

YEDİTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES

URBAN COLLECTIVE MEMORY INSIDE AND OUTSIDE SOCIAL MEDIA:
THE CASE OF İZMİT HISTORICAL TEKEL BUILDING

ŞEBNEM KUK

İSTANBUL, 2023



YEDITEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES

URBAN COLLECTIVE MEMORY INSIDE AND OUTSIDE SOCIAL MEDIA:
THE CASE OF IZMIT HISTORICAL TEKEL BUILDING

A Thesis Submitted
by
Şebnem Kuk

In Partial Fulfillment
of the Requirements for the Degree Of
Master of Arts
in
Media and Communications Management

Supervisor:
Assoc. Prof. Dr. Özlem Akkaya

Istanbul, 2023

PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Date : 06.07.2023

Name/Surname: Şebnem KUK

ABSTRACT

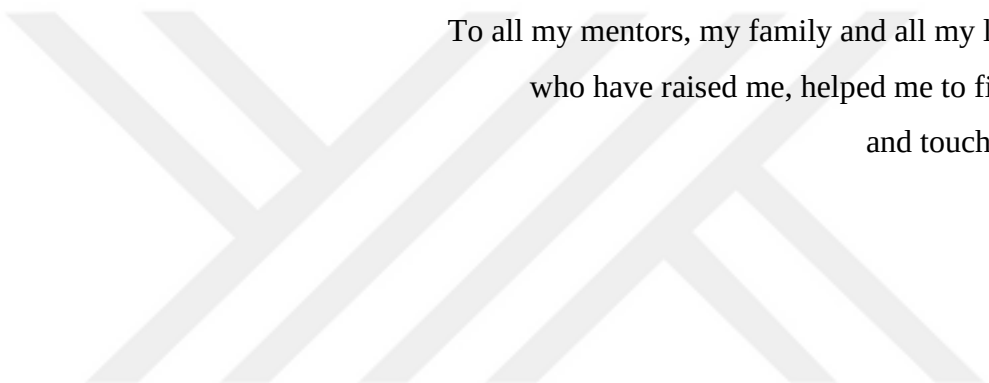
This research examines the relationship between the demolition of the Izmit Historical Tekel Building Wall, located in the center of Izmit and demolished on April 3, 2021, and its relationship with collective memory. The aim of the research is to understand how the Izmit Historical Tekel Building Wall has a place in online and offline collective memory, how the recent demolition of the wall is perceived by the residents of that neighborhood, and how it makes them feel. Within the scope of this purpose, the research will analyze how this demolition is received in the reader's comments on the news in the online local media and in the posts on social media and will make sense of how the collective memory of this historical building is reconstructed in these online channels. Two research methods, in-depth interviews and critical discourse analysis, will be used to conduct these investigations. Another important aim of the research is to measure the effects of the demolition on the local community. While analyzing these effects, questions such as how the demolition made the local residents feel in a positive or negative sense, how the building is related to their nostalgic memories, if they have any, and how this historical building has gained a cultural and historical place in the memory of the residents of the city will be asked.

Keywords: *collective memory, cultural memory, urban memory, memory places, reflective nostalgia, restorative nostalgia, izmit historical tekel building*

ÖZET

Bu araştırma, İzmit'in merkezinde bulunan ve 3 Nisan 2021 tarihinde yıkılan Tarihi Tekel Binası Duvarının yıkımının toplumsal hafızayla olan ilişkisini ele almaktadır. Araştırmanın amacı İzmit Tarihi Tekel Binası Duvarının çevrimiçi ve çevrimdışı kolektif hafızada nasıl bir yere sahip olduğunu, duvarın yakın zamanda yıkılmasının o semtte yaşayanlar tarafından nasıl algılandığını ve onlara neler hissettirdiğini anlamaktır. Bu amaç kapsamında araştırmada, bu yıkımın çevrimiçi yerel medyadaki haberlere yapılan okur yorumlarında ve sosyal medyadaki paylaşımlarda nasıl karşılandığı analiz edilecek ve bu tarihi yapıya ilişkin kolektif hafızanın söz konusu çevrimiçi mecralarda nasıl yeniden inşa edildiği anlamlandırılacaktır. Bu incelemeler yapılırken derinlemesine mülakat ve eleştirel söylem analizi olmak üzere iki tane araştırma yöntemi kullanılacaktır. Araştırmanın bir diğer önemli amacı ise, bu yıkımın yerel halk üzerindeki etkilerini ölçmektir. Bu etkiler incelenirken, yıkımın, bölgenin yerel halkına olumlu veya olumsuz anlamda neler hissettirdiği, nostaljik anıları varsa bu anılarıyla o yapının nasıl ilişkili olduğu ve bu tarihi yapının kent sakinlerinin belleğinde kültürel ve tarihi açıdan nasıl bir yer edindiği gibi sorular sorulacaktır.

Anahtar Kelimeler: kolektif bellek, kültürel bellek, kent belleği, hafıza mekanları, düşünsel-yansıtıcı nostalji, yeniden kurucu-onarıcı nostalji, izmit tarihi tekel binası.



To all my mentors, my family and all my loved ones,
who have raised me, helped me to find myself,
and touched my life.

ACKNOWLEDGMENTS

First of all, I would like to thank my esteemed supervisor, Assoc. Prof. Dr. Özlem Akkaya who has always supported and guided me in the process of writing this thesis.

Secondly, I would like to thank dear Ahmet Mirzaoglu, the headman of Yahya Kaptan neighborhood and successful photographer-author Erdem Arcan for their contributions to my thesis.

I would also like to thank Feyzullah Yavuz Ulugün, one of the well-known businesspeople of Izmit, who is also a valuable writer who sheds light on Izmit's history as a city with his photo archives and books he has written. Thanks to his support, I have obtained very important findings.

I would like to special thank the Scientific and Technical Research Council of Turkey (TÜBİTAK). I was very happy to have been selected and supported as a BİDEB scholarship holder during my master's program. I would like to thank to our valuable institution again for its financial and moral support.

Lastly, I would like to thank my very dear Osman Kaplan for being there always for me.

TABLE OF CONTENTS

ABSTRACT.....	ii
ÖZET	iii
ACKNOWLEDGMENTS	v
TABLE OF CONTENTS.....	vi
LIST OF TABLES	viii
LIST OF FIGURES	ix
1. INTRODUCTION	1
2. LITERATURE REVIEW	3
2.1. Memory	3
2.2. Collective Memory	4
2.3. Cultural and Urban Memory	6
2.4. Memory Places	11
2.5. Reflective and Restorative Nostalgia	13
2.6. Social Media.....	14
2.7. The District of Izmit	16
2.7.1. Socioeconomic and political history of izmit.....	17
2.7.2. History of the izmit historical tekel building in urban memory	22
2.7.3. Demolition of republican institutions and structures in the context of neo-ottoman memory	25
3. METHODOLOGY	29
3.1. Scope and Purpose.....	29
3.2. Questions and Hypotheses.....	29
3.3. Methods	30
3.4. Contributions to literature.....	32
3.5. Limitations.....	33
4. FINDINGS	34

4.1. In Depth Interviews	34
4.2. Critical Discourse Analysis	50
5. DISCUSSION AND CONCLUSION	68
REFERENCES	74



LIST OF TABLES

Table 1. List of Local Digital Newspapers	51
Table 2. Analysis of Comments in the Sampled Digital Newspapers	59
Table 3. Details of the Mayor's Instagram Post on the Topic.....	60
Table 4. Analysis of Post Comments on the Mayor's Post on Instagram.....	63
Table 5. Details of the Facebook Group's (We Are Izmit) Post on the Topic	63
Table 6. Analysis of Comments on the Facebook Group's: We Are Izmit.....	65
Table 7. Numerical Data of Sentiments in Reader and User Comments.....	66
Table 8. How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post and Facebook Group's Post About the Related Topic Contain Political Criticism..	66
Table 9. How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post and Facebook Group's Post About the Related Topic Contain Restorative and Reflective Nostalgia.....	67

LIST OF FIGURES

Figure 1. General View of the District of İzmit	17
Figure 2. The İzmit SEKA Paper Museum	18
Figure 3. Early Mayors of İzmit	19
Figure 4. 1977 Turkey General Election / Results of Kocaeli Province (Source: Yeni Şafak Newspaper)	20
Figure 5. Map Showing the Winning Parties by Province and District.....	21
Figure 6. Drawing and View of İzmit Historical Tekel Building.....	24
Figure 7. Before Demolition of İzmit Historical Tekel Building Wall.....	24
Figure 8. Snapshot of Demolition of İzmit Historical Tekel Building Wall	25
Figure 9. View of the İzmit Halkevi (Source: Özgür Kocaeli Digital Newspaper).....	28
Figure 10. View of the İzmit Historical Tekel Building Wall I.....	45
Figure 11. View of the İzmit Historical Tekel Building Wall II	46
Figure 12. View of the İzmit Historical Tekel Building Wall III	46
Figure 13. View of the İzmit Historical Tekel Building Wall IV	47
Figure 14. Screenshot of the News on Kocaeli Newspaper About the Demolition of İzmit Historical Tekel Building Wall	52
Figure 15. Screenshot of the News on Özgür Kocaeli Newspaper About the Demolition of İzmit Historical Tekel Building Wall	52
Figure 16. Screenshot of the News on En Kocaeli Newspaper About the Demolition of İzmit Historical Tekel Building Wall	53
Figure 17. Reader Comments with Negative Sentiments About the Demolition News..	55
Figure 18. Reader Comments with Positive Sentiment About the Demolition News	56
Figure 19. Some of the Comments Indicating the Presence of Politicization in Reader Comments on Demolition News	57
Figure 20. Some of the Comments Showing Nostalgia Types	58
Figure 21. The Reinforcement Project of İzmit Historical Tekel Building Wall (Source: İzmit Municipality).....	60
Figure 22. Some Example Comments Showing Common Sentiments in User Comments on Mayor's Post About Demolition	61

Figure 23. Some of the Comments Indicating the Presence of Politicization in User Comments on Mayor's Post About Demolition	62
Figure 24. Examples of Comments Shared in the Facebook Group (We Are Izmit).....	64



1. INTRODUCTION

In Turkey, events that display negative attitudes towards the preservation of historical monuments and their ability to remain in an exhibitable state are occasionally heard in both traditional media and social media through news reports. Since the necessary awareness is sometimes not provided in the regions where negative situations are experienced, demolitions can be carried out against such historical buildings without even the knowledge of the local people in those regions. In this context, this research deals with the demolition of the Historical Tekel Building Wall in the center of Izmit, which was demolished on April 3, 2021.

The purpose of the research is to understand how the demolition of the Izmit Historical Tekel Building Wall is perceived by the residents of that neighborhood, how the demolition of the building's wall makes them feel, and what kind of point it is in the collective memory, both through online channels and offline. From time to time, negative and non-protective attitudes towards historical buildings are observed in cities in our country. The Historical Tekel Building Wall in Izmit district has been one of the structures subjected to such sanctions. Instead of supporting, sustaining, and protecting a historical building concretely, the preference for direct demolition of the building as a solution is an example of this situation. At this point, another aim of the research is to examine the effects of this destruction on the local community. While examining the effects of this destruction, questions will be asked to understand how this event made the local people of that region feel positively or negatively, how this building is related to their nostalgic memories, if they have them, and how this historical building has gained a place in the collective memory of the inhabitants of the city in terms of history and especially in terms of culture. On the other hand, comments on related news in the region's online local media and related social media posts and reader comments under these posts will be examined and analyzed to see how readers perceive this demolition. In this context, how the collective memory of this historical building is reconstructed in and outside social media will be investigated and made sense of. In the conceptual and theoretical framework of the subject, memory, collective memory, cultural memory, memory spaces, reflective nostalgia, restorative nostalgia, digitalization in communication through the use of social media, and the sociological and political

history of Izmit district and the Izmit Historical Tekel building in urban memory will be explained in detail with the sub-headings.

It is thought that the results obtained from this research can be used by municipalities, Ministry of Culture and Tourism as well as the press and other media organizations.



2. LITERATURE REVIEW

2.1. Memory

Memory, also known as recollection, is the ability to keep all kinds of events and situations experienced and learned in one's mind. This act of keeping in mind is conscious. While this action is being carried out, the relationship of these events and situations with the past is also at the forefront. Thanks to the connection with the past, memory is transferred to other generations, and this transfer gives it meaning. Memory is associated with both the past and the present. On the one hand, memory is a gateway between the past and the future, and on the other hand, it is in the middle of what we experience in the present because memory is more than just a function that takes place in our minds (Atik & Bilginer Erdoğan, 2014).

Memory is “a set of mental processes used during the acquisition, storage and retrieval of information” (Amado, 2023). Memory is a part of consciousness, and although memory is thought of as a whole, it is not (Korkmaz & Mahiroğlu, 2007).

In Öymen Özak and Pulat Gökmen's (2009, p. 148) research, memory is defined as follows:

Memory, which is a subject that different disciplines deal with from different perspectives, is defined in very different ways by each of the disciplines. The concept of memory is extensively studied in the fields of neurology, psychology, philosophy, and sociology. Neurologists investigate the neurological basis of memory, psychologists investigate the cognitive and emotional recall processes of individuals in certain situations, psychoanalysts investigate the place of memory in long-term life stories, philosophers investigate the phenomenon of memory, sociologists investigate the formation of collective memories, and historians investigate the reliability of human memory against history.

It is also possible to classify memory in different ways and memory is composed of different systems. In terms of content, there is episodic-semantic memory, that is, personal experiences and general knowledge of the world, and then there is explicit memory-implicit memory, that is, whether or not memory is remembered as a conscious act. On the other hand, there is the side of short-term memory and long-term memory, which encompasses conscious acts of remembering and not remembering in terms of

the location and persistence of memory over time. At this point, short-term memory is limited to seconds and minutes, while long-term memory is a long-term memory that can last for years (Öktem, 2023).

On the other hand, the information we keep for our needs in our daily lives or the information we keep in order to be able to use it at any time in the future and keeping in mind the events that have happened in the past are of different dimensions. However, at this point, while keeping in mind good or bad events in the past and feeling positive or negative emotions towards them is called memory and associated with it, mathematical knowledge learned and kept in mind to be used when needed is also associated with memory (Doyuran, 2018).

2.2. Collective Memory

The word “collective,” according to TDK, means “including many people or objects, the result of many people and objects coming together” (Sözlük, 2023).

Collective memory can be defined as the name given to the shared mental representations of past events, phenomena, or people belonging to a community. On the one hand, this concept is associated with symbols, buildings, structures, places, and written artifacts that are known to everyone in the community, and on the other hand, it is associated with individual memories that are shared by members of the community and serve to form the collective identity of the community. As such, collective memory is a term often used in the media and in everyday conversation (Boyer & Wertsch, 2009).

Halbwachs, who first studied collective memory in 1925, evaluated it together with the word “witness.” Halbwachs (2019) emphasized that we resort to testimonies in order to verify, synthesize, and clarify our knowledge of an event we have experienced or even an event of which we are not fully aware of every detail, and that we are always the first witnesses at this point. In addition to this testimony, he also stated that if our impressions of the events experienced are not only based on our own recollections but also supported by the impressions of others, there will be a complete increase in the accuracy and reliability of the events remembered. At this point, the experiences gained will not be as if they were experienced by a single person but as if they were experienced by different people (Halbwachs, 2019).

In another respect, collective memory is different from individual memory. Just as individuals have memory and identity, communities within society have collective memory and identity. “Collective memory does not work like an individual brain mechanism. Collective memory functions as a social perception formed in society or groups. This perception often involves painful events of the past, and these events are often political and ideological” (Doyuran, 2018, p. 36).

Collective memory is shaped by life events, shared experiences, and common sorrows and joys experienced by communities within a society. For example, the people of Turkey cannot forget the Great Marmara Earthquake of 1999 or the 2023 earthquake that severely affected 11 provinces. There is a very serious collective experience in both events. Collective experiences have been gained, both positively and negatively. Just as negative situations cannot be forgotten, positive events are collectively engraved in the memories of communities. At this point, we can take Turkey's great success in the 2022 World Cup as an example.

Collective memory provides information about both the individuals within a society and what that society is. Individuals within a society keep collective representations and symbols in their minds at a level beyond their individual memories. In this context, the socialization and communication of individuals strengthen these collective representations. Sometimes individuals can hold the same historical events in their minds in different ways. In this case, different recollections emerge, and individuals accept their own recollections as their own reality.

Halbwachs (2019) argues that the memories of individuals are collective. Even if individuals act and live alone, the memories of these experiences are always recalled by others. Because even if we think we are alone, we are never alone. Others do not need to be physically present in every situation that is experienced and turned into a memory. Even sometimes, the fact that individuals have not directly experienced the event or situation because they are not physically present does not affect the formation of collective memory. Individuals are included in this collective memory through communication (Halbwachs, 2019).

We can say that collective memory is formed by the social interaction of individuals in society within the groups they belong to. Individuals are socialized through communication with their families, friends, mass media and similar phenomena. This socialization leads to the formation of similar situations and schemas

in the minds of individuals. At this point, it enables the reproduction and reconstruction of collective memory.

2.3. Cultural and Urban Memory

The concept of culture is important in different fields of social sciences. Various definitions have been given to the concept of culture. In this respect, it would not be correct to say that there is a single definition.

According to the dictionary of the Turkish Language Association, culture means “all the material and spiritual values created in the process of historical and social development and the whole of the means used in creating and transmitting them to the next generations, showing the extent of human sovereignty over the natural and social environment” (Sözlük, 2023).

From one perspective, we can say that culture is a worldview, a way of life. Indeed, human beings are born into a culture. In this culture, human beings acquire some personality traits. Also, traditions, customs, and traditions of society since the past centuries are transferred to people and generations within the culture. In this context, history plays an important role in the development of a culture.

While memory, in a sense, refers to a phenomenon internal to individual, cultural memory encompasses an external one. According to Doyuran (2018, p. 50), cultural memory:

Cultural memory does not memorize a whole history, it keeps the parts of history that it considers important, and a narrated history constitutes a cultural memory. Cultural memory is oriented towards certain points in the past, but the past does not remain as it was. For cultural memory, the remembered history is important, not the bare reality of history.

Since cultural memory focuses on important points in history and specific events at these points, it is often narrated. Here, certain times, places, and people may come to the fore in it. According to Assmann (2002), from time to time, these narratives can turn into legends. According to him, legends are figures of remembrance. Since cultural memory is oriented towards certain points of the past, the past does not remain as it is but is concentrated in the symbolic figures of the memory to be remembered (Assmann, 2022).

Urban memory, on the other hand, is a slightly different concept even though it bears traces of cultural memory. Manger (n.d.) defines urban memory as follows:

The memory of the city is the traces left by the changes and transformations experienced in the historical process in terms of time and space, and the perceptions of the city on the inhabitants of the city. In the life and development of cities, these traces affect the development of the city, leaving traces on those living in the city and forming the urban memory.

Urban memory plays an important role in the identity and sustainability of cities. At this point, the architectural structures of cities are also involved as, apart from being physical objects, they bring emotional memories and recollections to the people living in that city. That is, the unique architectural structures of cities make them memorable. For example, Izmit Clock Tower can be cited as one of these structures. If the Historical Tekel Building Wall, which is the subject of this thesis, had not been demolished, it could also be shown as an example of this situation.

Urban spaces are at the forefront of the formation of collective memory for those living in that city. Because places offer people a common experience and establish an emotional bond, the relationship arising from this bond both creates memories and plays an active role in the formation of collective memory. Therefore, urban spaces have an important place in urban memory (Kısakürek & Bayazıt, 2021).

Urban space, urban identity, collective memory, and urban memory act as a whole and are influenced by each other. There is an absolute interaction between urban memory and space. This interaction is enriched and gains value with the differences in individuals' perceptions of that space (Selvi Ünlü, 2017).

Urban memory was made of individuals' experiences and feelings. Even though the inhabitants of a city share the same space and time, each person has their point of view regarding their interactions with the history of the city. Their view is also shaped by different media channels while the meaning of urban spaces is being rebuilt through media consumption. For example, according to Graham and Howard (2010):

“Most heritage has little intrinsic worth. Rather, values are placed upon artefacts or activities by people who, when they view heritage, do so through a whole series of lenses, the most obvious of which are: nationality; religion; ethnicity; class; wealth; gender; personal history; and that strange lens known as ‘insideness’... Meanings are marked out by identity, and are produced and exchanged through

social interaction in a variety of media; they are also created through consumption” (Graham & Howard, 2010, p. 2).

When talking about urban memory, it is necessary to mention urban museology since museums keep memory active and alive. According to Albayrak (2014), “city museums are multicultural by nature, and [they] are expected to reflect this mosaic. Otherwise, different cultures living in the city will not feel that they belong to this geography and will be exposed to constant alienation” (p. 14).

Again, Albayrak (2014) explained urban museology in detail as follows:

City museums have different characteristics compared to other types of museums. They are generally characterized by their ethnographic, archaeological, artistic, or scientific collections. City museums are defined as museums that house a large number of collections, but these museums are defined not by their collections but by their urban spaces, or, in other words, by their characteristics. The city museum draws its power from the city itself because cities are living spaces and have dynamic characteristics. For this reason, cities are places that constantly form collections and produce exhibitions. That is why the city museum is a place that reflects the past, present, future, and development of the city. In addition to these, a city museum is a place that deals with the economic, socio-cultural, and political life of urban society (its inhabitants). (p. 18)

Similarly, as Aytokmak (2006) states, city museums should explore and deal with places, people, and material and immaterial evidence of urban culture. City museums should also be concerned with the construction of the identity of the city and its community. They are places that collect, preserve, and exhibit all kinds of information about the city's past. They also function as places of memory that both current and future generations can benefit from. In this respect, city museums play an active role in keeping collective memory up to date.

Providing past, present, and future together in its heart, cities are themselves like real-life museums. Criticizing the conventional outlook to the conception of museum which considered it largely as a closed space with clearly defined boundaries, city museum professionals now argue that museums of cities may help boost urban memory for nations in unintended ways. Besides all, they certainly create great connections with

other cities and help interpret the space as a knowledge source. Macdonald (2006, p. 6) says the following in this regard:

The recognition of this need has led to the creation and expansion of museums about cities throughout the world and the formation of an International Committee of the International Council of Museums (ICOM) to serve this growing city museum community. The International Committee for Collections and Activities of Museums of Cities (CAMOC), the thirtieth international committee of ICOM, was established in April 2005 at a meeting in Moscow hosted by the director general of the Moscow City Museum, Mrs Galina Vedernikova. The creation of CAMOC achieved a scheme that was set in motion at a meeting at the Museum of London in 1993. Subsequent gatherings of museums of cities' professionals in Barcelona and Luxembourg led to the formalization of the forum as part of ICOM (Macdonald, 2006, p. 6).

Due to the rapid increase in populations and new emerging technologies, cities become the center of attention for many studies and activities. Cities always have something new to research or experience. In this context Amsterdam Historical Museum (2006, p. 5) says that:

In recent decades they have often been growing increasingly faster in terms of both space and population. There is high immigration and sometimes also emigration. Due to complicated factors such as globalisation, fast transportation and modern methods of communication, cities also rapidly change economically and culturally. There is a great deal of literature on the city, written by a wide range of professionals like sociologists, economists, urban planners, architects and specialists in the field of cultural activities. The city is clearly a “hot” spot. (Amsterdam Historical Museum, 2006, p. 5).

As regards urban memory, cities make live museums that carry out a deep sense of historical events throughout the generations. That is why cities provide collections that are not buried between walls. For example, according to one scholar, “Neither history nor culture is a museum. What we collect and exhibit is but a small sample of reminders of where we live. The bigger museum, the main stage, is here on the streets, enclosed in buildings, encoded in memory, and encased in the repeated stories of grandmothers and grandfathers” (Archibald, 2006, p. 8).

Since being like open-air real-time museums, cities also may be studied as an on-site education base. Friman says the following in this regard:

A city can be a great educational instrument in itself. It is free of charge and in constant evolution. It is confusing, full of knowledge, and adventure. We explore it together. We hunt for traces of those who lived there before us. (Friman, 2006, p. 59)

Since cities are the first witnesses of their history, they provide different areas to engage in and examine collective histories. That way, students, for example, can connect better with cities and see the importance of moving further by understanding the past, as one thinker says:

Place-based education can be defined as any educational approach that uses the local environment as the context for teaching and learning. The primary goal of place-based education is to inspire students to take an interest in their local community and to galvanize students to take action to build a better future for that community. (Russell-Ciardi, 2006, p. 71)

Cities are often planned and replanned to create certain collective and urban memories. Not only governmental actors but also corporate entities play an immense role in using these open-air spaces, cities, as a public relations tool, too. Long-term effects of this usage could be seeing certain monuments or squares being built and rebuilt. These activities will play an important role regarding how certain cities will be displayed in various media texts, including documentaries and movies. Furthermore, while museums of cities build an urban memory, they also create spaces for their audiences to engage in collective activities like riots and parades. That way, collective memory will be saved through both offline and online platforms (Graham & Howard, 2010).

Thanks to these activities, people can connect with spaces emotionally and the feeling of being present in the city gets stronger, as stated by Cote and his colleagues (2006, p. 49): “Whenever we provide people with environments that they may view as being emotionally connected to themselves, then we also provide them with a sense of presence” (Cote et al., 2006, p. 49).

Mark Crinson (2005), who has conducted detailed research on urban memory, emphasizes the concept of “postmodern urbanism.” Crinson (2005) evaluates the

concept of “postmodern urbanism” as a phenomenon in which the past is selectively quoted today. To give an example here, we can say that an old mill, an old power plant, and similar old buildings are among the buildings that are reactivated to be used as museums in today's cities.

Regarding the monuments that have an important place in the city, Crinson (2005) mentions that these monuments are usually paid for by the state and exist with state approval. He also says that monuments are often subjected to memory erasure operations carried out by insurgent groups (Crinson, 2005). The occasional attacks on statues of Atatürk by rebel groups in some Turkish cities might be one example.

Crinson (2005) makes a lot of references to urban monuments because he thinks that monuments can suffer from amnesia in a more widespread way. He mentions that monuments can lose the validity of the events or people they commemorate. Crinson (2005) did not shy away from the historical context when talking about urban memory. In other words, he saw urban memory and historical events as interconnected. We can think of it as a link between important events in history and the cities where they took place. For example, he mentioned that the Holocaust and similar collective traumas are important for the current memory afterthought. Crinson (2005) also notes that these and similar historical events have been transformed from a utopian version to one based on loss. According to him, therefore, memory is the return of the repressed (Crinson, 2005). In line with their political preferences, states tend to suppress memories of such collective traumas and erase them completely in the long run. An example of this is the attempt to completely erase the collective memory of the October 10 Ankara Train Station attack and the sanitization of the space.

2.4. Memory Places

The concept of a space of memory was created and introduced into literature by the French historian Pierre Nora. This concept can be briefly defined as the special meanings attached to certain spaces by individuals or communities. Spaces of memory are important meeting places and have many dimensions. These include historiographical, ethnographic, psychological, and political dimensions. According to Nora (2006), the memories archived through the media of modern life appear to be the

product of a prosthetic memory. There is no mention of the existence of an organic memory here because according to Nora (2006), there is no direct experience here.

Memory is transferred to the future through spaces. Most of the memories, values, traditions, and customs that we have and that belong to the past are kept alive and embodied in such spaces, and memory is spatially constructed accordingly. In addition, ‘‘Memory spaces can be tangible, such as monuments and national archives, or they can be abstract sites created intellectually, such as lineage, race, religion, etc.’’ (Başlar, 2018, pp. 147-148).

The concept of memory space is also associated with the concept of collective memory (or collective memory), as Başaran İnce (2010, pp. 29) writes:

The different traces left in the memory of an event that multiple people experience with each other is an indication of the formation of a collective memory. Two people who experience the same event may recall the event from different perspectives, but the remembered event is one.

Examples of spaces of memory include museums and social media memorial websites. Spaces of memory are places where people intentionally come together to produce memory through sharing with each other.

The relationship between space and memory is an important point that is not often realized in everyday life. In this context, there is a strong connection between human memory and the place where the events stored in people's memories take place. The environment plays an active role in people's recollection of the events. These spaces change along with social memories (Yılmaz, 2020). In this context, ‘‘Places of memory such as monuments and museums stand out as memory. On the other hand, even a street name plays a role in keeping collective memory alive. Memory comes to life in that geographical space’’ (Bayhan, 2013).

When we look at the relationship between space and recall, the places where individuals' interests are located can take place in their memories in a different and more detailed way. At this point, human senses come into play and come to the fore. Senses are important in terms of spatial memory because they are effective in the individual's perception of space. The senses that come to the fore here are hearing, sight, touch, smell, etc., which are directly effective in the individual's perception of space (Öymen Özak & Pulat Gökmen, 2009).

While what we remember and how we remember are closely related to where we remember, places are one of the most important factors that shape and transform the phenomenon of collective memory. The existence of places of memory is very important in terms of concretizing the memories that take place in those places, keeping memories alive and preventing them from being forgotten, and ensuring that memories live on (Erman & Özalöglu, 2016). “Sites of memory fulfill our need to preserve our emotional relationship with an exhausted past that threatens to be forgotten” (Traverso, 2018, p. 145). Through memory spaces, past emotions and memories are preserved.

2.5. Reflective and Restorative Nostalgia

Svetlana Boym, who has conducted the most detailed studies on nostalgia and nostalgia types in the literature, has tried to explain these two concepts: reflective and restorative nostalgia. Before proceeding to the definition of these two concepts, it would be right to define the concept of nostalgia. The word nostalgia derives from two Greek roots: “nostos” and “algia.” These words mean “homecoming and longing” respectively. In her words, “Nostalgia is a longing for a home that no longer exists or never existed. Nostalgia is a sense of loss and displacement, but it is also a love affair with one's own fantasy” (Boym, 2009, p. 14).

If we look at the types of nostalgia, reflective nostalgia, focuses more on both the longing for the old and the sorrow for the old and the sadness arising from losing it. According to Boym (2009), in reflective nostalgia, melancholy and mourning coexist. In this form of nostalgia, what has been lost is not remembered in its entirety and is associated with the loss of collective memory frames. In reflective nostalgia, there is an awareness that the past cannot be reversed. Boym (2009, p. 87) states the following about reflective nostalgia: “Reflective nostalgia is more concerned with historical and individual time, the irreversibility of the past and the limitations of the human being.”

Another concept, restorative nostalgia, can be defined as the reconstruction of the past in accordance with the profit-oriented market logic of the present. She says, “For restorative nostalgia, the past has a value for the present. It is assumed that the past will not show any signs of disintegration; it must be repainted in accordance with its original state and remain forever young” (Boym, 2009, p. 87).

Again, according to Boym (2009), the restorative nostalgia, in the example she gives on the phenomenon of a lost house in nostalgia, emphasizes that although this house was lost, it was rebuilt, and the main purpose of this construction was to close those gaps in memory. She also states that the focal point of this example is the *nostos* root. Reflective nostalgia, on the other hand, looks from a different framework. Reflective nostalgia contains a lot of details and reminders. In this context, individual narratives dominate, and ways of bringing space and time together are sought (Öğüt, 2020).

According to Boym (2009), this type of nostalgia focuses more on the feeling of longing for what has been lost, and in this context, more on the imperfect process of what we call memory. She says that this type of nostalgia emphasizes the root of *algia*. Reflective nostalgia recognizes the fact that the past is the past. Rather than restoring the experience of the past, it savors the emotions evoked by its existing memories. That is, she argues, “While restorative nostalgia manifests itself in the holistic restoration of monuments from the past, reflective nostalgia deals with the ruins, the rust of time and history in the imagination of another place and time” (Boym, 2009, p. 77).

2.6. Social Media

Today, social media is one of the most important concepts at the center of people's lives and one of the main spaces where people engage in nostalgic activities, too. Social media is an area and a platform where people can create their own profiles through different applications and communicate interactively. “Social media services started with the emergence of Web 2.0 internet-based applications. The content created by the user in these applications is the meaning of social media” (Altuntaş & Sağlam, 2020)

No matter where a person is in the world, with social media and the internet, he or she can be quickly informed about the events taking place at that moment, communicate interactively from one end of the world to the other, share photos, obtain new information, share content, and publish his or her own ideas. When we look at Marshall McLuhan's important concept of the “global village,” he says that we live in a global village where everything happens at the same time and the concepts of time

and space disappear. For example, being able to video call someone on the other side of the world. We can do this thanks to social media. Just as people can hear and learn what is happening in the village at the same time, now, thanks to communication technologies and social media, everyone can hear and learn what is happening in the world at the same time (Çelik Varol & Varol, 2019).

Social media has become an integral part of individuals' lives, almost like a limb. As Marshall McLuhan mentions in his notion of “the medium is the message,” it is the medium that transmits communication and information in any cultural era. In this context, the medium is an extension of the human being. When we think about today, forms of communication have evolved into non-contact and simultaneous communication. On the other hand, when we think of social media, applications such as Facebook, Instagram, YouTube, Twitter, Snapchat, and TikTok have gained a big place in our lives. With these communication tools, people have started to present themselves with photos and emojis for everyone to see. People sometimes share their pain, happiness, and anger through these platforms. Individuals can sometimes act individually and sometimes collectively on social media.

With all these, individuals actually leave their own pieces and digital traces on social media. The digitalization of communication comes to the fore here. With the digitalization of communication in this way, collective memory continues to exist here as well. Restoration of collective memory can be possible through social media. For example, the comments made under the news written on the subject of this research in the groups and pages related to the city of Izmit established on social media platforms related to the subject of this research constitute an example of the restoration of the already existing collective memory of the building through social media.

At this point, in fact, social media sometimes constitutes the public sphere. The concept of “public sphere” refers to the public and public opinion created based on transparent, open, and rational discussion among citizens. On the other hand, it can also be defined as spaces that are open to everyone, regardless of one's status, culture, and position. In this context, cafes in 18th century France and coffee houses in the Ottoman period can be given as examples of environments where the public sphere is realized. In these spaces, people came together and expressed their views freely. In a sense, an environment of democracy was provided. In that period, the rational exchange of ideas, participation in debates, and coexistence of different opinions were noteworthy. Coffee

houses, the daily press and newspapers were important tools in the formation of public opinion.

In line with this information, when we look at the present day, we can see that this public sphere exists on social media. We can especially cite Twitter as an example here. The public opinion created and the opinions expressed on social media can sometimes be quite effective, and generate mass movements, and influence the decisions of decision-making organisms. The power of social media should not be underestimated (Fuchs, 2017).

The demolition of the Historical Tekel Building Wall, which is the subject of this research, was able to create a kind of contested public opinion on local platforms. People have created this public opinion both through social media groups and through their comments on the news of digital newspapers reporting on the subject which include all kinds of positive or negative views and perspectives.

2.7. The District of Izmit

Izmit is a city with a very old history and culture. When we examine its historical development in more detail, we see that its roots date back to BC. However, it is possible to say that it is a city that has hosted various civilizations throughout its history. “The city of Izmit was founded in the 8th century BC under the name of Astakoz, in and around today's Başiskele, which is located in the coastal area, which is a vulnerable location in terms of security” (Yıldız & Döker, 2016, p. 36).

The region where Izmit was founded was called Bithynia in the early ages, and this city has been called by different names from time to time throughout its history. “In the early ages, the cities established in the region called Bithynia were named Olibya, Astakoz, Nicomedia, Iznikmid, Izmid, and Kocaeli, respectively” (İzmit Kaymakamlığı, 2009).

Figure 1*General View of the District of İzmit*

2.7.1. Socioeconomic and political history of izmit

Although the district of İzmit has experienced many natural events and wars throughout its existence, it has been able to stand up again. The city has always prioritized its focus on being a center of culture, trade, and industry. When we look at its historical development, the economic process that started with the shipping and wood industries was followed by the weaving industry, and it became one of the important cities, especially in the weaving industry. On the other hand, the city, which is located on the most important corridor of the transition from Europe to Asia, has always been one of the economic focus centers throughout its history thanks to this important and strategic location. Today, this situation has enabled the establishment of industry-oriented factories (Ayan, 2016).

When evaluated together with its historical development, İzmit is a city with a historical immigrant identity in general. After the foundation of the Republic, and especially in the 1950s, the city experienced intense migration for industrial purposes. Today, there are many important factories in different fields in the İzmit region and Kocaeli, the province to which it is generally connected.

İzmit Paper and Cardboard Factory, Turkey's first paper mill, was established in 1936 in İzmit. In the following years, its name became SEKA Paper Factory. Celal

Bayar opened the factory. Celal Bayar is one of the most important figures in Turkish politics. During his tenure, he held important positions such as deputy, minister, prime minister, and president. “He also played a very active role in the establishment of İşbank in 1924 and served as its general manager until 1932. He stood out as a politician and economist in the establishment of the Republic of Turkey” (Cumhurbaşkanlığı, 2023)

This factory both created employment for the people of Izmit and met a significant portion of Turkey's domestic paper needs in its own period (Yılmaz Genç, 2023). In 2005, the factory was closed due to some problems experienced during the privatization process. It is currently exhibited in the same place as a museum.

Figure 2

The İzmit SEKA Paper Museum



When we look at the political history of Izmit, today the Mayor of Izmit is Fatma Kaplan Hürriyet, a lawyer from the Republican People's Party. She has been in this position since April 15, 2019.

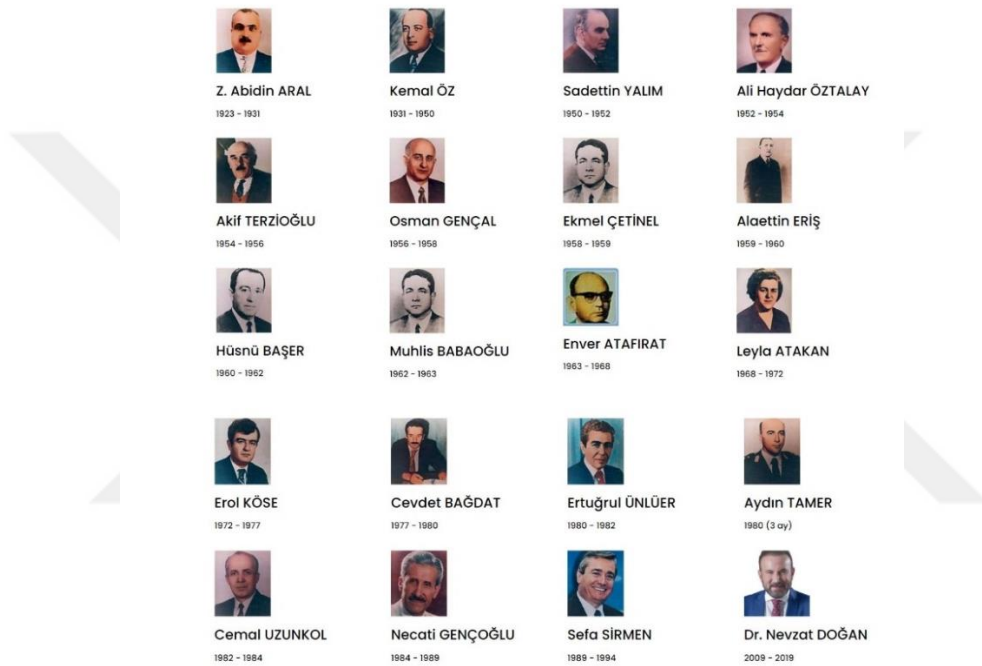
In the previous period, the Ak Parti was in charge of the municipal administration. In that period, Dr. Nevzat Doğan was the mayor of Izmit. In the period before him, Sefa Sirmen was the mayor of Izmit Municipality. Although Sefa Sirmen is now in the Republican People's Party, he was a candidate from the Social Democrat People's Party when he won the elections. It was during Sefa Sirmen's term that the

İzmit Historical Tekel Building was heavily damaged and burned down in a fire in 1993.

Former mayors of Izmit Municipality until Attorney Fatma Kaplan Hürriyet are as follows:

Figure 3

Early Mayors of Izmit

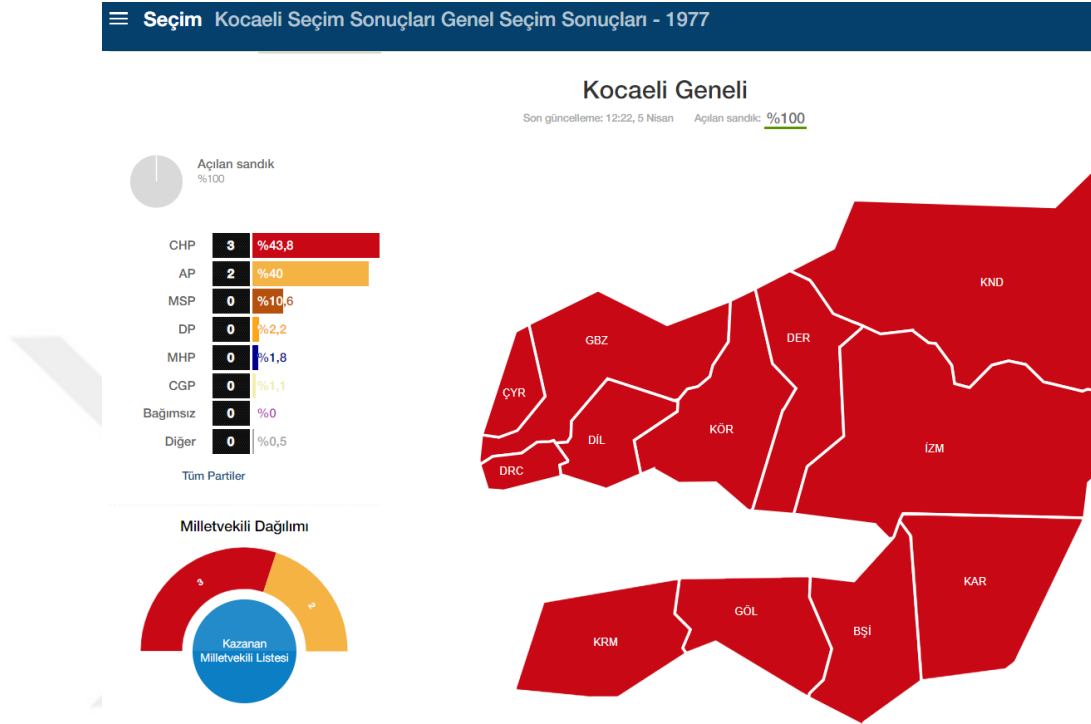


Leyla Atakan, the first woman mayor of İzmit, became mayor in the 1970s. Leyla Atakan also participated in the election as a candidate from the Republican People's Party.

When we look at the political history of İzmit, we can see that the leftist tendency was more dominant, especially in the 1970s. It is said the increase in the working class and the increase in unionization in these years also contributed to the rise of the leftist tendency. In the 1977 elections, the Republican People's Party was the dominant party in Kocaeli.

Figure 4

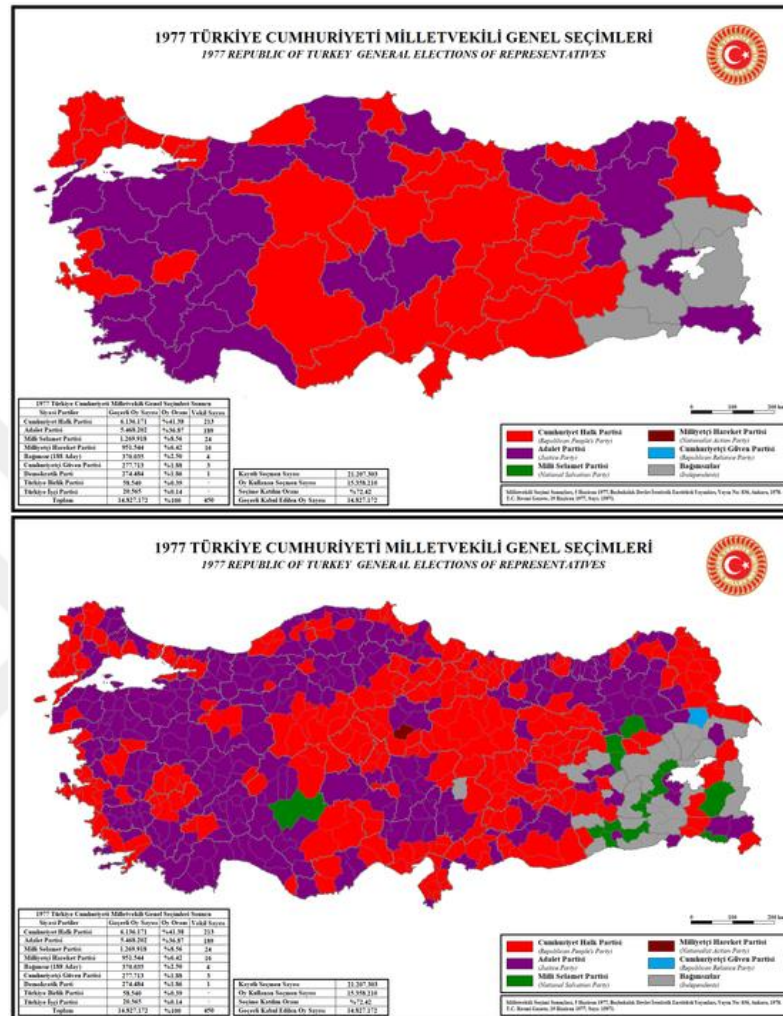
1977 Turkey General Election / Result of Kocaeli Province (Source: Yeni Şafak Newspaper)



In the 1977 general elections in Turkey, the Republican People's Party became the first party under the leadership of Bülent Ecevit. In this context, it is seen that the leftist tendency was once again in the forefront in Turkey.

Figure 5

Map Showing the Winning Parties by Province and District



The period after the 1980 coup was marked by neoliberal privatization policies in Turkey. The economy was transformed. Prime Minister Turgut Özal, from the Motherland Party, played an important role in the preparation of the large-scale program known as the “January 24th Decisions”, which aimed to liberalize the Turkish economy, and these decisions created radical changes in the country's economy (Gündem, 2016).

It is possible to say that the privatization of state enterprises during the Özal era was related to the structuring of the competitive free market order adopted at that time.

Turkey was not left out of the economic developments that occurred as a result of the wind of Liberalism that started to blow in the world towards the 1980s. On January 24, 1980, with a series of decisions taken, an important step was taken towards the transition to a free market economy. Thus, a new economic understanding was adopted in our country and a new era began in the economic field. As a result, in addition to measures to reduce state interventionism, the issue of privatization has been on the agenda of the country in order to downsize the public sector. (Yanardağ & Süslü, 2002).

Privatization, which entered our lives with the Özal era, continued in the following years. In the following periods, with the privatization and then complete closure of TEKEL institutions and leaf tobacco enterprises in Turkey, such as İzmit Tekel, the employment provided to monopoly workers disappeared and these workers became unemployed (Güngör, 2009).

2.7.2. History of the izmit historical tekel building in urban memory

Izmit Historical Tekel Building was one of the important places for Izmit, which attracted attention thanks to its different architecture. This place provided employment to the people of Izmit and became a source of income, and with this, it also contributed to the economy of Izmit during its period. This historical building was built to be used as a Tekel tobacco warehouse and maintenance nest. This building, which will serve as a warehouse for the increasing tobacco production in the city, was enlarged and completed in 1966. In 1993, a big fire broke out and almost all of the Tekel buildings were burned and heavily damaged. Only the remains of a single wall remained, but it was demolished in 2021. Thus, this building, which witnessed the pre and post-Republican period, and the area where the building was located were destroyed. (Erol Ö. , 2017)

Although this building is not considered a historical monument according to some, it has taken its place in the memories as a building that is accepted as a historical monument according to the other majority. The Culture Portal, a website created by the

Ministry of Culture and Tourism, includes the Izmit Historical Tekel Building, and according to the data on this portal, the building is recognized as a cultural asset. The detailed description of the portal is as follows:

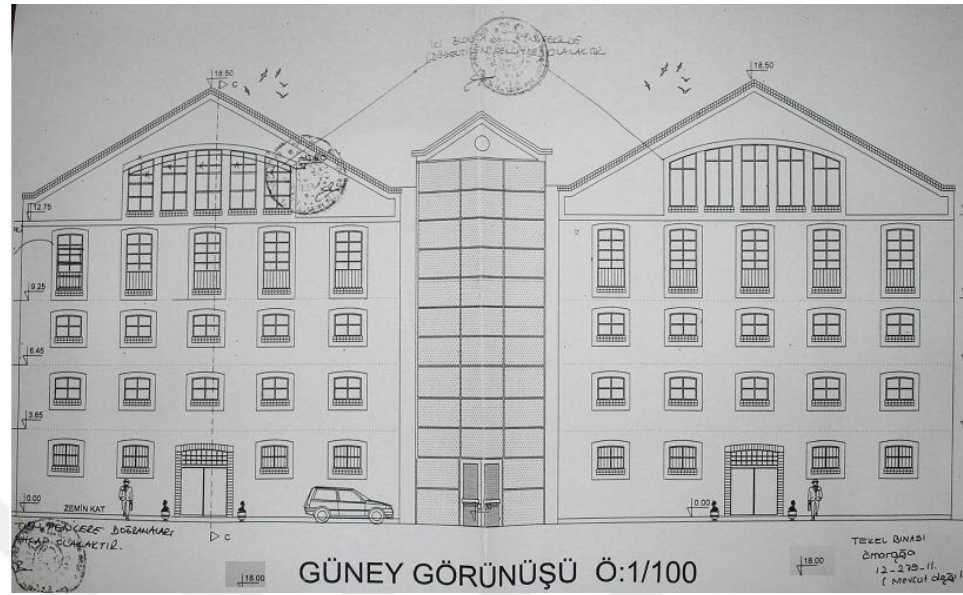
The Tekel Building (built in the second half of the 19th century as a girls' monastery in 1854 and known as Deste-I and Deste-II) was severely damaged by fire on 21.07.1993. On 10.10.1993, it was registered as a cultural property in need of protection. On 05.03.2004, a reconstruction project was prepared that envisages the social-cultural functional use of the monopoly buildings that do not exist today. (TürkiyeKültürPortalı, 2013)

The Izmit Historical Tekel Building also created employment for women workers during the period it was standing. The building is located in the Ömerağa neighborhood of Izmit, in Sabri Yalım Park, almost in the center of the city, and has become a well-known building adopted by the locals.

On April 3, 2021, the only remaining wall of this historical building was demolished by the Kocaeli Metropolitan Municipality, with the approval of the Cultural Heritage Conservation Board, on the grounds that it was in danger of collapse. No remains were left after the demolition (Kocaeli, 2021). Now, Sabri Yalım Park, where the Wall of the Historical Tekel Building is located, has a playground, benches, and metal, illuminated Izmit-related signs that change from time to time. This situation reinforces the silencing of memories about the Tekel Building and its remnants. In short, this situation stands out as an example of the erasure of urban memory.

Figure 6

Drawing and View of Izmit Historical Tekel Building

**Figure 7**

Before Demolition of Izmit Historical Tekel Building Wall



Figure 8

Snapshot of Demolition of Izmit Historical Tekel Building Wall



2.7.3. Demolition of republican institutions and structures in the context of neo-ottoman memory

We can say that the concept of neo-Ottomanism, which can be considered as a reinterpretation of the concept of Ottomanism, was first put forward in the 1970s after Turkey's presence in the Cyprus events. With this initiative, this concept came to the agenda with the idea of Turkey emerging as a new Ottoman state. The concept of neo-Ottomanism is associated with nationalism according to some and foreign policy doctrine according to others. There are also those who see it as a concept that can help to create a road map of the current course of the concrete realities of our past and, in addition, the desired plans for our future (Kaya Osmanbaşıoğlu, 2018).

In research on neo-Ottomanism, (Tokdoğan, 2020) she argued that the form this concept has taken, especially in the last 10 years, is a narrative of political resentment. In her research, also pointed out that these narratives are timed in a meaningful way. She argued that these neo-Ottomanist narratives took place during the “master” period

of the ruling party rather than the “apprenticeship (2002-2007)” and “journeyman (2007-2011)” periods (Tokdoğan, 2020).

In an interview in 2019, Tokdoğan talked about the concept of the “lost home” and explained the question about the restoration of the magnificent works of the AKP era in terms of nostalgia as follows:

In restoring the glorious past, the AKP acted with a sense of nostalgia that was more oriented towards the present and the future. It attempted to reconstruct the lost home in an ahistorical manner. The main goal of Neo-Ottomanist nostalgia was to establish the emotional grounds for a new official history and a new national identity, and at the same time to legitimize the large and small symbolic and real moves to be made in the name of Ottoman nostalgia. In other words, the AKP's neo-Ottomanist restoration discourse is rooted in the will to power and vengeance. In the face of such a strong motivation, issues such as the aesthetics of architecture, the authentic restoration of historical monuments, and the protection of natural and cultural heritage have become insignificant details. (Özkan & Tokdoğan, 2019)

Neo-Ottomanism is a political ideology. It is a concept that seeks to keep the Ottoman heritage alive, and to reclaim the Ottoman culture, values, policies, and attitude towards religion. During the Ak Parti era, this concept has been brought to the agenda, and its popularity has been on the rise.

Neo-Ottomanism also includes the restoration of the memory of Ottoman times. In the context of neo-Ottomanist memory, we can observe that some actions have been taken to erase the memory of Republican institutions, especially after some socially interactive events experienced during the Ak Parti period. At this point, the politics of memory also come to the fore. The demand to build a barracks in Gezi Park after the Gezi Park events can be given as a major example of the neo-Ottomanist politics of memory.

In addition to all these, during the Ak Parti period, in connection with the concept of neo-Ottomanism, the issue of the destruction or devaluation of institutions identified with the Republic has also come to the fore. Examples of this include the debate on the fate of the Atatürk Kültür Merkezi, the closure of Atatürk Airport, and the attempt to erase its name from history. Another example is the demand to build the artillery barracks in Taksim Gezi Park. Another example is the conversion of the land

where the historic Mecidiyeköy Liquor Factory stood into a hotel, turning it into a commercial profit-making structure. The conversion of the building into a hotel brought the world-famous 5-star hotel chain Fairmont to Turkey. The Mecidiyeköy Historical Liquor Factory, which is now a part of nostalgia, has been replaced by a hotel called “Quasar” since 2015. In the city of Izmit, the area where the Izmit Public Education Building, a Republican institution that provides culture, art, music, and education in different branches to the residents of the city, used to be known and referred to as the Halkevi district, Halkevi Station, but now it is known by the name of the Fevziye Mosque, an old building in the area. Especially after the tram line that was built during the Ak Parti era, that area was named Fevziye Station and its old name, Halkevi, was forgotten.

It would be meaningful to briefly mention the history of the Halkevi (means People’s House) here. The construction of the Izmit Halkevi building was started in 1938 and it was put into service in 1941. Its architect is Seyfi Arkan. When we look at the history of the building, it is possible to say that it is one of the important buildings of the Republican period designed with a modernist perspective. The modernist approach in the design of this building reflects the innovative understanding of the Republican period. Halkevi carried out important activities such as finding solutions to the literacy problem, keeping the republican ideals alive and teaching and adopting Atatürk's principles and reforms. (Gündoğdu, 2012)

Figure 9

View of The Izmit Halkevi (Source: Özgür Kocaeli Digital Newspaper)



Lastly, the demolition of the last remaining wall of the Izmit Historical Tekel Building draws attention to the attempt to erase it from the memory of the city and the collective memory of the people living in the city. Although this building will not be in the memory of the new generations, it will continue to be in the collective memory of those who saw it and grew up with it.

3. METHODOLOGY

3.1. Scope and Purpose

The aim of this research is to understand how the demolition of the wall of the Izmit Historical Tekel Building is perceived by people living only in Izmit, how the demolition of the wall of the building makes them feel and how it is in the collective memory, whether the local people have nostalgic memories of this building, and if so, whether these memories are more dominant as reflective or restorative nostalgia, both through online channels and offline.

3.2. Questions and Hypotheses

The questions of this research are designed to understand the role and impact of the demolished building on the history of the city and the people living there, to examine how the demolition made people feel, and to analyze how the collective memory of the demolished wall is reconstructed through local online channels and social media posts.

There are four research questions in total:

Q1: What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit? How do they feel about this situation?

Q2: What cultural and historical place does the Izmit Historical Tekel Building hold in the collective memory of the residents of the district?

Q3: Do local people living in Izmit have nostalgic memories of this historic building? If so, are these memories part of reflective nostalgia or restorative nostalgia?

Q4: How is the collective memory of the Izmit Historical Tekel Building and Wall reconstructed through social media posts and comments on news in online local media?

The research has three main hypotheses depending on the questions it investigates:

H1: The İzmit Historical Tekel Building/Wall is a cultural and historical building that plays a role in keeping the collective memory of the city alive and is associated with many memories by the local people.

H2: The demolition of the İzmit Historical Tekel Building /Wall does not have the same impact and meaning for everyone. Especially in the remembrance of the building through social media and online local press, there is a conflict between reflective and restorative nostalgia in terms of reader comments in these two different channels due to the predominance of reflective nostalgia in the reader comments on social media and on the other hand, the predominance of restorative nostalgia in the reader comments under the news of online - local newspapers on the subject.

H3: The dominant form of nostalgia among the local residents of the city in the context of remembering the İzmit Historical Tekel Building / Wall is reflective nostalgia.

3.3. Methods

In this research, which adopted an interpretative paradigm that attaches importance to ordinary people's sense-making practices, a qualitative methodology was adopted accordingly. In this context, firstly, in-depth interviews were conducted with the residents of İzmit, and during these interviews, the participants were shown some old and new photographs of the Historical Tekel Building and asked to interpret them. Secondly, a critical discourse analysis was conducted on the users' comments made on the subject on online platforms, including the local digital press and social media.

The population of the research constitutes all the people living in İzmit, but since it will not be possible to reach all the people residing here, a sample was formed from the research universe. The Volunteer Sampling method was used while creating this sample. Since the entire population of the research could not be reached, a small group was formed to represent the entire population. In order for the participants to be relatively representative of the population, care was taken to include participants from different age and gender groups in the sample.

In this context, 7 people between the ages of 27-65 living in İzmit were selected. The age range of 27-65 was chosen as an age restriction because people in this age range are both familiar with the history of the demolished building and are assumed to have memories of the building. In-depth interviews with the participants were

conducted both using the Zoom program and face-to-face. For the participants where the interviews were conducted face-to-face, the findings were determined by audio recording. All necessary permissions were obtained from the participants before the in-depth interviews were conducted. In the in-depth interviews conducted on Zoom, the findings were determined by screen recording. All necessary permissions were obtained from the participants before the Zoom meeting started. Ethical and personal data retention rules were observed.

In addition to the in-depth interviews, the participants were shown four photographs of the demolished Historic Tekel Building and Wall and were asked to interpret them. Participants were asked how they felt when they saw these photographs, and their answers were analyzed.

Also, critical discourse analysis method was used to analyze users' comments under the news about the demolished building both on social media and in the local online press. In total, 74 comments were analyzed. A total of 13 local digital newspapers were selected for this analysis. These newspapers do not include all local online newspapers in Kocaeli. The newspapers in the table were selected because they covered the demolition of the Historic Tekel Building Wall. Analyses were conducted on these selected online - local newspapers.

As regards social media, the Facebook group “We are Izmit,” which is of great interest to those living in the city, was chosen as the universe of the analysis. In the social media, the Facebook group "We are Izmit", which is of great interest to the residents of the city, was selected as the universe of analysis. This group has 50K active members. It is a closed group. The purpose of the group is to keep the memories of Izmit alive, to share archives, and to ensure that developments in art, culture, etc. that concern Izmit residents are followed. When becoming a member of the group, the group administrator was informed about this research. The comments received in this Facebook group as well as those received under the content shared by Izmit District Mayor Attorney Fatma Kaplan Hürriyet on her Instagram account on the subject were analyzed.

3.4. Contributions to literature

The main notions of this thesis, such as memory sites, collective memory, cultural memory, have taken their place in the Turkish literature with different studies in the fields of architecture, fine arts, history and to a lesser extent in communication and media. For example, in *Collective Memory in the Context of the Protection of Cultural Assets: The Case of Squares and Taksim* Yıldırım (2018) emphasized the main concepts such as collective memory, public space and cultural heritage. This study defines squares as cultural heritages that need to be protected and examines why they should be protected.

Kamhi's research, on the other hand, focused on the phenomenon of modernization. It examines why Istanbul modernized later. In this context, these investigations aimed to find out the effects on memory by touching upon the physical changes of the city. While looking at the effects on memory, the research also tried to make sense of the physical changes in the city. The most important point between the attempt to make sense and the results it has reached is to establish the relationship between the memory of the city and artworks. In this context, she has also addressed memory spaces. The main concepts of the study consist of concepts such as memory, public space, urbanization, modernism, contemporary art (2012).

Another research is a detailed study on Bomonti, which examines the urban transformation in Bomonti and the memory of the place. In this study, Bomonti is analyzed from different perspectives. On the one hand, the multi-layered memory of Bomonti is analyzed, and on the other hand, the research is carried out by giving examples in important contexts such as its urban transformation, its abstractization while transforming, and its use as an industrial space (Aslan, et al., 2021).

Another research that put the concept of collective memory at its center was brought to the literature with Erol's (2017) study *Perception of Public Space in Izmit with its Variables in Collective Memory*, written specifically about Izmit. In this research, although it was written in relation to the field of architecture in general, detailed information was given on the concept of space and collective memory. Izmit is considered as a Republican city. In the research, symbolic spaces specific to Izmit were analyzed. Various evaluations and information about the construction and demolition processes of the public hospital, symbolic high schools, public houses, factories, state buildings and the Izmit Historical Tekel Building, which is also the

subject of this research, are also included. These examinations were concluded with references to the notions of collective memory and the perception of public space (Erol Ö. , 2017).

This research contributes to the literature by analyzing the demolition of a memory site and the memories of the demolished site that have taken place in the collective memory of the local people and whether people have nostalgia in addition to these memories, and if so, whether these nostalgias are restorative or reflective. On the other hand, investigating how the collective memory of the building is reconstructed online and offline is another important contribution to the literature. The most important point that adds original value to this research is that there has not been a study on the subject yet. In this respect, it has a unique value.

3.5. Limitations

There are some limitations in this research. The first limitation is that the sample is not fully representative. Secondly, the fact that some of the in-depth interviews were conducted online is also a limitation. On the other hand, the fact that the topic was limited to the local context created a limitation in terms of the data obtained.

4. FINDINGS

4.1. In Depth Interviews

In this study, in-depth interviews were first conducted with Izmit residents. Then, transcripts of the video and audio recordings taken with the permission of the participants were created, the answers given to the questions were analyzed, and the findings of this stage of the study were evaluated. In this context, the common, parallel or opposing answers given by the participants to the relevant question were highlighted.

The participants consisted of seven people, two men and five women. The youngest participant was 26 years old, and the oldest participant was 65 years old. Two of the participants are high school graduates, while the other five are university graduates. All the participants have been living in Izmit for many years.

The first question of the in-depth interviews conducted for the research was, “What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit? How do they feel about this situation?” In the context of the question, the participants gave the following answers in the in-depth interviews:

Participant1 (M, Age 54): “...this happened in two time periods. First there was a fire. When the fire broke out, it had to be demolished or they had to demolish it. I can’t really know. After that, a wall was left behind. That wall was actually something that reflected history. It was like a symbol. It was like a projection. Because at that time it was the only historical building left on that road route... I was very sad that it was demolished. It shouldn't have been demolished.”

Participant2 (F, Age 65): “It was as if all one's memories were destroyed. When I was a child passing there with my friends, there would be a very nice smell of tobacco. Every time we passed by, we would feel that smell and feel very good. And then we realized it was burnt down. Then one wall remained. That wall was also beautiful, always covered with ivy. The remnants of that wall reminded us of a bygone era. Its destruction means the loss of memories. I don't know, it means we are cut off from the

past. It's too bad. It had a negative effect on me, there was no need for it to be demolished.”

Participant3 (F, Age 51): “It had a negative effect. Because I grew up with the money earned from that monopoly factory. My mother used to work there... Every time we saw the remains of the wall, we always remembered the old times... When I looked at the wall, I would be happy that a piece of Tekel Building was still there. My childhood memories would always flash before my eyes like a movie strip when I looked at that wall. When I heard that the wall was demolished, all I thought was ‘oh, there is now nothing left of the building.’ Now that the wall is gone, I can't remember my feelings like I used to. I went to that street recently. It was empty. I mean, I don't understand why that wall was demolished. I was really sad when I saw that emptiness. There is no trace of the building left anymore.”

Participant4 (F, Age 58): “I was sad that it was demolished. I learned about it from the press... I wouldn't want a relic from history to be demolished. It's a sad thing. I think it could have been there as a symbol. It really makes you sad. Destruction of an artifact from history... The fact that that wall was there reminded me of that building. It is not enough to learn some things only from books, maybe that wall would always remind us of the past. But the new generation will never know this. They will only talk about how there was a building there years ago, a historical building. The remains of the wall was a part of that building that remained there. It was a living part. The last living part was removed... If the Tekel building had not burned down, if the only remaining wall had not been demolished, it would have continued to remind us that a piece of history would always be with us. Young people would see the remains of that wall and ask, ‘What was that?’...”

Participant5 (M, Age 27): “I honestly did not know that the wall was demolished until you told me. My feelings remind me that it was a historical, authentic location that we have known for years. As I said, it had a historical texture and appearance. It was covered with ivy. It was a beautiful sight. Now it will be strange and sad to go there and see that area empty. Visually, I think it has reduced the beauty of that square. It has a negative effect on me.”

Participant6 (F, Age 26): “I mean, to be honest, I didn't even know that this building was demolished. I am not a person who goes to the city center very much. But I thank Şebnem for doing this thesis study because at least it created an awareness for me about this issue. I remembered again that such a beautiful building exists in our city. It was demolished in 2021, which is not a very old date. We didn't even know about this demolition. In fact, I realized how little awareness we have of our surroundings. Of course, it is a very negative situation. All I can say is that it is very sad that such a historical, beautiful building was demolished.”

Participant7 (F, Age 56): “All four facades of this building were still standing after the fire, but we thought that the building would undergo renovation, and we believed that it should have been so. On the other hand, there was already a suspicion in the minds of the people of İzmit about the cause of the fire. It was said that the Tekel building was burned down due to sabotage. It was a very bad day for us. It was a bad memory because it was a building that represented İzmit. It was a historical building. Therefore, it really upset me that it burned down in the fire and now the only remnant of it was demolished. Despite everything, we were dreaming that it would be renovated, that a building with all four facades would be overhauled, that it could be restored and made into a hotel, a restaurant, when suddenly one night we learned that only one wall remained, and that this only remaining wall was demolished again suddenly due to danger. I think this was already news that shocked the people of İzmit. We were consoled by this single remaining wall. We were remembering our memories, our childhood, what we experienced while looking at it while passing by... our memories. But as I said before, it is very sad that the only remaining wall was demolished. I don't know the reason in detail, we need to find out.”

It is noteworthy that the participants' answers to the first question were close to each other and that all participants were negatively affected by the demolition of this historical wall remnant. It was a common response among all participants that they regretted this demolition.

The second question of the in-depth interviews conducted for the research, “Was İzmit Historical Tekel Building a culturally and historically important building for the district and the people?” In the context of in-depth interviews, the participants gave the following answers:

Participant1 (M, Age 54): "...It may be important, but seeing this building as a symbol would be a bit of a shame to our other historical buildings. Because there are a few more symbols in Izmit. We have a clock tower and there are other things I can't think of right now."

Participant2 (F, Age 65): "Of course. First of all, it provided a lot of employment. Some of our friends' mothers and fathers were working there, earning money. They were bringing home the bread. It was an old historical building. It was unique to Izmit, it was like a symbol of Izmit. Later on, the remaining wall remnants became a symbol."

Participant3 (F, Age 51): "Of course it was. So many people worked there in İzmit. It was one of the first places that came to mind, it was important, even as a meeting point. We would say "let's meet at the Tekel Building". Now that's gone too...First of all, the building made great contributions to Izmit in terms of employment. Especially women's employment."

Participant4 (F, Age 58): "It used to be a tobacco warehouse. It was much more beautiful before. I think the survival of a historical building means its symbolization. When we look at Izmit now, there are not many buildings rich in historical artifacts. There are no buildings that young people, the new generation can see."

Participant5 (M, Age 27): "I think it was definitely an important building. When we look at that neighborhood, we cannot see other historical things. Belsa Plaza, which is right next to it, is not a historical building. It was the remains of a historical wall in the middle of the city. If a tourist came and saw the wall, I think they would ask what this wall is, what time it was built."

Participant6 (F, Age 26): "It was a very beautiful building, I think so when I remember it now. Like every historical building, it was a building that added a lot of originality to that city. But as I mentioned at the beginning of the question, the part about the history of İzmit is very incomplete for me. I see this as a deficiency of the education system and our upbringing. While there is such a historical building in the center of our city, I don't remember ever experiencing anything like what is the history of this place, what

was it used for, even on a school trip. Why does this building exist? Why hasn't it been turned into a touristic place? There is such a building in the center of the city and I don't remember ever remember remembering that place as a historical symbol. For example, we have the Clock Tower. When the Clock Tower is mentioned, you understand where it is, it is a historical building, but I think this monopoly building has never been brought up. I honestly don't have any information about the history of the building, about its use, what it was used for, why it remained idle like that. But when I look at the photographs now, especially the fact that it is a structure blended with nature, the green grass on it, the vines, etc. are like the ruins in Rome. The seating areas around it, the small sculpture, at least it created a nice texture. As a country, we have a habit of destroying historical textures and removing all historical beauties. Right now, for example, this wall has been demolished and I don't know if something better has been built in its place. What is the benefit of that area being empty now? It is necessary to investigate what was the benefit of demolishing this wall when there was a wall there that gave the air of ancient Rome, at least as a beautiful texture. As a result, it should definitely have been restored. Many historical monuments, many inns and palaces may be in danger of being demolished. You cannot demolish any of them just like that. I also don't remember any awareness-raising work being done on this issue, any surveys being conducted, any voting system being done when making such a decision about our city. This means that even larger, more symbolic structures can be demolished in a day, and you can see that a symbol that you are proud of about your city disappears the next day and is not in its place, and there is no information about this or your opinion is not taken, which is what these experiences show me.”

Participant7 (F, Age 56): “It was definitely a building that represented İzmit. It was a very old building, a historical building and a building that could be a symbol of İzmit. This building was a building that contributed to İzmit economically. I had acquaintances who worked there. We had friends who retired from there.”

In the second question, all participants except participant 1 stated that this historical building and its remains are both important and symbolic for İzmit. Especially from the answers given by Participants 2, 3 and 7, it was seen that this building contributed not only culturally but also economically to the city as an institution that provided a lot of employment in the city at that time.

The third question of the in-depth interviews conducted for the research, “Do the local people living in Izmit have nostalgic memories of this historical building? If so, do these memories represent reflective or restorative nostalgia?” In the context of in-depth interviews, the participants gave the following answers:

Participant1 (M, Age 54): “The nostalgic memory of the Tekel building corresponds to my childhood. I can't say I have many memories because we lived far away from there. It corresponded to my high school years. But the clearest thing I remember is the smell of tobacco and alcohol when I used to pass by there. Also, our historical railroad used to pass by there back then. Now that's gone too. It would have been like a unity. There would have been the pleasure of a view. We used to walk a lot with our friends on the sidewalks near the Tekel building. Other than that, I don't have any clear memories.”

Participant2 (F, Age 65): “It is mostly in my childhood. We used to walk by the railroad in front of it with our friends. There was a railroad right in front of the building. We used to enjoy the smell of tobacco in the air while walking.”

Participant3 (F, Age 51): “I have so many memories. There was a volleyball court inside that Tekel building. Working women used to play volleyball there. My parents, for example, used to form a team and play between 12:00 and 13:00 at lunchtime. They also collected money among themselves and bought volley balls. They had planned this event themselves. They had created an area where they could relieve stress outside of their work. I used to watch them all the time. It was a lot of fun. We would gather with my siblings and go to the building with my mother. She would leave work at 17.00 p.m. We would always wait for her. Smoke would billow from the other factories here. The smell of tobacco came out of the monopoly. It was a nice smell, it didn't bother us. It was a building with beautiful windows...it was a nostalgic place.”

Participant4 (F, Age 58): “I remember it with its iron shutters. The smell of tobacco when I pass by is one of the first things that comes to my mind. I also don't think it was right that it was also used as a factory or a warehouse, it is annoying. It was a very old

building and I think that historical buildings should be preserved by staying in their own texture.”

Participant5 (M, Age 27): “I can say that it was. I have memories of my childhood there, frame by frame. Memories of buying simit with my mom when we passed by the rate, sitting in the park there... We walked there a lot.”

Participant6 (F, Age 26): “I don't have a direct personal memory, but I remember the image of the remains of the wall there when I was little. But it was not a focal point of my life. However, I think that when there was a meeting, when there was an action, this historical Tekel wall might have been used as a common meeting area, like let's meet there. It simply was one of the symbols of the city. But as I said, I don't have much personal memory of it.”

Participant7 (F, Age 56): “I do not have a direct personal memory, but there are some details I remember when I pass by. When I was going to high school, I used to look at its red tiles every time I passed by. It always gave us such a peace. It made us feel that it was a historical texture. Maybe it wasn't a very aesthetic building, but it was a really happy building for people who love firebricks, who love old tile textures and find peace in them. Suddenly the train was passing in front of it on the current walking path. Therefore, I think it was one of the symbols of Izmit.”

Looking at the answers given by the participants to the third question, it is observed that all of the participants have some memories of this building and its surroundings, and there are some common points in the answers given. The most prominent of these common points is that the smell that the Historic Tekel Building emitted to its surroundings when it was used as a tobacco warehouse was loved by everyone. All participants except Participant 5, Participant 6 and Participant 7 mentioned this tobacco smell emitted by the building. Participant 3 was observed to have slightly more nostalgic memories than the other participants. Based on the answers given by the participants, it is seen that the participants have nostalgic memories and these memories are predominantly reflective.

The fourth question of the in-depth interviews conducted for the research was “Would the local people in Izmit want another solution to be found instead of demolishing the Izmit Historical Tekel Building Wall?” In the context of in-depth interviews, the participants gave the following answers:

Participant1 (M, Age 54): “I have worked on occupational safety throughout my working life and I personally know that reinforcement works were carried out for that historical wall there. That wall had no chance of collapsing, it was fixed with steel ropes. It was a self-supporting wall. This wall was not an obstacle to anything. It gave a very nice atmosphere. It should not have been demolished.”

Participant2 (F, Age 65): “I personally would. It could have been restored; it could have been used as an exhibition space. Definitely, that wall should have stayed. Or it could have been restored and used in different ways.”

Participant3 (F, Age 51): “Oh, I wish it had not been demolished but restored. They light up places that would never be, mountains and slopes, they make them colorful and beautiful. They do everything yet they couldn't take care of the remains of a wall. They should have taken care of it, repaired it. I wish I could show it to my children and tell them my memories of how their grandmother worked here. I even wish the remains of the wall had stayed as it were, and an additional building had been built opposite and turned into a museum. Photos from the old times should be hung. Photos of those laboring women who worked here. They were strong women.”

Participant4 (F, Age 58): “It should have been preserved in a beautiful way and kept in place in a way that would attract attention and raise questions in people's minds. I often say that those who do not protect their history cannot protect their future... The wall should not have been demolished, it could have been restored and used as an artistic open space.”

Participant5 (M, Age 27): “I wouldn't want it to be demolished. Of course, I would want a solution to be found. Instead of demolishing it, it could have been reinforced, a safety net could have been laid, a firewall could have been put up, it could have been protected in this way.”

Participant6 (F, Age 26): “Of course I would have preferred it. Like other historical buildings, demolishing a building is the last possible solution nowadays when technology is so advanced, and we are not talking about an incredibly large building. I didn't think it was a structure that would create such a life-threatening danger, a risk. There was no area where it was located that could create a risk anyway. It could have been restored. It could have been striped. Something could definitely have been done. I think demolishing it was the last and easiest solution. This structure should have been supported and protected. In other countries they don't even remove a fountain because it has a historical texture. Why, instead of restoring such a historical texture, a beautiful texture that is also combined with nature, they preferred to demolish it? Was there no way to restore it? Or was there no way to restore it and make it more collective? Couldn't it have been made a symbol of the city, etc.”

Participant7 (F, Age 56): “We already thought that it would be renovated for a long time. We were always talking to each other about how this building burned down, why they couldn't prevent it, how it could have become like this. We were always thinking that it would be overhauled and restored. Well, this building could have been turned into a boutique hotel, a restaurant, a café, and its memory could have been kept alive somehow. İzmit had the power to do this, but it was not done. It was a building made of masonry bricks, and so is the only remnant of the wall. It is not possible not to support it in today's technology. They could have left it there symbolically. The vines on it had come back, it had a very beautiful view in the center of the city. It reminded us of our youth, of our old İzmit.”

When the answers given by the participants to the fourth question were analyzed, it was observed that the answers given by all participants were in parallel. All participants stated that the Historic Tekel Wall should be preserved as it is and that it is wrong to demolish it. In general, it was also observed that each of the participants gave answers in favor of preserving the building in its original state, restoring it, opening it to the public and using it for different functions without making a profit. When all the answers given are evaluated, the discourses of the participants reveal the existence of a reflective nostalgia. Another situation that stands out here is that Participant 6, one of

the young participants, drew attention to the lack of awareness about the history of Izmit and the existence of historical buildings in Izmit.

The fifth question of the in-depth interviews conducted for the research, “Is the area where the Izmit Historical Tekel Building/Wall is located a collectively used area?” In the context of in-depth interviews, the participants gave the following answers:

Participant1 (M, Age 54): “Small festivals used to be held where the wall used to be... Apart from these, social activities used to be held there, small actions used to be held there, people used to picnic. They would also sit and chat. Young people used to sit at the foot of the wall and have a good time. Now, with the demolition of that wall, it is just a sitting area. Nothing else happens there. Because while there are so many places in Izmit, the reason these people go and choose the area where the wall is probably nothing but the nostalgia of that wall. It is the air it gives, the spiritual flavor it gives.”

Participant2 (F, Age 65): “I am not sure. There were only benches in front of the wall. People used to sit on the grass in a large area. I can talk about these.”

Participant3 (F, Age 51): “I have not participated in any collective activity, but I know that it is used as a seating area.”

Participant4 (F, Age 58): “We all used it together. As a park, as a green area. Very nice activities were held there. There were protests there.”

Participant5 (M, Age 27): “In recent years, the surroundings of that area were very nice. There was a sitting area, a park. Families used to sit there too. Rallies used to be held in that area. Because it was very close to the buildings of political parties, and it was a large area. I don't think there is another area in that location that is wider and suitable for gathering.”

Participant6 (F, Age 26): “For my age group, I think it was not a collective space. I mean, I don't remember anything like that from my own circle of friends in their 20s, but surely our elders, our mothers and fathers remember it more. Maybe it was a

meeting point for them. It may have been a space that was more involved in their lives. For my age group, I don't think it was a collective space.”

Participant7 (F, Age 56): “I don't think this area is a symbolic space that is used collectively. I think both the playground and its surroundings, and the district municipality building are very unattractive. They are not aesthetic structures. However, I can think that it can be a collective space in this respect; İzmit is an earthquake zone and that area is very suitable to be used as a gathering area and I don't know, it may have been used for this purpose before.”

When the participants' answers to the fifth question were evaluated, it was revealed that the area where the Historical Tekel Wall is located is a collectively used area. Only Participant 6 and Participant 7 did not fully agree with the idea that this area is a symbolic space used collectively. It was observed that this area also hosts many different public events such as meetings, rallies, music events and exhibitions. It was also observed that participants other than Participants 2, 3, 6 and 7 also took collective actions and participated in events in this space.

In the in-depth interviews, the participants were asked an additional question and the opinions of the participants were taken note of. The question was “The reason for the demolition of this demolished structure was stated by Kocaeli Metropolitan Municipality as ‘there was a danger of collapse’ and it was reflected in the news. On the other hand, İzmit Municipality, which is the district municipality, argued that the wall should not be demolished because it needed to be supported. In this context, do you think that the demolition of this structure also has a political motive?”

All of the answers given by the participants were in parallel and the answers were that the approach of İzmit Municipality to the issue was more reasonable and appropriate. When it came to the political motive, they said that it was likely to be a political motive, but they could not say anything for sure. Only the third and seventh participant responded very clearly that there was a personal interest. The seventh participant, in particular, thinks that there is a political interest and motive, but he also thinks that there is a problem with erasing memory. This participant associated the complete removal of the building with the erasure of all the details of the building from both the memory of the city and the memory of the people living in the city. In addition, he also emphasized that it is very valuable to be able to preserve the old nostalgia with

new technology and to leave a permanent piece of the original building in the memory of the city.

In addition to all the questions in the in-depth interviews, all participants were shown four photographs of the Izmit Historic Tekel Building Wall taken at different times and from different angles before it was demolished. They were asked to interpret these photographs and say how they felt about the building when they saw it.

In this context, the following photos are shown:

Figure 10

View of The Izmit Historical Tekel Building Wall I



Alpay SEZERALP “ Mazide Kalan ”

Figure 11

View of The Izmit Historical Tekel Building Wall II



Figure 12

View of The Izmit Historical Tekel Building Wall III



Figure 13*View of The Izmit Historical Tekel Building Wall IV*

The responses to the photographs shown to the participants were as follows:

Participant1 (M, Age 54): “I feel betrayed right now. This is a kind of betrayal. I think both to the city and to nature. I can say it is the only park in the center of the city. It was also used as a park in the center of the city. It was a place to get oxygen and it was destroyed. I think it was a more peaceful environment. There were music performances, even foreign bands used to come. It was destroyed. There was absolutely no danger of this remaining wall collapsing. I remember that this wall was fixed with steel wires. A building that had already collapsed had no chance of further collapse. It was a piece of a wall that was built on a foundation. It feels like a crime to demolish this wall too. Seeing these photos made me feel bad. When we went down to the center of the bazaar, we could breathe there, it was a place where we felt comfortable. Now there is

unnecessary planting, unnecessary metal benches and unnecessary lighting in this area. There is no natural view left there anymore. But it is still a green area. We should be thankful for that too.”

Participant2 (F, Age 65): “Unfortunately. I feel very sad, very painful, it's a pity. It is a pity. We cannot protect our historical and cultural assets. When I was a child, I used to pass by this building every day. It smelled of tobacco. It was such a beautiful building. It was a stone and brick building. Unfortunately, we cannot protect this historical texture. I am always sad. Such buildings need to be protected. It is our past, our childhood, our youth. I wish this wall was the only one left.”

Participant3 (F, Age 51): “It is very sad. I felt very sad when I saw these photos. I was a child who grew up at the monopoly gates waiting for her mother to come out of the factory. Now, when I see her unfinished life in these photographs, my memories and dreams have been cut in half. I wish the monopoly building where my mother retired had remained standing, even with one wall. It would have been an opportunity for me to keep my own memories alive, to show and tell them to my children and grandchildren. It makes me very sad that the only remaining wall is not there now.”

Participant4 (F, Age 58): “Very beautiful photographs. Traces of the past. It looked very beautiful. It would have been even more beautiful if it was associated with art. I feel sad. It is very bad that these buildings, which are recognized as historical monuments, are demolished in this way. It makes me feel as if they are taking away our past. I wish this wall had stayed like this. It could have been reinforced. Buildings like this are a trace and memory of the past. When these structures are destroyed, you lose hope, you feel sad.”

Participant5 (M, Age 27): “When you look at these photographs, you feel a bit melancholic. Like longing for the past. We didn't like this wall remnant just for its type and beauty. This structure was a symbol, a remnant from the old times of the city. Even I had it in my childhood, but it is gone now. This wall should definitely not have been demolished and should have remained in the city as a texture. I don't understand which country, which city destroys its historical monument on purpose.”

Participant6 (F, Age 26): “I don't remember much about the old Izmit. In fact, the train used to pass in front of where the Tekel building used to be. When I look at these photographs and compare them to today, the old version looks much more beautiful. In other words, when we look at the remains of this wall before it burned down, it was much more aesthetic and beautiful than the surrounding buildings. The photo of the remains of the wall covered with vines is a really beautiful photo. If I saw it anywhere else, I would say this is not a place in Turkey. It is amazing that trees and vines come out of the wall. It is like a completely different place. It is a very beautiful historical monument. I would like to sit here and have a cup of tea or meet my friends here. Right now, for example, when I remember the location of this place, there are some ridiculous metal inscriptions. For example, I love Izmit. What is the meaning of such an inscription? I don't know what the point is of destroying such a historical monument and putting ridiculous decorations and writings there. Of course, in the meantime, people take photos around these decorations and writings. Sometimes it is not only the administrations that are to blame. People's vision is also very important. This building could have been utilized very well. It could have been a touristic place. It is also ridiculous that there is a plastic playground there now. Something like a cafe with wooden tables where young people could socialize could have been built because the wall behind it looks really aesthetic. It could even be turned into an exhibition space. For example, in Istanbul, the Gas House was transformed very well and brought to the city. The Istanbul Municipality could have not protected it, could have left it idle, but it did the opposite and preserved the building and turned it into a beautiful area that can be used by the public. To summarize, I think it is both the fault of the society living here and the administration that we cannot utilize this structure of our city as in the case of Istanbul. You had an area and a building that used to be a source of economic income, and you could not transform it with its remnants to create a new source of economic income.”

Participant7 (F, Age 56): “It is very sad really. I feel anger right now. It is really ridiculous. The green paint of the building could have been wiped off and the original state of the building after the fire and the last remaining wall could have been somehow supported and opened to the public. It could have been an exhibition space. It was wonderful to have something so beautiful right in the heart of the city. What kind of

mentality would want to destroy it instead of rebuilding it and preserving it. I can't understand it at all, and I get very angry.”

When the comments given by the participants to these photographs shown to the participants were analyzed, it was observed that each of these photographs made the participants feel intense emotions such as anger, irritability, melancholy, and sadness. In addition, according to the results obtained from the findings, the general comments made by the participants about the photographs also drew attention to the sense of longing for the past and the acceptance that that past will never come back in the same way again. Each of the participants commented that it was wrong to demolish the building and completely erase it from the memory of the city. Finally, Participant 6, who commented on the issue from a different perspective, drew attention to the example of the Istanbul Metropolitan Municipality's efforts to strengthen and preserve the Gas Houses faithfully to the original and to turn these buildings into public spaces where collective events can be held.

4.2.Critical Discourse Analysis

Secondly, the critical discourse analysis method was used in the research. While conducting this analysis, the comments written under the news on the subject in the city's local and online newspaper websites, the comments under the posts on the subject in the “Biz İzmit'iz” (We are İzmit) group (50K members), a closed group in which İzmit residents are active on social media, and the relevant posts of the Mayor of İzmit on his Instagram account, one of his social media accounts, were analyzed.

The names of the online newspapers analyzed and the number of comments on the news on the subject are as in the table below. These newspapers do not include all online local newspapers in Kocaeli. The newspapers in the table were selected because they covered the demolition of the Historic Tekel Building Wall. Analyses were conducted on these selected online and local newspapers.

Table 1*List of Local Digital Newspapers*

Newspaper Names	Number of Comments
<i>Kocaeli</i>	23 Comments
<i>Bugün Kocaeli</i>	0 Comments
<i>Mavi Kocaeli</i>	0 Comments
<i>Özgür Kocaeli</i>	43 Comments
<i>Kocaeli Paraf</i>	0 Comments
<i>Çağdaş Kocaeli</i>	0 Comments
<i>Kocaeli Fikir</i>	0 Comments
<i>Kocaeli TV</i>	0 Comments
<i>Kocaeli Halk</i>	0 Comments
<i>Star Kocaeli</i>	0 Comments
<i>Kocaeli Barış</i>	0 Comments
<i>En Kocaeli</i>	8 Comments
<i>Bağımsız Kocaeli</i>	0 Comments

As can be seen in this table, only four digital newspapers received comments under the news related to the issue on their websites. These newspapers are *Kocaeli*, *Özgür Kocaeli*, *Ses Kocaeli* and *En Kocaeli*. There were 23 comments under the news article of *Kocaeli* newspaper on the subject. There were 43 comments under the news article published by *Özgür Kocaeli* newspaper on the subject. Lastly there were 8 comments under the news article of *En Kocaeli* newspaper on the subject. It was noteworthy that the other newspapers that made news on the subject did not receive any comments on their news.

The newspapers listed in the table above have published news on the demolition of Izmit Historical Tekel Building with almost similar titles and content. Below are screenshots taken from the websites of the three newspapers whose news items included reader comments:

Figure 14

Screenshot of the News on Kocaeli Newspaper About the Demolition of the Izmit Historical Tekel Building Wall



Figure 15

Screenshot of the News on Özgür Kocaeli Newspaper About the Demolition of Izmit Historical Tekel Building Wall



Figure 16

Screenshot of the News on En Kocaeli Newspaper About the Demolition of İzmit Historical Tekel Building Wall



Although the three online and local newspapers, *Kocaeli*, *Özgür Kocaeli* and *En Kocaeli*, have a common point of having a particularly critical tone in their news articles about the demolition of the Tekel building, some different points were also emphasized. It was observed that *Özgür Kocaeli* newspaper mostly emphasized the historicity of the building and the decision of the conservation board. *Kocaeli* Newspaper, on the other hand, quoted the opinion of Fatma Kaplan Hürriyet, the mayor of İzmit, on the issue. *En Kocaeli* Newspaper, on the other hand, referred to the Belsa Plaza behind the Historical Tekel Building with a critical tone from a different perspective. In the context of the findings, it is possible to say that these three local and digital newspapers have an oppositional point of view.

By examining the reader comments on the subject in these three newspapers, *Kocaeli*, *Özgür Kocaeli* and *En Kocaeli* a categorization was made about the readers' emotions in general, politicization in the readers' comments and the type of nostalgia (as reflective or restorative) the comments reflect. A total of 74 comments were analyzed.

While making this categorization, the headings were determined based on the most common situations after scanning all 74 comments and in the context of finding the dominant type of nostalgia, which is one of the main questions of the research. These situations are respectively as follows: Almost all of the readers reflected their current feelings in their comments, almost half of the readers had political content in their comments, and another part of the readers mentioned their past memories about the building in their comments.

When the most common emotions in reader comments were analyzed, emotions such as anger, sadness, complaint, happiness, negativity, positivity, and sadness towards the news and its content were selected as determinants. In this context, all 74 comments were analyzed, and it was analyzed which of these emotions the readers had or did not have in their comments.

Examples of this situation from reader comments are as follows:

Figure 17

Reader Comments with Negative Sentiments About the Demolition News

 - Ne tarihe ne insanlara ne tabiyata saygıları yok bir duvar nerenize battı da yıktınız hep yakın yakın başka şey bildiğiniz yok Allah kahretsin.

Yanıtla •  11 Beğen •  3 Beğenme

 - Ya orada guzel bir hatirayi temsil ediyordu. Gereksiz bir yıkım. 20 yıldır ağır hasarlı olup hala yıkılmayan bina var. Peh. Büyük riskmiş.

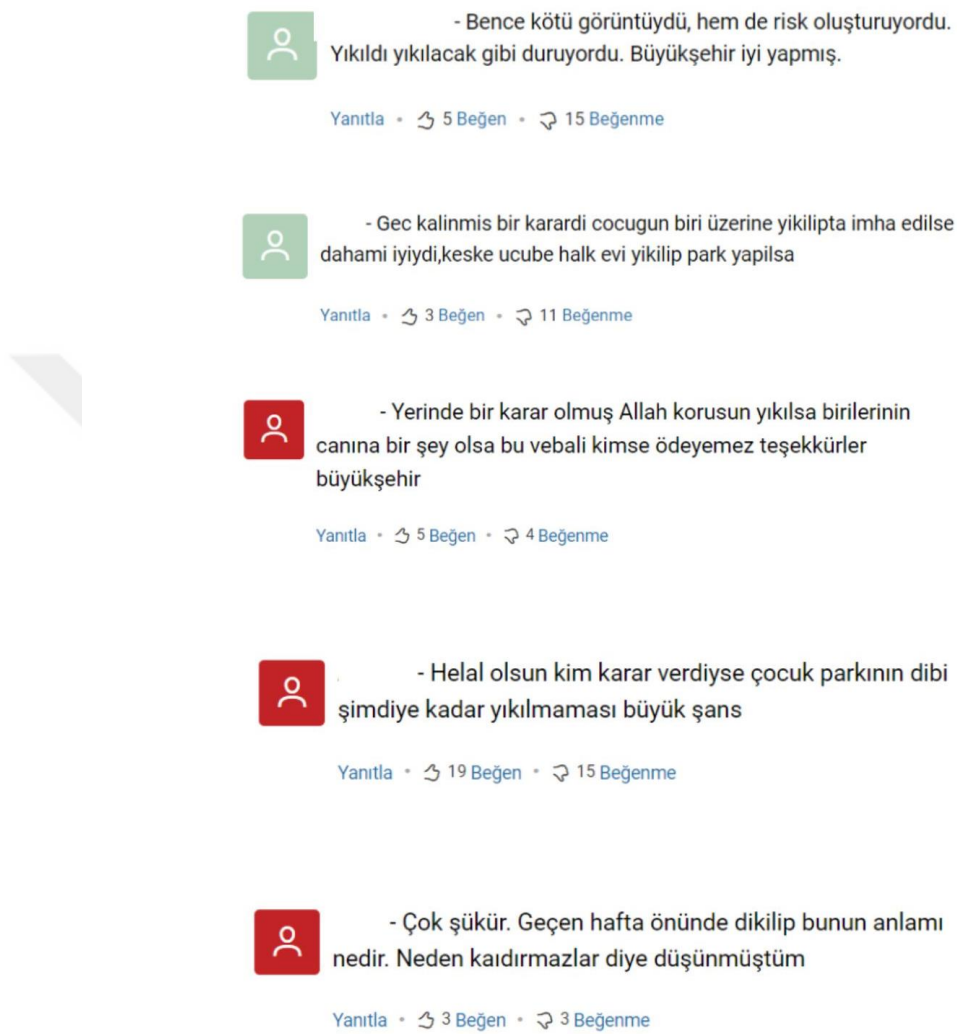
Yanıtla •  20 Beğen •  14 Beğenme

 - İzmitin sembol olan yeri nasıl yıkılır ayıptır ya herşeye çözüm bululuyorsa belediye chp belediye güzelleştireceği zaman yıkım kararı geliyor ne hikmetse daha önceki belediye zamanında risk yokmuydu arkadaş ya

Yanıtla •  21 Beğen •  16 Beğenme

 - Rabbim evlerinizi başınıza yıksın. İşiniz gücünüz yıkmak bozmak. Kime ne zararı vardı hangi riskten sözediyorsunuz yirmi iki yıl geçmiş depremin üzerinden hala ağır hasarlı binalarda yaşayan insanlar var. Restore etseydin çevresini çitle kapayıp riskli alan girişi engelleseydin. Ama olmaz sizin işiniz tarihi silmek işinize geldiği gibi şekillendirmek.

Yanıtla •  12 Beğen •  17 Beğenme

Figure 18*Reader Comments with Positive Sentiments About the Demolition News*

Looking at the general situation of politicization in reader comments, are there political comments in the reader comments on the issue, and if so, what kind of politicization do they contain? Do they criticize the ruling party and the main opposition party and their policies? Or do they criticize the political approach and practices of the municipality? Categorization was made by asking these questions and reader comments were analyzed accordingly.

Examples of this situation from reader comments are as follows:

Figure 19

Some of the Comments Indicating the Presence of Politicization in Reader Comments on Demolition News



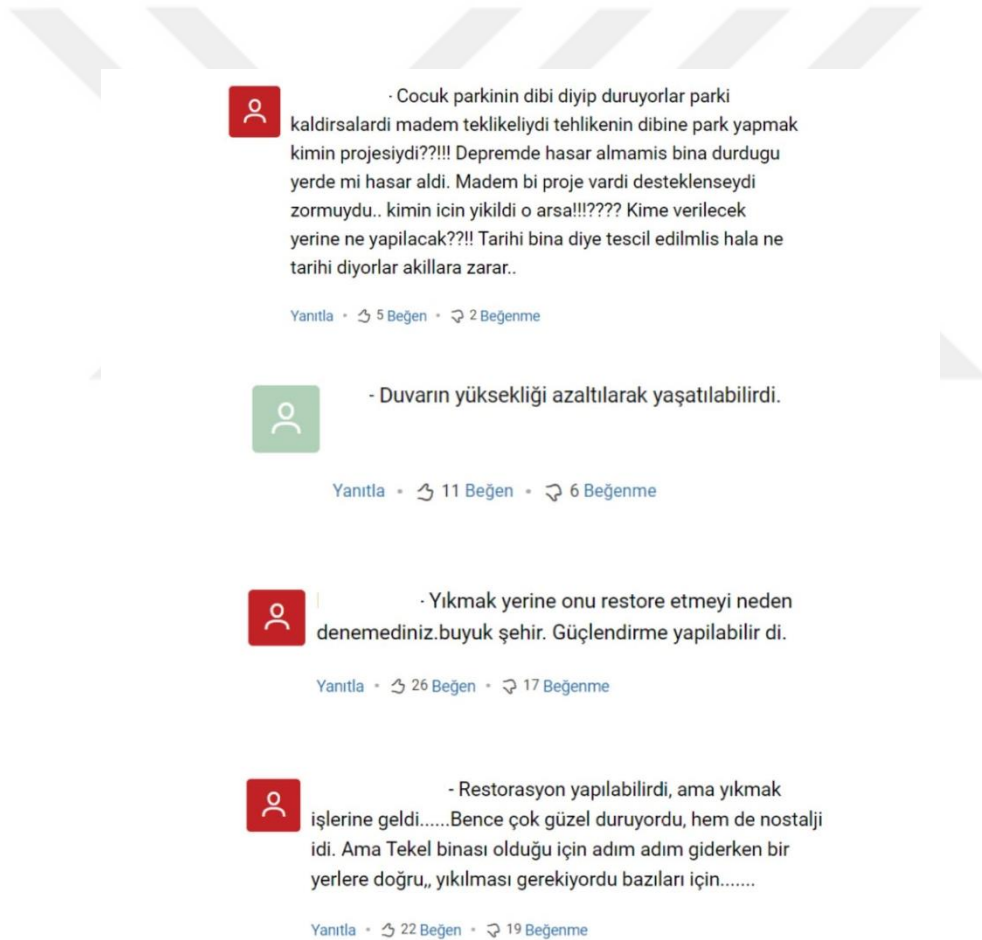
By examining all of the reader comments under the news articles on the subject, it was analyzed that the dominant type of nostalgia is reflective nostalgia. The striking detail here is that restorative nostalgia is not encountered at all in the reader's comments. In almost all of the reader comments made in the context of nostalgia, it was seen that comments were made about preserving the building rather than demolishing it,

strengthening it, and keeping it standing or restoring it. The restoration demand here is seen to be made in favor of preserving the original state of the building. Along with all these, the existence of a belief that the past will never come back, along with sadness and anger, has also been identified.

Examples of this situation from reader comments are as follows:

Figure 20

Some of the Comments Showing Nostalgia Type



In this context, the summary table of these codes and their analysis is as follows:

Table 2

Analysis of Comments in the Sampled Digital Newspapers

Digital Newspaper Name	Most Common Emotions in the Reader Comments	General State of Politicization in the Reader Comments	The Dominant Type of Nostalgia in the Reader Comments
<i>Özgür Kocaeli</i> Newspaper, <i>Kocaeli</i> Newspaper & <i>En Kocaeli</i> Newspaper	-Irritability of those who were saddened by the news of the demolition of the building -The positive Reactions of those who find the demolition of the building dangerous, to the news of the demolition -The conflict of those who find the demolition of the building right and wrong -Nostalgia for the past and complaint	-Referring to the fire in 1993 through politics in the comments of readers -Debates of the Ruling Party period and The Main Opposition Party Period	-Generally dominant type of nostalgia is reflective

For the critical discourse analysis, in addition to the readers' comments on the online news stories in the local press, the users' comments on a Facebook group that addresses the district's residents and also on the Instagram posts of Mayor of İzmit Municipality, Fatma Kaplan Hürriyet, on the issue, were also analyzed.

Firstly, the posts of the mayor announcing the regulation and reinforcement project for the Wall of İzmit Historical Tekel Building on her social media accounts before the demolition of the wall were examined to set the context.

Table 3

Details of the Mayor's Instagram Post on the Topic

Number of Instagram Post on the Topic from Mayor	On Which Date It Was Shared	Post Interactions
1	April 3, 2021	Video Post / 43.670 View 16 Comments 5.661 Likes

In these posts, the mayor emphasized that this building should be kept alive by prioritizing the retrofitting project and that it should not be erased from the memory of the city and should be given the value it deserves. The Tekel Wall was wanted to be organized and opened to public use without touching the building and without aiming to make a profit. The project on the subject is as follows:

Figure 21

The Reinforcement Project of Izmit Historical Tekel Building Wall (Source: Izmit Municipality)



A noteworthy post shared by Fatma Kaplan Hürriyet on Instagram was the image of her holding the stone of the historical wall in her hand after the demolition took place. In this image, she reacted to the unannounced demolition of the historical

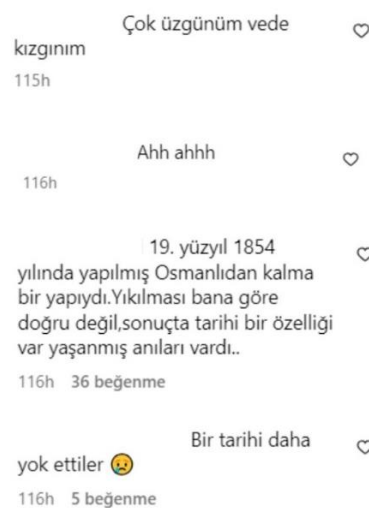
building during the curfew du and emphasized that she was holding a piece of the wall remnant in her hand to keep it. Here, it is possible to observe that the president's emotional state is angry and sad. It was observed that her feelings about the issue were closer to reflective nostalgia.

The comments under the mayor's posts on this issue were coded and analyzed in terms of emotions, politicization and nostalgia, just like the comments on the news. Here, the same categorization method was adopted as in the analysis of reader comments on the related news of digital newspapers. By analyzing the total number of user comments under the Mayor's Instagram post on the subject, a categorization was made on the basis of user emotions in general, politicization in user comments and nostalgia in user comments. Category titles were determined in the same way. Instagram was chosen as the social media account because she posted about the issue through this application. The presence of nostalgia for the past was analyzed in user comments here, and in addition to this the uneasiness of those upset by the news that the building would be demolished was remarkable.

Examples of this situation from user comments are as follows:

Figure 22

Some Example Comments Showing Common Sentiments in User Comments on Mayor's Post About Demolition



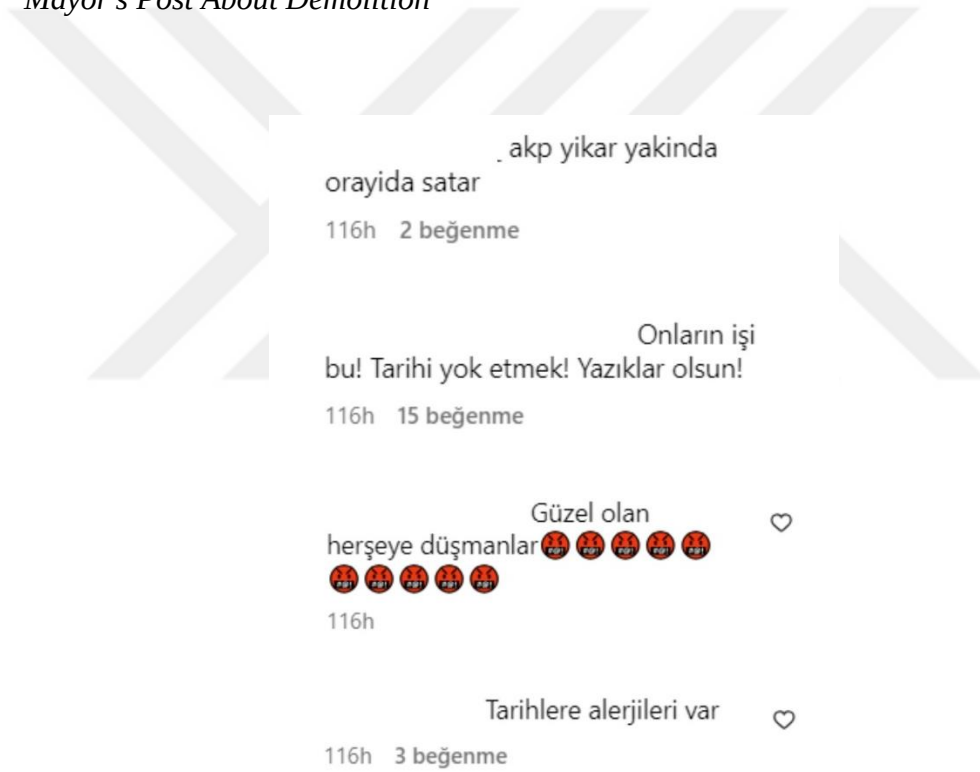
Looking at the general state of politicization in user comments, just like the reader comments on the digital newspaper side, are there political comments in user

comments on the issue, and if so, what kind of politicization do they contain? Do they criticize the ruling and main opposition parties and their policies? Or do they criticize the political approach and practices of the municipality? These questions were categorized, and user comments were analyzed accordingly. The comments here are directly critical and negative towards the ruling party rather than a conflict between the ruling party and the main opposition party.

Examples of this situation from user comments are as follows:

Figure 23

Some of the Comments Indicating the Presence of Politicization in User Comments on Mayor's Post About Demolition



By examining all of the user comments under the news articles on the subject, it was analyzed that the dominant type of nostalgia is reflective nostalgia. The striking detail here is that restorative nostalgia is not encountered at all in the user's comments. Along with all these, the existence of a belief that the past will never come back, along with sadness and anger, has also been identified. The comments shared in Figure 22, where common emotions are analyzed, can also be cited as an example for this section.

In this context, the summary table of these codes and their analysis is as follows:

Table 4

Analysis of Comments on the Mayor's Post on Instagram

Social Media Application Name	Most Common Emotions in User Comments	General State of Politicization in User Comments	The Dominant Type of Nostalgia in User Comments
Instagram User's Name: fatmakaplanhurriyet	-Irritability of those who were saddened by the news of the demolition of the building -Nostalgia for the past and complaint	-Criticism of the Ruling Party	-Generally dominant type of nostalgia is reflective

Finally, the comments made under the posts in the closed Facebook group "Biz İzmit iz" (We are İzmit), which is mainly followed by the residents of the district, were analyzed using a coding scheme, just like the digital newspaper and the mayor's post, and according to this categorization, user comments were analyzed in terms of emotions, politicization, and nostalgia type. 60 comments were analyzed in total.

Table 5

Details of the Facebook Group's (We Are İzmit) Post on the Topic

Number of Instagram Post on the Topic from Facebook Closed Group (We Are İzmit)	On Which Date It Was Shared	Post Interactions
1	April 5, 2021	Static Post / 60 Comments 246 Likes

In general, as in the other analyses, two similar results were analyzed in the user comments on this side. These two similar emotions are the irritability of those upset by

the news of the building's demolition and nostalgia for the past. Here, it was observed that there were different emotions that were not found in the comments of users and readers in the other analyses. When users saw the photographs of the Historic Tekel Building Wall, they recalled both personal and childhood memories and mentioned these memories with positive emotions in their comments. Another different result is that user's emotions here are accompanied by the functionality of the senses. In their comments, users stated that they remembered the linden trees and the smell of tobacco in the area as a good memory.

Examples of this situation from user comments are as follows:

Figure 24

Examples of comments shared in the Facebook group (We Are Izmit)



There were also a few politically charged comments on this side, as can be seen from some sample comments in the Facebook group. Finally, it was analyzed that the

dominant type of nostalgia was reflective. This is because users both express their longing for the past and are aware that the past will never come back and that this structure will never come back.

In this context, the summary table of these codes and their analysis is as follows:

Table 6

Analysis of Comments on the Facebook Group's: We Are Izmit

Social Media Application Name	Most Common Emotions in Reader Comments	General State of Politicization in User Comments	The Dominant Type of Nostalgia in Reader Comments
Facebook Group's Name: Biz İzmit'iz (We Are Izmit)	-Irritability of those who were saddened by the news of the demolition of the building -Nostalgia for the past and complaint -Mentioning personal and childhood memories -The smell of linden trees in the region and the smell of tobacco	-A couple of discussion of the Ruling Party Period and the Main Opposition Party Period	-Generally dominant type of nostalgia is reflective

As a result of all these analyses, when the presence of categorized emotions in reader and user comments is examined, we see a ratio as in the table below when we look at the numerical result of these comments:

Table 7

Numerical Data of Sentiments in Reader and User Comments

	Total Number of Comments	Number of Comments Containing the Emotion of Sadness / Complaint	Number of Comments Containing the Emotion of Anger	Number of Comments with Negative Sentiment	Number of Comments with Positive / Happiness Sentiment
<i>Kocaeli</i> Newspaper	23	2	4	6	6
<i>Özgür Kocaeli</i> Newspaper	43	8	7	15	10
<i>En Kocaeli</i> Newspaper	8	0	2	2	4
Mayor's Instagram Post	16	8	8	16	0
We Are Izmit Facebook Group's Post	60	13	7	20	2

As a result of all these analyses, when we examine the comments indicating the presence of political criticism in reader and user comments and look at the numerical results of these comments, we see a ratio as in the table below:

Table 8

How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post And Facebook Group's Post About the Related Topic Contain Political Criticism

	Total Number of Comments	Number of Comments Criticizing the Ruling Party and Government	Number of Comments Criticizing the Main Opposition Party or the Municipality
<i>Kocaeli</i> Newspaper	23	11	3

<i>Özgür Kocaeli</i> Newspaper	43	8	6
<i>En Kocaeli</i> Newspaper	8	3	1
Mayor's Instagram Post	16	10	0
We Are Izmit Facebook Group's Post	60	7	1

As a result of all these analyses, when we take into account the reflective or restorative nostalgia in reader comments and look at the numerical results, we see a ratio as in the table below:

Table 9

How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post and Facebook Group's Post About the Related Topic Contain Restorative or Reflective Nostalgia

	Total Number of Comments	Number of Comments with Reflective Nostalgia	Number of Comments with Restorative Nostalgia
<i>Kocaeli</i> Newspaper	23	3	0
<i>Özgür Kocaeli</i> Newspaper	43	10	0
<i>En Kocaeli</i> Newspaper	8	1	0
Mayor's Instagram Post	16	4	0
We Are Izmit Facebook Group's Post	60	5	0

5. DISCUSSION AND CONCLUSION

The aim of this research was to understand how the demolition of the Izmit Historical Tekel Building Wall was perceived by the people living in Izmit, how the demolition of the building's wall made them feel, and where it is in the collective memory, both online and offline. While analyzing the effects of this demolition, questions were asked to understand how this event made the local people of that region feel positively or negatively, how this building is related to their nostalgic memories, if they have any, and how this historical building has gained a place in the collective memory of the residents of the city in terms of history and especially culture. On the other hand, the comments on the related news in the online local media of the region and the related social media posts and the reader comments under these posts were examined and analyzed to see how readers responded to the demolition.

In this study, first of all, evaluations were made in the context of the findings obtained from in-depth interviews. Although the sample of the study is small, the study gives an idea about the subject. Based on the information obtained from in-depth interviews, the data were analyzed.

The first in-depth interview question of the research was, “What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit?” The follow-up question was as follows: “How do they feel about this situation?” The answers given in the in-depth interviews to the question were close to each other, and it was observed that all the participants were negatively affected by the demolition of this historical wall remnant. It was a common response among all participants that they were saddened by this demolition.

The second in-depth interview question of the study was, “Was the Izmit Historical Tekel Building a culturally and historically important building for the district and the people?” Looking at the answers given to the question in the in-depth interviews, it was analyzed that for the majority of the participants, this historical building was both important and symbolic for İzmit. In particular, it was analyzed that this building contributed not only culturally but also economically to the city as an institution that provided a lot of employment in the city at that time.

The third in-depth interview question was as follows: “Do local people living in Izmit have nostalgic memories of this historical building?” The research also asked whether these memories reflect reflective or restorative nostalgia. When the answers

given to the question in the in-depth interviews were evaluated, it was seen that all of the participants had some memories of this building and its surroundings. It was also observed that there were some common points in the answers given. The most prominent of these common points is a detail that appeals to the common senses of the participants. This detail is that the smell emitted by the Historical Tekel Building, which was used as a tobacco warehouse, is loved, and remembered. Based on the answers given by the participants, it is seen that the participants have nostalgic memories, and these memories are predominantly reflective. The participants are aware that this demolished building will never come back and they long for the past.

As Öğüt (2020) points out in his study, the answers included many details and reminders. Memories were mentioned by bringing space and time together. From the answers given by the participants in general, it was understood that, as Boym (2009) said, longing for the past was expressed. The feeling of longing for what was lost came to the forefront, but there was also an acceptance that the past would not come back.

The fourth in-depth interview question of the research was, “Would the local people in Izmit have wanted another solution to be found instead of demolishing the Izmit Historical Tekel Building Wall” When the answers given to the question in the in-depth interviews were analyzed, it was observed that the answers given by all participants were parallel. All participants stated that the Historic Tekel Wall should be preserved as it is and demolishing it is wrong. In general, it was also observed that each of the participants gave answers in favor of preserving the building in its original state, restoring it, opening it to the public and using it for different functions without making a profit. When all the answers given are evaluated, the discourses of the participants reveal the existence of a reflective nostalgia.

When the answers given to the question in the in-depth interviews were evaluated, it was revealed that the area where the Historical Tekel Wall is located is a common area. The number of participants who disagree with this situation is small. In addition, it was seen from the answers given by the participants that this area hosts many different public events such as meetings, rallies, music events and exhibitions.

In the in-depth interviews, the participants were also shown four different photographs of the Izmit Historical Tekel Building Wall before it was demolished. The participants were asked to describe and interpret how they felt about the building and their emotions at that moment by looking at these photographs. In this context, according to the results obtained from the findings, it was observed that each of these

photographs made the participants feel intense emotions such as anger, irritability, melancholy, and sadness. In addition, according to the results obtained from the findings, the general comments made by the participants about the photographs drew attention to the feeling of longing for the past and the acceptance that that past will never come back in the same way again.

At the second step of the research, a critical discourse analysis was conducted. First, reader comments under the news articles of local digital newspapers on the subject were analyzed. With the findings obtained from this section, it was observed that only three of the 13 newspapers (*Kocaeli*, *Özgür Kocaeli* and *En Kocaeli*) received comments under the news published on the subject. In these comments, it has been observed that the emotions generally felt are the anger of those who find the demolition of the wall wrong and the positive attitudes of those who find the demolition of the building right. The clearest finding here is the conflict between those who find the demolition of the building right and wrong. Due to this conflict, it was observed that readers also engaged in political debates in the comments. It was observed that references were made, especially to the ruling party period and the main opposition party period. Another point touched upon by the readers in terms of politics here is the reference to the fire incident that broke out in 1993 while the Izmit Historical Tekel Building was still standing in its entirety. It was found that readers expressed their opinions that there might be political reasons behind this incident in their comments. Finally, when the comments are analyzed in general, it is seen that there is no attitude that fits one of the nostalgia types at a high rate, but it is observed that reflective nostalgia is predominant by inferring from only a few comments.

Other findings on the critical discourse analysis side were obtained from the comments under the post published by Izmit Mayor Attorney Fatma Kaplan Hürriyet on her Instagram account. According to this finding, it was observed that the user comments directly emphasized feelings of nostalgia for the past and sadness at the news of the building's demolition. As the presence of politicization was observed in the reader comments on the digital newspaper side, criticism of the ruling party was also observed here. The dominant type of nostalgia in user comments in this section was reflective nostalgia.

The last findings on the critical discourse analysis side were obtained through the comments made under the posts on the subject in the “Biz İzmit’iz” (We are Izmit) group, a closed Facebook group with 50 thousand followers, which is actively and

intensively followed by Izmit residents. It was observed that the feeling of longing for the past and remembering childhood memories were at the forefront in the user comments here. In addition, the sense of smell analyzed in in-depth interviews also attracted attention. Some of the users referred to the beauty of the smell of tobacco and the smell of linden trees around the Tekel building. The presence of politicized comments observed in the reader comments of digital newspapers and user comments under the mayor's post was also observed in this section, albeit in small numbers. The dominant type of nostalgia in this section is clearly reflective nostalgia. Users are clearly aware that the past will never come back and strongly expressed their longing and sadness for the past.

The research asked the following questions:

Q1: What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit? How do they feel about this situation?

Q2: What cultural and historical place does the Izmit Historical Tekel Building hold in the collective memory of the residents of the district?

Q3: Do local people living in Izmit have nostalgic memories of this historic building? If so, are these memories part of reflective nostalgia or restorative nostalgia?

Q4: How is the collective memory of the Izmit Historical Tekel Building and Wall reconstructed through social media posts and comments on news in online local media?

As regards the first question of the research, it was concluded that the effect of the demolition of the Izmit Historical Tekel Building Wall on the local people living in Izmit was mainly negative. With the findings obtained from the interviews and discourse analysis, it was observed that a state of sadness and irritability prevailed among local people. Most people were emotionally affected by this situation. They expressed their opinion that the building should not be demolished but should be preserved.

In response to the second question of the research, it was observed that the Tekel Building is remembered as a historical building in the collective memory of the local people and positioned as a cultural asset. It was concluded that the architectural aesthetics of the building and its economic and benefits for the city were also emphasized.

In response to the third question of the research, it has been revealed that most of the people living in Izmit have nostalgic memories of this building. Also, based on the information obtained from the findings and analysis, it has been concluded that the dominant type of nostalgia is reflective nostalgia.

In response to the last question of the research, it was observed that the reconstruction of the collective memory of the people of Izmit regarding the Tekel Building was made possible through the comments under the posts on social media and the news in the online local media. While the memory of the majority of the local people was refreshed with this demolition and remained as an indelible trace in their collective memory, according to a few residents, this demolition reconstructed a collective memory that will be remembered positively. As a result, the reconstruction of the collective memory of the building for those who view the issue positively or negatively has been realized by enabling the creation of a contemporary public opinion as the demolition of the building has been brought to the agenda through different media tools and spaces.

Finally, three main hypotheses were put forward based on the questions investigated in this study. The first of these hypotheses, ‘‘Izmit Historical Tekel Building/Wall is a cultural and historical building that plays a role in keeping the collective memory of the city alive and is associated with many memories by the local people,’’ was found to be valid.

The second hypothesis of the research was as follows: ‘‘The demolition of the Izmit Historical Tekel Building/Wall does not have the same impact and meaning for everyone. Especially in the remembrance of the building through social media and online local press, there is a conflict between reflective and restorative nostalgia in terms of reader comments in these two different channels due to the predominance of reflective nostalgia in the reader comments on social media and on the other hand, the predominance of restorative nostalgia in the reader comments under the news of online - local newspapers on the subject.’’ While the first statement of the hypothesis reached a valid conclusion, the second statement, the existence of a conflict between reflective and restorative nostalgia, was not confirmed. Because, as stated in the hypothesis, it is seen that the presence of reflective nostalgia is dominant under the social media posts, while restorative nostalgia is not found in the comments under the news made by online - local newspapers on the subject. Therefore, there is no existence of any conflict.

It was concluded that the third and final hypothesis of the research, “The dominant form of nostalgia among the local residents of the city in the context of remembering the Izmit Historical Tekel Building/Wall is reflective nostalgia,” is valid. With the information obtained from the findings of this research, the dominant type of nostalgia was reflective nostalgia.

There are some suggestions that can be given within the scope of the findings and results of this research. These recommendations are listed in the following items:

- In this study, it is emphasized that awareness of the necessity of protecting and preserving buildings and artifacts that have the value of historical monuments or cultural assets should be instilled in the people living in the city. In this context, it is recommended that the relevant institutions take this emphasis into consideration and initiate the necessary studies. It is predicted that awareness of the historical and cultural values of Izmit will increase even more in this way.
- When the general evaluation is considered, it should be taken into consideration that the sample of the study is small, and in this context, the sample does not reflect the country in general. Therefore, repeating the study with a much larger sample and comparing the results obtained will be effective in understanding and examining attitudes towards historical artifacts and cultural assets and structures.

REFERENCES

- Albayrak, A. (2014). *Kent Müzelerinde Barış Kültürü: Adalar Müzesi Örneği*
[Culture of Peace in City Museums: The Case of Adalar Museum] Yıldız
Teknik Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul.
- Altuntaş, B., & Sağlam, M. (2020). COVID-19 Pandemisi İle Değişen Sosyal Medya
Kullanımı ve Tüketici. In D. G. Aydın (Ed.), *21. Yüzyılda Bütünleşik
Pazarlama İletişimi* [21st Century Integrated Marketing Communications] (p.
76). İstanbul: Kriter Yayınevi.
- Amado, S. (2023, February 25). *Bellek*. [Memory] Retrieved from Tübitak Sosyal
Bilimler Ansiklopedisi: <https://ansiklopedi.tubitak.gov.tr/ansiklopedi/bellek>
- Amsterdam Historical Museum. (2006). *City Museum as Centres of Civic Dialogue?*
(R. Kristemaker, Ed.) Amsterdam Historical Museum.
- Archibald, R. (2006). Real Places in a Virtual World. *Museum International*, 58(3), 8-
14.
- Aslan, Ş., Fırat, D., Kovanlıkaya, Ç., Özarslan, D., & Yılgür, E. (2021). *Bomonti:
Kentsel Dönüşüm ve Mekanın Belleği*. [Bomonti: Urban Transformation and
Memory of Place] İletişim Yayınları.
- Assmann, J. (2022). *Kültürel Bellek*. [Cultural Memory] (A. Tekin, Trans.) İstanbul:
Ayrıntı Yayınları.
- Atik, A., & Bilginer Erdoğan, Ş. (2014, January). Toplumsal Bellek ve Medya.
[Collective Memory and Media] *Atatürk İletişim Dergisi*(6), 2.
- Ayan, E. (2016). Osmanlı Döneminde Kocaeli Sanayiinin Tarihi Gelişimi ve
Osmanlı'da Sanayileşme Çabalarının Analizi. [Historical Development of

Kocaeli Industry in the Ottoman Period and Analysis of Industrialization Efforts in the Ottoman Empire] *İnsan&İnsan*, 3(9), 5-35.

Aytokmak, D. (2006). *İstanbul Kent Müzesi İçin Yeni Yaklaşımlar. [New Approaches for Istanbul City Museum]* Yıldız Teknik Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul.

Başlar, G. (2018). "Kullanıcı Üretimi" Kolektif Hafıza: Adalet Yürüyüşü Örneği. ["User Generation Collective Memory: The Case of the March for Justice.] *Galatasaray Üniversitesi İletişim Dergisi*, 147-148.

Bayhan, B. (2013, December 13). *Hafıza Mekanları. [Memory Places]* Retrieved June 8, 2021, from Arkitera: <https://www.arkitera.com/haber/hafiza-mekanlari/>

Boyer, P., & Wertsch, J. V. (2009). *Memory In Mind and Culture*. New York: Cambridge University Press.

Boym, S. (2009). *Nostaljinin Geleceği. [The Future of Nostalgia]* (F. B. Aydar, Trans.) İstanbul: Metis Yayınları.

Connerton, P. (2018). *Modernite Nasıl Unutturur? [How Modernity Makes Us Forget]* (K. Kelebekoğlu, Trans.) İstanbul: Sel Yayıncılık.

Cote, F., & Dube, F., & Edwards, G., & Bourbeau M L. (2006). Museum, Motion and Emotion in the City. *Museum International*, 58(3),43-49.

Crinson, M. (2005) *Urban Memory: History and Amnesia in the Modern City*. New York: Routledge.

Cumhurbaşkanlığı, T. C. (2023, June 22). *Cumhurbaşkanlarımız/Celal Bayar. [Our Presidents/Celal Bayar]* Retrieved June 22, 2023, from <https://www.tccb.gov.tr:>
https://www.tccb.gov.tr/cumhurbaskanlarimiz/celal_bayar/

- Çelik Varol, M., & Varol, E. (2019, June). Kavram ve Kuramlarıyla Marshall McLuhan'a Bakış: Günümüzün Egemen Medya Araçları Ekseninde Bir Değerlendirme. [An Overview of Marshall McLuhan with his Concepts and Theories: An Evaluation on the Basis of Today's Dominant Media Tools.] *International Journal of Cultural and Social Studies*, 5(1), 137-158.
- Doyuran, I. (2018). *Kolektif Belleğin İnşası*. [The Construction of Collective Memory] İstanbul: Cinius Yayınları.
- EnKocaeli (2021, April 03). *İzmit'te Bir Devrin Sonu Tekel Duvarı Artık Yok*. [The End of an Era in Izmit The Monopoly Wall is No More.] Retrieved June 23, 2023, from <https://www.enkocaeli.com>: <https://www.enkocaeli.com/haber/6887866/izmitte-bir-devrin-sonu-tekel-duvari-artik-yok>
- Erman, T., & Özaloğlu, S. (2016). *Bir Varmış Bir Yokmuş: Toplumsal Bellek, Mekan ve Kimlik Üzerine Araştırmalar*. [Once Upon a Time: Research on Collective Memory, Space and Identity] İstanbul: Koç Üniversitesi Yayınları.
- Erol, Ö. (2017, July 18). *Kocaeli'nin Cumhuriyet Dönemi Kayıpları*. [Kocaeli's Republican Period Losses] Retrieved June 22, 2023, from <https://www.arkitera.com>: <https://www.arkitera.com/gorus/kocaelinin-cumhuriyet-donemi-kayiplari/>
- Erol, Ö. (2017). Kolektif Bellekteki Değişkenleriyle İzmit'te Kamusal Mekan Algısı. [Collective Perception of Public Space in Izmit with its Variables in Memory] *Mimarlık ve Yaşam Dergisi*, 2(1), 89-103.
- Fuchs, C. (2017). *Sosyal Medya: Eleştirel Bir Bakış*. [Social Media: A Critical Overview.] (D. Saraçoğlu, & İ. Kalaycı, Trans.) İstanbul: Nota Bene Yayınevleri.

Friman, H. (2006). A Museum without Walls. *Museum International*, 58(3), 55-59

Graham, B., & Howard, P. (2010). *Heritage and Identity. Ashgate Research Companion*, 2.

Gündem. (2016, April 16). Retrieved June 9, 2023, from

<https://uzmanpara.milliyet.com.tr:https://uzmanpara.milliyet.com.tr/haber-detay/gundem2/turkiye-ekonomisinde-ozalli-yillar/45000/45536/>

Gündoğdu, A. (2012, December 22). *75 Yıldır Anılarla Dolu: İzmit Halkevi*. [75

Years Full of Memories: İzmit People's House.] Retrieved June 22, 2023, from

[https://www.ozgurkocaeli.com.tr:](https://www.ozgurkocaeli.com.tr:https://www.ozgurkocaeli.com.tr/haber/4498509/75-yildir-anilarla-dolu-izmit-halkevi)

<https://www.ozgurkocaeli.com.tr/haber/4498509/75-yildir-anilarla-dolu-izmit-halkevi>

Güngör, T. (2009, December 07). *Internet Archive*. Retrieved June 10, 2023, from

[https://web.archive.org:](https://web.archive.org:https://web.archive.org/web/20220923023307/https://www.dunya.com/kose-yazisi/tekel039den-kalan-yaprak-tutun-isletmeleri-de-kapatiliyor/5771)

<https://web.archive.org/web/20220923023307/https://www.dunya.com/kose-yazisi/tekel039den-kalan-yaprak-tutun-isletmeleri-de-kapatiliyor/5771>

Halbwachs, M. (2019). *Kolektif Bellek*. [Collective Memory] (Z. Karagöz, Trans.)

İstanbul: Pinhani Yayıncılık.

İnce, G. B. (2010, June 1). Medya ve Toplumsal Hafıza. [Media and Collective

Memory] *Kültür ve İletişim Dergisi*, 13(1)(25), 9-29.

İzmit Kaymakamlığı, T. (2009, March 16). *İlçe Adının Hikayesi*. [The Story of the

District Name] Retrieved May 26, 2023, from [http://www.izmit.gov.tr/:](http://www.izmit.gov.tr:)

[http://www.izmit.gov.tr/ilce-adinin-](http://www.izmit.gov.tr/ilce-adinin-hikayesi#:~:text=ad%C4%B1na%20sikke%20bast%C4%B1rm%C4%B1%C5%9Ft%C4%B1r.-)

[hikayesi#:~:text=ad%C4%B1na%20sikke%20bast%C4%B1rm%C4%B1%C5%9Ft%C4%B1r.-](http://www.izmit.gov.tr/ilce-adinin-hikayesi#:~:text=ad%C4%B1na%20sikke%20bast%C4%B1rm%C4%B1%C5%9Ft%C4%B1r.-)

,M.%C3%96.,%C4%B0zmid%20(%C4%B0zmit)%20ad%C4%B1n%C4%B1%20alm%C4%B1%C5%9Ft%C4%B1r.

Kamhi, R. (2012). *Değişen Kent Ortamında Hafıza Mekan ve Sanat Yapıt İlişkisi.*

[*Memory Space and Artwork Relationship in the Changing Urban Environment*]

Yıldız Teknik Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul.

Kaya Osmanbaşıoğlu, G. (2018). Ortadoğu'da Barış Tesis Etmede Neo-Osmanlılık

Bir Seçenek Olabilir Mi? [Can Neo-Ottomanism be an Option for Establishing Peace in the Middle East?] *The Academic Elegance* , 5(9), 1-15.

Kısakürek, Ş., & Bayazıt, E. (2021). Collective Memory Urban Memory And Spatial

Components In The City Identity: Kahramanmaraş City Example. *Journal of Environmental and Natural Studies*, 3(1), 1-21.

Kocaeli. (2021, April 03). *İzmitteki Tarihi Tekel Binası Duvarı Yıkıldı.* [The Wall of the Historical Tekel Building in Izmit was demolished.] Retrieved

June 13, 2023, from <https://www.kocaeligazetesi.com>:

<https://www.kocaeligazetesi.com.tr/haber/6887857/izmitteki-tarihi-tekel-binası-duvarı-yıkıldı>

Kocaeli, B. B. (2021, April 3). *Güncel Haberler.* [Current News] Retrieved June 10,

2023, from <https://www.kocaeli.bel.tr/>:

<https://www.kocaeli.bel.tr/tr/main/news/haberler/3/tehlike-arz-eden-tekel-duvarı-yıkıldı/38178>

Korkmaz, Ö., & Mahiroğlu, A. (2007, March). Beyin, Bellek Ve Öğrenme. [Brain,

Memory and Learning] *Kastamonu Eğitim Dergisi*, 15(1), 97.

Kovanlıkaya, Ç., Fırat, D., Yılgür, E., Aslan, Ş., & Dikmen Özarslan, A. (2021).

Bomonti: Kentsel Dönüşüm ve Mekanın Belleği. [Bomonti: Urban

Transformation and the Memory of Place.] İstanbul: İletişim Yayınları.

Mcdonald, R. (2006). Editorial. *Museum International*, 4-6.

Mangır, K. (n.d.). *İzmir Kalkınma Ajansı*. Retrieved May 1, 2023, from Kalkınma

Sözlüğü:

<https://kalkinmasozlugu.izka.org.tr/?p=435#:~:text=Kentin%20belle%C4%9Fi%20zaman%20ve%20mekan,izler%20b%C4%B1rakarak%20kent%20belle%C4%9Finin%20olu%C5%9Fturur>.

Nora, P. (2006). *Hafıza Mekanları*. [Memory Places] (M. E. Özcan, Trans.) Ankara: Dost Kitabevi.

Öğüt, A. N. (2020). Tanpınar'da Nostalji ve Eve Dönüş. [Nostalgia and Homecoming in Tanpınar] *Monograf Edebiyat Eleştirisi Dergisi*, 14, 125-153.

Öktem, Ö. (2023, February 25). *Sinirbilim Bakış Açısıyla Bellek*. Retrieved from Turkish Neuropsychological Society: <https://noropsikoloji.org/sinirbilim-bakis-acisiyla-bellek/>

Öymen Özak, N., & Pulat Gökmen, G. (2009, September). Bellek ve Mekan İlişkisi Üzerine Bir Model Önerisi. [A Model Proposal on the Relationship between Memory and Space] *İTÜ Dergisi*, 2(8), 145-155.

ÖzgürKocaeli (2021, April 03). *Tarihi Tekel Duvarı Yıkıldı*. [Historical Monopoly Wall Demolished] Retrieved June 13, 2023, from <https://www.ozgurkocaeli.com.tr>:

<https://www.ozgurkocaeli.com.tr/haber/6887751/tarihi-tekel-duvari-yikildi>

Özkan, İ., & Tokdoğan, N. (2019, November 23). *Nagehan Tokdoğan: Yeni Osmanlılık AKP'nin Güçlü Hissettiği Ustalık Dönemi Anlatısıdır*. [Nagehan Tokdoğan: The Neo-Ottomanism is a Master Period Narrative that the AKP Feels Powerful] Retrieved June 26, 2023, from <https://www.gazeteduvar.com.tr>:

Russell-Ciardi, M. (2006). Place-based on Education in an Urban Environment.

Museum International, 58(3), 71-77.

[https://www.gazeteduvar.com.tr/yazarlar/2019/11/23/nagehan-tokdogan-yeni-](https://www.gazeteduvar.com.tr/yazarlar/2019/11/23/nagehan-tokdogan-yeni-osmanlicilik-akpnin-guclu-hissettigi-ustalik-donemi-anlatisidir)

[osmanlicilik-akpnin-guclu-hissettigi-ustalik-donemi-anlatisidir](https://www.gazeteduvar.com.tr/yazarlar/2019/11/23/nagehan-tokdogan-yeni-osmanlicilik-akpnin-guclu-hissettigi-ustalik-donemi-anlatisidir)

Selvi Ünlü, T. (2017). The Relation Between Urban Memory and Urban Space on

Evolution of Urban Character: Case of Mersin. *Planlama*, 27(1), 75-93.

Sözlük. (2023). *Güncel Türkçe Sözlük*. [Current Turkish Dictionary] Retrieved March

22, 2023, from Türk Dil Kurumu Sözlükleri: <https://sozluk.gov.tr/>

Tokdoğan, N. (2020). *Yeni Osmanlılık: Hınç, Nostalji, Narsisizm*. [Neo-

Ottomanism: Resentment, Nostalgia, Narcissism] İletişim.

Traverso, E. (2018). *Solun Melankolisi* [Melancholy of the Left] (1 ed.). (E. Ersavcı,

Trans.) İstanbul: İletişim Yayınları.

TürkiyeKültürPortali. (2013, January 10). *Kültür Envanteri Anıt*. [Culture Inventory

Monument] Retrieved June 10, 2023, from <https://www.kulturportali.gov.tr:>

[https://www.kulturportali.gov.tr/turkiye/kocaeli/kulturenvanteri/zmit-tekel-](https://www.kulturportali.gov.tr/turkiye/kocaeli/kulturenvanteri/zmit-tekel-binası)

[binası](https://www.kulturportali.gov.tr/turkiye/kocaeli/kulturenvanteri/zmit-tekel-binası)

Yanardağ, M., & Süslü, B. (2002, July). Türkiye'de Özelleştirmenin Nedenleri ve

Uygulamaları. [Reasons and Practices of Privatization in Turkey] *Mevzuat*

Dergisi, 5(22).

YeniŞafak. (2021, April 03). *Seçim 1977: Kocaeli İli Seçim Sonuçları*.

[*Kocaeli Province Election Results*] Retrived June 24, 2023, from

<https://www.yenisafak.com:>

<https://www.yenisafak.com/secim-1977/kocaeli-ili-secim-sonuclari>

Yıldırım, A. (2018). *Kültür Varlıklarının Korunması Bağlamında Toplumsal Bellek:*

Meydanlar (Taksim Meydanı Örneği). [Social Memory in the Context of the Protection of Cultural Assets: Squares (Taksim Square Example)] Kadir Has Üniversitesi Fen Bilimleri Enstitüsü, İstanbul.

Yıldız, S., & Döker, M. (2016). The Population Changes of The City of İzmit.

İstanbul Üniversitesi Edebiyat Fakültesi Coğrafya Dergisi, 32, 33-47.

Yılmaz Genç, S. (2023, February 12). *İzmit Kağıt ve Karton Fabrikası*. [Izmit Paper and Cardboard Factory] Retrieved May 26, 2023, from <https://ataturkansiklopedisi.gov.tr/>:

<https://ataturkansiklopedisi.gov.tr/bilgi/izmit-kagit-ve-karton-fabrikasi/>

Yılmaz, K. (2020, March 13). *Toplumsal Hafıza*. [Collective Memory] Retrieved June 8, 2021, from Birgün Haber: <https://www.birgun.net/haber/toplumsal-hafiza-291620>