome in 1968, it has not been reappropriated by the citizens of Ankara (Günay, 2006).

Very unfortunately however, the social democrat ideology of the 1970s has terminated the being of Ankara Hippodrome in the name of populism, claiming to convert the use (hippodrome) to house cultural functions (diversion), because they thought the horse races held **there** clashed with the aspirations of the people of the city, considering horse-racing as an entertainment for the privileged classes. This was a typical enframed ideology that forgot that the Hippodrome was dwelling under the same sky with the crown of the city and that the spectators of the races were dwellers of the same space.

To wipe away the being of the Hippodrome, it was called the Atatürk Cultural Center on which a pyramidal structure was constructed which further destroyed the space as a being. Since the 1970s this space has not been reappropriated by the citizens of Ankara (**Figure 21**).

Moreover, once a being is touched, the enframed human being, observing it as a vacant and available piece of land, rather than a being of collective memory, wants to further manipulate it. The effort to locate an opera house, a theater and a convention center has immediately followed the construction of the pyramid in the space of the hippodrome. Very fortunately, the *Da-Sein* has given up the project, remembering that Paolo Violi Vietti's San Siro Hippodrome in Milan, was entered into the register for Historical Monuments as cultural heritage by the Ministry of Culture of Italy. The *Da-Sein* in this case has not fallen into the trap of utter availability and sheer manipulability.

Reappropriation processes continue for the human beings who have a world. The houses of the old Chinese quarter in Singapore were reappropriated for the labor force working in the Central Business District of the city. The space survives together with skyscrapers sharing the same space. Along the air-conditioned street, the houses serve as food supply facility, thereby reappropriating a space for a new use, or a new being about which the human beings have displayed their awareness (**Figure 22**).

In İzmir, Turkey, the transformation of a structure used as French Custom Building in the era of capitulations (privileges recognized to foreign tradesmen) into a shopping center opened the way to a lot of discussions. The structure was used later again as a Customs building and then a fish



Figure 22. Houses of the old Chinese quarter serve as an air-conditioned food street in Singapore (Günay, 1999).



Figure 23. Konak Pier in İzmir should be considered as a remarkable reappropriation of the being (Günay, 2006).

market. Designed by the engineer Gustave Eiffel, who also designed the famous tower in Paris, the structure signifies a technological product and refers to the abdication of those privileges by the nation-state of the Republic of Turkey.

In the reappropriation processes of such buildings, the debates revolve around two subjects. The first concentrates on use and advocates of culture expect the building to function as a museum or centre of arts. The investor's logic, on the other hand, rests on the turnover of the investment. The second criticism is immediately raised on their restoration or renovation practices. In the ontological argument, the subsistence of the being comes to the fore. In this connotation the Konak Pier application may

be considered as a remarkable case where the human beings do not visit it only for shopping but simply to be there (**Figure 23**).

REFURBISHMENT AND PERSONIFICATION

Urban environment is not only a collection of buildings and spaces, but full of meanings of their image and townscape, defining and ornamenting the towns. Reproduction operations in historic contexts have stimulated extensive use of image and townscape. The author is attempting to combine these two theoretical frames under the concept of **spacescape**, as a deliberation of the ontological debate. The refurbishment of the spacescape is another process of reproduction of urban space.

The phenomenon of conservation with reference to space as being, has given way to the emergence of two theoretical constructs that were developed in 1960s. The theories were based on real people as there beings. In the context of ontology, the human being is defined as a being with the capacity to make meaningful interpretations. Lynch's study or rather contribution to the image of the city (1960) was also criticized for simplifying the urban environment. Despite all counter arguments, it is believed that as far as the *Da-Sein* is concerned, the approach still remains to be unique, since it asks the being the 'where' and the 'when'. Its being simple should not be seen as a weakness, and to the contrary, to communicate the views of the designers to the public, this should be considered as a merit.

For Heidegger, there is no world without a meaningful interpretation and there is no meaningful interpretation without a world. Since the human being is the only 'creature-that-interprets', in interrogating the spacescape, a method dwelling on the human being's observations may be used. Such a simple method already exists. Kevin Lynch developed the concept of image and its terminology through questioning the individual on the street -the *Da-Sein*. Beings that were aware of their environment had made 'a meaningful interpretation of real things in their environment' revealing the famous elements of the image of the city formulated by Kevin Lynch.

In his very well known study, Kevin Lynch had discovered that individuals perceived the city through the famous five elements -paths, edges, nodes, landmarks and districts. A combination of the first four elements make up the district with which individuals associate themselves with reference to 'there' and 'when' as '*Da-Sein*', that has a world rather than other beings which are in the world. An investigation of the environment or places as to how they have evolved, and as to what they mean to the *Da-Sein* are also subjects of conservation.

In Ünye (Black Sea coast), the 'judges climb' (*kadı yokuşu*) refers to real there beings; a path along which the dwellings of judges existed (**Figure 24**). Hence it is more than a physical being. The Prince's street in Edinburgh builds up an edge between the medieval city and the Castle, alongside the new town. The being of the moat has given this opportunity to the evolution of the edge (**Figure 25**). The Ulus Square in Ankara is a node with many landmarks (**Figure 26**). Having witnessed the birth of the Republic of Turkey, it is containing works of art and architecture (**15**). Moreover, for the there beings of the period, going downtown was identical with going to Ulus, the historical town.

The image elements build up meanings for the *Da-Sein* who have a world, and without meaningful interpretation such a world cannot be established.

15. Ulus Square houses İş Bankası by Giulio Mongeri (1929), Sümerbank by Martin Elsaesser (1937-38) and the Mehmetçik Statue by Heinrich Krippel (1927).



Figure 24. Judges Climb (*Kadı Yokuşu*) is a path in Ünye, where real judges dwelled, connoting to a historical event (Günay, 2006).

It is for this reason that conservation should not be reduced to only buildings as epistemologies, but should consider meaningful elements of the city. Paths (routes valued by the *Da-Sein*), edges (boundaries where the *Da-Sein* establishes relations between two different places), nodes (meaningful points where the there beings come together), landmarks (points of interest for the *Da-Sein*; sometimes visible from a distance) build up the districts of the city with which the there beings associate themselves as for instance in the case of Mardin (**Figure 27**).

Parallel to Lynch's image study, Gordon Cullen (1964) has established a vast terminology of the urban environment concerning serial vision, place and optics. Bringing all these together was called the 'art of relationship'. Consciously or not, both Lynch and Cullen seem to be influenced by the ontological discourse. They have made observations with reference to the products of the *Da-Sein*, that is, beings having a world and asking the basic question of ontology: 'Why is there anything at all, rather than nothing?'

The human being's encounter with its past originates from this basic interrogation to combine real things and events with meaningful interpretations. The historical or the traditional has transferred from the past to the future a huge number of beings, some relating to tangible objects like surface renders, landscaping, building details (windows, chimneys, gates), walls, fountains, statues, railings, steps, etc.; some relating to intangibles like place, optics and serial vision. Cullen called this world of the human beings - townscape.

Therefore, when any object is to be put in the environment, the *Da-Sein* first interrogates the existence of that object as to whether it is a dwelling on the earth, casting shadow on something or a meaningful interpretation or not. After all, as far as the ontological argument of Heidegger is concerned, out there is filled with objects and "we have **care** or **concern** for them. This 'care' is one of the main characteristics of human existence - care for the world around us, both the natural and the human world" (Palmer, 1994, 336). What makes İstanbul's silhouette (**Figure 28**) valuable is that it is unique, existing with the nature. Although what we call silhouette is intangible, since being is what is seen and observed by the individual, it turns into an object of conservation, as a being we perceive.

Refurbishment transcends what was earlier called passive conservation and attempts to define the modes of intervention to the perpetuation of cultural and natural beings. In a world of beings, the *Da-Sein* carries its world to the future. Criticizing the production of space in the modern age, Lucien Kroll talks about 'creative participation in building' (Lampugnani,

Figure 25. Prince's street in Edinburgh builds up an edge between the old and the new towns (Günay, 1986).





Figure 26. Ulu Node contains high quality landmarks of art and architecture (Günay, 2005).

Figure 27. The District in Mardin comprises a collection of meaningful elements for the there beings (Günay, 2006).



1988, 192). Historically this has always been the case. In societies of the past, the *Da-Sein* has obeyed the rules formulated in the democratic processes. The consequent urban environment owes its character to the creative participation of the *Da-Sein* who is aware of time and space. What lies underneath the processes of conservation in the reproduction of urban space is probably to be sought in the perpetuation of the being - to recall Boyer (1994): “places for public assemblage and public debate, as well as private memory walks and personal retreats”.

Conservation of the historic and the traditional, at the same time provoked designers of the modern world to integrate their architectural understanding with the community. One challenging experiment was Ralph Erskine, who in Byker development in New Castle/England, retained the site’s “indigenous identity through a process of reconstruction with tenant involvement” (Trancik, 1986, 218). The success of its physical outcome “has become an expression of the society and particular life-styles of the people of Byker, who are overwhelming in their support and enthusiasm for their revitalized neighborhood”.

Hence in Byker, revitalization of the neighborhood reflected the spirit of the dwellers and the settlement found a new personality, a new being. The space and time consciousness of the architect as *Da-Sein* searched for “something rich with the local scale and incident of the picturesque” and in doing so, the objective presence of things, “timber, brick, concrete, the changing roofline, and the canti-levered balconies, some of them with arbors or shed roofs” (Drexler, 1980, 146), clearly produced a being to be found in ‘thatness and whatness’ (Figure 29).

Figure 28. The İstanbul silhouette is unique (Günay, 2007).





Figure 29. In Byker, revitalization of the neighborhood reflected the personification of the dwellers (Drexler, 1980, 146).



Figure 30. Personification in Pogradec, Albania, stems from real need (Günay, 2002).

In Byker, personification of the environment was maintained through the guidance of the architect. In the town of Pogradec, Albania, personification effort purely came from dwellers who simply needed more dwelling space (**Figure 30**). Turning back to private ownership after long years under the socialist rule, different than the Byker case, people simply personified the rigidity of labour class housing stock of the city.

GENTRIFICATION

Finally the author has felt the necessity to put his own views on the process of gentrification, which is an eternal debate in the reproduction and more specifically conservation of urban space. From the perspective of the Athens Charter (1933); “preservation should not entail that people are obliged to live in insalubrious conditions” (Ekistics, 1963).

Reproduction of urban space is always a painful process. There are always losses of historic and cultural beings and there is often gentrification of the users or extinction of certain activities. It has taken some two hundred years for San Marco plaza in Venice to find its final form. Needless to say, it occupies one of the highest places in assessments made on both urban and civic design products (**Figure 31**).

When observed after centuries as a finished product, the plaza no doubt, is a glorious creation of man. The time spent in its production as a being, however, is out of the perception of one generation. It was the product of sometimes spontaneous, sometimes conscious political, social and financial processes. As discussed and depicted by Bacon (1982, 104-5), it was “the result of a long series of *agonizing decisions* constantly aimed at perfecting the squares”. In fact the agonizing decisions aimed at transforming the ownership or possession of land, which meant gentrification.

In the modern world, the main reasons behind gentrification should be sought in the urban processes. The mobility of social classes is ever causing decentralization - centralization and succession - invasion in the city. Whenever there is decentralization of the high classes, the areas they were once living are invaded by more inferior groups. It is known that subjects of conservation are generally such invaded parts of the city. In many cases, when revitalization of those areas takes place, they are also gentrified where real property is transferred back to the upper middle classes, unless there is community action. Hence calling this process gentrification, is not coincidental. It is a process where the once higher class housing areas are again occupied by higher classes. Therefore, the author believes that we

should call the process regentrification, since the high classes are claiming back their territory.

Gentrification since then has become an inevitable effect of property transformation and urban social movements in the western city in mainly revitalized or rehabilitated areas. Though there were efforts to rehabilitate and improve the deteriorated tissue as in the case of Kreuzberg in Berlin for the existing dwellers, reproduction of urban space has terminated with gentrification.

Under these circumstances, Leontidou (1993, 959), originally a scholar from Greece, argued that, "Gentrification of inner urban areas which has been attributed to the service class, may be so only in the north; in the south, by contrast, all kinds of middle and upper classes have never abandoned the city centre". What is meant here is that, in the Mediterranean countries the 'succession and invasion' processes (Chapin, 1965, 26-9) of social groups in the cities were less significant which kept the cities always in their historical contexts. Leontidou (1993, 959), has also claimed that the



Figure 31. Piazza San Marco with its Campanella (Venice) found its final shape in a 200 year of gentrification process (Günay, 1966).



Figure 32. The There-Beings (*Da-Sein*) have their own world as dwellers of Alaçatı caring for their environment (Günay, 2005).



Figure 33. The There-Beings (*Da-Sein*) have their own world; the author's home (Günay, 2005).

“middle classes deserve credit of reproducing inner-city, high quality areas spontaneously, and mostly without planning”.

Whether this argument is applicable to all the Mediterranean countries is debatable. In any case the reference indicates the power of the *Da-Sein* who is resisting the mobile modern society for whom place is an image; for real dwellers it is habituation (Figure 32).

“If, in modernity, we are pressing toward the projected *image* of a place and not an actual place, what does this mean for actual places? Remembering that places are the primordially understood contexts of our everyday lives, then the key aspect of dwelling in a place, of being at home in a place, is that place itself is not normally thematically noticed. Place is embodied, habituated. These habituated contexts of everyday life -one's neighbourhood, one's house, one's furnishings, one's job, one's marriage, and so on- fail into the background of perception. But it is this very ability to become background, to allow other events to stand forward, which gives place its potency (Hill, 2002, 60).”

Living in the same place and building is no longer a usual practice of the mortal human being. This point was deliberated by Wirth (1967) and Hill (2002) that ‘technology unbinds us from any dependence on a particular location’, against Norberg-Schulz's insistence on place as element of collective memory. Still, the author has been living in the same house for 48 years (Figure 33). The house he is living in was built by his parents when the citizens of Ankara were dwellers ‘on this earth and under the sky’. He believes that this makes him privileged, but he also knows that

16. Concerning processes of the reproduction of space, the author has leaned on some of the extensive terminology used to define the process. There are many other terms developed and used by different authors; protection, urban archaeology, infill development, industrial archaeology, reconstruction, reurbanization, relocation, reinvigoration, etc., each waiting for elaboration.

after him that house will not exist. This is a natural result of aging of the building and the children's quest for new places.

CONCLUSION

Reproduction of urban space covers a lackluster of terms (16) varying from total conservation to total destruction of parts of the city. When we are concerned with only the techniques of conservation for instance, epistemological considerations begin to govern, and the answers to what, why and how to conserve beings concentrate on need, function, public interest, refurbishment, heritage or identity. In fact such questions are easier to answer since we are dealing with a world of objects. Such approaches, however, cannot readily resolve the questions in mind. To do this we have to understand that the fundamental problem lies in the existence of beings. To repeat Heidegger, everything we talk about is in being. What, when and how reflect our being. Reality, the objective presence of things, subsistence, validity, existence and the "there is", all relate to the being, for which we have to have care and concern.

In this framework conservation of natural and cultural beings and their perpetuation through various policies of reproduction of urban space will mean the perpetuation of the human being itself. As accentuated throughout the paper, the objects of conservation only exist; the *Da-Sein* however has a world in which the other beings are cared for. When the society as a whole becomes aware of this crucial attachment between the human being and all other natural and cultural beings, then conservation may become a successful human approach to its being.

Our social prejudices and education ideologies fall short in questioning our own being. Too much emphasis on epistemological concerns or pure practical knowledge causes alienation of the being from itself and entanglement. In this framework, the author believes that, the *Da-Sein* should attain one more attribute, that of more concern to natural and cultural beings.

The conservation discourse has long remained in the monopoly of the intelligentsia for whom the natural and cultural beings mattered. For the individuals who owned and used them, the intelligentsia's efforts were negative in terms of the new building rights they were running after. In the last decades, those cities who have been able to preserve their cultural beings, have perceived that the survival of those beings, contribute to their survival too; ontologically primal oneness of the four -earth and sky, divinities and mortals.

For the human being, when the act of conservation of the object, or more truly its being contributes to the human being's subsistence, then the mortal associates itself with the thing to be conserved and conservation conscience develops. The medical sciences are constructed on the ethics to provide for the continuation of life of human beings. Conservation efforts ought to be perceived as a similar endeavor and the mortal human being should be endowed with consciousness that the nature and the respectful cultural beings it has produced need to be cared for. Just like medicine, environment is also a problem of ethics. Otherwise, the termination of other beings may mean the termination of the human being, who is aware of them.

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Alındı: 04.08.2008; Son Metin: 27.02.2009

Anahtar Sözcükler: koruma; kültür varlıkları; varlıkbilim; *Da-Sein*; Heidegger.

BİR VARLIK BİLİM SORUNSALI OLARAK KENTSEL MEKÂNIN KORUNMASI

Korumanın bir çok tanımı bilgi kuramından yola çıkmakta ve miras, anıt, tarihi yapı gibi deyimlerle konuya yaklaşmaktadırlar. Ondokuzuncu yüzyılda estetik kaygılarla başlayan korumanın boyutları günümüzde genişlemiş ve toplumsal bellek ve yer kavramlarıyla tanımlanan, bireyin yaşamına dair her şeye ilişkin bir olguya dönüşmüştür. Bu durumda bilgi kuramı yetersiz kalmaktadır. Bu çalışma konuya bir başka açıdan bakmakta ve varlık bilimini korumanın bağlamı olarak yorumlamaktadır.

İnsanın en büyük kültür ürünü olduğu söylenen kentler sürekli olarak eskiden varolanla varolacak olanı içlerinde barındırırlar. Bu bağlamda iktisadi yapının getirdiği devingen büyüme süreçleri ile kullanımlardaki çeşitlenme, sosyal yapının getirdiği kentteki sınıfların hareketliliği kenti sürekli olarak bir çatışma alanına dönüştürür. Bu çatışma içinde kent kendini yeniden üretir.

Chicago kent sosyolojisi okulunun 1920'lerden başlayarak geliştirdiği kentin gelişmesi ve kendini yenilemesine ilişkin 'kentsel ekoloji' yaklaşımı kenti bir organizma olarak görür ve bir kenti oluşturan ve yeniden oluşturan süreçleri inceler. İlk süreçte bağlı olarak kentler önce merkezde yoğunlaşmakta ve yapılaşmış alanlarını oluşturmaktadırlar (*centralization*). Daha sonra her kentin yaşamında kimi zaman merkezden çepere doğru gelişmeler yaşanmakta (*decentralization*), burada bazı eşiklerle karşılaşıldığında yeniden merkezde yoğunlaşma istemi ortaya çıkmaktadır. Kent çepere doğru büyüdüğünde merkezdeki eski dokular terk edilmekte, terk ve işgal (*succession-invasion*) olarak bilinen ikinci süreç oluşmaktadır.

Bu durumda kimi kullanım ya da sosyal gruplar zaman içinde değişen koşullara bağlı olarak bir bölgeyi terk etmekte, daha alt düzeydeki kullanım ve gruplar o yöreyi işgal etmektedir. Özellikle kentlerin çepere

doğru yayıldığı dönemlerde oluşan bu durumlarda, eskiden prestiji olan yerler çöküntü bölgelerine dönüşmekte ve korumanın kentsel dokudaki konusunu oluşturan tarihsel ve değerli yapılar çöküntü sürecine girmektedirler. Sonraki dönemde ise, kent yeniden merkeze yöneldiğinde, bu kez korumanın konusunu oluşturan binaların bulunduğu yerlerde arazinin getirisi yükselmekte ve bu tür yapılar yıkılarak yerlerine yeni yapılar inşa edilebilmektedir.

Kentsel ekolojinin kenti bir organizma olarak görmesine karşı çıkan Marksçı düşünürler ise, kentin bir organizma olmadığını, bir siyasi çatışma alanı olduğunu savlayarak, sınıfların ve devletin müdahaleleriyle kentin üretildiğini ve yeniden üretildiğini vurgulamışlardır. Yukarıda açıklanan süreçler içinde çok sayıda ve farklı nitelikte siyasa devreye sokulmuştur. Bir kentin durağan olmadığına ve kendini yeniden üretmesi gereğine değinilmişti. Kuşkusuz kentlerin belirli yörelerinde değişim ve dönüşümler de olacaktır. Ancak, anılan siyasaların çoğu salt çöküntü bölgeleri için kullanılmamış, toplumsal belleği oluşturan, orada-varlığın deneyimlediği değerleri de yok etmiştir. Çalışmada yazar, kendi meslek deneyimi ile okumalarına bağlı olarak kentlerin yeniden üretim süreçlerine ilişkin uygulama ya da kuramsal çerçeveleri, varlığın sürdürülmesi olarak tanımladığı koruma olgusu ile ilintilendirerek irdelemiştir.

Koruma kentlerin yeniden üretilmesinde başvuru olan olgulardan bir tanesini oluşturmaktadır. Salt teknik süreç olarak yorumlandığında bilgi kuramının mantığı devreye girmekte ve niçin, neyi, nasıl koruyacağımızın yanıtları gereksinim, işlev, kamusal alan, bezeme, kültür mirası ve kişilik gibi daha kolay yanıtlayabileceğimiz noktalarında yoğunlaşmaktadır. Sonuçta nesnel dünyası ile uğraştığımız da bir gerçekliktir. Ancak bu yaklaşımlar yeterli midir? Varlıkbilim bunları yetersiz görmekte ve temel tartışmanın nesnel varoluşunda yattığını savlamaktadır. Heidegger'in deyişiyle 'hakkında konuştuğumuz, anlam yüklediğimiz ve ilintilendirdiğimiz her şey varlığa aittir'. Dolayısıyla varlık, hem kendimizdir, hem de hakkında yorum yaptığımız, anlamlar yüklediğimiz dışımızdaki nesnelere. Bu bütünlük, yinelemek gerekirse; "şeylerin nesnel mevcudiyetinde, gerçeklikte, sürdürülebilirlikte, geçerlilikte, varoluşta (*Da- Sein*), ve orada varolmakta aranmalıdır" (Heidegger 1996, 5).

Bu bağlamda doğal ve kültürel varlıkların korunması, temelde kendi varlığımızın da korunması anlamına gelmektedir. Korumanın konusu olan nesnelere kendi başlarına düşünüldüğünde yalnızca vardır, '**Orada-Varlık'ın ise dünyası vardır**. Koruma bu bağlamda düşünüldüğünde ve toplum tarafından benimsendiğinde başarılı olabilmektedir. Bireye, çevresindeki nesnelere bir bütün olduğunda kendi varlığını sürdürebileceği bilinci aşılmalıdır.

Toplumsal koşullanmalarımız ve eğitim sistemlerimiz insanın kendi varlığına eğilmiyor. Ya bilgi kuramının koşullanmaları, ya da salt pratik bilgi bireye kendi varlığına karşı yabancılaşmaya ve kafa karışıklığına neden olmaktadır. Bu çerçevede yazar, orada-varlığa (*Da- Sein*) bir nitelik daha eklenmesi gerektiğini düşünmektedir. Bu da korunacak doğa ve kültür varlıklarına sahip çıkmaktır.

Koruma söylemi uzun dönem aydınların denetiminde kalmış, korunacak nesnenin kendisinden çok üzerinde bulunduğu yerin getirisi ön plana çıkmıştır. Korunacak nesnenin kendisi, gerçek varlığı, bir yaşamı sürdürme ögesi olduğunda birey o nesneyle kendi varlığını bütünleştirmekte ve koruma bilinci gelişebilmektedir. Nasıl ki kamu bilinci ve tıp bilimi, bireylerin yok edilmeleri değil, sonuna kadar varlıklarının sürdürülmesi

üzerine kurgulanmıştır, koruma da bu yönüyle algılanmalı ve çevre ahlâkı açısından da insanın içinde bulunduğu doğa ile kendi ürettiği saygın kültür varlıklarını yok etmesinin kendi varlığını da yok edeceği bilinciyle donatılmalıdır.