

ASSESSMENT OF USER-ASCRIBED VALUES FOR CULTURAL
PROPERTIES IN RELATION WITH PLANNING PROCESS
CASE STUDY: TARSUS

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PROPERTIES IN RELATION WITH PLANNING PROCESS
CASE STUDY: TARSUS**

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ABSTRACT

ASSESSMENT OF USER-ASCRIBED VALUES FOR CULTURAL PROPERTIES IN RELATION WITH PLANNING PROCESS CASE STUDY: TARSUS

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Value is the reason to conserve places. It is necessary to assess all values and meanings of cultural properties to provide right conservation decisions. Today, all cultural products are recognized as a part of heritage. In this context, users became one of the main sources in identification and valuation of cultural places. However, there is no commonly accepted method to assess user-ascribed values and integrate them to planning process.

Hence, the aim of the study is to define a process to assess user-ascribed values in relation with conservation decision-making process. The study evaluates two indicators to define the process. In the first one, the study evaluates multi-criteria decision analysis methods to define a thinking approach to integrate values to decision-making process and in the second one, evaluates the nature of users' valuations to identify data collection process. In this context, value assessment process is re-defined, by considering users valuations through problem solving thinking approach and a process is developed to assess user-ascribed values. The proposed process is examined with Tarsus case study.

Conclusion of the study points out that, users are important sources in identification of cultural properties. In this context, problem solving thinking approach can provide a proper approach to integrate values to planning process and user-based data can be assessed through utilization of more than one method. The conclusion also clarifies the need for establishment of new definitions and tools to protect user-valued places.

Key Words: Urban Conservation, Value Assessment Process, User-Based Values, Problem Solving Thinking Approach, Tarsus.

ÖZ

KULLANICILARIN KÜLTÜR VARLIKLARINA YÜKLEDİKLERİ DEGERLERİN PLANLAMA SÜRECİ İÇİNDE TESBİT EDİLMESİ ÖRNEK ÇALIŞMA: TARSUS

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Değer yapıları korumanın nedenidir. Doğru koruma kararlarının verilebilmesi için kültür varlıklarının taşıdığı bütün değerlerin ve anlamların tesbit edilmesi önem taşımaktadır. Günümüzde kültürle ilişkili bütün ürünler kültürel mirasın bir parçası olarak değerlendirilmektedir. Bu bağlamda, kişiler kültür varlıklarının belirlenmesi ve taşıdığı değerlerin tespiti konusunda temel kaynaklardan biri olmaktadır. Bununla birlikte kullanıcı temelli değerlerin tespit edilmesini ve planlama sürecine aktarımını sağlayacak genelde kabul görmüş bir süreç bulunmamaktadır.

Bu kapsamda, bu çalışmanın amacı kullanıcı temelli değerlerin tespit edilip koruma karar verme sürecine aktarımını sağlayacak bir süreç tanımlamaktır. Çalışma iki temel veriden yola çıkarak süreci tanımlamıştır. Birinci olarak, değerlerin karar verme sürecine aktarımını sağlayacak bir düşünce sistemi tanımlamak için çok kriterli karar verme metotları incelenmiştir, ikinci olarak da veri toplamada kullanılacak yöntemlerin ve sürecin tanımlanması için kullanıcıların bir objeye

değer yükleme süreçlerinin doğası irdelenmiştir. Bu bağlamda, değer tespit süreci, problem çözme düşünme sistemi içinde yeniden tanımlanmıştır ve kullanıcı temelli değerleri tespit etmede kullanılacak süreç belirlenmiştir. Önerilen veri toplama süreci, Tarsus örneğinde sınanmıştır.

Sonuç olarak, kullanıcıların kültürel varlıkların tanımlanmasında önemli kaynaklar oldukları belirtilmiştir. Problem çözme düşünme sisteminin, değerlerin planlama sürecine katılımı için uygun bir yaklaşım olduğu ve birden fazla yöntemi kullanarak istenilen verilerin elde edilebileceği anlaşılmıştır. Ayrıca, kullanıcıların değer yüklediği yerlerin korunmasının sağlanabilmesi için yeni tanım ve araçların geliştirilmesinin gerekliliği ortaya çıkmıştır.

Anahtar Kelimeler: Kentsel Koruma, Değer Tespit Süreci, Kullanıcı Temelli Değerler, Problem Çözme Düşünce Yaklaşımı, Tarsus

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CHAPTER 1

INTRODUCTION

1.1 Definition of the Problem

Values are the bases in any conservation planning process. To conserve the cultural properties with their diverse and original meanings, it is fundamental to assess all their values and meanings.

The importance of value in planning process is known from the beginning of conservation studies. However, recent valuation criteria, definitions, methodologies and approaches are insufficient to clarify total amount of values and integrate them to planning process. Specifically, there is no standard way to assess user-ascribed values and they are not commonly being assessed in documentation process. Recent value assessment process depends on experts' valuations. Commonly experts, who are in most cases unfamiliar to the subject area, make their value assessments based on the knowledge and criteria of their professional area and based on the experience and understanding of their own¹. However, beside experts' value ascriptions, there are some other values in local scale that users and inhabitants ascribe to cultural properties and their living environment. In effect, they are as important as experts' valuations to guide planning process. Yet, these user-based values are not taking place clearly in documentation and planning process which are described in legal and administrative issues. Although some conservation planning studies include

¹ There is no rule to guide the determination of professional areas based on the characteristics of subject site. Hence, in some inventory works of Ministry of Culture and Tourism (*Kültür ve Turizm Bakanlığı*) and General Directory of Pious Foundation (*Vakıflar Genel Müdürlüğü*), experts are working in the areas out of their professional areas. For example, sometimes archaeologists are working in urban areas etc.

attempts to integrate inhabitants to planning process, there are no defined typologies and methodologies to identify user-based values and also no identified approach to state user's place in valuation process. The current legal and administrative issues do not provide any clause which defines the role or mission of users and even local inhabitants during an inventory process. In this regard, the recent value assessment process does not include clear approaches for identification and assessment of user-ascribed values in documentation process.

There are also problems in integration of assessed values to planning process. The High Council for Preservation of Cultural and Natural Properties (*Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu*) Principle Decisions do not provide a systematic process and there isn't any commonly accepted terminology and evaluation approach to integrate values into planning process. Therefore, the group that assess the values of an area states their valuations without considering planning process and so the characters of the valuation data are being insufficient to inform and also to guide planning process. This problem became more fundamental with developed heritage meanings and increased the variety of value considerations. Today, value assessment process has to deal with multi-dimensional and multi-characteristics data from different areas and has to set a negotiation between conflicting issues. The multi-characteristic structure of data and the difficulty of their evaluation make valuation process a complex problem. Conservation theories usually state general topics that should be considered in valuation process but they do not specify a way to cope with these multi-dimensional data and make best conservation choices. The lack of thinking approach defined to make negotiations and to integrate values to planning process leads insufficient utilization of assessed values.

In this context, today there is a problem based on the uncertainties in the user-ascribed values assessment process. The documentation works, which has been going on until 1974 under the control of the Ministry of Culture and Tourism, commonly includes the considerations and valuations of the experts who are in the documentation team. Commonly, users' valuations and perceptions are not being

assessed. To identify the values and meanings of a cultural property, user-ascribed values are as important as experts' valuations but there are no commonly accepted methods and standard processes in the identification, assessment and integration of user-ascribed values to conservation decision-making process. Such a problem is leading collection of deficient information and sided conservation decisions based on deficient value considerations.

1.2 Aim of the Study

As pointed out above, commonly, the valuations and perceptions of users are not being assessed in the documentation process. However, users have connections, perceptions and ascriptions for the areas they are living in. It is base to integrate their valuations to value assessment process to identify all the meanings of cultural properties. Documentation works, which guide conservation planning process, should include users' valuations; otherwise all values of cultural properties can not be identified.

In this context, this study aims to define a process to assess user-ascribed values in relation with conservation decision-making process. With regard to this objective, the value assessment process developed in this study will be examined in Tarsus historical residential area with following aims;

- To identify the places valued by users and the values ascribed in Tarsus,
- To test and evaluate the efficiency of the stated user-ascribed value assessment process based on Tarsus case,
- To evaluate and discuss the characters of user-ascribed values based on the information gathered in Tarsus case.

1.3 Tarsus as the Case Study

This research, due to its nature, should include the specific results of a field study. Tarsus has been chosen for this purpose due to the following factors;

- The town has hosted different civilizations, which created a multi-layered rich heritage.
- Today, the town contains traditional residential areas, monumental buildings, historical open areas (park, etc.) and archaeological sites belonging to the different cultures and civilizations lived in Tarsus.
- Based on the rich history and effects of different cultures, there are also many legends and historical events which took place in Tarsus or connected with the town.
- There are restoration works accomplished and also continuing works in both building and area scale, which are affecting the historical sites of the town.

These factors will contribute to the thesis in the following manners;

- The town includes historical places of different types (religious, commercial, residential, archaeological etc) belonging to different periods and cultures. Different types of buildings and places establish different connections with individuals and groups. In this respect, the different characters of historical places could lead to observe different reasons for users to value cultural properties and indicate different types of those values.
- Most of the historical places have different meanings within the town for the recent residents, apart from their historical characters. As the town continued its life in the same place, historical places gained new meanings and functions for new users. Hence, identifying these meanings can lead us to understand the characters of user-based values and state their place in conservation planning process.
- The historical places in Tarsus are still in use and for that reason, subject to all the changes required by development needs. Historical areas are still in the center of the town and so facing all the changes for improving quality of life. In recent years, there are restoration-works going on in Tarsus. The 42nd Street “Street Rehabilitation Project”, restoration of 37th Street, restoration of St. Paul Church and restoration and re-functioning of Stickler Hall building in Tarsus American Collage are completed and rehabilitation and re-functioning studies are continuing in the

Madrasah of Kubad Paşa. These restoration and re-functioning activities affected the inhabitants and organizations and, created a tendency towards changes in historical places.

Due to mentioned developments, changes gained speed in historical areas of Tarsus. Hence, every change, which does not consider the total amount of values including users' valuations, is threatening the historical character of the town.

In this respect, Tarsus is an appropriate case to indicate the characters of user-based values and to show how the ignorance of user-based values may lead losses in the cultural characters of places.

1.4. Methodology of the Study

In the scope of this section, methodology of the study is explained within two parts. In the first part, general procedure of the study is explained. In the second part, the process and the methods applied in the case study are presented in details. The explanations are as below;

a- Procedure of the study

The study was conducted in five main phases. These phases are as below;

In the first phase, literature survey was done. Literature survey was held to provide preliminary information, arguments and the starting point of the study. The survey covered contemporary approaches of value considerations, studies on value classifications and the legal context of values in Turkey. Besides, multi-criteria decision analysis methods in decision theory were also searched in order to establish a new valuation system.

In the second phase, a new valuation methodology was defined within problem solving thinking approach, based on the information gathered in the first phase and based on the problems in user-ascribed value assessment process.

In the third phase, site survey was held in Tarsus. Mixed method design was applied to collect data. Historical and archival documentation, oral history, focus group and questionnaire methods were applied within mixed method design. The collected data were analyzed through both qualitative and quantitative approaches. The detailed explanations for the third phase of the study are given below in Chapter 1.4.2.

In the fourth phase, the experiences and results of Tarsus case study were evaluated as a base to discuss the proposed user-based value assessment process. The characters of information gathered from users and the tools to protect user valued places were also discussed. Conclusions were drawn based on the results of the case study.

In addition to the main text, appendix was also included to provide explanations and complementary materials. In this context, a glossary, questions of case study's site surveys and a part of results of the case study were provided in the appendix. Glossary was given to clarify the definitions of the terminologies, which were used in the study. In this context, it was observed that some terminologies were defined differently in different sources. To provide total information, all definitions were given. To clarify the meanings used within this study, the accepted definitions were given as the first definition option.

b- Method of the case study

This section covers the method of the case study in detail. In this context, *aim of the study* and *research method* in the terms of the *phases of research* (methods and tools used in different phases, subject groups and sampling), *organization of*

information, data analysis process and reliability and validity concerns are explained below.

Aim of the Case Study

The aim of the case study was to understand the places valued by users and quantify the meanings that inhabitants ascribe for those areas. In this respect, the research aim required to figure out three main subjects in Tarsus case;

- to find out user defined historical **places**
- to figure out the **meanings** and **values** of the places for users
- to find out user **rankings** on cultural places

Research Method

The aims of the study necessitated to collect various data, having different characters. It required collecting data both for understanding the meanings and stating the rates of preferences. In this sense, the research necessitated collecting both qualitative and quantitative data. However, because such varied data can not be collected through only one method, different methods, which are developed for gathering qualitative and quantitative information, were required to be applied to collect data. Although qualitative and quantitative methodologies drive from different approaches, utilization of both methodologies can provide to understand the same value from different perspectives and meanings (de la Torre & Mason, 2002, p.15).

In this context, *mixed method design*² was used to collect data in this study. The data was collected and evaluated in three phases;

² Mixed method design is "...incorporation of various qualitative and quantitative strategies within a single project that may have either a qualitative or quantitative theoretical drive" (Morse, 2003, p.190).

- First phase included preliminary researches to understand historical and cultural structure of the site and to guide survey design of the next phases
- Second phase included researches to understand user defined historical/ cultural places and attributed meanings
- Third phase included researches to state public rankings on historical places, which were figured out in the second phase

In this structure, only qualitative methods were used for the first two phases, whereas the third phase covered both qualitative and quantitative methods. The methods to collect data were determined based on the aims and sources. In this sense; in the first phase, literature review method was used to obtain data from literature; in the second phase historical & archival documentation method to collect data from local newspapers, oral history method to collect data from individuals and focus group method to collect data from groups were used; in the third phase survey was applied to collect data from individuals in large scale (Table 1.1).

Table 1.1 Selected methods for each aim and phase of the research

Phase	Method	Source	Survey aim 1 Finding out historical - cultural areas	Survey aim 2 Finding out cultural events and meanings	Survey aim 3 Finding out public rankings
1	Literature review	literature	X	X	
2	Historical & archival documentation	local newspapers	X	X	
2	Oral history	individuals	X	X	
2	Focus group	groups	X	X	
3	Survey	individuals	X	X	X

Although the phases were conducted sequentially, the data gathered in second or third phases sometimes needed additional surveys from the sources of the first phase. For instance, information collected during oral history sometimes needed additional literature search to check its reliability and to obtain additional related information. Hence, the research could not follow a linear process.

Details of the phases are presented in the following section.

A- The phases of the study

The process followed in the first phase and research design of second and third phases are as below;

First phase of the study

Literature review through published or unpublished materials was held in the first phase of the case study.

- **Literature review:** In this part of the study, published documents, un-published thesis and reports and, development and conservation plan decisions were evaluated. Literature search was held to obtain knowledge about physical, social and economical characters in connection with physical figuration of Tarsus. The aim was to understand the site's historical background and recent figuration from the aspects of its physical, social and economical issues. Obtaining information on such issues also guided to design of the questionnaires, which were used to collect data in the next phases, to identify the subject groups and, to select the proper methods and tools for collecting data.

Second phase of the study

Three different methods addressing to different sources were used in this phase. In this context, historical and archival documentation, oral history and focus group

methodologies were used to collect data from sources (Table 1.2). All three methods were applied simultaneously parallel to each other. Details of the methods applied in this phase are as below;

- **Historical and archival documentation:** In the scope of this stage, local newspapers were evaluated³. Based on the number of the newspapers and time limitation, sample newspapers were selected⁴. Four sample newspapers were selected due to printing frequency, availability of their archive and publishing life of newspapers criterion. Giving priority to daily newspapers for including comprehensive topics compared to periodic ones, two daily newspapers (Yeni Ses, Yeni Doğuş) were selected. Additionally, one periodic newspaper (Ayna) was chosen for providing selected topics and one available through internet newspapers (Tarsus'un Sesi) was selected for providing easy access and updated news.

The research was held in two steps. In the first step, selected four newspapers were evaluated to understand recent behaviors and attributions. In this respect, newspapers were evaluated from 01.01.2005 to research date. Only "Tarsus'un Sesi" was evaluated beginning from 15.10 2004, based on easy access of data. The newspapers and evaluated periods are as below;

- Yeni Ses (daily) (evaluated between 01.01.2005- 28.04.2006)
- Yeni Doğuş (daily) (evaluated between 01.01.2005- 31.05.2006)
- Ayna (periodic) (evaluated between 01.01.2005- 20.04.2006)
- Tarsus'un Sesi (through internet) (evaluated between 15.10.2004- 26.06.2006)

In the second step, only one newspaper was chosen among them and evaluated for the years before 2005. In this step, only specific news that was known in date and

³ Both the local newspapers and magazines were planned to be evaluated for understanding local scale ascriptions. However, no local magazine was recognized that can be utilized within research subject. Hence, only newspapers were evaluated in this stage

⁴ Recently there are nearly 20 local newspapers at Tarsus. Among these newspapers, only three of them are daily and the rest are periodical. Although most of them are printed out newspapers, there are also newspapers available through internet.

important in the life of the town was evaluated. For this step, “Yeni Ses” was selected for the research, as it has been running and so providing data since 1969.

Based on the research aims, the newspapers were evaluated to find out the places valued by users and the meanings and functions of these places. Hence, the news concerned historical places and the news that pointed out the interest of users on any physical figuration in Tarsus were evaluated.

▪ **Oral History:** Oral history is; “...the use of personal reminiscences as a source on which to build history as an alternative and complement to the documents on which historians normally rely.” (Counce, 1994, p.7). This method accepts that, every place has its own history and every individual is the part of that history (Counce, 1994, p.8). In other words, this approach suggests that every individual lives in a social group or community and plays a part in figuration of social and economic life of their environment (Counce, 1994, p.8). Understanding individuals’ history also means to understand the history and character of places and societies. In this respect, oral history can supply knowledge about recent past of places, human experiences and individuals’ understanding of their environment from first-hand (İlyasoğlu, 2001).

However, there are problems in the reliability of oral history method. Two main doubts stated about oral history are as below;

1- Reliability of people’s memories and statements: the information obtained through oral history method may be incorrect because of respondent’s biases or researcher’s attitudes. People may remember happenings based on their beliefs, attitudes, definitions, remembrance and interests (Thompson, 1999, p.98; p.100). Therefore, individuals may easily give biased information. Besides, people may give biased information because of research subject, research area or attitudes and behaviors of researcher (Thompson, 1999, pp.104, 108).

2- Respondents’ sufficiency in representing the society: The respondent’s sufficiency in representing society is important for making generalizations for all

the society. However, sometimes respondents' connection with the research subject gains more importance than being the representative of the society to obtain full information (Thompson, 1999, p.115). In this respect, it is critical to determine right people to collect data based on researched subject.

In this context, being aware of the problems, oral history method was used in this study considering individuals' invaluable memories' importance in understanding the cultural life in recent past and its connection with recent physical figuration of the town. Therefore, oral history methodology was applied to seven inhabitants to get information about the places that have cultural connections with the people living in Tarsus and the meanings of those places. Sampling criteria and process to get information through oral history method are as below;

Seven people were selected for the study. Respondents were selected within non-probability sampling method, which means that they were selected from the population in some nonrandom system (Judd, et.al, 1991, p.133). The members were selected based on two criteria; the first criterion was being a representative of different interests in social and economic life of Tarsus and the second criterion was having consciousness about the town. Hence, the members were selected to represent traditional economical life, social life in houses, social life of the town and changes and developments based on the political issues. For personal rights of interviewed people, although permission was taken from them to use collected data within this study, their names are not given here. In this context, the interviewees are as below;

- I1: Native born and coming from a family having Pious Foundations (*Vakıf*) in Tarsus and worked in Abacı Han which also belonged to one of the Pious Foundations of his family. Therefore he was selected for having knowledge about the social and economical life in the historical commercial center of Tarsus.

- I2: Native born and has been working, for years, in commercial center of Tarsus. Hence, he also was selected for having knowledge about the social and economic life in the historical commercial center of Tarsus.
- I3: Previous president of Tarsus Chamber of Commerce and Industry. Therefore, he was selected to represent the commercial activities in the recent past of Tarsus.
- I4: Native born and son of Muvaffak Ziya Uygur who had been mayor of Tarsus two times. Therefore, he was selected for his knowledge about his father's memories as well as his own memories.
- I5: Native-born and has great interest, knowledge and memories about Tarsus. Hence, she was selected for having knowledge and memories about the traditional social life and developments and changes happened in Tarsus.
- I6: Journalist writing on the history of Tarsus in Yenises Newspaper. Hence, he was selected for having knowledge about social and economical life and connections with places.
- I7: Housewife used to live in Eski Ömerli District. Hence, she was selected for having knowledge and memories about the traditional social life. Besides, she is working in the local society of Tarsus Poet Author Society "*Tarsus Şair Yazarlar Derneği*".

Before interviewing, key questions were prepared to guide respondents during interviewing (Appendix B). Interviews were accomplished in respondents' houses or workplaces, where they feel themselves more comfortable and have the chance to remember their memories more easily. In practice, voice recorded face to face interview was used as a tool to collect data.

In data collection process, first of all respondents were informed about the research subject. Then, respondents were asked to tell the life in Tarsus in connection with their interest. By doing so, it was aimed to collect data about cultural places, which even respondents might be unaware of their importance and values in their daily lives. While the respondents were telling their lives and memories in Tarsus, they were asked the questions, which were prepared to guide interviews, and made to

give knowledge about research subject. The variety of life styles and interests of respondents provided knowledge from different views.

- **Focus Group:** Each community contains different groups (based on age, education, religion, ethnical background, etc.), and each group has different attachments to a place in different levels and meanings. Hence, for understanding the meanings of places totally, it is important to identify the groups in society and their connections with cultural property.

In this respect, historical background of social structure, recent social figuration and ownership status were evaluated to figure out the subject groups and their characters. No specific ethnic or religious group was recognized living or having relation with historical areas. In this context, local societies and City Council were evaluated to be important sources to obtain the ideas of large groups. Hence, focus group method was applied to collect data from City Council (which works as a non-governmental organization and has civil volunteer members) and from the local societies. Sampling criteria and process followed to get information through focus group method are as below;

In this process two meetings were arranged; one was for local societies and the other one was for City Council. For composing the focus group for local societies, the list of local societies and the ones that are active among them were obtained from Municipality. In the guidance of this information, the group was organized consisting of five people as shown below (although permeation is taken to use collected data within this study, for personal rights of interviewed people their names are not given here);

- FG2; P1: president of the “Yerel Gündem 21 Çevre Koruma Komisyonu”
- FG2; P2: president of “Yerel Gündem 21 Kent Meclisi Kadın Komisyonu”
- FG2; P3: Coordinator of “Yerel Gündem 21 Kent Meclisi Kültür Sanat Turizm ve Restorasyon Komisyonu” and at the same time member of discipline committee of “Çağdaş Yaşamı Destekleme Derneği”

- FG2; P4: president of “Tarsus Çevre Koruma Kültür ve Sanat Merkezi Derneği” (ÇEKSAM)
- FG2; P5: president of “Tarsus Anıt Lions Kulübü”

Focus group study, which was done with the members of City Council, was formed with six respondents. The participants are as below;

- FG1; P6: member of City Council and president of TASIAD
- FG1; P7: member of City Council and vice president of TASIAD
- FG1; P8: member of City Council and demarche of a district
- FG1; P9: member of City Council
- FG1;P10: member of City Council
- FG1;P11: member of City Council

Before interviewing, key questions were prepared to guide respondents during interviews (Appendix C). Interviews were accomplished in a meeting room of Tarsus Municipality. In practice, voice recorded face to face interview was used as a tool to collect data. In data collection process, first of all respondents were informed about the research subject. Then, key questions were asked to respondents to obtain aimed data. During interviews, the interviewer did not make any comment and leave the floor to interviewees.

Table 1.2 Research design for the second phase

	Area	Subject group/ sources	Method	Tool
Phase 2 Finding out historical - cultural areas, cultural events and meanings	-----	Local newspapers	Historical and archival documentation	-----
	-----	Representatives of cultural life	Oral history	Voice recorded face to face interview
	-----	Local societies, City Council	Focus group	Voice recorded face to face interview

Third phase of the study

In the third phase of the study, survey method was used to collect data from individuals. Details of the method applied in this phase are as below;

- **Survey:** Determination of the research area, subject group and sampling criteria, questionnaire design and, implementation process are presented in the below part;

- Selection of the research areas; in conservation studies, social-based surveys are usually applied in historical areas. Collecting user-based data from historical places are important because they give us the chance to understand the valuations of people who have direct connections with those areas. However, there may be people who have indirect and emotional connections with historical sites. Understanding their valuations is also important to understand the total meanings of the site. On the other hand, there may be some other places that inhabitants give value for some other reasons or there may be some historical places in the close environment of the settlement that people have strong cultural connections. In this respect, limiting survey with historical areas, which are defined historical by experts, may lead collecting missing and/or one sided data. Hence, to collect total data needs extending research area beyond historical areas.

To figure out the research areas, the settlement structure of Tarsus was examined. Four different sub-regions, in respect to the physical relations with historical areas were defined (Figure 1.1). These sub-regions are as below:

- 1) **Historical center of the town:** Historical places locate in the center of the city. This area was determined to be the first zone of the survey.
- 2) **Close environment of historical center:** The close environment of historical center, which is bounded with train road, Tarsus River and Mersin-Adana Road was determined to be the second survey zone.

3) **New parts of the city having strong connections with historical center:** the area, which developed after 1960s and constituted the new and modern part of Tarsus, was determined to be the third survey zone.

4) **New parts of the city having weak connections with historical center:** The areas, which developed with migrations from villages around Tarsus and from the west parts of Turkey, were not included to research area because of their weak connections with the rest of the town.

In this context, the research was decided to be done in the Zone1, Zone1 and Zone 3. The research zones are shown in Table 1.3.

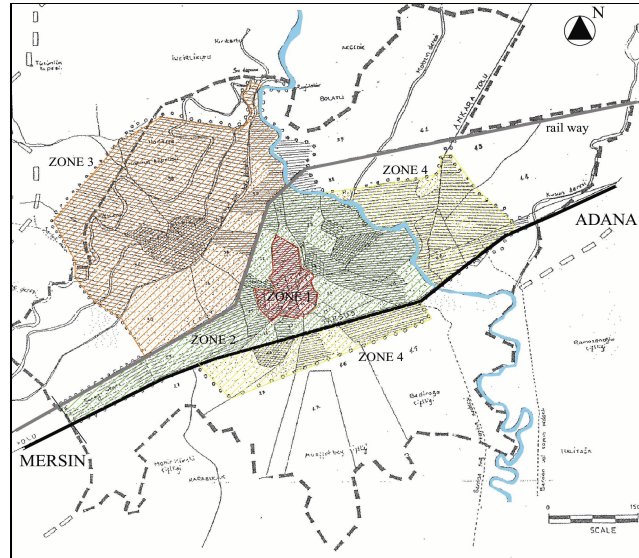


Figure 1.1 Research area zones

(source: developed from the map obtained from Tarsus İmar Planı Araştırma Raporu 1995)

- Selection of subject groups; Samples were selected within stratified random sampling method⁵. Because the population in selected areas were too large in number to survey, an amount of sample were selected to represent the population. Sample size was determined based on age and population criteria; first of all, samples were limited with the people over the age of 24. It was accepted that people over 24 have the ability to develop self-relations between the places which they live in. 1990 census of Tarsus stated that % 47.09 of the population is above the age of 24 (Beyhan, 2001, p.56). In this context, %47.09 of the population living in selected areas was considered within this study. Secondly, the number of the population living in every district within research area was obtained from Municipality. The sample size for each district was constituted by considering % 05 of the population over 24 for zone 1 and for zone 2 and, between %03-%04 of the population over 24 for zone 3. After the sample size for each district was calculated based on stated rates, samples were selected randomly within each district.

Hence, survey was applied to 302 people living in research areas. The sampling distributions based on district populations are shown in Table 1.3 (the demographic characters of respondents are presented in Appendix G).

- Selection of tools; Hand out survey sheets were used as a tool to collect data in this phase (Table 1.4). In historical areas face to face surveyor guided questionnaires were applied commonly to collect data directly from individuals as most of the population living in these areas are at low education level. On the other hand, only hand out survey sheets were applied in new parts of the city.

⁵ Stratified random sampling method is "...a process in which certain sub-groups are selected for the sample in the same proportion, as they exist in the population" (Fraenkel & Wallen, 1996, pp.95-96).

Table 1.3 Sampling

Zone 1	population	%47x%05	calculated number	applied
Caminur- 8	927	2,1	2	4
Eski Ömerli- 13	5591	13,1	13	13
Kızılmurat- 27	1421	3,3	3	4
Reşadiye- 30	3905	9,1	9	9
Şehitkerim- 34	1802	4,2	4	5
Şehitmustafa- 35	3544	8,3	8	9
Zone 2				
	population	%47x%05	calculated number	applied
Çağlayan- 10	5392	12,6	12	10
Cumhuriyet- 9	2929	6,8	7	5
Duatepe- 11	2362	5,5	6	7
Fatih- 15	1403	3,2	3	2
Fevziçakmak- 17	9225	21,6	22	20
Gözlükule- 21	1532	3,6	4	5
Hürriyet- 22	1250	2,9	3	2
İsmetpaşa- 23	1697	3,9	4	5
Tekke- 37	1992	4,6	5	5
82 Evler- 31	2829	6,6	6	4
Yeni Ömerli- 41	2974	6,9	7	8
Yeşilyurt- 44	5790	13,6	14	15
Zone 3				
	population	% 47 x % 03	calculated number	applied
Akşemsettin- 1	4863	6,8	7	6
Altaylılar- 2	872	1,2	1	2
Anıt- 3	11848	16,7	17	28
Bağlar- 4	8534	12	12	12
Ergenekon- 12	2673	3,7	4	6
Gaziler- 18	7587	10,6	11	7
Gazipaşa- 19	10711	15,1	15	12
Kavaklı- 24	8338	11,7	12	14
Kırklarsırtı- 26	4454	6,2	6	9
Mithatpaşa- 28	10806	15,2	15	12
Öğretmenler- 29	7489	10,5	11	15
Şehitishak- 33	11153	15,7	16	21
Şehitler Tepesi- 36	5813	8,1	8	9
Yeni- 40	13599	19,1	19	17

Total 302

Table 1.4 Research design for the third phase

Phase 3	Area	Subject group/ sources	Methodology	Tool
Finding out historical - cultural areas, cultural events and meanings, and public rankings	Historical areas	people living in research areas	survey	Survey sheets
	Close environment of historical center	people living in research areas	survey	Survey sheets
	Selected new parts of the city	people living in research areas	survey	Survey sheets

- Design of questionnaire; in this context, 13 questions were designed to collect data from individuals (Appendix F). The questions were designed in four categories;

1) First category questions were designed to understand participants' understanding of the definition and the context of cultural property, their contact with historical places and also their opinions about conservation in Turkey.

2) Second category questions were designed to understand participants' rankings about cultural places and events, which were figured out in the first and second phases.

3) Third category questions were designed to figure out the places which have cultural connections with respondents and meanings and attributions they ascribe to those places. This category was designed to verify and also to contribute to the findings of second phase.

4) Finally fourth category of questions were designed to understand demographic figuration of respondents in the sense of age, sexuality, education, emigration statue, being a member of any local society and ownership or tenant relation with historical buildings.

Three approaches were taken in designation of questions as below;

- **Simple attitudinal questions**; whereby respondents are asked to agree or disagree with a series of statements

- **Multiple-response questions;** whereby respondents could give more than one answer to the questions
- **Open ended questions;** whereby respondents answer questions with their statements

B- Organization of information

In the result of the surveys, multi-characteristic and multi-dimensional data were collected based on different types of methodologies. Hence, all these data's categorization, evaluation and presentation became quite a complex issue. To overcome this complexity, every method was organized and classified separately. The process, which was followed to classify data in each method and phase are presented below;

First phase of the study

Searched data were analyzed and organized to present the development and recent figuration of physical, social and economical structure of Tarsus.

Second phase of the study

The three methods applied in this phase were classified as below;

- **Historical and archival documentation:** Collected news from newspapers was categorized under two main topics; the first group covered the news concerning the cultural issues of Tarsus in general. For example, news about a tourist group visiting Tarsus or activities such as Karacaoğlan Poet Nights "*Karacaoğlan Şiir Akşamları*" was classified within this group. The news was categorized under the subtitles as; (1) the title of the news, (2) related places, (3) cultural significance and values, (4) function within the city, (5) organizer of the event or celebration, (6) newspaper name and date. All of the news couldn't provide data related to all

subtitles, hence every news did not full-fill all subtitles. Microsoft Excel Software was used as a tool to organize data within stated subtitles (Figure 1.2).

The second group covered information in building or area scale. For example, the news about Eshab-ı Kehf or Tarsus Falling-water is classified within this group. The news was evaluated within the subtitles as; (1) building or area, (2) legend, (3) cultural importance and values, (4) function within the city, (5) newspaper name and date. Microsoft Excel Software is used as a tool to organize data within stated subtitles like the first group (Figure 1.3).

A	B	C	D	E	F
News	Related Place	Cultural Significance/ Values	Function within the City	Organizer	Newspaper/ date
"Ulusallararası Tarsus Yan Maratonu Büyük Hıç Görüldü"	75. Yılı Açık Hava Gösteri Merkezinin yanında başlanıp		Tarsus iduslar arası yan maratonu (3 düzenlenmiş)	Belediye + Berdan Tekstil A.Ş.	Aynıs/ 3 Nisan 2006
"Tarsus'a boneuk boneuk turist dokuluyor"	Tunisliler Keleopatra kapısına, Saint Paul Kilisesine, Saint Paul kuyusuna ve Tanrı evlere hayran kalıyor	turistik yerler	Turistik gezi güzergahı		Aynıs/ 3 Nisan 2006
"Tarsus'ta Kutlu Doğum Haftası Kullama Provası Açıldandı"	Küçük Minare Camii + Ulu Camii		Kutlu Doğum Haftası (9-20 Nisan 2006) Küçük Minare'de Meriç Kandili ve Hatip Duası- Cuma namazı gılgı Merkez Ulu Camii önünde "Kutlu Doğum Ağı" İkrarı	Belediye	Aynıs/ 7 Nisan 2006
"Belediye Kutlu Doğum Haftası nedeniyle Buhara pilavı verdi"	Küçük Minare Camii + Ulu Camii		Kutlu Doğum Haftası (9-20 Nisan 2006) Ulu Camii önünde vatandaşlara Buhara Pilavı ile Ayran dağıtılınca, Küçük Minare camisi önünde de Bal şerbeti ikram etti.	Belediye	Aynıs/ 17 Nisan 2006

Figure 1.2 Data classification

A	B	C	D	E	F
Place	News	Legend	Cultural Significance/ Values	Function within the City	Newspaper/ date
Makam Camii	"Tarsus'tan Tarih Fikriyor" (Mısır mahduru Yarek; Camii'nin alt kısmında m. s. 7 yy Abbasiler dönemine ait büyük basık tonozlu kolonnel (devasa) kemer yapısına sahip taş kalıntıları bulunmuştuymuş söylüyor.)	Dünyal Peygamber MG 7 yy da Arap Babil Sarayında yaşamış Kral'ın danışmanlığını yapmış. DP yabudü kolonnel İsmailoğullarındadır. Arap Kralı Arap Buzpalm Tarsus'un işgali sırasında DP de Tarsus'a getirdiği rivayet edilir. DP in Tarsus'a göçleriyle birlik ve benzerlik olmuştur. Tarsus bilere DP de büyük revgite saygı göstermesine neden olmuştur. İslami ve Müsveli literatüre göre DP Tarsus'ta vefat etmiş olması de Berdan (Kipider) Çayırta yabuk bir yere defnedildikten sonra Berdan Çayırın yünası değırtirilecek mezarına üsteriden gömüleri ezilmiştir.	Dünyal Peygamberin mezarı olduğu düşünülüyor		Yeni Doğuş/ 21 Nisan 2006
Eski Hal Camii	"Eski hal camisinin vakıflar onarsacak mı?" (Mısır'ı Ahmet Bey Camii'nin durumunu Vakıflar Müdürlüğü'nce onartılacağı bildirildi. Yıllardır yıkılma tehlikesiyle karşı karşıya olan bu caminin bakılma verilecek çözümler yörne getirilecek mi?) "Eski Hal Camii Durumu Hakan Bekir'ininliği Korumor" ("...Saint Paulus Kuyusunun etrafı güvüleştirildikten bu camininize gerekli bakımları yapılmaması ise melek korumayı olmayacağı devam ediyor... Tarsus Belediye Başkanı Durhanettin Kocamaz, bu caminin bakımı ve onarımı için belediye başkanını halde bu camiyi on güvü biziinde yapacağını belirtmektedir.")				Aynıs/ 16 Ocak 2006 Yeni Doğuş/ 2 Ekan 2004

Figure 1.3 Data classification

- **Oral history:** All type records were transcribed. The transcribed documents were categorized separately.
- **Focus group:** The procedure followed in categorization of data in oral history was also applied to the out comes of focus group studies.

Third phase of the study

Collected data were entered to an excel sheet to conduct analysis process (Figure 1.4). Columns were organized to include the answers of the questions and the lines to include all answers of one participant. Every participant was coded with an inventory number. This inventory number was established with four numbers. The first two numbers pointed out the number of district given but the Municipality and the last two numbers stated the number of survey sheet. For example, IN: 01 02 means the second survey in Akşemsettin District. Hence, the data were categorized based on the districts. In data entry, sub-columns were established for each question (shown as S1, S2 in Table 1.7) to provide a column for each option answer. To ease the occasion, some codes were given to collected data. Marked answers were coded with numbers and the rankings coded with letters. By this way, the structure of the excel sheet was established.

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AG	AH	AI	AJ	AK	AL	AM	AN	AO	AP	AR	AS	ATA	AV	AW					
1	In.	S1			S2			S3			S4								S5								S6-1																								
2	No.	E	H	T	E	H	F	E	O	H	F	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	6											
3	01 01	1		1								1	1	1	1	1	1	1	1	f	e	a	b	c	g	d		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1			
4	01 02	1										1	1	1	1	1	1	1	1	e	d	b	a	c	f	g																									
5	01 03	1										1	1	1	1	1	1	1	1	d	b	a	c	e	f	g		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
6	01 04	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
7	01 05	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
8	01 06	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	a								1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
9	02 01	1																										1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
10	02 02	1																										1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
11	03 01	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	d	g	e	f	a	b	c			1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
12	03 02	1																		f	d	b	e	c	g	a																									
13	03 03	1																		d	b	c	f	e	g	a																									
14	03 04	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	a	c	b						1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
15	03 05	1																		f	d	a	e	b	g	c																									
16	03 06	1																		a	b																														
17	03 07	1																																																	
18	03 08	1																		b	e	d	c	g	f	a		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
19	03 09	1																		f	b	c	a	d	g	e																									
20	03 10	1																		g	b	c	f	d	e	a																									
21	03 11	1																		g	d	a	e	c	f	b		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
22	03 12	1																		a	b	e	f	c	g	d		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
23	03 13	1																		f	b	e	d	a	g	c																									
24	03 14	1																		f	a	b	d	c	g	e																									
25	03 15	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	g	e	d	a	b	f	c																									
26	03 16	1																		g	e	d	a	b	f	c																									
27	03 17	1																		f	d	e	a	b	g	c		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	

Figure 1.4 A screen shot from the excel sheet

C- Data analysis

Although the research was handled in three phases, the results were evaluated together to form different parts of the same information and at the same time to validate the results through different sources. Both qualitative and quantitative approaches were followed in data analysis process.

Qualitative data analysis approaches were used in analysis of the results obtained in the second phase of the study and two open-ended questions from the third phase. In this process, all data organized separately in data organization process were combined and analyzed together; first, all data were read to understand the general frame of provided information. Second, common themes were established to categorize data based on provided information in each document. Then, the established themes were grouped under the main themes emerged from the research questions (which were; finding out user defined cultural places, the meanings and functions and user rankings). For example, a theme of “data concerning the symbols of Tarsus” established based on the data were grouped under the main theme of “finding out user defined cultural places”. Third, the data in all documents were analyzed and grouped together under these themes. For example, all data about “traditions and connected places” in different research method results were gathered together. As every topic included data from different sources, the source of each data was given with its methods. For example, the (OH; I1) reference means that the data is obtained through oral history method from interviewer 1.

Descriptive statistical analysis was applied to evaluate the results, which were obtained in the third phase (through survey method). In this process, it was aimed to figure out generalizations and relations between variables.

D-Reliability and validity

Reliability and validity are the important issues to determine the research quality and credibility of research findings (Yıldırım & Şimşek, 2004, p.89). The strategies used to provide the credibility of the research are presented below;

- **Recorded data:** All interviews were recorded with a digital voice recorder. As well, the news in newspapers was copied with digital camera. Therefore, all data are recorded without omitting any information and in a structure to provide checking when necessary.

- **Descriptive presentation of data collection and analysis processes:** The processes followed in data collection and analyses were presented in detail in the method section. Additionally, the data obtained during research were presented in a descriptive way by giving reference to the method and source in results section. Hence, it was aimed to provide the repetition of the research.

- **Control of internal credibility:** Every interview was evaluated by the researcher from the point of its internal credibility. Hence, the data provided by interviews were analyzed and inconsistent data were ignored. Besides, to test the validity of the results of questions, additional questions were established to examine the respondents' definition and understanding of cultural property. As the results indicated that most of the respondents have the consciousness to evaluate historical places within a historical environment context, including also more recent architectural products, the results of the questions were proved to be the opinions of people having knowledge to evaluate cultural environment they are living in (Appendix G).

- **Triangulation:** Triangulation is the most common method that provides the credibility of qualitative researches, which is based on utilization of different methods including both qualitative and quantitative methods. Hence, triangulation method was used to avoid from biased information and to control the findings. In

this context, different methodologies were applied to different sources to collect data. As people may easily provide biased data or consciously or unconsciously forgot unpleasant memories, different sources were used as individuals, groups and local newspapers. In this structure, methods, which are proper to each source was applied to collect data. Hence, the variety of sources and methods provided examination of findings with each other. Besides, the data provided by users were controlled with literature when it was possible.

1.5. Content

The study is presented in five chapters, of which this introduction chapter is the first.

The second chapter covers the general frame of recent conservation approaches and widened heritage scope's reflection in the heritage value assessment process. In this context, the chapter underlines the importance of users' valuations in conservation planning process and presents the studies, which identify and categorize values. This chapter also evaluates the recent valuation process in Turkey through legal, technical and administrative aspects with an emphasis on the problems and shortcomings.

The third chapter covers the statement of the problems in user-ascribed value assessment process and discusses the problem solving system approach and the way in which it can be utilized in valuation process. This chapter defines valuation process with its steps of definition, assessment and integration to planning process.

The fourth chapter covers the results of the case study and evaluations of the results. The chapter presents the results of literature review to identify the historical, social, economical and physical aspects of Tarsus and evaluates collected data to identify user-valued places, user-ascribed values and their meanings and, rankings of user-defined cultural places and values. Besides, the chapter also includes evaluation of research findings with recent conservation plan decisions of Tarsus.

The fifth chapter covers evaluations of the results. The chapter includes evaluations on users' contribution to identify the cultural properties, user-ascribed value assessment process and the character of user-valued places. The need for establishment of new tools to protect user-valued places are also discussed in the chapter

The sixth chapter includes the conclusions of the study. Brief information about the study is also presented in the chapter.

CHAPTER 2

AN OVERVIEW OF VALUATION SYSTEMS AND PROCESSES

The major goal of conservation has always been to transfer cultural property to next generations with its diverse characteristic meanings. The basic principle in the nature of conservation has always been that any conservation decision should be value based to keep the heritage meanings. Although, the basic acceptance of protection of values hasn't changed from the beginning of conservation studies, the meaning and content of cultural property definitions and values have developed to great extends.

To understand the scope of values and users place in valuation process in recent approaches and the value considerations in conservation planning process in Turkey; following sub-chapters firstly, present an overview of value considerations in theoretical framework and secondly identify and criticize legal, technical and administrative aspects of valuation in Turkey with emphasis on the problems and shortcomings.

2.1 Approaches in Valuation

Cultural property definitions, conservation approaches and the people in concern have always had determinative effects on the scope of values. In this context, the changes and developments in the definition of values are evaluated with the changes in cultural property definitions, approaches and the people in concern, in the following.

However, the development process of cultural property definitions and values is a comprehensive subject including many studies and interpretations. In the scope of this study, only a brief knowledge about the development steps is given to clarify current approaches and point out the values that needs to be protected respecting contemporary conservation concepts.

2.1.1 An overview of cultural property definitions and value context

Scientific based implementations in conservation field began in 1800's. The first approaches, developed during 19th century, define cultural property in monumental building scope and valued only limited physical character in building scale. In this context, Viollet-Le Duc, Ruskin and Camillo Boito's definitions played important roles in shaping the value considerations and conservation implementations.

Viollet-Le Duc (1814-1879), who developed an approach to conserve cultural properties for the first time, valued the historical figuration of buildings and described restoration as rebuilding the monument in its finished state of first design and returning back to its "own integrity"¹. In this respect, at the first scientific based approach, the main consideration was only the physical aspects of monumental buildings and the value ascribed to them was historical value. While Le-Duc valued historical character, Ruskin (1819-1900) opposed Le-Duc by pointing out the importance of age value of buildings (le-Duc, 1996). He suggested not to restore but to conserve the monuments, to protect age value² (Ruskin, 1996). With this approach, the value considerations extended to include also age value. On the other hand, Camillo Boito (1836-1914), who is accepted to be the first theoretician of architectural restoration, pointed out the importance of both historical meanings and aesthetic value, which include patina and time effects (Binan, 1999, p.11). Based on

¹ "To restore an edifice means neither to maintain it, nor to repair it, nor to rebuild it; it means to reestablish it in a finished state, which may in fact never have actually existed at any given time" (Viollet-le-Duc, 1996)

² "We have no right whatever to touch [the building of past times]. They are not ours. They belong partly to those who built them ... The dead have still their right in them..." (Ruskin, 1996).

these value considerations, he suggested maintenance instead of restoration and stabilization instead of maintenance to protect the authenticity (Binan, 1999, p.11). In the same period, the first study to identify and understand the values of cultural properties is made by Riegl. He aimed to identify what was meant by “*artistic and historical monuments*” until that time (Riegl, 1996). He categorized values as commemorative values (age value, historical value, deliberate commemorative value) and present-day values (use value, newness value) (Riegl, 1996). While this is the first study to identify values, Riegl’s categorization had been a base for following studies.

The values in environmental scale are first mentioned with Athena Conference in 1931. With Athena Conference, the heritage values, which had been examined only for individual monumental buildings, were extended to include the values emerged from the togetherness of cultural properties. Although the statements of the Conference only valued historical areas which provide a background to monumental buildings, yet it is still important to identify the values of historical areas emerged from historical characters in environmental scale.

Individuals began to take place in conservation issues with the effects of the Second World War. The cultural properties, which had been valued by experts with their physical aspects by that time, began to be valued also by individuals for their social and cultural meanings. The destructive results of the Second World War lead public to value historical buildings by being a figure presenting their culture and history. With public demands based on nationalistic values, reconstruction implementations began to take place in historical sites (Binan, 1999, p.15). With these developments not only the physical values but also social and cultural values of cultural properties are considered by both experts and public.

Paralleled to these developments, legal issues concerned with user participated conservation began to take form in these years (Aygen, 1992, p.79). Urban conservation concept, which began to develop after 1930’s and concerned only with

physical figurations, extended to include user concerns after 1960's (Aygen, 1992, p.83).

In relation with these developments, Venice Charter (1965), which is the base for contemporary conservation approaches, while pointing out the importance of civil architectural structures, defined cultural property with the cultural significance attribute (in the sense of being the evidence of a particular civilization, a significant development or an historic event) which are gained with the passing time³.

Even as Venice Charter evaluated historical monument in site scale, it was insufficient to clarify conservation criteria in urban level (Binan, 1999, p.18). The needs to revitalize and preserve the historical areas within the cities required urban based protection activities based not only on the physical but also on the social and economic dimensions (Binan, 1999, p.76). In this respect, all related issues in conservation field are re-evaluated between the years 1970-1980 (Binan, 1999, p.76).

In this process, historical environment is defined as a part of living environment, its social and economic meanings are evaluated important in urban plans and the responsible bodies from its conservation are re-defined including all people (Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage⁴ -1972; World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage⁵ - 1972).

Related to these debates, "Declaration of Amsterdam" (1975) is an important document that identifies the concerns of conservation based on these developments. Declaration of Amsterdam evaluates cultural property within "architectural heritage" concept. With the change from "historical monument" to "architectural

³ "The concept of an historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time." (Venice Charter, Article 1)

⁴ Issued by UNESCO

⁵ Issued by UNESCO

heritage”, the Declaration stated the span of conservation including all historical and cultural areas. In this context, the Declaration put the relations between conservation and urban and regional planning, social factors, legislative and administrative issues and financial aspects. The considerations in conservation widened to include social, economic, physical, technical and legal issues. Based on these developments, the framing of conservation is pointed out to be “Integrated Conservation” to include all these dimensions and to protect the meanings and values that emerged from these issues. In this context, social, economic and physical values in urban and regional scale are stated to be in the concern of conservation. The Declaration also stated the responsible groups for conservation. With the Declaration, responsibility for conservation of architectural heritage is extended to include also local authorities. Besides, participation of citizens is pointed out necessary for the success of implementations.

While the responsibility of all people is accepted and each cultural and natural heritage is seen as a common heritage of mankind, the diversity of cultural properties are identified as important and worthy of respect in this common heritage⁶ (The Declaration of Amsterdam-1975).

The diversity concept led to recognition of local based characters and values. With this approach, new definitions began to be developed to identify the scope of cultural property in a way to include local values. In this context, the totality of tradition-based creations of a cultural community in the forms of language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts are included to heritage context (Recommendation on the Safeguarding of Traditional Culture and Folklore⁷ -1989). Any creation presenting the identity of a group is valued and identified as a cultural heritage.

⁶ “Planners should recognize that not all areas are the same and that they should therefore be dealt with according to their individual characteristics.” (The Declaration of Amsterdam)

⁷ Issued by UNESCO

Parallel to these developments, “Nara Document⁸” (1995) became an important step for defining values by pointing out the importance of authenticity in valuing this common and diverse heritage of mankind. The Document pointed out the importance of local based values to assess the original characteristics and authenticity of heritage and emphasized that all judgments related to values differ from culture to culture and also within the same culture and so it is not possible to make value judgments based on fixed authenticity criteria.

Besides experts, due to the importance of local based values place in identification of cultural properties, individuals are also recognized as a source to define cultural properties (Charter for the Conservation of Places of Cultural Heritage Value⁹ - 1992; Xi’an Declaration¹⁰-2005). With this development, individuals that have been in the concern of conservation as a responsible group from conservation began to be a source to identify cultural properties. Moreover, besides being a source, individuals are also accepted to have a right to contribute in the conservation of cultural properties. Every person is accepted to have a right to participate in the cultural life of their choice and conduct their own cultural practices based on the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights (Helsinki Declaration¹¹; Universal Declaration on Cultural Diversity¹²- 2001; Framework Convention on the Value of Cultural Heritage for Society¹³- 2005). With this approach individuals began to be one of the most important determinative factors in the definition of what to conserve and how to conserve.

Today, regarding all these developments, cultural property is defined including all dimensions of cultural environment including tangible and intangible aspects that forms dynamic cultural, social and economic context without time limitation¹⁴

⁸ Issued by ICIMOS/ ICCROM

⁹ Issued by ICOMOS New Zealand

¹⁰ Issued by ICOMOS

¹¹ Issued by WMA

¹² Issued by UNESCO

¹³ Issued by Council of Europe

¹⁴ “Beyond the physical and visual aspects, the setting includes interaction with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or

(Xi'an Declaration -2005). Paying regard to this definition, the scope of heritage value is defined including any meaning presenting cultural context without time or characteristic limitations¹⁵ (Xi'an Declaration- 2005).

All the sources that are given and discussed above stress that; today, all cultural products are identified as a part of heritage and any attribute presenting cultural context is accepted to be a heritage value. In this context, local based values are accepted to be important inputs to define cultural properties and local people became one of the main sources in identification and assessment of cultural figurations. The subject social group considerations are widened to include everybody in the society. Not only property owners and/or users' but also everybody's right to engage with the cultural heritage of their choice is recognized based on the United Nations Universal Declaration of Human Rights (1948) and guaranteed by the International Covenant on Economic, Social and Cultural Rights (1966).

The statements indicate that the approaches, which set the general bases of conservation context, have been giving increasing priority to individuals and societies in definition of cultural property and conservation decision-making process. Most of the documents are defining a process from bottom to up with an emphasis on shared decision processes.

Parallel to the theoretical developments in value considerations of heritage, there are also studies to make categories and definitions of value types. These categories and definitions usually state the values that should be considered in planning issues and guide experts in decision making process. In this sense, to understand the total

activities and other forms of intangible cultural heritage aspects that created and form the special as well as the current and dynamic cultural, social and economic context" (Xi'an Declaration, Article.1)
¹⁵ "Heritage structures, sites or areas of various scales, ... derive their significance and distinctive character from their perceived social and spiritual, historic, artistic, aesthetic, natural, scientific, or other cultural values. They also derive their significance and distinctive character from their meaningful relationships with their physical, visual, spiritual and other cultural context and settings" (Xi'an Declaration, Article 2)

considerations in value assessment process today, it is necessary to evaluate defined categories and typologies.

2.1.2 Value Classifications

There have been various studies to establish a typology for heritage values. From Reigl up to now, many experts and organizations made typologies to characterize and to group values. The value categorizations and definitions provided by different authorities are summarized in the following sections.

2.1.2.1 Value Categories

Due to the subjectivity of valuation process, different experts made different categories. To understand different categorizing criteria, not all studies but representatives of main approaches are evaluated within this study. The categories proposed by different experts are classified as below:

1- The categories which evaluate values based on the valuation of experts

There are studies to identify and to group the values of cultural properties based on their historical identity. These studies can be evaluated in two main groups as below:

a- The studies which identifies values based on historical character

Kiesow, Lipe, Tiesdell, Oc & Health and Burra Charter categorize values based on the attributes emerged from the historical character of cultural properties. Their categories are as below;

- G. Kiesow -1982: Kiesow grouped values under four themes as; (1) *artistic value*; having art value or having a relation with a famous artist or an architect, (2) *urban context value*; being a part of historical area or being a symbol, (3)

historical value; historical importance, memory value or having relation with important developments or people and (4) *technical value*; having special construction specialties and being original (Ahunbay, 1999, pp.34-35). He also established a measurement system by giving grades to value types. Kiesow evaluated values within totally 100 points and price values as; art history and urban context that have value of each 40 points and historical and technical values of each 20 points (Ahunbay, 1999, p.34).

- Lipe (1984): Lipe grouped values under four themes as; (1) *economic value*; monetary benefit (2) *aesthetic value*; appreciation of style, beauty and art, (3) *associative- symbolic*; tangible links to past and (4) *informational*; providing information, knowledge and data (Mason, 2002, p.9).

- Tiesdell, Oc & Health (1996): They evaluated values to be justification to the desire of preserving evidence of the past (Tiesdell, Oc & Health 1996, p.11). In this context, he defined seven subsections for the principle justification for historic preservation as; (1) *aesthetic value*; the aesthetic of the past, (2) *value for architectural diversity*; contribution to the aesthetic diversity of the urban scene, (3) *value for environmental diversity*; contribution to environmental diversity, (4) *value for functional diversity*; variety of usage based on diverse types of space in buildings, (5) *resource value*; utilizable resource, (6) *value for continuity of cultural memory/ heritage value*; continuity of identity in a particular locality and (7) *economic and commercial value*; investment resource (Tiesdell, Oc & Health, 1996, pp.11-17).

- The Burra Charter (1999): The Burra Charter, which is Australia's national charter, defines cultural significance with five attributes as; (1) *aesthetic*, (2) *historic*, (3) *scientific*, (4) *social* or (5) *spiritual* value for past, present or future generations (The Burra Charter, Article 1.2).

These categorization studies are the studies to understand and group the values emerged from historical characters of heritage places. Each study point out and define different

attribute of cultural property and each study's typologies can be utilized to evaluate historical characters of heritage places.

b- The studies which identify the values of cultural property based on its historical character and contribution to today;

In this context Riegl and, Fielden and Jokilehto proposed categories and value typologies to establish an order in identification and assessment of cultural properties. Their categories are as below;

- Riegl (1902): Riegl categorized values under two topics as given below:
 - 1) Commemorative value: He defined commemorative value under three attributes as; (a) *age value*; being old and presenting the affects of time, (b) *historical value*; presenting the development of human creation, (c) *deliberate commemorative value*; the value emerged from keeping a monument alive (Riegl, 1996).
 - 2) Present day value: He defined present-day value under two attributes as; (a) *use value*; being still in use, (b) *newness value*; the completeness and appearing new (Riegl, 1996).

- Fielden and Jokilehto (1998): They categorized values under two topics as below:
 - 1) Cultural Value: (a) *identity value*; emotional connections of society to specific objects or sites. It includes the features of age, tradition, continuity, memory, legendary, wonder, sentiment, spiritual, religious, symbolic, politic, nationalistic values.), (b) *relatively artistic or technical value*; technical, structural and functional concept and workmanship, (c) *rarity value*; rarity or uniqueness according to the same type, style, builder, period, region or some combination of these (Fielden & Jokilehto, 1998, pp.18-19)
 - 2) Contemporary Economic Value: (a) economic value; value generated by the heritage resource or by conservation action, (b) *functional value*; continuity of the original type of function, (c) *educational value*; awareness of culture and

history, (d) *social value*; social interaction in the community, (d) *political value*; reflecting specific events in the history of the heritage resource in respect to its region or country (Fielden & Jokilehto, 1998, pp.19-20).

In the both studies, the values are categorized based on places' scientific based meanings as a historical feature and historical places' useful roles in present day's social and economic life.

All these categories give preference to different characters of cultural properties. All the studies pointed out above try to understand and clarify the historical feature of cultural property and so they define values only from the experts' point of view.

However, as pointed out in Chapter 2.1, other valuation sources are identified today.

In this regard, there are also studies to define and categorize values based on the people ascribing values.

2- The categories which evaluate values based on the valuation of different stakeholders

Demos, in the work they did for Heritage Lottery Fund in 2004 to identify values ascribed by society, developed a conceptual framework to explain the types of values and the context in which those values are articulated (Hewison & Holden, 2006, p.15). In this content, they proposed three types of cultural values, which are stated to have equal importance. Demos schematically state the types of cultural values as shown in Figure 2.1

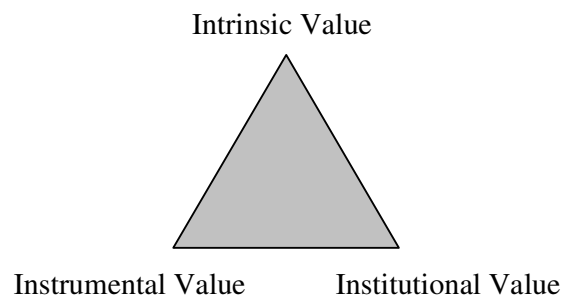


Figure 2.1 Demos triangle of heritage values (Hewison & Holden, 2006, p.15)

The definitions of each category of values are given below;

Intrinsic Value: The value of heritage in itself (Hewison & Holden, 2006, p.15). It reflects the reason why heritage matters for people. In other words, Hewison & Holden describe intrinsic value as “... *the individual’s experience of heritage intellectually, emotionally and spiritually.*” (Hewison & Holden, 2006, p.15).

Instrumental Value: Social, economic and environmental benefits of conserving heritage (Hewison & Holden, 2006, p.15; Cameron, 2006, p.75).

Institutional Value: In this categorization heritage organizations are also identified as creators of value (Hewison & Holden, 2006, p.15). Hewison & Holden point out that an institution may achieve public goods by supplying sociability, enjoyment of shared experiences and/or creating trust between citizens (Hewison & Holden, 2006, p.15). In this regard, institutional value is described as the process which the organizations follow to create value for public and the way in which organizations behave (Hewison & Holden, 2006, p.15).

Within this approach, Impey and Mattison made two different categorization and definitions. While Impey identified values within intrinsic, instrumental and institutional value classification, Mattison only identified the values which were emerged from intrinsic and instrumental meanings. Their categorizations are as below:

▪ Impey;

- 1) Intrinsic values: (1) *evidential*; people having access to the facts, (2) *historical*: people connecting with the past, (3) *aesthetic*; people visually responding to places, (4) *community*; people associating themselves with places (Impey, 2006).
- 2) Instrumental values: (1) education; a resource of learning, (2) *recreational*; a place for enjoyment, (3) *economic*; an asset for growth, (4) *social*; a force for cohesion (Impey, 2006).

3) Institutional values: (1) *communicating*: explaining historical value to others, (2) *listening*; hearing the perceptions of people, (3) *mediating*: negotiating solutions between values (Impey, 2006).

▪ Mattinson;

1) Intrinsic values: (1) *knowledge value*; learning about cultural identity, (2) *identity value*; delivering a sense of identity, (3) *bequest value*; handing on future generations, (3) *distinctiveness value*; the value that makes somewhere special (Mattinson, 2006).

2) Instrumental values: (1) *economic benefits*; benefit of economic growth, (2) *the benefits to the area where a project is taking place*; safer and improved environment, (3) *the benefits to the community affected by a project*; public spirit and pride, (4) *the benefits to the individuals*; learning, skills and confidence (Mattinson, 2006)

Moreover, Demos identified the groups of people with an interest to stated value categories as; public, politicians and policymakers, and professionals (Figure 2.2) (Hewison & Holden, 2006, p.16).

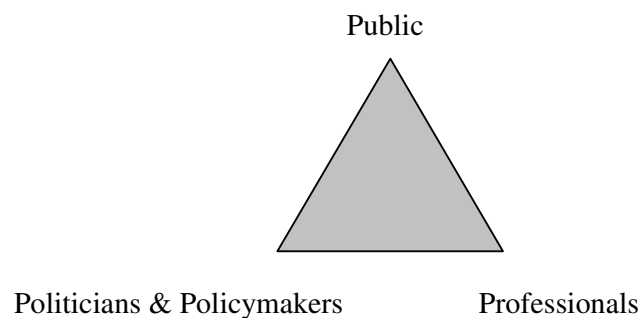


Figure 2.2 Triangle of heritage stakeholders (Hewison & Holden, 2006, p.16)

The stated three groups are pointed out to have equal importance. The relation between groups and value types are stated as below:

- Politicians & policymakers' valuations are evaluated within instrumental values, based on their considerations of social and economic benefits (Hewison & Holden, 2006, p.16).
- Professionals' valuations are considered in both intrinsic and institutional values. Hewison & Holden pointed out that; "*Their sense of vocation is driven by intrinsic values, while their professionalism is a vital part of institutional value*" (Hewison & Holden, 2006, p.16).
- Public valuations are considered as a part of intrinsic values (Hewison & Holden, 2006, p.16)

Alternatively, Accenture in association with Natural Trust developed "Public Service Value Model", which aims to measure the value of its activities (Accenture, 2006, p.19). In this content Accentura categorized values as below; (1) *intrinsic values* and (2) *use values*.

This categorization differs from Demos' by including only intrinsic and instrument values. Although this categorization looks similar to Riegl and, Fielden and Jokilehto's categorization studies, Accentura's proposal differs by defining citizens and local communities as a part of valuation process. By pointing out the shortcoming of traditional ways only as consideration of experts' valuation, Accentura stated that intrinsic value may be best captured by the judgments of experts, citizens and local communities (Accenture, 2006, p.19).

3- The categories which identify values based on its socio-cultural and economic meanings

In this context, Getty Conservation Institute categorized values as below;

- 1) Socio-cultural values: (a) *historical value*; relation or reaction to the past, (b) *cultural/ symbolic value*; ideas, materials and habits passed through time, (c)

social value; social connections and network, (d) *spiritual/ religious value*; beliefs and teachings of organized religion, (e) *aesthetic value*; visual qualities of heritage (Mason, 2002, pp.11-12):

- 2) Economic values: (a) *use (market) value*; goods and services that flow from heritage which are tradable and priceable, (b) *nonuse (non-market) value*; economic values that are not traded in markets and difficult to price. Nonuse values are categorized under three sub-titles as: (1) existence value, (2) option value, (3) bequest value

In this categorization, economic and cultural meanings are pointed out to be the alternative ways of understanding the same multi-characteristic values (Mason, 2002, p.11). They are not evaluated as the identification of different sets of values but they are evaluated as the identification of the same heritage value with alternative ways (Mason, 2002, p.11). The overlaps between two themes are shown the proof of this approach (Mason, 2002, p.11).

The whole sources given and discussed above indicate that, most value definitions are overlapping and it is difficult to establish categories, however it is necessary to define value categories and typologies to supply the objectivity and linguistic coherence between different professionals. Considering the documents given above, Accentura's categorization, which includes both user and expert ascribed values, suits more to the frame of conservation structure in Turkey, here public organizations are not taking so determinative role in conservation.

In this respect, in regard to conservation structure in Turkey, value classification and the people in concern can be best identified regarding to Accentura's categorization. In this respect, this study will apply;

- The categorization of values as: (1) intrinsic values (2) use values or in other words as Demos named institutional values.
- The groups with an interest to valuation as; (1) users (2) experts.

Hence, the value categorization which is accepted in this study is shown as below;

- 1) Expert ascribed values
 - a- Intrinsic values
 - b- Instrumental/ use values
- 2) User ascribed values
 - a- Intrinsic values
 - b- Instrumental/ use values

2.1.2.2 Value Typologies

Considering that there are many kinds of values based on different experts and/or different expressions of the same qualities established by different sectors, it is necessary to evaluate categorized values under some subdivisions. Such a subdivision can be best achieved by evaluating values within social, economic and physical dimensions to provide understandable and useable data for planning process. In this sense, the meanings of values are defined in this structure in the following part;

1- Expert ascribed values

A- Intrinsic values

1- Socio-cultural values

Tradition value: Tradition is explained as: “*the transmission of customs or beliefs from generation to generation*” (Compact Oxford English Dictionary). In this respect, tradition value deals with the relation of cultural property with cultural values, which relate societies’ settled attitudes, life styles, beliefs, knowledge and design styles. For example having a special bath place for each family living in one house is signed important in traditional bath attitudes and usually there are special places in wardrobes called “gusülhane” in traditional dwellings. These special baths

can be defined to have a traditional value by pointing out the traditional bath attitude.

Tradition value has an interaction with originality, authenticity, spiritual, impression, document, education and continuity values. The existence of originality and authenticity values strengthen the possibility of tradition value and the existence of tradition value strengthens spiritual, impression, document and education values.

Continuity value: Tiesdell, Oc & Health describe continuity value as the continuity of identity (1996, p. 16). In this respect, continuity value examines if the cultural property is still in use. For example, commercial center of Beypazarı has a continuity value, because some shops still continue their traditional functions (Figure 2.3).

Historical Value: This value emerges from the relation of property or site with the developments, changes or events that took place in the history the city or the nation. For example, the first building of Grand National Assembly of Turkey has a historical value, because many important decisions are accepted in this building such as the acceptance of National Anthem of Turkey in 12 March 1921, the declaration of republic and selection of Mustafa Kemal as the president of Turkish Republic in 29 October 1923 (Figure 2.4). Historical value strengthens document, education, social and economic values.

Legendary value: Legendary value shows the cultural property's relation with an unreal, miraculous historical tale. For example, Kız Kulesi in İstanbul has a legendary value. This value causes the raise of interest and strengthens the protection of the cultural property and its environment. And also this interest may supply tourist activities and by so economic benefits, too. In this respect, legendary value can cause economic value.

Religious value: Religious value relates the relation of place with religious beliefs, occasions or people. For example, St Paulus Well in Tarsus has a religious value for Christians, because it is believed to be the house of St. Paulus (Figure 2.5).

As religious functions do not change in time, they provide the continuous use of cultural property and the continuous use of religious building provides the social continuity. Hence, religious value has a strong impact on utilization and on continuity values. On the other hand, religious importance may cause religious tourism and economic value. Besides, religious value strengthens the document and the education values.

Symbolic value: This value points the importance of cultural property to be the symbol of that region or building because of its specialties and relations with historical events, historical people and traditional and regional elements. For example, chimney rocks have a symbolic value for Cappadocia (Figure 2.6). This value strengthens the formation of cultural identity and social union.

Spiritual value: Spiritual value deals with the emotion of a place in relation with its original ambience. For example, a room with its original space, built style, material and decoration is considered to have spiritual value. In this sense, this value depends on the authenticity and originality of cultural property. This value strengthens the impression, document and education values.

Impression value: This value is a criterion of the influence of cultural property on people. The uniqueness, wholeness, authenticity, originality, age, architectural, art or spiritual values may be the reason of such an influence on people. For example, Nemrut Tumulus has an impression value with its great sculptures (Figure 2.7). Besides, the unexpected, qualitative visual scene may have the same effect. This value attracts interest and provides conservation of the cultural property. On the other hand, the existence of such an attractive and amazing object makes the life more enjoyable around it and preserves the cultural property from being abandoned.

Memory value: This value is a significance of a site because of its relation with a memory or historical event connected with nation, region or inhabitants. In a small scale, this value relates the remembrance of individuals and in a larger scale it relates the remembrance of groups or society. The existence of memory value supplies a sensual connection and prevents the cultural property from being abandoned by its inhabitants. For example, Galata Bridge has a memory value for most people, because it was an important component of the city identity.

Social value: Feilden and Jokilehto explain that, this value includes the traditional social activities and their compatibility to present-day use (Feilden & Jokilehto, 1998, p.20). The compatibility of social activities provides continuity of social life and by so continuity of cultural identity.

2- Economic Value

Economic value: This type of value relates the monetary value of cultural property in connection with its artistic and architectural market price.

3- Physical Values

Age value: This type of value relates the property's importance in connection with its oldness. For example, Amcazade Hüseyin Paşa Yalısı has an age value for being one of the oldest examples of traditional dwellings from Ottoman period (Figure 2.8). But it is important to point out that, the oldness does not always require preservation. Beside age value, having qualities is important to be worthy of special treatment. Age value gains more importance when it's with other values such as uniqueness value, architectural value etc.

Art and craft value: This value points if the cultural property is an example of any art style and has elements that have artistic value or importance in art history. For example, Sırçalı Madrasa has an art and craft value with the ornaments it has (Figure 2.9). Besides, if the cultural property is an example of regional qualitative

craftsmanship, it is considered to have this value, too. The character of an ornament can guide to understand its period from many aspects such as construction techniques, taste in art etc. So, this value supports document and education values. Besides, to have an important artistic element can be the reason of economic benefits.

Architectural value: This value points if the building is an example of a particular period, architectural typology or typological changes and developments in history of architecture. For instance, Ayasofya has an architectural value, as its dome was the widest one of its time (Figure 2.10). Besides, qualitative craftsmanship in construction system, material use or workmanship is considered within this value. This value is a criterion for determination of the authenticity or originality of cultural property and its evaluation connected with architectural history. Hence, it contributes to document, education and economic values.

Authenticity value: All attributes that point out the regional cultural characters, relate the authenticity value. For example, the traditional dwellings in Birgi have authenticity value (Figure 2.11). Authenticity value is important for pointing the regional cultural identity. The differentiation of cultural identity provides architectural diversity between regions. This diversity is the document of the differences between cultures. So, this value strengthens the document, education and spiritual values. On the other hand, tradition, continuity, art and craft and architectural values are the components of this value, only if they relate regional specialties.

Originality value: This value relates the level of cultural property's accordance to its built style in planning, facade form, material use and construction technique. But it is important to state that, every period's additions are valuable for pointing its periods' character and changes in time. So, authenticity value includes not only the building's first built period specialties but also all qualitative additions built in time. For example, Topkapı Palace has an originality value, because it still contains

different periods' buildings without changes. Originality values strength the document, education and spiritual values.

Scarcity value: This value relates cultural property's rarity in relation with the same type, style, builder, construction system, material use, function, period, region or some combination of these (Fielden & Jokilehto, 1998, p.19); Cultural Heritage Department, 2000, pp.23-24). The extreme point of this value is being the one and only exam of its type, which is named as "uniqueness value". For example, buildings named "*serender*" in Black Sea region have scarcity value as a few examples of them are left today (Figure 2.12). This type of cultural property is very important for being one of the rare examples of a specific type.

The cultural property that has this value has significance from the point of also document and education values. On the other hand, this value may lead economic value as it attracts attention and impresses people.

Plurality value: This value relates the abundance of architectural and urban elements in a certain built environment. For example, Beypazari historical area has a plurality value by still containing its historical places (Figure 2.13). Being a lot in number is important to identify the character of a region, which provides to evaluate the area with its social and economical aspects and also its place in architectural history. Plurality value is a component of environmental value. This value strengthens the document, education, economic and impression values.

Homogeneity value: Homogeneity value points out the uniform distribution of cultural property in a tissue. This value is a component of plurality value as it evaluates the cultural property's location in historical tissue. For example, Safranbolu historical area has a homogeneous value. On the other hand, balanced distribution of functions is another consideration of this value type. The distribution of historical buildings and functions provides the evaluation and understanding of the historical texture. So, this value strengthens the document, education and environmental values.

Value for architectural/environmental diversity: Historic buildings have value for their contribution to the aesthetic diversity of the present urban scene as they have different characteristics from present day buildings (Tiesdell, Oc & Health, 1996, p.13) (Figure 2.14). Besides, architectural diversity also contributes to an environmental diversity (Tiesdell, Oc & Health, 1996, p.13).

Location value: Location value examines if the cultural property has any significance because of its geographic location or topographic specialties in history or today. For example, İstanbul Historical Peninsula has a location value for being in the intersection of two continents. This value is significant in the evaluation of the building or site's identity and planning mentalities. So, this value strengthens document and education values.

Environmental value: Environmental value relates the value of a settlement for being whole with its original totality, landscape, buildings, roads, planning style, scale, and lifestyle. So, every emotional and physical value is the component of environmental value. For example, Safranbolu historical area has an environmental value for having most of the emotional and physical values.

Besides, for an individual building, being a part of a group of building, a part of urban planning or in the environment of monumental building are categorized in this value, too. Environmental value strengthens the document, education, economic and impression values.

B- Instrumental Values

1- Socio-cultural values

Document value: This value relates the signification of cultural property in understanding the past civilizations and cultures. By analyzing cultural heritage's original construction system, material use, design mentality, space use and diachronic changes, we could evaluate its period in terms of social, economic and

technical aspects and the developments afterwards. The evaluation of a cultural property in relation with document value points out that nation's and also the whole humanity's history. As the document value is a tangible evidence of human history, it strengthens education value.

Education value: The built cultural heritages are the human's experiences of ages in construction system, material use and planning. So, they are valuable examples of human development in life style, design and technology. For example, a traditional building, which is scraped partly may be a tool to educate about traditional construction systems (Figure 2.15) These examples are important in the sense of education for today's people as they are tangible evidences of history. On the other hand, Jokilehto points that educational value includes potential for cultural tourism (Fielden & Jokilehto, 1998, p. 20).

2- Economic Value

Direct Use Value: This value reflects economical benefits that can be achieved by utilizing the cultural heritage. For instance, a traditional dwelling re-functioned as a restaurant could be considered to have use value by supplying economic benefit (Figure 2.16).

3- Physical Value

Utilization value: This value examines if the historical places are still in use and serve people. Historical buildings and tissues are the resources and have economical values by being already built environments. Making use of these places provides physical, social and economical benefits. In this sense, their capacity to provide recent needs defines utilization value. The existence of this value strengthens the continuity and economic values.



Figure 2.3 A shop in Beypazarı



Figure 2.4 The first building of Grand National Assembly of Turkey - Ankara



Figure 2.5 St. Paulus Well - Tarsus



Figure 2.6 Chimney Rock in Cappadocia
(source: obtained from Nurşen Kul)



Figure 2.7 Nemrut Tumulus - Adıyaman



Figure 2.8 Amcazade Hüseyin Paşa Yalısı - İstanbul
(source:<http://www.restorasyon.org>)



Figure 2.9 Sırçalı Madrasa -Konya



Figure 2.10 Ayasofya Museum - İstanbul
(source: <http://www.istanbul.gov.tr>)



Figure 2.11 Birgi



Figure 2.12 Serender in Rize
(Source: obtained from Nurşen Kul)



Figure 2.13 Historical tissue of Beypazarı



Figure 2.14 Environmental diversity -
Amasra



Figure 2.15 A traditional house in
Antakya



Figure 2.16 A traditional house re-functionalized
as a coffee in Tarsus

2- User ascribed values

Characterizations for user ascribed values are not so clear compared to expert ascribed values. There are limited definitions reflecting individuals' valuations in recent literature. In this issue, Impley and Mattinson proposed typologies and definitions for user ascribed values as pointed out in the Chapter 2.1.2.1.

On the other hand, economists are working to identify the economical benefits of heritage. Recently, economists are applying the methods they use for measurement of the benefits of natural environment to assess the benefits of cultural property (Thorsby, 2006, p.41). This approach evaluates values in terms of direct use values (market price), and indirect or non-use values (Thorsby, 2006, p.41). While direct use value is defined in the subject of price, such as cost of a land, indirect or non-use value is defined in relation to the spiritual feelings, which reflects as individual's willingness to spend money to protect cultural property (Bateman& Willis, 1999, p.97, Mason, 2002, p.13; Thorsby, 2006, p.41). Based on the use and non-use value categorization, total economic value is identified as in Figure 2.17.

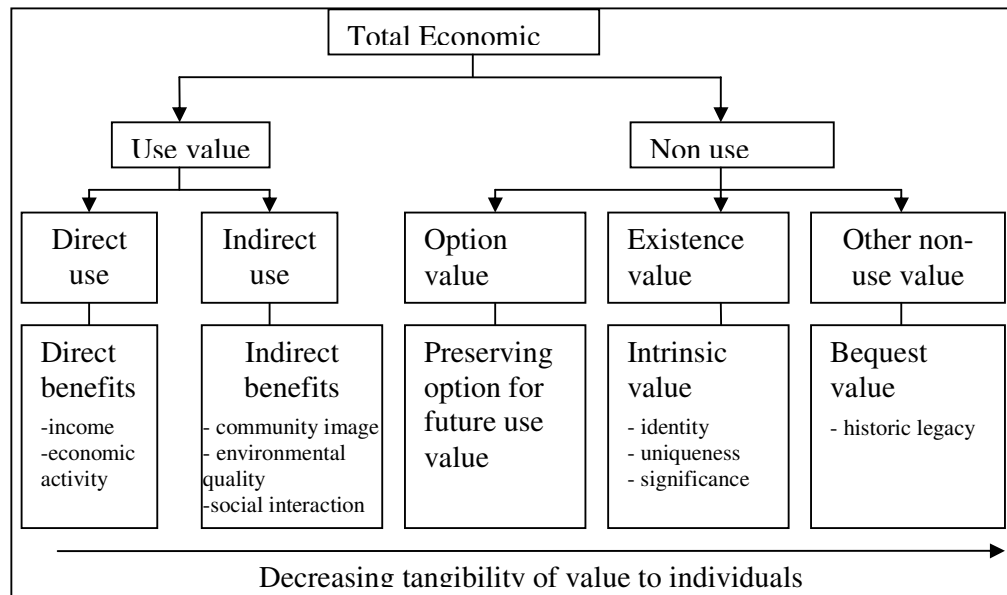


Figure 2.17 Serageldin's categorization of values (Allen consulting group, 2006, p.5)

The definitions of stated economic value typologies are as below:

Direct use value: This value states the monetary value of cultural property by being a physical asset.

Indirect use value: This type of value reflects the benefits of cultural properties emerged from seeing, visiting or using them.

Option Value: It states an individual's wish to save the possibility to use the cultural property at some future time (Mason, 2002, p.13).

Existence value: It reflects individuals' wishes to keep a cultural property's existence, even though they do not benefit from its services (Mason, 2002, p.13).

Bequest Value: This value reflects the individuals wish to bequest a cultural property to next generations (Mason, 2002, p.13).

To conclude, today the values of cultural property is evaluated in a wide approach including cultural, economical and physical dimensions. In this context, not only experts but also individuals are accepted to be one of the main sources in identification and valuation of cultural properties. Hence, any documentation work, that leads conservation decisions, should cover users' definitions and valuations in local scale.

The statements pointed out above indicate that, although there are studies to identify users' valuations, there are not as clear typologies and definitions as expert based values. Value is a subjective matter that changes over time, place and group. Specifically the subjectivity of value attributions becomes more obvious in users' valuations. However, it is clear that there should be typologies and definitions for user-based values to supply linguistic coherence between different stakeholders and to evaluate collected data. In this respect, as pointed out before, in the scope of this study, user-based values will be categorized under the topics of intrinsic and instrumental values with sub-divisions of social, economical and physical aspects.

2.2 A Critical Evaluation of the Legal, Technical and Administrative Aspects of Valuation Issues in Turkey

Cultural property definitions and, registration and inventory criteria pointed out in legal, technical and administrative documents present the values and meanings seen worth to preserve. In this respect, related documents are evaluated below, to criticize recent value considerations in Turkey compared to the developments in theoretical framework pointed out in Chapter 2.1.

2.2.1. Cultural property definitions and value considerations

The Law of Preservation of Cultural and Natural Properties “*Kültür ve Tabiat Varlıklarını Koruma Kanunu*” (no: 2863), and the Regulation Regarding Inventory and Registration of Immovable Cultural and Natural Property “*Korunması Gerekli Taşınmaz Kültür ve Tabiat Varlıklarının Tespit ve Tescili Hakkında Yönetmelik*” are the base documents defining cultural property issues in Turkey. Additionally, High Council of Conservation¹⁶ “*Koruma Yüksek Kurulu*”, with its principle decision “*ilke kararı*” of no: 660, groups and defines immovable cultural properties to guide conservation interventions. In this respect, analyzing the definition of cultural property and inventory criteria in these three documents can guide to understand the scope of cultural property values in legal scale.

▪ Definition of cultural property and site

The Law of Preservation of Cultural and Natural Properties (no: 2863), some article of which is changed in 2004 with the act no. 5226, is the main document presenting the conservation approaches and principles in Turkey. The changed act of Preservation of Cultural and Natural Heritage Act (no: 5226) defines cultural

¹⁶ Shortening for “High Council for Conservation of Natural and Cultural Properties”, which is the Council responsible from establishing principles decisions for conservation of unmovable cultural and natural properties, providing relations between Regional Councils for Conservation of Cultural and Natural Properties and guiding the Ministry of Culture and Tourism in the general problems of implementations.

property¹⁷ with its characteristic of being in relation with **scientific, cultural, religious** issues, **fine-arts** or **taking part in social life** and having **originality value** and defines site¹⁸ with **social, economic, architectural special features, taking part in social life** or being a place where **historical events** happened, and containing **natural special features**. “Having relation with social life” and “originality value” attributions are added to define “cultural property” and “site” in addition to other attributes with the act no 5226.

While these definitions provide the general approach for the definition of cultural places, the article no: 6 states the scope of immovable natural and cultural property. The article states the scope of cultural property as below;

Act no: 2863 article no: 6:

- a- Immovable properties built until the end of 19th century,
- b- Immovable properties built after 19th century but considered necessary to be protected with respect to their importance and characteristics,
- c- Immovable properties located in site area,
- d- Buildings and sites that are important for national history by taking place in National War of Liberty and being used by Mustafa Kemal Atatürk, without time and registration limitations,

The article also states that, the immovable properties, which are seen not to worth to be conserved regarding **architectural, historical, aesthetic, archaeological** and other importance and features by Regional Conservation Councils¹⁹, will not be named as a cultural property.

¹⁷ “Cultural property; are all movable and immovable properties on the ground, under ground or under water, which has relations with science, culture and fine arts or having relation with social life of prehistoric and historic times, having originality value form the aspects of scientific and cultural issues.” (Preservation of Cultural and Natural Heritage Act No: 5226; sec.1; art. 3-a-1)

¹⁸ “Site; the places, which are the products of various civilizations from prehistoric times to today, the urban areas or remaining reflecting social, economic, architectural and so on specialties of its period, the places having homogeneous cultural properties, reflecting social life or places where important historical events happened and places need to be protected with natural specialties.” (Preservation of Cultural and Natural Heritage Act No: 5226; sec.1; art. 3-a-3)

¹⁹ Shortening for “Regional Councils for Conservation of Cultural and Natural Properties”, which are the Councils responsible from documentation, inventory and categorization of cultural properties and control the conservation implementations in regional scale.

In addition to these definitions, the principle decision (no 660) of “High Council of Conservation”, categorizes cultural properties in two main groups. In this categorization, the first group defines the attributes of monumental buildings and the second group defines the attributes of civil architectural constructions²⁰. The High Council of Conservation defines the cultural properties in the 1st group with **historical, symbolic, memory** and **aesthetic** attributes and defines 2nd group buildings by presenting **local life styles**.

▪ **Documentation and inventory criteria in legal documents**

The 7th article of Law identifies the legal documentation and inventory structure. The article points out the documentation criteria to be **historical, artistic, regional** and the other features of cultural and natural properties²¹.

The Regulation Regarding Inventory and Registration of Immovable Cultural and Natural Property includes the statements about inventory and registration of immovable cultural and natural properties, which are defined in the Law (sec.1; art.1). In addition to the a, b, c, d items of the 6th article of Law, the Regulation states the criteria to sign a property as a immovable cultural property with following statements;

- f- Single buildings which have structural, decorative, constructional, material, construction technological specialties within **artistic, architectural, historical, aesthetic, local, archeological** values
- g- Urban sites; the **density, architectural** and **historical unity** of single buildings (sec.2; art.4).

²⁰ 1st group buildings: The buildings that should be protected based on historical, symbolic, memory and aesthetic attributes among cultural data which form tangible history of society.

^{2nd} group buildings: buildings which contribute to urban and environment identity and reflect local life style (Principle decision no: 660)

²¹ “In documentation, historical, artistic, regional and the other features of cultural and natural properties are considered” (Act no: 2863 - Article 7)

The definitions pointed out above indicate that, the Law is providing flexible scope for cultural property definition that can embrace current widened meanings by stating no limitation for time and place and by establishing wide range of areas. However, the Law article no: 6 and the Regulation, which identify details of the general statements in laws, are limiting heritage definitions by valuing only physical aspects and setting time limitation with 19th century. This limited definition and limited scope necklaces some other aspects of “cultural property” extent such as social, economic and/or emotional dimensions. Besides, the limited definition that considers only physical and historical aspects also limits the responsibility of valuation with only experts’ views.

Although “cultural property” definitions put some limits to the scope, the “conservation plan” definition in The Act no: 5226 has an approach going beyond these boundaries. The “conservation plan” definition (art.8) points out the necessity of *area based* researches in *archeological, historical, architectural* and also in *natural, demographical, cultural, socio-economical, ownership and built environment* concerns. The required considerations, which include area based and environmental scale issues in social, economic and physical context, provide a wide scope matching recent approaches pointed out in Chapter 2.1.1. Moreover, the definition states the strategy of conservation plans as making better the social and economic structure of *inhabitants* and *users*. The statement suggests not only integration of owner and renters but also all inhabitants and users to planning process in the concern of their life quality. Parallel to these definitions, the changes in the cultural property and sit definition that integrated also “**having relation with social life**” attribute indicates the developments on behalf of users in recent legal approaches in Turkey.

Although there are some conflicts between different definitions in laws, the changes and developments in the Act no: 5226 indicate that, the widened concerns in conservation are in consider and users began to be integrated to planning process in legal concerns.

However, on the subject of the value considerations, there is confusion in definitions. While “cultural property” is defined with **scientific, cultural, religious** issues, **fine-arts** or **taking part in social life** and **originality value**, the “site” defined with **social, economical, architectural special features, taking part in social life** or being a place where **historical events** happened, and containing **natural special features**. Although the first one defines historical place in object scale and the other one in site scale, considering the statements, there is no systematic relation between stated values and no systematic definition that characterizes the attributes of historical place.

On the other hand, while the law is defining “cultural property” with **scientific, cultural, religious, fine-arts, social** and **originality values**, the principle decision, group them by considering **historical, symbolic, memory, aesthetic and local values**. There is no combination between these attributes.

Apart from definitions, The Regulation that identifies the inventory criteria states, **artistic, architectural, historical, aesthetic, local, archeological** values and **density, architectural** and **historical unity** features that make an architectural property worth to document and to conserve. Although some values cover each other in different items, there is no systematic relation between them. Besides, as there is no definition to state what is meant by these value types, it is complicated to identify the definitions of these attributes.

To summarize, there are contextual and systematical problems both in the value considerations and documentation process. The value considerations in law do not cover all aspects of heritage values and stated values are short of setting common understandings based on lack of definitions. Moreover, there aren't systematic value categorizations and considerations in recent legal statements. In connection with these problems, recent legal definitions and documentation processes are lack of considering and stating total range of value for understanding and assessing the significance of cultural places.

Apart from the definitions, it is also necessary to analyze recent recording criterions and conservation plan contracts to identify how cultural property definitions are evaluated and which values are assessed to be the base for conservation in implementations.

2.2.2 Documentation System

The Ministry of Culture and Tourism is the responsible body from documentation, preservation and monitoring of cultural property in Turkey. The Ministry records cultural heritage through its local units of “Regional Councils for Conservation of Cultural and Natural Properties”. The Regional Councils’ recording system is based on conventional inventory recording, which has been used since 1974. Here, documented data and the structure of documentation team are evaluated to figure out the values appreciated and the people contributed with their valuations.

- **The data to be collected according to the inventory cards**

The 5th subtitle of regulation states the legal structure of inventory system in Turkey. It commands the inventory documents to include; (1) inventory form, (2) photographs, (3) dia-positive, (4) drawing showing the location and boundaries of cultural property (map showing site boundaries-function- registration status and map showing floor numbers), (5) report pointing out the team members’ descriptions about the cultural property (address + location according to site area and registration status + conservation consul decisions about the close environment + recent situation description + opinions), (6) other related documents seen necessary by team members.

Among these requirements, inventory forms are the base to record the characteristics of the cultural property. The inventory forms (monument and site forms) are designed based on the standards and techniques of “Conservation Inventory of Natural and Cultural Assets” prepared by European Council in 1965. It includes the data shown below;

- Identity information: Inventory number, map number, address
- Visual information: Map showing the location, photos
- Architectural Features: Number of storey, construction techniques, architectural elements, etc.
- Recent physical condition degree: The state of condition
- Infrastructural information: Electricity, telephone, and sewer system
- Notes

The required data indicates that, recent system evaluates the cultural properties only with their physical characteristic and conditions and, supplies only this input of data to guide conservation decision making process. However, in addition to physical data, socio-cultural and socio-economic data also should be assessed and protected.

Furthermore, documented data are not in a structure to inform planning process. Documented attributes are base information for conservation planning process. Hence, they should be in a structure to inform decision making process and monitoring of implementations. However, present documentation structure is based on only documenting the characteristics of values, which is also not including all aspects. It does not provide any evaluation or ranking among collected data to supply a base for decision-makers.

- **The structure of documentation team**

The 3rd article of the regulation recommends that, the professionals of documentation team members should be defined based on the characteristics and location of cultural property and it also recommends for the team not to be less than two people.

The statement sets flexible structure for establishing documentation team considering the different specialties and problems of different areas. However, this statement does not make clear definitions about the characteristics of experts and how to determine related experts based on the characteristics of the subject place.

Based on this problem, in most implementations, the professional abilities of experts who are charged to assign the values of a cultural place are being lack of addressing all dimensions of areas. Moreover, sometimes experts work in the areas out of their professional abilities. For example; archaeologists work in urban areas or art historians work in natural sites. In this structure, every expert makes his/her own valuations based on their professional knowledge, approach and experience. With this structure, the system is based on personal observations and evaluations, rather than common objective criterions.

Considering the multi-dimensional considerations in cultural property definitions, the documentation team should be defined in such a manner to cover all professional areas capable to identify all cultural properties and values. In this structure, related professionals who are specialized to assess user ascribed values should also be included in documentation team.

2.2.3 Value Considerations in Technical Specification for Conservation Plans

Specification for Conservation plans are the general technical rules for preparation of protection plans for the site areas defined in The Law of Preservation of Cultural and Natural Properties. Also the Specification covers only the guiding information and changes can be applied based on subject area's character, yet it is important to indicate the general approach and considerations in preparation of conservation plans.

In this context, the Specification; defines aims and basis of conservation plans as protection of **natural, cultural, economic and aesthetic** values of the environment and region (Article 4.1); defines the character of buildings in concern with having **historical, urban, local, traditional importance or in coherence with environment and having economic values** attributes (Article 4.3); and states **natural, archaeological, historical, monumental, civil architecture and urban values** as a stable data of planning and points out the importance of **cultural, historical and symbolic identity** in planning process (Article 4.3). On the other

hand, in definition of the planning phases the values considered are: in data collection process; **environmental values and architectural values** (Article 5.1.a; Article 5.1.b; Article 5.1.c), in evaluation process; **environmental values, values of tissue, values of monuments, values of traditional buildings, values of new buildings and values of service buildings** (Article 5.2.a) and in decision process **natural, historical and visual values** (Article 5.3).

To summarize, the aims of conservation plans are defined as; covering **natural, cultural, economic, aesthetic, archaeological, historical, monumental, civil architectural, urban, environmental, local and traditional values** and revealing **cultural, historical and symbolic identity**. These value typologies do not cover all aspects of cultural property values. The mentioned values also do not follow systematic categorizations and stated values are lack of providing common understandings based on lack of definitions. From the point of user-based values, cultural, local and traditional values and, cultural identity are mentioned and the necessity of collecting data about users' opinions and demands is stated (Article 5.1.b). However, user ascribed values are not defined clearly. There should be clear descriptions to determine users as a source to identify values and valued places.

2.2.4 Value considerations in Technical Specification for Measured Drawings, Restitution and Restoration Projects on Single Building Scale

The Specification defines procedure for preparation of measured drawings, restitution and restoration projects for preservation of cultural properties. In the Specification, the only statement close to value consideration is in definition of measured drawing principles. Here, it is pointed out that measured drawings should include architectural descriptions, construction techniques, material type and ornaments (Article 3.1). All these required issues only reflect physical figurations. As pointed out before in this study, physical aspects of cultural property can not be the only consideration in decision-making process. Besides, physical aspects are also not mentioned as values in the Specification. In this context, recent

Specification, which guides restoration works in building scale, is not mentioning about documentation of values and values' place in restoration works.

2.3 Summary and Evaluation of the Present Mechanism

Table 2.1 shows that all range of values is not considered in legal, technical and administrative issues in Turkey. The comparison between the value types identified in theoretical studies and the values considered in legal, technical and administrative issues in Turkey (Table 2.1) and, the evaluation pointed out in chapter 2.2 identified that, there are some systematic and contextual problems in value considerations. These problems can be identified as below;

- There is no definition to identify stated value types; hence it is complicated to understand what is meant. In Table 2.1 it is tried to match the value statements in legal, technical and administrative aspects with the ones in literature, however as there is no definition it is quite unclear.
- Values disorderly take place in different definitions; there is no systematic value categorization in definitions.
- There are terminological problems in the statements.
- Stated value types do not cover all cultural property values; as seen in Table 2.1., stated values only reflect experts' valuations, yet even they do not fulfill all the types. Although "having relation with social life" attribute is mentioned in Law with the changed act no 5226, there is no clear definition pointing out its scope.

However, as pointed out in Chapter 2.1, recent conservation approaches consider users with their valuations, perceptions and preferences. Today, it is commonly accepted that, in regard to Human Rights Declaration, users' have a right to define the cultural property and contribute in value assessment process with their valuations. Hence, user-based information should also be documented and integrated to conservation planning process.

Table 2.1 Value considerations in literature and legal, technical and administrative aspects in Turkey

Theoretical Framework		Legal, Technical and Administrative Aspects
Value typology	Definition	Principle Decisions
Tradition value	Relation with settled attitudes, life style, beliefs, knowledge and design style.	Cultural, tradition
Continuity value	Continuity of identity	
Historical Value	Relation with historical events	Historical
Legendary value	Relation with miraculous historical tale	
Religious value	Relation with religious issues	
Symbolic value	Being the symbol	Symbolic
Spiritual value	Emotion in relation with original ambience	Aesthetic
Impression value	Having influence on people.	Aesthetic
Social value	Compatibility of traditional social activities with present-day use	
Memory value	Memory or historical events connected with nation, region or people	Memory
Economic value	Monetary value by being already built construction	Economic
Age value	Oldness	
Art and craft value	Example of any art style, having importance in art history or reflecting qualitative craftsmanship	
Architectural value	Reflecting developments in history of architecture or having qualitative craftsmanship	Architectural
Authenticity value	Reflecting regional cultural characteristics	Local

Table 2.1 Continued) Value considerations in literature and legal, technical and administrative aspects in Turkey

Value typology		Theoretical Framework	Legal, Technical and Administrative Aspects
		Definition	Law & Regulation
Intrinsic Value	Originality value	Accordance to its built style in planning facade, material use and construction technique	Originality value,
	Scarcity value	Rarity in relation with the same type	
	Plurality value	Abundance of architectural and urban elements in a certain area	
	Homogeneous value	Uniform distribution of cultural property in a tissue	Density
	Value for architectural/environmental diversity	Contribution to the aesthetic diversity of the urban scene	
	Location value	Significance because of geographic location or topographic specialties	
	Environmental value	Being whole with original totality, landscape, buildings, roads, planning style, scale and lifestyle.	
	Document value	The significance in understanding past civilizations and cultures	Scientific
	Education value	Importance in the sense of education, by being tangible evidences of past	Scientific
	Direct Use Value	Economic benefits that can be achieved by utilizing the cultural heritage	Economic
Instrumental	Utilization value	Being in use	
			Archeological
		Archeological	Archeological
			Urban, Environmental value

CHAPTER 3

VALUE ASSESSMENT PROCESS; A NEW DEFINITION WITHIN PROBLEM SOLVING THINKING APPROACH

As pointed out in the second chapter, users' valuations need to be integrated to conservation planning process. However, assessing user-ascribed values and integrating them to planning process is quite a complex issue, which necessitates a methodological process. In this context, the next parts of this chapter cover the explanation of a need for methodological approach and then define a process to assess user-based values in relation with planning process.

3.1 The Need for a New Valuation System

User-based values reflect individual or group connections with a place or area. They include reference points for the identity of community, such as meeting and gathering places, landmarks in daily life or market places. Besides, places having a collective attachment by the communities or social groups, associated with events which had an effect on that communities or having spiritual and traditional connections can be considered within this context (Ramsey, 1994, p.30). This type of value, considers recent users' behaviors and attitudes more than historical aspects and usefulness (Johnston, 1994, p.5). Properties are valuable for people for their places in their own personal identities rather than their contributions to townscape or landscape (Jowell, 2006). In this context, user-based values reflect people or social groups' attachments to a place based on its age, beauty, its contribution to culture or association with daily life (Mason, 2002, p.11).

User-based value assessment process deals with the considerations of individuals and groups that are directly or indirectly have relations with the area. The target groups in user-based valuations are; property owners, renters, visitors and city citizens. All these groups' valuations should be identified and integrated to the planning process.

However there are some problems about collecting reliable and useful data for assessment of users' valuations and to evaluate and integrate them to planning process. The necessity of collecting data from various groups and individuals, facing a threat to collect misleading data and evaluating data having different characteristics (social, economic, physical) made valuation process quite a complex issue. This complexity leads problems in the steps of understanding of the site, assessing values and integrating assessments to planning process (Mason, 2002, p.6). These problems are identified in the following;

a. Understanding of site

Documentation of site's heritage values should be achieved completely to understand the site. Only improved and holistic understanding of site can lead to evaluate its significance truly. Developed heritage scope introduced various participants to valuation and decision making process. However, there isn't any combination among their valuation process and different participants' role in valuation hasn't been clarified yet. This situation leads problems in the evaluation and identification of user ascribes values in a way to contribute understanding the total values of the site and setting the characteristics.

b. Assessing values

Assessment of values has difficulties as they have diverse nature (there are many kinds of values, architectural, historical ...) and has relations with contextual issues (social structure, cultural trends, economic opportunities). Specifically users' valuation has a contextual issue, because values of people may change among

generations and social groups living in, in the senses of traditions, level of education, level of interest, etc. On the other hand, it is difficult to measure individuals' place attachments. Understanding users' valuation means understanding of what is or which place is special for them and has strong connections with their life. However, it is quite difficult to measure such emotional connections. Individuals may be unable to express their emotions. Besides, people are not always aware of these connections in their daily lives. People may not recognize an object's real meaning and importance for them, unless they notice a threat towards it (Dovey, 1994, p.31). Therefore, understanding users' valuation sometimes means understanding of something they are unaware of.

Even though people are aware of emotional connections, still they may give misleading information. Valuation is an estimation of something's worth (Compact Oxford English Dictionary). In this respect, valuation is the decisions of people of positive characteristics or qualities they perceive in cultural places. However, people make a variety of systematic and predictable mistakes in judgment and valuation in any decision making process. As Mattinson said, while experts think and know, people just feel and believe (Mattinson, 2006). In this sense, individuals' valuations may be selective or affected by biases. There are many heuristics in the lives of people that affect their decisions. These heuristics can easily become biases and lead people to make false conclusions and judgments. There are two main issues that affect an individual's valuations and decisions; (1) Biases and (2) Framing of information.

Bias Effect: People easily develop heuristics to reduce the information processing of decision-making. Heuristics may easily become biases and affect people's valuing and decision making process. Bazerman categorizes biases in two main groups as; (1) common (cognitive) biases and (2) motivational biases (2002, pp.11-41; 59-75);

1) Common Biases: Bazerman evaluates common biases under four subtitles as following;

a- Availability Heuristics: People recall frequent and likely events more easily than infrequent and unlikely events (Bazerman, 2002, p.18).

- Ease to recall: People tend to judge events based on vivid and recent information that are easy to recall from memory (Bazerman, 2002, p.14). (Exp: If it is asked to list 3 archaeological sites in Turkey, Ephesus would be one of the most rated one.)
- Retrievability: People bias in the assessment of the frequency of events based on their memory structure (Bazerman, 2002, p.16). (Exp: Sultanahmet Square would be the most common option to take visitors to show the historical characteristics of Istanbul as it is known that there are many monuments there.)
- Presumed associations: People bias in assessment of likelihood of two events occurring together based on their experience or social influence (Bazerman, 2002, p.16).

b- Representativeness Heuristics: People make judgments according to the degree to which a specific description corresponds to a broader category within their minds (Bazerman, 2002, p.25).

- Intensive to base rates: People overlook the relevant base-rate information when assessing the likelihood of events (Bazerman, 2002, p.19). (Exp. considering an abandoned traditional dwelling when asked people to utilize it, whether it is more likely to be used in a new function or as a dwelling; most people think to give a new function to utilize it. However it is a fact that most traditional dwellings are in use in their own functions.
- Intensive to sample size: People tend to give meanings to the results without exact number surveyed (Bazerman, 2002, p.20).
- Misconceptions of change: People expect that a sequence of random events should look random.
- Regression of the mean: Individuals typically assume that future outcomes will be directly predictable from past outcome but it may change (Bazerman, 2002, p.24).

- The conjunction fallacy: Individuals tend to judge a combination of two or more descriptors more probable than a single component descriptor, when the conjunction seems more representative (Bazerman, 2002, p.26).
- Anchoring and Adjustment: Whenever people try to estimate likelihood or assess value, they usually make some anchors, which usually weights strongly in shaping the results of judgments (Bazerman, 2002, p.26).

c- Insufficient anchor adjustment: People often make estimations from irrelevant information based on others' appreciation or whatever information that is available (Bazerman, 2002, p.26). (Exp. Question: "Is the number of registered buildings in your city is much or less than 50? Make estimations. But if I had asked as; "Is the number of registered buildings in your city is much or less than 150? The estimation results would probably be different.)

- Conjunctive and disjunctive events bias: People usually tend to overestimate the conjunctive events and underestimate the disjunctive events (Bazerman, 2002, p.30).
- Overconfidence: People usually over rely themselves in answering extremely difficult questions. (Exp. People are usually optimistic in assessment of a project's cost and time frame because of the tendency to underestimate disjunctive events." (Bazerman, 2002, p.30).

d- Two More General Biases:

- The confirmation trap: People tend to seek confirmatory information, even when disconfirming information is more powerful and important.
- Hindsight and curse of the knowledge: People usually tend to overestimate what they knew beforehand based upon what they later learned (Bazerman, 2002, p.36).

2) Motivational Biases: Motivational biases reflect situations that people make decisions which are inconsistent with long-term interests because of the temporary

motivations to pursue some alternative goals (Bazerman, 2002, p.50). Bazerman evaluates motivational biases under four subtitles as following;

- When motivation and cognition collide: People usually are in the manner of making choice between what they want to do and what they should do.
- Positive illusions: Most people see themselves in more positive manner than the reality (Bazerman, 2002, p 65). (Exp. Most people believe that their future will be better than the others.)
- Egocentrism: Perceptions and expectations are biased in a self-serving manner. People usually interpret the information in a way that favors them (Bazerman, 2002, p 70). (Exp. When two people who belong to different ethnical or cultural group are asked to estimate their culture's contribution to the historical characteristic of a city, the sum of the two percentage estimations may be more than 100 percent.)
- The role of regret avoidance in decision making: People feel unhappier when they choose the failure.

These biases treat any individual or group in any decision making process. From the point of heuristics, individuals and groups have some advantages and disadvantages compared to each other. Group decision process has some advantages over individual process as; more perspectives and ideas may be proposed and groups often tend to rely upon well-informed members (Levner, Linkov, & Proth, 2004, p.2). On the other hand, groups usually establish some common perspectives, which are called "group thinking", that underestimate different approaches or a group may over-rely on their decisions (Levner, Linkov, & Proth, 2004, p.2).

Framing Effect: People usually make decisions based on the framing of information (Bazerman, 2002, p.41). The presentation of information extremely affects the perception of the data and so the solution. Two examples for framing structures are given below;

- Gain-loss framing: Individual's respond to loss, is more extreme from the response to gain (Bazerman, 2002, p.49). The framing or presentation of the

information as a loss or a gain, changes the perception of the situation and the decision (Bazerman, 2002, p.47).

- **Numeric Expression Framing:** The different representations of the same data lead different valuations (Satterfield, 2002, p.83). Presenting information in percentages (e.g., 70 percent of the residents are renters) instead of in a frequency scale (e.g., 7 to 10 residents are renters) causes people to underestimate the information.

Due to these issues, there is a threat to collect miss-leading and defective data from individuals and groups. The biases of individuals and the framing of data collection inquiries have great effects on the results. Hence, it is necessary to be aware of all these traps and adapt data collection methods that can cope with these issues.

c. Integrating assessments to planning process

Conservation theories generally state the dimensions that should be considered in valuation process but there is no commonly accepted way to deal with these data and integrate them to planning process.

However, it is problematic to integrate assessments to planning process. User-based values have multi-dimensional structure. Every individual and group has different attachments to places with different meanings. The different types of values having different characteristics make difficult to set relations between them. Besides, user-based values also have multi-objective structure as each ascribed value necessitates different type of conservation implementations. For example, while the spiritual value of a place would require not making any changes, the economic value can necessitate changes for adaptation to new functions. In this context, evaluation process usually necessitates dealing with conflicting values. Based on these issues, the multi-characteristic structure of value makes difficult to evaluate them together and utilize them in decision-making process. Stating only the typology of values as historical, architectural, etc is not enough to integrate them to decision-making process. The qualitative structure of value makes difficult to evaluate them. There

is also need for a thinking approach that set relations between values, provide a quantitative structure to evaluate qualitative values and integrate them to decision-making process.

To collect utilizable data from sources, it is fundamental to know these data's places in the planning process and how these data can be utilized in decision-making process. As there is no commonly accepted thinking approach to formulate values' contribution to planning process, first of all it is fundamental to formulate a thinking approach to integrate values to planning process.

To summarize, there are a lot of factors affecting and shaping individuals' and groups' valuations. To avoid from biased information, first of all it is necessary to be aware of these traps and then adapt data collection and evaluation methodologies, which gives transparency and accuracy. In this context, being aware of these traps and following a scientific based process can help to cope with these traps and collect unbiased data in a way to guide decision-making process.

3.2 Multi-Criteria Decision Analysis Methods in Decision Theory

Valuation of historical environment is a complex issue including different users with different priorities and valuations. Setting relations between different characteristic valuation data and making decisions based on these multi-dimensional and multi-objective values is a complex problem. People usually tend to solve such complex problems with intuitive or heuristic approaches to simplify the complexity (Levner, Linkov, & Proth, 2004, p.2). In such process, uncertain aspects may be ignored, related information may be lost or conflicting issues may be undervalued. Individuals, including experts, usually have problems in making informed and sensible choices in complex decisions (Referred to Mc-Daniels (1999), Levner, Linkov, & Proth, 2004, p.2).

Effective value assessment necessities a transparent structure for setting relations between joint considerations such as social, economic and environmental issues.

Each factor includes multi sub-criteria, which makes the problem more complex and more multi-objective. Coping with all these data and establishing a structured process, necessities integration of a systematic framework.

In this respect, decision theories can provide methods that can be adapted to valuation process of historical environment. Multi-criteria decision analysis methods in decision theories provide processes to reduce complex problems to a singular basis for selection of the best alternative. They are based on making models and analysis, according the criterion in decision process. These methods provide to analyze the complex issues, evaluate various and different character data together, follow a systematic process, establish a shared decision, enable negotiation and supply communication. In this context, decision tools can help to identify and map the individuals and groups' preferences and value judgments in an organized structure (Levner, Linkov, & Proth, 2004, p.21). Such tools can make easy of evaluation of users' valuations together with other data (Levner, Linkov, & Proth, 2004, p.21).

PrOACT-URL¹ approach is a commonly used qualitative decision tool to cope with varied data and make smart choices in any decision making process (Hammond, Keeney & Raiffa, 2002, p.3). This approach assumes that, the variety and abundance of data, brings conflicting issues and multi-objective problems. To solve this multi-dimensional problem, there can not be only one solution that addresses all objectives but rather a number of alternative solutions addressing different objectives in different scales. In this structure this approach suggests making trade-offs among both alternatives and objectives to reach the most efficient solution considering the objectives of the problem. In this respect PrOCAT-URL thinking approach provides a structured process to analyze problems with multiple criteria and alternatives.

This approach suggests eight sequential steps for making smart decisions (Hammond, Keeney & Raiffa, 2002, p.9). These steps are **P**roblem, **O**bjectives,

¹ PrOACT-URL is the shorting reflecting the first letters of Problem, Objective, Alternative, Consequence table, Trade-off, Uncertainties, Risk tolerance and Linked decisions, which are the steps of problem solving thinking approach.

Alternatives, Consequences and Trade-offs - Uncertainty, Risk Tolerance and Linked Decisions working phases. The first five steps (problem, objectives, alternatives, consequences and trade-offs) are the main part of the approach, which is applicable to any decision (Hammond, Keeney & Raiffa, 2002, p.5). The rest three steps (uncertainty, risk tolerance and linked decisions) help to evaluate the decision in evolving environments and some decisions may not need these steps (Hammond, Keeney & Raiffa, 2002, p.6). ProCAT-URL thinking approach steps are defined as below;

Problem (work on the right decision problem): The first step is stating the problem. How to pose a problem totally influences the choices and decisions so it is important to state clear and focused problem definition.

Objectives (specify your objectives): Thinking through objectives gives direction to decision making. Stating objectives accurately helps (1) to determine what information to seek, (2) to explain your choices to others and (3) to determine the importance of the decision. Besides, a full set of objectives can help to think new and better alternatives.

Alternatives (create imaginative alternatives): Alternatives present the range of potential choices you will have for pursuing your objectives. A decision can not be better than the best alternative. Therefore it is important to create alternatives without any constraints.

Consequences (understand consequences): After establishing alternatives, it is necessary to compare alternatives to assess how well each satisfies objectives. Assessing the consequences of each helps to identify the best meet objective. For such an assessment, the method suggests to design a consequence table, which necessities to put down on paper all the elements of a complex decision with some common scales and levels.

Tradeoffs (grapple with your tradeoffs): Having compared the consequences of alternatives, this step suggests making eliminations to find out the most efficient solution. The task is choosing among the less than perfect possibility. There are many trade-off methodologies and tools proper to the characteristic of the problem. Some trade-off systems provide eliminating objectives and some eliminating alternatives to achieve most relevant solutions. Trade off is one of the most important and difficult steps in decision-making process. The more alternatives considered and the more objectives you are pursued, means to make. To solve this complexity, there are also studies to provide computer-based tools² to support the modeling of multi-criteria problems, which helps to structure the problem, elicit preferences and analyze the results. Still, whatever methodology or tool is selected, the base point for making trade-offs is; there should be leveling between objective criteria.

Uncertainty (clarify your uncertainties): Effective decision making demands judging likelihood of different outcomes both today and in the future and assessing their possible impacts.

Risk Tolerance (think hard about your risk tolerance): It is necessary to state the right level of risk and choose the alternative best suited to the risk tolerance.

Linked Decisions (consider linking decisions): It is necessary to consider the goals in long terms in making any decision because the decision of today could influence the choices of tomorrow and the goals for tomorrow should influence the decisions for today.

There are different MCDA methodologies proper to qualitative and quantitative data. Although data collection methodologies and ranking criteria differs, each methodology suggests similar steps and common approach of making trade-offs (Levner, Linkov, & Proth, 2004, p.23). In this context, problem solving thinking

² They are named as multi-criteria decision support systems (MCDSS), which are computer-based interactive software, developed to identify multi-characteristic valuations in a structured framework.

approach can provide a structured process to set relations between varied data and evaluate them. In this respect, PrOACT_URL thinking approach can provide a process to evaluate different characteristic heritage values in a way to guide conservation decision making process.

3.3 Value Assessment Process within Problem Solving Thinking Approach

Valuation data's place in the general scheme of conservation planning process is defined by Mason as in Figure 3.1. Mason evaluates conservation planning process in four steps of identification, assessment, response and monitoring. In the stated process value assessment, so user-ascribed values as a part of value assessment process, takes place in assessment and analysis step. In this stage, in addition to physical condition assessment and management context assessment, value assessment is identified as one of the component data to inform response stage.

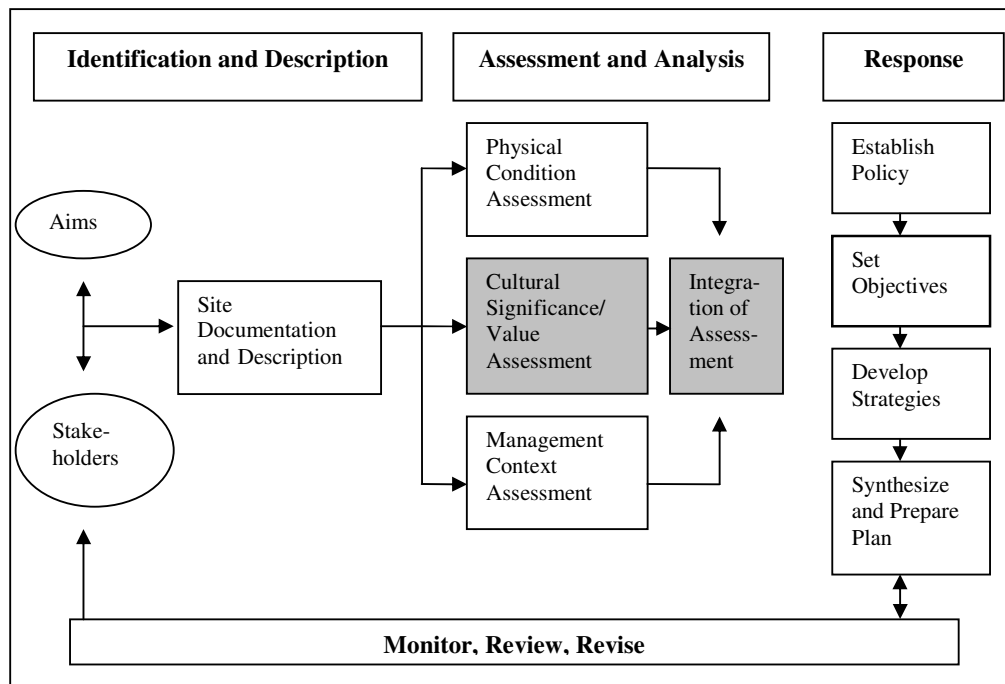


Figure 3.1 Planning Process Methodology (Mason, 2002)

In this process, RrOACT-URL approach can be utilized in “integration of assessments” stage. This stage necessity to cope with the data, which are coming from three different assessment processes (physical condition assessment, value assessment and management context assessment) and having multi-characteristic structures. In this respect, value assessment and assessed values articulation to planning process within the thinking steps of problem solving approach can be identified as below;

1st step; defining the problem: Each historical site has its own characteristic and problems. Besides, as historical places are subject to all developments and changes in human life, the problems may change or new problems may arise in passing time. In this respect, as conservation planning is a continuous process, definition of the characteristics and problems of the subject cultural property in every conservation act is important to identify the correct decision problem and the necessity of new planning or implementation. Correct problem definition can guide planners in stating related stakeholders, both in the sense of experts and users that should participate in the process, issues to search and correct definition of objectives.

2nd step; specifying objectives: This step suggests stating the objectives of the decision. From the point of conservation, the overall aim is conserving the values and significances of a cultural property. Besides other aims, conservation of values and significance should take place in the statement of objectives.

3rd step; setting alternatives: Based on the multi-objective structure of conservation issues, there should be more than one solution option addressing to different needs and values. In this sense, this stage recommends setting planning or implementation alternatives based on problem definitions and objectives indicated by the help of area based assessments. As pointed out before, a decision cannot be better than the best alternative. So it is important to establish as much options as possible.

4th step, formulating a structure to compare alternatives and objective criteria:

This step suggests putting down on paper all the elements of the complex decisions. In other words, this step offers to indicate all the objectives and alternatives to see the decision context and to formulate a structure to set an evaluation between them. Establishing values as objective criteria can lead an evaluation system structured on value based prioritization and conservation of heritage values. In this respect, all values of the subject place should be identified to be the base objective of the decision. To identify all the values, it is necessary to match values to physical figuration of the site. Creating such a map can help to identify total values and significances and to state the relations between related objects and related places in the site. After clarifying and mapping all the values, a consequence table can help to see conflicting issues and how solution alternatives meet objectives.

5th step; stating conflicting issues and making trade-offs: Conservation usually has conflicting objectives, which necessities trade-offs. In the decision making process, usually there is a need to give up something to achieve more in totality. In any conservation decision, there is a need to eliminate one objective on the favor of the others within conservation theoretical approaches. In this sense, stating “strong” versus “weak” valuation can guide decisions. Prioritizing a value does not mean that one value is more important than the other but it’s rather, to state the degree of importance of a particular value in an area. In this sense, strong valuation could indicate the properties that are not negotiable. Weak valuation could indicate the properties allow change, flexible and does not require freezing things in place. So, statement of prioritization, in other words “strong” and “weak” values can guide trade-off process.

In addition to the first five base steps (problem, objectives, alternatives, consequences and trade-offs) stated above, conservation decision-making process also needs to include the rest three steps (uncertainty, risk tolerance and linked decisions) as conservation decisions should be evaluated in environmental scale with its long term effects.

6th step; uncertainty: There can always be some uncertain points in valuation process. Hence it is important to be aware of and consider uncertain outcomes to estimate the changes and risks.

7th step; risk tolerance: It is necessary to be aware of both the risks of the choice and what issues are risked by that choice. By this way, decision maker can evaluate the choice by considering the risk level. Furthermore, being aware of the risks can guide monitoring process.

8th step; linked decisions: This step suggests evaluation of the possible future effects of decision, based on the goals for future.

In this context, identification of values and their adding to “integration process” with physical and management context assessments, through problem solving thinking approach is shown in Figure 3.2.

The basic approach in problem solving thinking approach is selecting the most efficient solution among alternatives by making trade offs. There is no simple way of reconciling values, establishing relations and making balance between values and demands in planning process but it is almost clear that there should be weightings and trade-offs. Such decision methodology requires something beyond conventional knowledge based information survey techniques. To make trade-offs, decision maker should be aware of the users’ rankings of values. For example In World Heritage Sites, the values that make the site important at universal level are prioritized and firstly protected in general (de la Torre, 2005). In this sense, each historical place has its own importance and priorities that should guide planning process. This leveling can help to make weightings and trade-offs to determine what allows change and what does not in the favor of quality of life and heritage preservation.

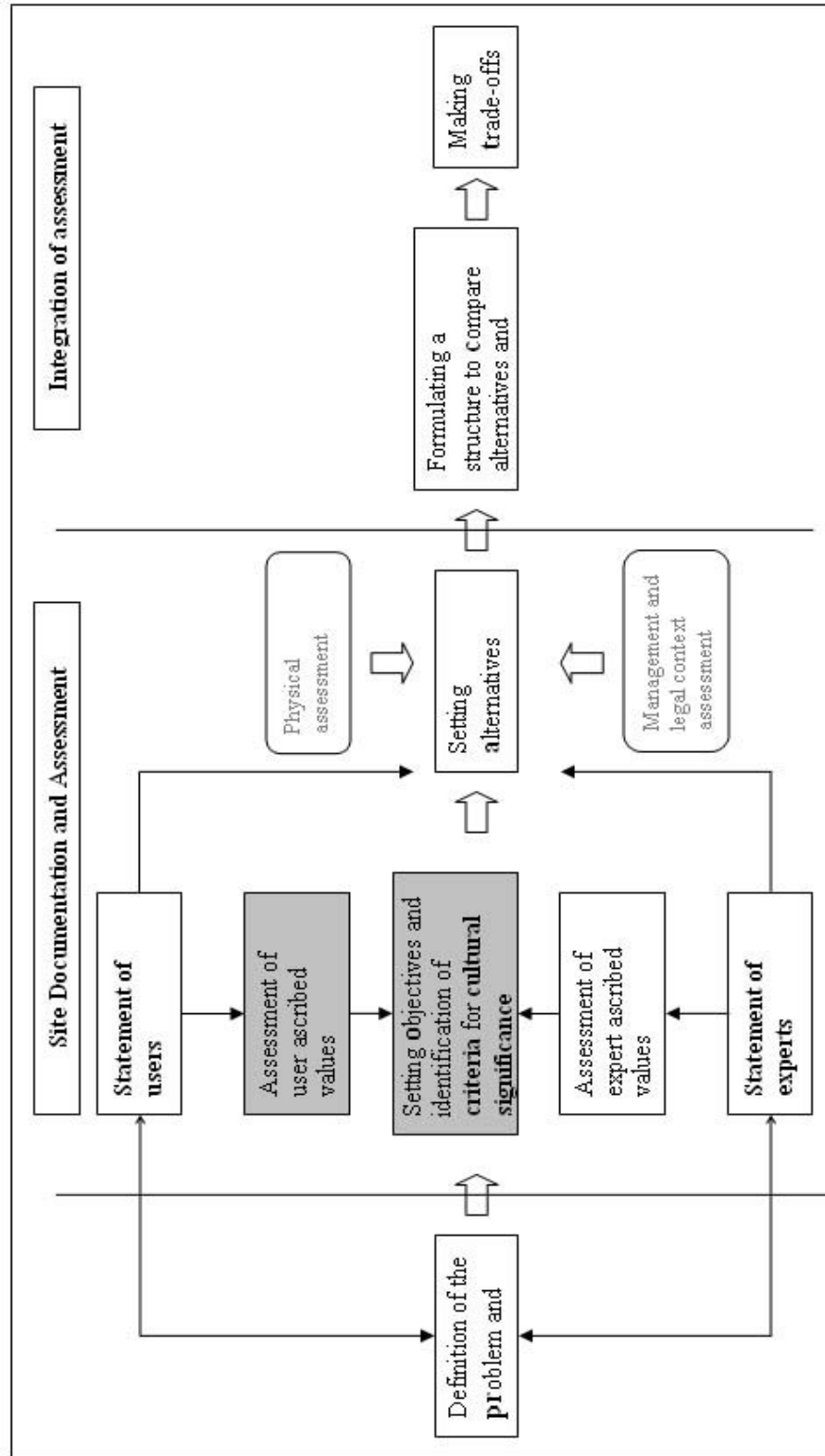


Figure 3.2 Integration of values to decision-making process

Problem solving thinking approach necessitates identifying values with weightings. In this respect, the methodologies proper to assess such characteristic data should be adapted to assess user-based values. However, besides problem solving thinking approach, the nature of user-based attributions has an effect of the statement of methodologies. It is clear that no single discipline or method can provide unbiased data and assess all range of values totally with rankings in a way to inform planning process. So, different methods need to be applied to understand the site from the point of its users' preferences. Additionally, in data collection process, all preferences should be collected with weightings and rankings for identifying prioritizations.

So, for assessment of user-ascribed values and setting objectives in a way to guide decision-making process, which is defined within problem solving thinking approach, this study suggests a process consisting of five steps (Figure 3.3);

1) Preliminary research: It is necessary to make a preliminary research including historical, physical, social and economic structure in a way to guide selection of methods and tools proper for the area.

2) Data collection: Data proper to identify valued places and user-ascribed values should be collected in the site. In this stage, based on the problems in collecting reliable and total data from users, different methods with different tools need to be applied to different sources. Such a process can help to control the reliability and adequacy of results. There are various data collection methods and tools proper to both qualitative and quantitative approaches. The main task in this step is choosing the most efficient methods proper to the social and physical characteristic of the site. In this context, a research to assess user-based values necessities determination of subject area and sources based on the aim of the study and research methodology and tools based on sources and area. In this sense, the process for research design to assess user-based values can be identified as below;

- Statement of research aim

- Statement of research area
- Statement of subject groups/ sources
- Statement of methodologies
- Statement of tools appropriate for each category & subject group
- Establishing questionnaires

3) Identification of user ascribed values: This step includes identification of valued areas and ascribed values. Ascribed values should be identified with typology, definitions and categorization, to understand the site with its local attributions and to provide a linguistic coherence between users and experts and also among experts. As pointed out in the second chapter, the categorization of values under the titles of intrinsic and instrumental with sub-divisions of social, economic and physical is selected among various categorizations within this study. However, as values ascribed by users may change from place to place, this study does not suggest value typologies and definitions but, suggests establishment of such a typology with definitions in local scale and then categorize them under the topics of instrumental and intrinsic to provide understanding of the site.

4) Data collection: This step covers collecting of data to find out the rankings of places and values, which are figured out in the previous step. As in the second step, this step also necessitates identification of methods with aims, areas, sources and tools.

5) Identification of rankings: This step includes evaluation of the data collected in the fourth step, with the aim to state the rankings. Figuring out the rankings of places and values can guide setting objectives with weightings and so providing data that can be utilized in any trade-off process.

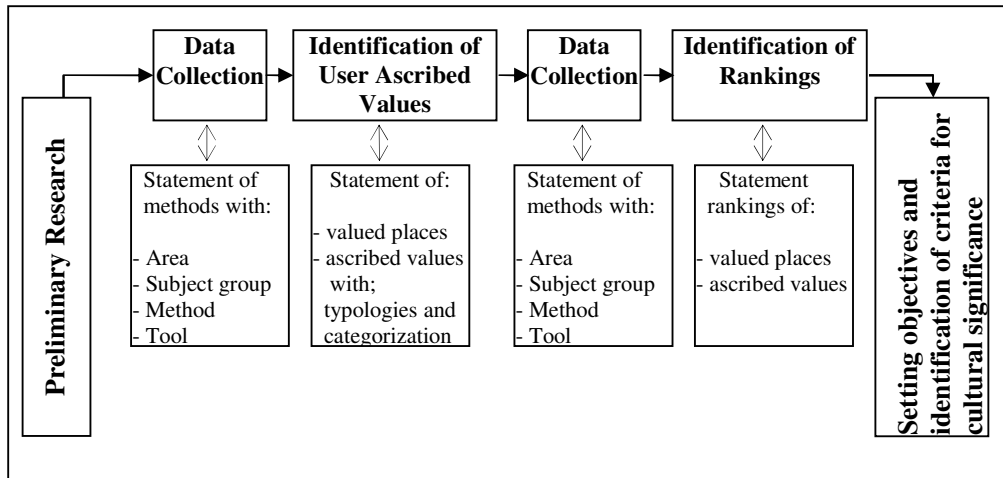


Figure 3.3 Assessment process of user-ascribed values

To sum up, this study suggests a value assessment process consisting of five phases as in Figure 3.3 and solves the problems of user-based value assessment process, which is identified in the Chapter 3.1 under the topics of understanding of the site, assessment of values and integration to decision-making process as below:

- 1) Understanding of the site; categorize user-based values under the topics of intrinsic and instrumental with sub-divisions of social, economic and physical values and propose establishment of value typologies and definitions in area scale.
- 2) Assessment of user-ascribed values; propose utilization of different methods to collect data from different sources to provide reliability of collected information.
- 3) Integration to decision-making process; proposing problem solving thinking approach to solve the problems in integration process.

CHAPTER 4

CASE STUDY: TARSUS

In the scope of this chapter, the results of researches applied in Tarsus case and evaluation of collected data are given. As pointed out before in Chapter 1.4, the survey was held in three phases; with the aims to find out user defined historical places, the meanings and values of the places for users and user rankings on identified values and places. While the results of the first phase of the study are given under the title of “general information on Tarsus”; the results of the second and third phase of the study are given under the topic of “the results of site surveys” in the following.

4.1 General Information on Tarsus

Location, historical background and, physical, social and economic character of Tarsus are presented below.

4.1.1 Location and geographical character

Tarsus is a city of 216.382 population placed in the south of Turkey (“Nüfus”, 2007). The town is located in Çukurova plain, nearly 20km. inside the Mediterranean Sea. She is a district in Mersin Province. Tarsus is surrounded with Toros Mountains in the north and Mediterranean Sea in the south, between the cities; Mersin in the west and Adana in the east (Figure 4.1).

Tarsus used to have an important geographical location in the past. The city had placed in the intersection of two important historical roads, one of which is the

commercial and transportation road binding Mesopotamia and Lydia through Gülek Gateway, and the other, east-west road coming from Syria and continue through the Mediterranean coastline (Erzen, 1943, p.3). Additionally, Tarsus River, which passed through the town and open to Mediterranean Sea through Rhegma Lake, used to provide the town's connection with the sea (Erzen, 1943, p.3). With its geographical location of having a safe harbor, controlling Gülek Gateway and being in the intersection of two important roads, Tarsus had always been an important city in the history.

In connection with its geographic importance, the town served as a center in many civilizations. In this context, the town had been subject to population movements and construction activities in the history. Moreover, because of many flooding caused by Tarsus River and invasions of many civilizations the town demolished and reconstructed many times in the same place (Öz, 1988B, p.10). Today the ancient city is nearly 7-8 meter under the current settlement.



Figure 4.1 Location of Tarsus
(Source: the map is obtained from <http://maps.google.com>)

4.1.2 Historical background

Historical background of Tarsus is a complex subject for including history of numerous civilizations lived in the town and for having relations with various cultures in the history of the World. However, below explanations cover only brief information about the civilizations lived in Tarsus to point out the multi-characteristic structure of the town. In addition to this brief information, detailed chronology of cultural and physical development and figuration of Tarsus is given in Appendix D with the aim of setting connections with the recent build environment and figuring out the dates of important changes and developments in relation with historical environment of Tarsus. In this context, brief information about Tarsus is as presented below;

The town's history goes back to Neolithic era. Since 17th century B.C., the city has been chronologically ordered by Kizzuwatna, Hittites, Kue, Assyrians, Cilicia Kingdom, Persians, Macedonia, Seleucids, Roma, Byzantine, Emmevid, Abbasids, Tolunoğulları, Hamdanoğulları, Seljuk, Mamluk, Ramazanoğulları, Ottoman Empire and Turkish Republic (Akgündüz, 1993, pp.16-76).

Gözlükule Tumulus, which includes remaining dating back to Neolithic Period, is the oldest settlement area in Tarsus (Öz, 1991, p.5). The city firstly mentioned in Hittite writings and named as Tar-şa (Zoroğlu, 1995, pp.16-17). Tar-şa is toughed to be the center of Kizzuwatna (Zoroğlu, 1995, p.17). In 1335 B.C Kizzuwatna was captured by Hittites (Öz, 1991, p.11). After Hittites, Kues, Assyrians (833 B.C.), Cilicia Kingdom (612 B.C) and Persians (456 B.C.) ruled the city (Öz, 1991, pp13-16).

Alexander the Great get the city from Persians in the year 333 B.C (Zoroğlu, 1995, p.21). After the death of Alexander, Cilicia and so Tarsus fell under the control of Seleucids, which was founded by Seleucus, a general under Alexander the Great (Öz, 1991, p.21). In this period the town became an intellectual city with Hellenistic cultural and artistic specialties (Zoroğlu, 1995, p.22). In the year 64 B.C. Romans

captured all Cilicia. In this period first Pompeipolis, then Tarsus became the center of state (Öz, 1991, p.27). After Caesar's death (44 B.C) Antonius came to Tarsus to keep order in the region (Öz, 1991, p.28). He supplied urban, social and economic improvements (Öz, 1991, p.30). Moreover, Roma supported Tarsus after the beginning of Empire period in 31 B.C (Öz, 1991, p.33). The city became a center in Minor Asia and only Ephesus was considered to be in the same level with Tarsus (Öz, 1991, p.33). With the division of Roman Empire to East Rome and West Rome in 395 A.D., Cilicia left in the boundaries of East Roma. Arab attacks began after 639 in the region (Öz, 1991, p.40).

Seljuk captured Tarsus and Cilicia in 1082 (Öz, 1991, p.47). Later, Armenians in Çukurova established Armenian Kingdom by the help of disorder caused by 1st Crusade (1097) (Zoroğlu, 1995, p.27). Tarsus had changed hand between Byzantine and Seljuk during Crusade and a couple of time stayed under the order of Mamluks after 1266 (Zoroğlu, 1995, p.27). The city had been seriously demolished during these wars (Zoroğlu, 1995, p.27). Tarsus incorporated into Ottoman Empire in the year 1517 by Yavuz Sultan Selim (Öz, 1991, p.59). Due to rebellions caused by disorders within Ottoman Empire, Kavalalı Mehmet Ali Paşa, who was a governor of Egypt, captured the region in 1832 (Öz, 1991, pp.64). İbrahim Paşa, the sun of Kavalalı Mehmet Ali Paşa, ruled the region nearly eight years as an independent province and made developments in both economic and social issues. The city changed hand to Ottomans again in 1840 (Öz, 1991, p.66).

Due to the developments caused by *Tanzimat Fermani*³, Adana became an industrial center and Mersin became the port of the region. In this structure, Tarsus lost her economic and geographic importance. With the degradation of economic and geographic importance within the state, the city lost her power in the region.

The city was occupied by France in 1918 and got its independence in December 20, 1921 with Ankara Agreement.

³ imperial order

Although the brief information about the historical background of Tarsus provided general knowledge about Tarsus, the detailed chronology given in Appendix D provided valuable data in the figuration of next researches. The dates of important developments and changes guided newspaper searches and, identification of events important in the history of Tarsus guided preparation of research questions and understanding of the information provided by respondents.

4.1.3 Urban developments and planning activities in Republican Period

The oldest map belonging to republican period dates to 1948 (Figure 4.2). The settlement is extending 185 hectare in the map. As the population was about 30.000- 35.000 in those years, the density was nearly 200 people per hectare, which considerably states the high density of urban structure. There are 17 districts observed from the map. The commercial center and residential districts existing in the map are almost in the same areas as they are today. During the years 1957-1958 the number of districts increased to 25. Within these 10 years the town developed towards west and north-west directions.

The first development plan for the town was prepared by Kemali Söylemezoğlu and Adnan Kuruyazıcı in the year 1958. Although in 1936 Herman Jansen prepared a development plan for the town, because of the financial problems, it had never been implemented (Öz, 1988B, p.24).

Development of Tarsus increased after 1960-1965. The town developed out of 1958 master plan decisions in this rapid growing period. After 1960, the city developed towards south-west and north-west directions and after 1965 towards east and west directions (Figure 4.3). With the effects of Mersin- Adana highway and train station new areas urbanized. Paralleled to these developments, historic center had some physical changes as Ali Menteşoğlu Street opened and new buildings replaced with historical ones (Bilgen, 1986, p.9). After 1968 flood disaster, disaster houses built in the east part of the town in 1969 (Figure 4.3).

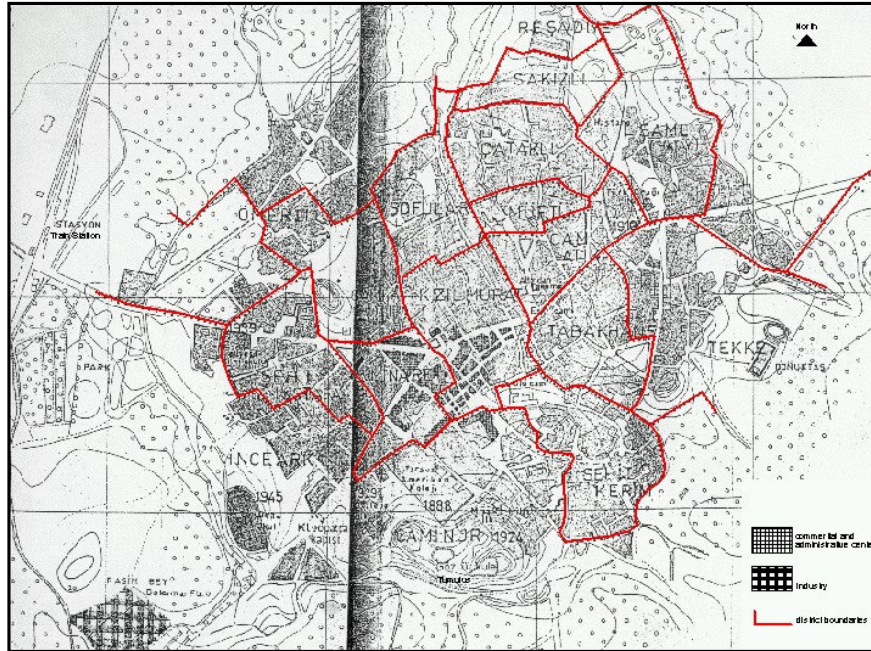


Figure 4.2 Tarsus in 1948
 (Source: developed from the map obtained from Tarsus Municipality)

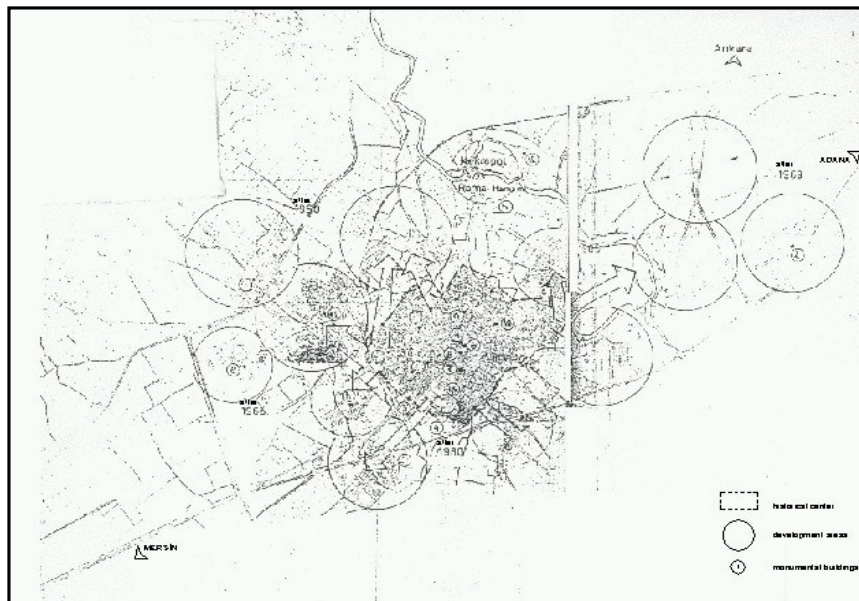


Figure 4.3 Development stages of Tarsus and location of historical areas
 (Source: obtained from Tarsus Development Plan Explanation Report 1995- figure 2.1)

In 1974, new development plan begun to be prepared by Fahri Yetman. In this plan the town was divided into 31 districts. Yetman envisaged not renewing historical center of the town in respect to its historical character (Gürani, 1999, pp.21-22). Additionally he suggested protection of Gözlükule, Donuktaş, Roman Bath, Cleopatra Gate, Waterfall and their environment (Gürani, 1999, p.23).

First conservation precautions in environmental scale were taken by High Council of Immovable Antiquities and Monuments “*Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu*” (GEAYK) in 1977. 40 buildings were registered as a cultural property and sit areas were established (Figure 4.4). Urban, archaeological and, archaeological and natural sit areas established by GEAYK are as below:

- Urban sit area (A) extended 13 hectare in the north-west of Makam Square bounded by İtfaiye Street, 25th Street and 30th Street from west to north, Ali Menteşoğlu Avenue in the east, and Mersin-Adana Avenue in the south.
- Urban sit area (B) extended 4.6 hectare in the south-east of Makam Square, bounded by Adana Street in the north-west, 146th Street in the east and, 152nd and 145th Streets in the south.
- Gözlükule archeological and natural sit area extended 7.6 hectare, bounded by Kolej Street and Gözlükule Avenue in the north and, 186th, 197th and 198th Streets in the east.
- Donuktaş archeological sit area extended 11.7 hectare, bounded by 115th Street in the west, 114th Street in the north, city block no. 895, parcel no. 41 in the east and, 125th Street (Donuktaş Avenue) in the south-west.

The sit boundaries diminished with the decision no 1291 dating July 19, 1985 by High Council of Immoveable Cultural Properties. With this new act, the sit boundaries re-assigned as below (Figure 4.4);

- (A) Urban sit area is diminished to be bounded with St. Paul Well and 44th Street in the north, 40th and 47th Streets in the west, 48th Street in the south and Şahmeran Street in the east.

- (B) Urban sit area is diminished to include only 151st and 153rd Streets.
- Gözlükule archaeological sit area is diminished and a part in the east of tumulus is left out of sit area.
- Donuktaş archaeological sit area is limited with Donuktaş Street.

Another development plan was prepared in 1995 by Doğukan İmar İnş. Lim.Şti. The plan suggested the town to develop towards north-west direction due to under ground water levels in Tarsus. This plan pointed out that, the town expanded rapidly within 40 years. Agricultural and industrial developments, and railway and E5 highway make fast of the growth in Tarsus. In this growth, industrial functions took place in the west of the town. The historical areas remained in the center of the town with housing and commercial functions and the city growth towards outside of this cycle.

Conservation Plan for Tarsus is prepared by İstanbul Technical University in 1989. Conservation plan embraces the registered areas established by High Council of Immovable Antiquities and Monuments with decision no A-387 dating March 12, 1977 (Tarsus Kentsel, Arkeolojik, Doğal Sit Alanları Koruma Amaçlı İmar Planı, 1989, p.2). Planning decisions are stated through the topics as; general decisions, decisions related preservation issues, infill situations, decisions concerning architectural elements and plan decisions for archaeological sit area (Tarsus Kentsel, Arkeolojik, Doğal Sit Alanları Koruma Amaçlı İmar Planı, 1989, pp.67-72). Additional 109 historical paces are registered with the decision no 696 in 1990.

The urban developments and planning activities provide information in determination of research areas. Besides, the recent planning considerations indicate that, they do not include consultations with users. The research reports of 1995 development plan and 1989 Conservation Plan do not cover the perceptions of inhabitants.

4.1.4 The cultural heritage of Tarsus

Historical tissue is in the center of the city (Figure 4.2). As pointed out before, there are two urban sites, one archeological site and one archeological and natural site in this tissue. However, there are also other areas having historical characters (Figure 4.5). The character of sit areas and additional historical places are as presented below;

- (A) Urban Sit Area/ Residential Area No.1- Kızılmurat District: It is a residential area including traditional dwellings dating late 19th and early 20th century. Its historical characters are well preserved and there are 113 registered buildings within the area. Traditional dwellings are homogeneously separated and most of them are in their original function of dwelling. There are some restoration works held in the area. “Street Rehabilitation Project” in 42nd Street and preservation and rehabilitation works in 37th Street are completed.
- (B) Urban Sit Area/ Residential Area No.2: Tabakhane District: The historical character of the area is well preserved, traditional dwellings are homogeneously separated and most of the dwellings are in their original function of housing.
- (C) Archeological and natural site embraces Gözlükule Tumulus.
- (D) Archeological site embraces Donuktaş monumental building.
- The current commercial center is an important historical area, by reflecting the rich commercial activities in Ottoman period of Tarsus, with its historical bazaars. The map belonging to the beginning of 20th century shows that there were many hans in the surrounding of the bazaars (Figure 4.6), among which only Kırkkaşık Bazaar is managed to reach today. Hence this area is important by having traces of Tarsus’s historical commercial activities.
- Residential Area No.3: There are traditional dwellings belonging to the late 19th and early 20th century in the residential area of Cami-Nur and Şehit Kerim Districts. This residential tissue is not so well preserved as (A) and (B) urban sites and there are a small number of traditional dwellings left in the area (Uçar, 2000, p.43).

- Residential Area No.4: There are traditional dwellings belonging to the late 19th and early 20th century in this area. The historical character of the area is well preserved, traditional dwellings are homogeneously separated and most of the dwellings are in their original function of housing.
- In Cumhuriyet Square there is an archeological area, in which excavation works are still going on.

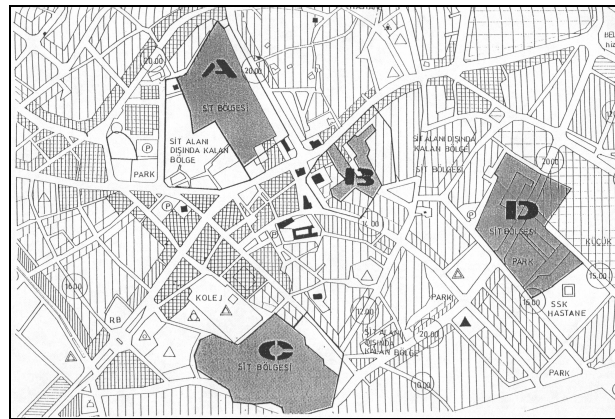


Figure 4.4 Sit areas within Tarsus

(Source: Tarsus Kentsel, Arkeolojik, Doğal Sit Alanları Koruma Amaçlı İmar Planı)

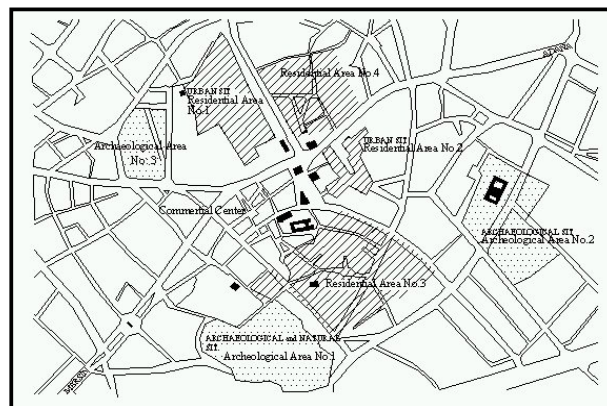


Figure 4.5 Historical areas within Tarsus (Source: developed from the map obtained from Tarsus Kentsel, Arkeolojik, Doğal Sit Alanları Koruma Amaçlı İmar Planı)

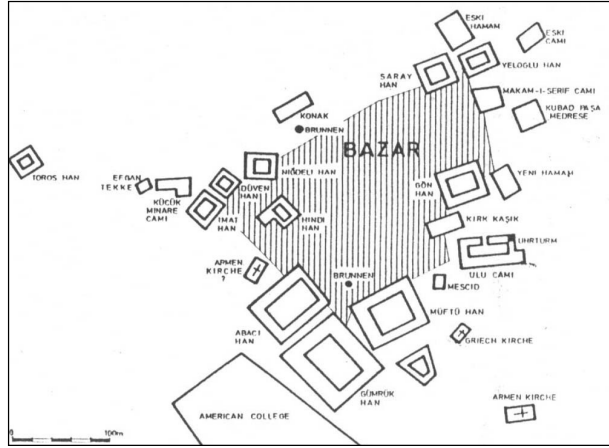


Figure 4.6 Commercial center of Tarsus at the beginning of 20th century
(Source: the map is obtained from Rother, 1972, p.118)



- 1- St Paul Well, 2- Antique Street, 3-Cleopatra Gate, 4- Misak-ı Milli Primary School, 5- Stickler Hall, 6- Sadık Paşa House, 7- Gözlükule Tumulus, 8- St Paul Church, 9- Bilal-i Habeşi Tomb, 10- Kırkkaşık Bazaar, 11- Ulu Mosque, 12- Yeni Bath, 13- Kubad Paşa Madrasah, 14- Makam Mosque, 15- Eski Bath, 16- Kilise Mosque, 17- Roman Bath, 18- Donuktaş, 19- Waterfall and necropolis, 20- Water way, 21- Justinian Bridge

Figure 4.7 Monumental buildings in Tarsus

There are also monumental buildings, traditional dwellings and archaeological sites belonging to different periods in the historical center of Tarsus as shown in Figure 4.7.

The research on cultural heritage of Tarsus provided knowledge about the historical buildings and areas in Tarsus. This information guided preparation of research questions as well determination of research areas for the next phases.

4.1.5 Social Structure

In the scope of this part, social structure of Tarsus is evaluated to understand the subject groups, their relations with places and their characters to guide selection of proper methods and tools. In this context below statements include historical background and recent character of social structure of Tarsus.

The oldest information about the historical background of social structure living in Tarsus in literature is dating to 16th century. Based on the governmental records, “*tahrir defterleri*”, Bilgili points out that, during 16th century there was only one non-Muslim district in addition to Turk districts, which were changing between 22 and 25⁴ (Bilgili, 2001, pp.65-66). These statements clarify that, Muslims and non-Muslims were living in different districts in Tarsus. Most of the population was Muslims and there were only a small amount of Armenians as non-Muslim population⁵ (Bilgili, 2001, p.78).

Rum population is first mentioned in reports “*cizye eşgal defterleri*”, which are supposed to date to the end of 16th or beginning of 17th century (Bilgili, 2001, p.78). In this respect, Rums began to live in the region within 17th century. There were also Jewish people living in Tarsus in the late Ottoman period who escaped from inquisition in Spain (Bilgili, 2001, p.78).

⁴ Bilgili states that in 1523 records there were 24 Turk, one non-Muslim, in 1526 records; 22 Turk, one non-Muslim, in 1536 records; 23 Turk, one non-Muslim, in 1943 records; 21 Turk, one non-Muslim, in 1572 records; 22 Turk, one non-Muslim districts in Tarsus (Bilgili, 2001, pp.65-66).

⁵ The percentage of non-Muslim population to Muslim population based on house numbers were; 1519; %3.5, 1523; %2.1, 1526; %3, 1536; %3, 1543; %3.9, 1572; %6.1 (Bilgili, 2001, p.79).

At the end of the 19th century, the population was mostly consists of Muslims. The non-Muslim population was Armenians and Rums⁶ (Yurt Ansiklopedisi; Öz, 1991, p.66). Adana province record points out that, there were 21 districts in 1880 (Bilgili, 2001, p.68). Besides, the record named the only non-Muslim district as not an Armenian district but a Christian district (Bilgili, 2001, p.68). Rother states ethnic groups living in Tarsus at the end of 19th century as in Figure 4.8. The map states that, four ethnical groups (Turkmens, Armenians, Syrians and Afghans) were living in Tarsus in different areas. Syrian people are stated living in the north-east of the town. Besides the map dating 1948 also names that area as Şamlı (Hatay) District (Figure 4.2). However, there isn't any information found in any other document pointing out the existence of Afghan District in Tarsus. Besides, today, only one Armenian District is known, which is in the south of the town and surrounded by Gözlükule Tumulus, Tarsus American College and commercial center.



Figure 4.8 Ethnic groups living in Tarsus at the end of 19th century
(Source: obtained from Rother, 1972, p.118)

⁶ Adana province record (*Adana Vilayet Salnamesi*) points out that, between the years 1872- 1873, there were 4546 houses consist of 4275 Muslims and 277 Christians; 20.423 populations consist of 9032 Muslims and 1391 Christians. In the Yurt Encyclopedia it is pointed out that there were 39.862 Muslims, 646 Rum-Orthodox and 1210 Armenian-Gregorian in Tarsus in the year 1885. Cuinet points out that the population was about 16.000- 18.000 consist of 8.000- 10.000 Muslims in winter time, and in the summer 350 Rum and 250 Armenian families were living in Tarsus in 1890 (Öz, 1991, p.66).

During 19th century, some Rum-Orthodox population left the region and after Independence War, the rest Rum population migrated to Greece due to the agreement between Greece and Turkey. Armenians left the area with French soldiers, while they were living the area based on Ankara Agreement (Öz, 1991, p.70).

Today, the population in Tarsus is mostly consisting of Muslims and Turks. During last decades, there had been migrations from surrounding settlements, mostly from east parts of Turkey for occupational issues. Figure 4.9 shows the changes in the number of population based on years. The changes in the number of population indicate that, there had been rapid increase between the years 1985 and 1990. Hence, the data show that within these dates the town developed and probably the population increased based on migrations.

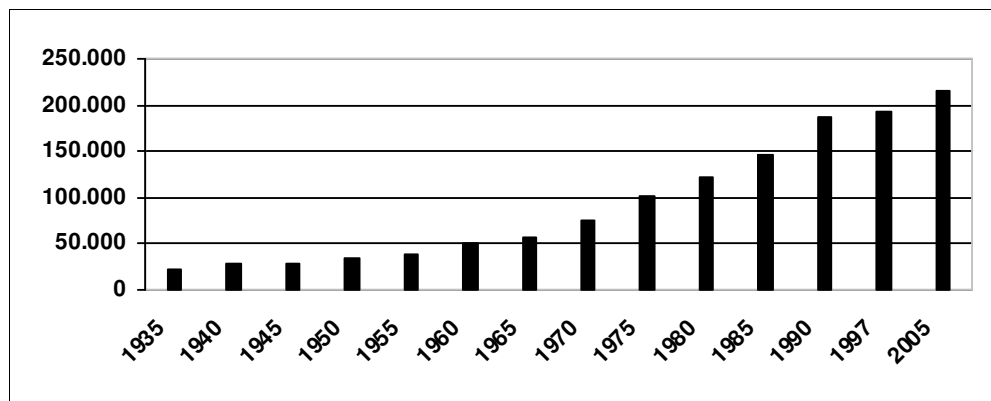


Figure 4.9 Population changes based on years in Tarsus
 (Source: Population knowledge are taken from Gürani, 1999, p.23; p.27; Tarsus, 1998, p.5)

Today, there are 216.382 people living in Tarsus (nüfus bilgileri, n.d.). 1990 census states that, % 52.91 of the population is under the age of 25 and emigrants are mostly from the cities in the east of Turkey (Beyhan, 2001, p.56; pp.81-82).

Besides, women and men population are stated to be nearly equal in 1997 census results (92.901 men, 95.536 women) (Beyhan, 2001, p.57).

The collected data indicate that, although there used to be different religious groups and people from different ethnical background, today there are no different religious or ethnical groups. In this sense, there is no need to consider ethnical or religious issues in data collection process. The inhabitants can only be grouped based on their migration status. However, this situation does not necessitate establishment of different questions and subject groups.

4.1.6 Economic Structure

In the scope of this part, economic structure of Tarsus is evaluated to understand economic activities' relations with places, to guide selection of subject areas. In this context, below statements include historical background and recent character of economic structure of Tarsus.

Recent economic life of the city is based on industry and agricultural activities. Modern agricultural activities took place in Çukurova region by the attempts of İbrahim Paşa (Adıbelli, 1998, p.6). İbrahim Paşa, who ruled the region as an independent province after 1832, brought cotton seeds from Cyprus and Egypt and, brought “fellahs” (Egyptian farmers) to grow cotton (Alp, Yenişehirlioğlu, Müderrisoğlu, 1995, p.18).

The agreement between Ottoman Empire and England (1938) concerning agricultural activities (Alp, et.al, 1995, p.15), following commercial agreements with other European countries and American inner-war took place in 1968 increased cotton grow in the region. This increase leaded construction of cotton gin factories. The first cotton gin factory was built by France in 1864 in the region. One year later, three factories in Mersin, Tarsus and Adana were built by England (Alp, et.al., 1995, p.18).

In 1887 the first yarn factory is opened with the name “Mavromati and Şürekasi Yarn Factory” (www.mersin.gov.tr). Later, Rasim (Dokur) Bey moved his textile factory from Egypt to Tarsus in 1896. And in 1911 a new factory was opened with the name of “Rasim Bey and Şürekasi Fibre Factory” (Tarsus Ticaret ve Sanayi Odası Rehberi, p.64). Then, in 1920, Tarsus Konserve Osmanlı A.Ş. is founded. With these attempts industry made progress in the region (www.mersin.gov.tr).

Later, Şadi Eliyeşil, who is the sun of Sadık Paşa, founded “Çukurova Sanayi işletmeleri” and with Karamehmet family, bought Çukurova Sanayi İşletmeleri Factory (Appendix D; Figure D.14: Opening of Çukurova Factory). Also Ramazanoğulları, who were coming from Ramazanoğulları family and living in Tarsus, was one of the first shareholders of the factory. The institution, which consisted of only 50 gins and 5000 spindles capacity in 1925, became the first modern factory in Turkey in 1932, through big modernization operations. However, the factory is closed in recent past.

Another important textile factory, which is named as “Berdan Textile” in founded in 1951. Although the factory continues production, the first factory building, which places in Tarsus, is abandoned.

Today, the economic structure in mostly depends on production, wholesale and retail trade and public services (Beyhan, 2001, p.133). There are cotton press, cotton gin, textile, vegetable oil, soap, crushed sesame seeds, glass and cement factories in the region. “Çukurova Sanayi”, “Berdan Textile”, “İzocam”, “Trakya Cam” and “Çukurova Makina İmalat Sanayi” are examples of important factories in the district. Agricultural activities have secondary density based on 1990 population census in the town (Beyhan, 2001, p.133).

To summarize, although the collected data in the first phase of the study provided general knowledge about Tarsus, it at the same time, gave information for understanding of the places to search, establishment of sampling and designation of questions and tools.

4.2 The Results of the Site Surveys

This part includes the results of the second and third phases of the study. The results are presented under the topics as below;

- User defined **historical-cultural** places: results of phase 2 and phase 3
- User ascribed **meanings and values**: results of phase 2 and phase 3
- **Rankings** on historical places and cultural events: results of phase 3

4.2.1 User defined historical places

This part covers the data identifying cultural and historical places defined by users. As pointed out in the third chapter, individuals and groups may give biased or misleading information based on many reasons. Hence, to find out places important for users and having relation with culture and life, in addition to asking direct questions, indirect questions are also asked. In this context, data connected with the places in relation with celebrations, events, traditions and symbols of the town are collected. More over, information related to the life in recent past is also collected through oral history and focus group methods. The historical research, stated in Appendix D, indicated rapid physical and social developments and changes in recent past of the town. In this sense, the places that used to be a part of social life and cultural identity but recently lost their importance for present individuals are also seen important to document to understand the cultural identity of the town. In other words, places valued by people living in the recent past of the town are also identified.

The entire information is obtained through survey, newspaper research, focus group and mostly oral history methods. The collected data are presented below, under the topics of physical figuration, social structures' relation with places, social and cultural life, economic structure and city symbols.

4.2.1.1 Physical figuration

The obtained data include information about the extents and main roads of the town in the recent past. The statements indicate that, the center of the town was the area among Eski Mosque, Makam Mosque and İş Bank and, the whole town located among Çukurova Factory, Railway, Eski Saray District and Musalla. This information is also parallel to the map of 1948 (Figure 4.2). Related information is as below;

- ▶ The most crowded place of Tarsus (the center) ... was from Eski Mosque, Makam Mosque, to İş Bank, to persimmons, there was nothing else here⁷ (OH.; I1).
- ▶ The biggest things of Tarsus; Çukurova, railroad, our neighborhood, it was as we called Eski Saray (Old Palace) and here Musalla. All the people, the tradesmen were here⁸ (OH.; I1).

The data, obtained through oral history method indicate the existence of two main streets in recent past. The first one is the Atatürk Street, extending from the center of the town to the Public Hospital. The importance of the road becomes more apparent when considering that, the places important in the life of the town such as Cumhuriyet Square and Tarsus Park, are located on this road. Besides, on the west, the street also connects to Adana Road, which also increases the importance of the street. The second main road is stated to be Şahmeran Street. Considering that Ali Menteşoğlu Street did not exist till recent past, it is apparent that Şahmeran Street used to connect the north parts of the town to the center. Besides, the extension of the street, passing through the center and going south, also reaches the square among Ulu Mosque, Yeni Bath and Kırkkışık Bazaar. In this context the statements, as well as the physical figuration of the town, indicate that Atatürk Street and Şahmeran Street, which are vertical to each other, were the two main streets of the town, (Figure 4.10). Collected data are presented in the following;

⁷ Tarsus'un en kalabalık yeri (merkezi)... Eski Camii, Makam Camii, buradan tut İş Bankası, hurmaların ora, başka bir şey yoktu burada (OH.; I1).

⁸ Tarsus'un daha büyük şeyi; Çukurova, demiryolu, bizim mahalle bu "Eski Saray" dediğimiz yer, burada da musallaydı. Bütün insanlar, esnaflar bu aradaydı (OH.; I1).

► Our main road was coming from Adana and going to Mersin. It wasn't passing from here. You know that overpass, people used to go Mersin from that overpass. Where Cleopatra Gate is, it's been made afterwards. Main Mersin Road was ...it was coming from Adana, from the overpass, ...and there was a cemetery there. From that road, it was going to Mersin. And there wasn't another road⁹ (OH.; I1).

► Main road was this street (Şahmeran Street), this back part wasn't here, the river was passing there. There was the main street, Dumlupınar, it was going to Dumlupınar Primary School, it was going up to there, there was only this street, there was only this main street, vertical street (Şahmeran Turkish Bath Street). İstasyon Street, the place which passes in front of the existing PTT, the garden was built beautifully, to the station that road was going. There was the road which separates to Mersin, generally the streets were the garden buildings¹⁰ (OH.; I4).

Today, Şahmeran Street does not have its physical importance within the town any more, due to opening of the Ali Menteşoğlu Street. On the other hand, Atatürk Street lost its integrity, as Cumhuriyet Square and Tarsus Park relatively lost their functions and partial physical interventions applied to the street. A part in the middle of the street is re-organized as a pedestrian road by dividing the wholeness of the street. However, these two streets are valued by inhabitants, by being the main streets of Tarsus. So, they are important in the life of the town and significant parts of the historical figuration.

4.2.1.2 Social structures' relations with places

The data collected through oral history method from different interviewees identified the similar results about the groups living in Tarsus. The statements indicate that, there were six different groups living in Tarsus. The groups living in Tarsus were Turks, Armenians, Greeks, Arabians, people migrated from Cretans and people migrated from Van. Collected data indicate that, these groups were living in different districts, however, using the same places together in common social and economic life. The interviewees stated that, parallel to the information

⁹ Ana Caddemiz Adana'dan gelir Mersin'e geçerdi. Buradan geçmezdi. O üst geçit var ya üst geçidin oradan Mersin'e öyle gidilirdi. Kleopatra kapısının orası sonradan yapıldı. Esas Mersin yolu Adana'dan gelir üst geçidin oradan, Mezarlık da vardı orda. O yoldan Mersin'e giderdi. Başka Caddesi de yoktu (OH.; I1).

¹⁰ Ana cadde, bu caddeydi (Şahmeran Sokağı), bu arka taraf yoktu, ırmak geçerdi oradan. Esas ana caddesi Dumlupınar vardı, giderdi, oradan Dumlupınar İlkokuluna, oraya kadar gider, bir tek bu cadde vardı, bir ana bir cadde vardı, dikey cadde (Şahmeran Hamamının caddesi). İstasyon Caddesi şimdiki PTT'nin önünden geçen yer bahçe çok güzel yapılmıştı, İstasyona kadar o yol giderdi. Mersine ayrılan yol vardı, aşağı yukarı, genelde bahçe yapılar sokaklardı (OH.; I4).

obtained through literature (Chapter 4.3.5), Turks were living in Kızılmurat and Reşadiye Districts, Arabians in Şamlı District (Figure 4.2), Greeks and Armenians in the South of Ulu Mosque (Figure 4.8). In addition to this information, interviewees also pointed out that, the people migrated from Van due to the war with Russians and people migrated from Crete due to the agreement between Greece and Turkey settled to the places where Greeks and Armenians left. The obtained data indicate that, people migrated from Crete settled in the south of Misak-ı Milli Primary school and that area was named as Cretan District “*Giritli Mahallesi*” and, the people migrated from Van settled to the rest areas (Figure 4.11). Collected data are as below;

► There were Armenians, there was an Armenian District, Armenians were living there. Down there, at Musalla, people as we call Fellah, Arabian servants were living. In our neighborhood there were, as we know, as we call Turkish people, now mixed, even we don't know¹¹ (OH.; I1).

► (There wasn't a specific region where the Christians lived) It was mixed but there was this thing: it was called Cretan District”. Generally, it was Misak-ı Milli Primary School's around. (There's no one going from Tarsus to Greece) There's not anyone going from Tarsus. There was a migration to Mersin from Tarsus and those were the rich ones, escaped from there¹² (OH.; I4).

► “(there were houses at the places which they settled but they also made the new ones) really there were houses back then and some built new, they were hardworking people, Cretans, usually they were working with viniculture. Most of them had vineyards; their vineyards were up to railway, around the Ekenler Estate. At those vineyards, they raised good grapes. Cretans were the people who work at viniculture and there were olive groves, too¹³ (OH.; I4).

► Armenians were living at the Armenian District, now it's the region which the Clock Tower locates. Turks were living at the back of the Mosque, Çataklar, Kızılmurat. And the Arabs in poor neighborhoods on the out strikes of the city.... they were working on gardens and vegetables¹⁴ (O.H.; I2).

► Three ethnic groups were living together back then. These people were living like sisters and brothers, like relatives and until that time, they made really good

¹¹ Ermeniler vardı, Ermeni Mahallesi vardı, Ermeniler yaşardı. Daha aşağıda Musalla'da Fellah dediğimiz insanlar, Arap uşakları yaşardı. Bizim buralarda o zaman hep tanıdığımız Türk dediğim, saydığım şeyler, şimdi karmakarışık oldu, biz bile bilmiyoruz (OH.; I1).

¹² (Hristiyanların yaşadığı belli bir bölge yoktu) Karışıkta, ama şöyle bir şey vardı: “Giritli Mahallesi” denilirdi. Genelde, Giritliler o Misak-ı Milli İlkokulunun o civarı. (Tarsus'tan Yunanistan'a giden) Yok, Tarsus'tan giden yok. Tarsus'tan Mersin'e bir göç oldu, o da varlığı olanlar o tarafa kaçtılar (OH.; I4).

¹³ (yerleştikleri yerlerde evler de vardı yeni de yaptılar) Vallahi o arada evde vardı, sonradan yapanlar da oldu, onlar çalışkan insanlardı Giritliler, genellikle bağıcılıkla uğraşırlardı. Çoğunun bağı vardı, bu demiryolundan yukarıda Ekenler sitesinin oralarda bağları vardı. O bağlarda güzel üzüm yetiştirirlerdi. Yani, Giritliler böyle bayağı bağıcılığı olan kimselerdi, zeytincilik vardı. (OH.; I4).

¹⁴ Ermeniler şu anda Saathane'nin bulunduğu mıntıka, Ermeni Mahallesi, orada yaşarlarmış. Türkler bu Camii dibi, Çataklar, Kızılmurat, yani bu tarafı, bir şey daha var, oralarda yaşarlarmış. Araplar da şehrin kenar mahallelerinde ...bahçe veyahut da sebze üzerine iş yaparlarmış (OH.; I2).

cooperation between Armenians and Turks. Most of the Armenians were doing industrial jobs, they were horseshoers, barbers, tailors, interior furnishers, briefly they worked at small industry level. Turks were mostly farmers, Ottoman bureaucrats and the Arabians were the gardeners. These three ethnic groups were living a good life here, according to this time, it was simple but back then it was normal¹⁵ (O.H.; I2).

► This part of the street was called “Armenian Neighborhood” ... I lived there 40 years. After Armenians, that neighborhood became Cretan Neighborhood. They were settled there. Cretan immigrants came to that neighborhood, those places were all empty, then immigrants from Van... As you know Russians occupied Van, so immigration started from there and the ones that came to Tarsus... All of them went, only they stayed. Göçeroğulları stayed. There was an Armenian there; they were my neighbors at that neighborhood. I grew at that neighborhood ... when we came to that neighborhood, we were living near St Paul, when we came to that neighborhood ... they were all talking Greek¹⁶ (O.H.; I2).

► Government gave them many places, all the vineyards were given to them. All the places near Waterfall – İskilip were given to those immigrants, there are still immigrants there. Government gave the best places of Tarsus¹⁷ (O.H.; I2).

► Government settled the ones that come from Van here. It was empty then, when I went there, there were people from Van and from Crete. But now, anyway it’s a non-changing neighborhood, we left there for 40 years, did you see?¹⁸ (O.H.; I2).

► There were Armenians back then, there had been Armenians. After Republic, actually after the Turkish War of Independence, some of them left some of them stayed and recently others went too. I remember I had friends, as their relatives went to Holland, Germany, they left some places too and some of them went to Mersin. Here, there is only a family called “Göçeroğlu”, they work with copper. Of course if he didn’t die, because I didn’t see him near soon but I was seeing him in the past ...¹⁹ (O.H.;I5).

► At Tarsus, in Armenian District, there is a beautiful Church which is restored now, that Church was at the Armenian Neighborhood²⁰ (O.H.; I5).

¹⁵ Üç kavmin yaşadığını. Bunlar bacı-kardeş, bir akraba gibi geçindiklerini ve o tarihe kadar hakikaten Ermeniler-Türkler arasında çok güzel bir işbirliği sağlamışlar. Ermenilerin çoğu, daha ziyade sanayi, nalbant, berber, terzi, döşemeci veyahut da sanayi, yani o zamanki ufak sanayi düzeyinde iş yaparlarmış. Türkler de çoğu çiftçi, kalem efendisi, Araplar da bahçeci. Bu üç kavim burada çok güzel bir yaşantı, basit, o zamanki, şimdiki duruma göre basit, ama o zamanki duruma göre normal (O.H.; I2).

¹⁶ Caddenin bu tarafı “Ermeni Mahallesi” denilir, ... ben orada 40 sene kaldım. Ermenilerden sonra o mahalle Giritli Mahallesi oldu. Yerleştirildiler. Girit muhacirleri geldi, oralar hep boştu, sonra Vanlı muhacirleri... Ruslar Van’ı işgal etti ya, oradan bir göç başladı, Tarsus’a gelenler de oradaki boş,... Hepsi gitti, bir tek onlar kaldı. Göçeroğulları kaldı. Ermeni, orada bir kişi var, o mahallede benim komşum onlar. Ben o mahallede büyüdüm ..., St Paul’un orada otururdum, ... hep Rumca konuşuyorlardı (O.H.; I2).

¹⁷ Devlet onlara çok yer verdi, bütün bağlık yerleri onlara verdi. Şelale’nin orada İskilip o Şelale’nin oraları hep muhacirlere verdiler, hâlâ orada muhacir var. Tarsus’un en iyi yerlerini devlet verdi (O.H.; I2).

¹⁸ Devlet yerleştirdi (Van’dan gelenleri buraya). Boştu zaten, orası boşmuş, Ben de gittiğimde Vanlı vardı, Giritliler de vardı. Ama şimdi, zaten değişmeyen bir mahalle 40 sene orayı bıraktık, gördünüz mü? (OH.; I2).

¹⁹ Eskiden Ermeniler vardı, Ermeniler varmış. Cumhuriyet, daha doğrusu Kurtuluş Savaşından sonra bir kısmı gitmiş, bir kısım kalmıştı, yakın tarihlerde gidenler de oldu. Ben hatırlıyorum, arkadaşlarım vardı, daha çok akrabaları gittiği için Hollanda’ya, Almanya’ya şuraya buraya gittiler, bir kısmı da Mersin’e gitti. Burada bir tek “Göçeroğlu” denilen bir aile vardır, bakırcılıkla uğraşırlar. Ölmediyse, yani yakın tarihte görmedim, ama geçmişte görüyordum ... (O.H.;I5).

²⁰ Tarsus’ta Ermeni Mahallesinde, şimdi restore edilen güzel bir kilisemiz var, o kilisenin bulunduğu yer Ermeni Mahallesi, Ermeni olduğu yerlerde yaşarlarmış (OH.;I5).

► No, there isn't. I said there isn't Christian population but as I know, there is almost no Armenian or Greek origin citizens who are Christians here, they moved to Mersin²¹ (OH.; I5).

► No, they were using the same places. People lived always together. Only their neighborhood was different... They lived like that. There is no difference. These people always lived together. But they settled the Cretan immigrants at the back of Tarsus American. There must be Greeks in that exchange, too. There were some Greeks, too. When you go near the Sev Primary School, there is a neighborhood which the Cretan immigrants live. The building which the American College locates is the same place where the Armenians live. .. For example, there is a house at the back of Clock Tower. It has two floors. It's Lawyer Cafer Tayyar's fathers' house. It was a Greek house. When they came from Crete, that house was given to them²² (OH.; I5).

► (Were there religious differences, ethnic originate differences?) No, we never felt or lived a thing like that. ... Tarsus was like a whole, like a family ...²³ (OH.; I3).

The statements indicate that, the divisions between districts occurred with the separation of ethnical groups. People living in Tarsus, characterize districts with the ethnical background of the inhabitants living in. Naming each district with its inhabitants as, Cretan District or Armenian District, also validates the accepted character and usage of these districts. In this context, inhabitants ascribe different meaning and characters to different parts of the town in district scale in relation with its inhabitants' ethnical background. Besides, these districts and their names also have connections with the events important in national level; like reminding the war with Russia or the agreement between Turkey and Greece. In this context, this division and formation of districts set connections between the inhabitants and the history of both the nation and the town. However, today the districts lost their meanings that emerged from ethnical divisions. Recently, there is no such a division based on ethnical background of inhabitants. In this context, such information may not directly concern a documentation work for Tarsus, yet it is important to understand the historical character.

²¹ Hayır yok. Hıristiyan nüfus yok dedim, ama, benim bildiğim kökeni Hıristiyan olan Ermeni ya da Rum vatandaş hemen hemen kalmadılar, yani Mersin'e taşındılar (OH.;I5).

²² Hayır aynı yerler kullanılıyordu. Hep bir arada yaşamış insanlar. Sadece mahalleleri farklıydı ...Böyle yaşayıp gitmişler. Hiçbir fark yok. ... Hep bir arada yaşamış bu insanlar. Yalnız kilise hemen onun yanına mesela Tarsus Amerikan'ın hemen arka tarafına Girit'ten gelen göçmenleri yerleştirmişler. O mübadelede Rumlar da vardı muhakkak. Biraz Rum da varmış. Sev ilköğretimin yanındaki sokaktan girdiğinde Giritli göçmenlerin oturduğu bir mahalle var orada. Amerikan Kolejinin binası zaten Ermenilerin bulunduğu yerde. .. Mesela Saathane'nin arkasında bir ev vardır. İki katlı. Avukat Cafer Tayyar'ın babasının evi orası. O bir Rum'un eviymiş. Girit'ten gelince bunlara vermişler (OH.;I5).

²³ (Dini farklar var mıydı, etnik köken farkları var mıydı?)Yok, hiç öyle bir şey ne hissettik, ne yaşadık. ... Bir bütün bir Tarsus, bir aile gibiydi zaten, (OH.;I3).

4.2.1.3 Places in relation with social and cultural life

Recreational areas; collected data indicate that, people living in Tarsus use Gözlükule Tumulus, Waterfall, Tarsus Park, Karabucak Forest, Tarsus beach, and Tarsus Dam as recreational areas (Figure 4.12). Today, Gözlükule Tumulus lost its recreational functions as excavations began again. The other places are still in use as recreational areas. The collected data indicate that, Dam is a new recreational area compared to others and Municipality is working on organization of the area in the favor of recreational activities. Collected data are as below;

- ▶ ..Why can't our barrage be as clean, proper and eye-catching as our Waterfall...²⁴ (Okuyucu Köşesi- Emel Çetin- Yenises/ July 12, 2005).
- ▶ It's one of the most beautiful places of Turkey. Municipality started cleaning works at the Berdan Barrage picnic area²⁵ (Yenises/ March 8, 2006).
- ▶ Waterfall and barrage were gathering places. Buses were going to Tarsus beach every weekend²⁶ (FG2; P4).
- ▶ There had been picnics at Karabucak Forest back then. I remember, when I was a student, we were making picnic there²⁷ (FG2; P2).
- ▶ Social life, I mean it isn't much long ago, Gözlükule, afforested at the times of Sait Polat who was the mayor, there were pine trees, people were going there afternoons, there was a tea garden there, their days were passing there. There was a park and they were going to waterfall but it wasn't like as today, it was more like an early period waterfall.... Their days were passing like that, there weren't other recreation places. We were usually going to Mersin, to sea side, there weren't things like that here. Now, there is a beach here but there wasn't this beach back then. There was Karabucak and that forest was untouched then, people couldn't pass from there, those blackberry bushes wouldn't allow that. They cut them in 1943's, now it's opened²⁸ (OH.; I1).
- ▶ At those times, people were going to park and waterfall; let's say it as a social life and to pass time. They go there to evaluate their evenings or for their afternoon resting, there were always delicious, good, qualified things there, even on Sundays, schools

²⁴ ..Barajımız neden Şelalemiz gibi temiz, düzenli ve göz alıcı olmasın... (Okuyucu Köşesi- Emel Çetin- Yenises/ 12 Temmuz 2005).

²⁵ Türkiye'nin en güzel mekanlarından biri. Belediye, Berdan Barajı piknik alanında temizlik çalışmalarına başladı. (Yenises/ 8 Mart 2006).

²⁶ Şelale ve baraj toplanma yerleriydi. Tarsus plajına her hafta sonu otobüs kalkardı (FG2; P4).

²⁷ Karabucak Ormanında eskiden piknik yapılırdı. Hatırlıyorum ben öğrenciyken oraya pikniğe giderdik (FG2; P2).

²⁸ Sosyal hayat, yani pek uzun değil bu Gözlükule'nin şeyi, belediye reisi Sait Polat zamanında oralar çamlandı, ağaçlandı, çam vardı, sonra insanlar öğleden sonra giderlerdi, orada bir çay bahçesi vardı, orada günlerini geçirirlerdi. Park vardı, bir de Şelaleye gidilirdi ama böyle değildi Şelale, daha eski devrin şeyleriydi ... Öyle geçerdi günleri, başka öyle mesire yerleri yoktu. Biz ekseriya gidersek, Mersine giderdik, deniz kenarına, burada öyle bir şey yoktu. Burada şimdi plaj var, ama o zaman yoktu o plaj. Karabucak vardı daha Ormana balta girmemişti, insanlar içinden geçemezdi, o böğürtlen çalıları falan geçilmezdi. 1943'lerde falan kestiler, şimdi açıldı (OH.; I1).

were going there for picnics, I remember, they were used as recreation places²⁹ (OH.; I5).

► Tarsus Barrage is really one of the most beautiful barrages of Turkey, Tarsus Barrage. Its history is very old and Tarsus Barrage is the first barrage which the hydroelectric and electric station is established at it. It has such a value, beauty. Besides, natural beauty is very beautiful, too.... People who went there should say, here is really wonderful...³⁰ (O.H.; I7).

Coffees; Collected data indicate that, there used to be a cafe named as “Meydan Kahvesi” in the south of Şahmeran Bath. The news on the newspapers state that, this area re-functioned as a coffee again in 2005. Although recent coffee is not the original one, the news points out the pleasure for the areas’ usage in its original function and reminding the old “Meydan Kahvesi”. The statements are as below;

► Tarsus Municipality is making a beautiful place near Şahmeran Turkish bath which is across the Makam Mosque. Here is the old square coffee...³¹ (Çınar- Hilmi Dolaşmaz- Çok güzel - Yeni Doğuş/ April, 20 – 2005).

► Tarsus reached a very beautiful and modern tea garden... City Hall built a tea garden as known as Square Coffee, which public can go there with their families³² (Yenises/ July,29 – 2005).

► There, there was the building of Halk Party. In front of it, as you see there is an empty field, there was a Public Party building and across it, there was the Pasha’s Coffee. Our Pasha’s. It was Mister Şadi’s father’s coffee. All the important people were gathering there³³ (OH.; I1).

Cinemas; the interviewees commonly talked about the cinemas, while giving information about the social life in Tarsus in the past (Figure 4.13). The statements indicate that, cinemas were very important in the life of the town. The data obtained through Yenises Newspaper dating September 9, 1979 stated that, some of the

²⁹ İnsanlar parka ve şelaleye giderdi eskiden, yani sosyal yaşantı olarak diyelim, bir de vakit geçirmek için. Akşamlarını değerlendirmek için ya da öğleden sonra oturmak için, her zaman nefis, güzel, kaliteli, hatta pazar günleri okulları pikniğe götürürlerdi, hatırlıyorum, böyle mesire yeri olarak kullanmak için. (OH.; I5).

³⁰ ...Tarsus Barajı gerçekten Türkiye'nin en güzel barajlarından birisi Tarsus Barajı. Çok eski tarihi var ve o ilk defa Türkiye'de hidroelektrik, elektrik santralinin kurulduğu baraj Tarsus Barajı .. Onun öyle bir değeri var, güzelliği var. Ayrıca, doğal güzelliği çok güzel..... O baraja giden kişiler hakikaten burası harika diyebilmeli... (O.H.; I7).

³¹ Tarsus Belediyesi Makam cami karşısındaki Şahmeran Hamamı bitişiğindeki alana çok güzel bir yer yaptırıyor. Burası eski meydan kahvesi... (Çınar- Hilmi Dolaşmaz- Çok güzel- Yeni Doğuş/ 20 Nisan 2005).

³² Tarsus'a çok güzel ve modern bir çay bahçesine kavuştu. Meydan kahvesi olarak bilinen yere Belediye halkın ailece gidebileceği bir çay bahçesi yaptırdı.” (Yenises/ 29 Temmuz 2005).

³³ Şurada, Halk Partisinin binası vardı. Önünde...Tam şu yıkılan boş saha var ya, park Halk Parti binası vardı, onun karşısında da Paşa'nın Kahvesi vardı. Bizim Paşanın. Şadi Bey'in babasının kahvesi vardı. Bütün ekabir insanlar gelir orada toplanırdı (OH.; I1).

cinemas were closing because of the lack of audience. The news indicates that, the cinemas began to be closed and went out of the city life by 1979's. Today, Aile Cinema, Kent Cinema and Güneş Cinema still exist but Aile and Güneş Cinemas are abandoned and Kent Cinema is serving as a saloon for weddings and parties. Saray Cinema is demolished but its place is empty. The others are demolished and new buildings constructed instead. The statements concerning the cinemas are as below;

► There were summer cinemas back then³⁴ (FG2; P3).

► There was Yılmaz cinema, Kent, Levent, Yeni Cinema, Aile Cinema, Saray, Şar cinemas. The cinemas' places were;

Yılmaz Cinema was only a summer cinema. It was near Gima, where the Rauf Denktaş Park is now.

Kent winter cinema: City wedding saloon, aside of Vakıflar İşhanı.

Levent summer cinema: It was the summer place of Kent Cinema. It was at Ata Specialized School's place back then

Yeni Cinema: Winter Cinema was at the Treasury Palace's place.

Aile Cinema: It was used both at summer and winter. Winter cinema was near St Paul Well. Summer cinema was also there.

Saray Cinema: The summer cinema is demolished. Winter cinema still exists. It's at the Ali Menteşoğlu Street, in Zeytin Bazaar at the south east of Barbaros High School.

Şar Cinema: its terrace was used for summer and its inner place was used as the winter cinema

Güneş Cinema: It's still existing (FG2; P4).

The terrace of Ziraat Bank Makam Division was used as a summer cinema³⁵ (FG2; P4).

► ... There was Şar Cinema. A Turkish engineer who came from Russia and worked for Tarsus Municipality, I forgot the man's name but I can remember later, because my mom knows. His wife, Mrs. Leyla was a French teacher, her husband built Şar Cinema, worked there as an engineer and for long years it's known as Şar Cinema...³⁶ (OH.; I5).

³⁴ Yazlık sinemalar vardı eskiden. (FG2; P3).

³⁵ Yılmaz sineması vardı, Kent, Levent, Yeni Sinema, Aile Sineması, Saray, Şar sinemaları vardı. Sinemaların yerleri;

Yılmaz Sineması sadece yazlık sinemaydı. Gima'nın berisinde Rauf Denktaş Parkının olduğu yerdeydi.

Kent kışık sineması: Kent düğün salonu Vakıflar İşhanı yanında.

Levent yazlık sineması: Kent sinemasının yazlık yeriydi. Ata Dershanesinin yerindeydi.

Yeni Sinema: Kışık sinema. Maliye sarayının olduğu yerdeydi.

Aile Sineması: Yazlık ve kışık. Kışık sinema St Paul Kuyusunun yanında. Yazlık da oralardaydı.

Saray Sineması: Yazlık olanı yıkıldı. Kışık sinema hala duruyor. Ali Menteşoğlu Caddesi Zeytin Pazarı Barbaros Lisesinin güney doğusunda duruyor.

Şar Sineması: Üstü yazlık içi kışık sinema olarak kullanılıyordu.

Güneş Sineması: Halen duruyor.

Ziraat Bankası Makam Şubesi üstü yazlık sinema olarak kullanılırdı. (FG2; P4).

³⁶ ...Şar Sineması vardı. Rusya'dan gelen Tarsus Belediyesinde çalışan bir Türk mühendis, beyin adını unuttum, ama sonra hatırlayabilirim çünkü annemler biliyor. Hanımı Leyla Hanım Fransızca hocası, bunun beyi yapmış mühendis olarak çalışmış, Şar İşhanı'nı ve uzun yıllar Şar Sineması olarak ... (OH.; I5).

- The yard of Kızılay building now was summer Aile Cinema before. The summer part of Saray cinema was in Kızılmurat District, behind the storages in front of the house of Muvaffak Uygur. Its scene still exists³⁷ (OH.; I5).
- At those times, there is no television, there's nothing, we sleep early at nights, we wake up early, our entertainment is street games. And we had a cinema, except that it's strange that at those times there were many theaters³⁸ (OH.; I3).
- For example these cinemas, there was an Aile Cinema in Tarsus back then. For those days there was a famous cinema called Saray Cinema. For example, I watched "Giants' Love" and "Gone with the Wind" at the Saray Cinema. For those times, these were famous films³⁹ (OH.; I3).
- Look at the theaters, today these groups and theaters look very professional. I remember the old times of Tarsus, I mean 40–50 years ago, really a lot of theaters were coming at those days, a lot of artists were coming. They usually weren't coming by commercial purposes, I mean they were coming to an association night, to a party's night, I don't know, they were coming for a social structure invitation and believe me, "eight weeks, nine occasions" was a true expression back then. I mean, these cultural activities really took place continuously. Maybe now of course the structure grew a lot, population grew a lot, cities grew a lot, again many things can take place in many places but then it was more like a family, because everyone knew everyone and it was more fun⁴⁰ (OH.; I3).
- Of course, there was an Aile Cinema across my father and grandmother's house and we were going there. At the Eski Ömerli Neighborhood, there was an Aile cinema, it was a cinema about our old life and we were going there. When there was a wedding, that cinema was rented or...⁴¹ (OH.; I8).

Educational buildings; three interviewees gave information about the schools in Tarsus. The collected data indicate that, Dumlupınar, Türk Ocağı, Misak-ı Milli, Duatepe and Sakarya Primary schools were the primary schools in Tarsus (Figure 4.14). Among them, Sakarya used to serve to the children, who were having a kind of eye disease. Only Sakarya and Misak-ı Milli Schools still exist today. The rest

³⁷ ... şimdiki Kızılay binasının bahçesi eskiden yazlık Aile sinemasıydı. Saray sinemasının yazlık kısmı da Kızılmurat Mahallesinde Muvaffak Uygur'ların evinin karşısındaki depoların arkasındaydı. Sahnesi hala duruyor (OH.; I5).

³⁸ O zaman televizyon yok, hiçbir şey yok, akşam erken yatılıyor, erken kalkılır, sokak oyunları bizim eğlencemiz. Bir de sinemamız vardı, onun haricinde ilginçtir, o zaman tiyatro çok vardı (OH.; I3).

³⁹ Bu sinemalar mesela, o zaman bir Aile Sineması vardı Tarsus'ta. Meşhur o günün koşullarında bir Saray Sineması vardı. Mesela, ben "Devlerin Aşkı"nı Saray Sineması'nda izlemiştim, "Rüzgâr Gibi Geçti"yi Saray Sineması'nda izlemiştim. O dönem meşhur filmlerdi bunlar (OH.; I3).

⁴⁰ Tiyatrolarda bakın, bugün çok profesyonelce geliyor bu gruplar, tiyatrolar vesaire, son zamanlarda. Tarsus'un o eski dönemlerini hatırlıyorum, yani bundan 40-50 yıl önce, gerçekten çok bol tiyatro gelirdi, çok bol sanatçı gelirdi. Onlar genelde çok ticari amaçlı gelmezlerdi, yani bir derneğin gecesine gelirlerdi, bir partinin gecesine gelirlerdi, ne bileyim bir sosyal yapının gecesine davetli gelirlerdi ve inanın, bir tabirle "hafta sekiz, sefer dokuz" denilir. Yani, sürekli bu tip ciddi kültürel etkinlikler olurdu. Belki, şu anda tabii yapı çok büyüdü, nüfus çok büyüdü, şehirler çok büyüdü, yine birçok şeyler, birçok yerlerde belki olabiliyor, ama sanki o zaman daha bir aile gibi, daha herkesin birbirini tanıdığı bir ortamda daha zevk vericiydi (OH.; I3).

⁴¹ Tabii, babamla anneannem karşısında Aile Sineması vardı ve oraya giderdik. Eski Ömerli Mahallesi'nde, aile sineması vardı, bizim eski yaşantımızla ilgili bir sinema ve biz oraya giderdik. Düşün, dernek olacağına sinema tutulurdu veya (OH.; I7).

are demolished and new buildings constructed in their place. Besides, interviewees also provide knowledge about high schools. They gave knowledge about Tarsus High School, Tarsus American College and Çetin College. Collected data related schools are as below;

► If they ask me, if they say, “how many primary schools there were?” I don’t know. I can count, Dumlupınar, Türk Ocağı, Misakı Milli, Duatepe, I know Sakarya school, I don’t know the rest of them; they were built outside the ones that I counted now.⁴² (OH.; I1).

► For example, I went to school for three years at Misak-ı Milli, after third class, I went to Dua Tepe for the forth and fifth classes. It’s also near there. I got education like that. Dua Tepe... What a beautiful stone building it was. It was strong, too. I don’t know in which mentality they did it⁴³ (OH.; I4).

► Back then, we got education at schools, we got education at the houses left by Armenians, there was the Sakarya School there. I got education there, then I got education at Misak-ı Milli, Misak-ı Milli is an Armenian house⁴⁴ (OH.; I2).

► In Tarsus there are schools like Misak-ı Milli, Dua Tepe, Sakarya Primary School, Dumlupınar and Türkocağı, these are the oldest schools. At Türkocağı’s place, now teacher house is made. Dua Tepe is demolished, those were the old timber framed schools, for example when I was at primary school at Dua Tepe, I got Folklore lessons. And I think it’s demolished because of its oldness, anyway Kara Mehmet Primary School is built instead of its place. They moved Dumlupınar to another place, they made Barbaros Hayrettin near that building and it’s nearby, there is another building about public education... Other schools, Misakı Milli given to American College⁴⁵ (OH.; I5)

► Sakarya Primary School is separated as the school for Trahuns, because there are so many eye diseases. By the way, Sakarya became secondary school later. Those were two buildings, one is for Trahuns, the other is the secondary school students and anyway Sakarya Primary School was close to church, too⁴⁶ (OH.; I5)

► Tarsus High School opened at 1953 as a special school, then it passed to government, now it’s Tarsus High School, I finished middle school there, at Tarsus High School, then it became high school. American College existed for a long time. Retired member of the Grand National Assembly of Turkey, Rüştü Çetin, changed the

⁴² Bana sorsalar, kaç tane ilkokul var deseler bilmem. Sayarım, Dumlupınar, Türk Ocağı, Misakı Mili, Duatepe, Sakarya okulunu bilirim, gerisinin hiçbirini bilmem, hep onlar bu saydığım şeylerin dışında yapıldı (OH.; I1).

⁴³ Mesela ben Misakı Millide okudum 3. sınıfa kadar 3. sınıftan sonra 4 ve 5’i Dua Tepede okudum. O da oraya yakın. Öyle okudum. Dua Tepe... Ne güzel taş binaydı. Sağlamdı da. Hangi zihniyetle yaptılar bilmiyorum (OH.; I4).

⁴⁴ O zaman, mekteplerde okuduk, Ermenilerden kalma evlerde okuduk, orada Sakarya Okulu vardı. Ben orada okudum, sonra Misakı Millide okudum, Misakı Milli bir Ermeni evi. (OH.; I2).

⁴⁵ Tarsus’ta okullar var, Misakı Milli, Dua Tepe, Sakarya İlkokulu, Dumlupınar ve Türkocağı, bunlar en eski okullar. Türkocağı’nın yerine şimdi öğretmen evi yapıldı. Dua Tepe yıkıldı, eski ahşap okullardı, mesela biz Dua Tepe’deyken folklor dersleri almıştık ben ilkokuldayken. O da herhalde eskilikten yıkıldı, zaten Kara Mehmet İlköğretim okulu oldu yerine. Dumlupınar’ı başka yere taşıdılar, o binanın yanına Barbaros Hayrettin’i yaptılar, yanında da halk eğitimle ilgili bir başka bina var.... Diğer okullar Misakı Milli Amerikan Koleji’ne verildi (OH.; I5).

⁴⁶ Sakarya İlkokulu, trahunluların okuduğu okul olarak ayrılmış, göz hastalıkları çok şey olduğu için. Bu arada Sakarya orası ortaokul olmuş daha sonra. İki binaydı orası, birisi bu trahunlular için birisi bu ortaokuldan sonra da kiliseye yakındı zaten Sakarya İlkokulu (OH.; I5)

Old Courthouse Palace to a college, Çetin Collage, but it demolished at 1972's too, I mean it became an apartment before the site area history, now it's Adalet Apartment. It's just on the Adana Street⁴⁷ (OH.; I5)

Public House; collected data indicate that, Public House was also an important building for inhabitants. The statements indicate that, in addition to educational issues, the building was also serving the town as a theater and cinema. Related information is as below;

► Anyway, instead of the old existing Municipality building, there was the Public House which is made by stone. It's terrace was once used as a cinema and once as the police headquarters⁴⁸ (Günaydın- Hilmi Dolaşmaz-Yenises/ February,14 – 1991)

► In houses there weren't such things as saloons, then in Tarsus, Public Houses opened, when this happened the activities were so much better, there weren't any cinemas when the first Public Houses opened. Cinemas opened in Tarsus at Republic's tenth year. People would go there. There were plays in Public House, then Public Houses were giving information too, it had a library, it was a very well thought organization. I think Public Houses' disappearance wasn't good, I wish they stayed, they would be more wonderful. Now they would become more useful⁴⁹ (OH.; I4)

► But there were very good works at the public houses. There were plays and shows. Things came from outside. Public went there a lot. They teach reading and writing there. It had a good system. The thing that Atatürk made. They ended it at the 1960's. But it was so beautiful⁵⁰ (OH.; I4)

► In Tarsus there were usually cinemas, too. Let me think now, excuse me, I saw the last remnants of the last Public House, I saw them at the 50's. They were shown at those stages. There was the Public House Building; do you know where it was now? If I remember correctly, it was just across the Head Official Building. Head Official Building is now there, there was Bakırcılar Bazaar (Copper Bazaar) there. There, it was a two – floor building. If I remember correctly, in one part there was gendarme and in the other part there was Public House⁵¹ (OH.; I3).

⁴⁷ Tarsus lisesi 1953'te özel okul olarak açılmış, sonra devlete geçmiş, şimdi zaten Tarsus Lisesi, ben ortaokulu orada bitirdim, Tarsus Lisesinde, sonra orası lise oldu. Amerikan Koleji zaten eskiden beri var. Eski Adliye Sarayı vardı, Rüştü Çetin eski milletvekili onu kolej yapmıştı, Çetin Koleji, ama o da 1972'lerde yıkıldı, yani sit alanı hikayesinden önce apartman oldu, şu anda Adalet Apartmanı oldu. Hemen, Adana Caddesi üzerinde (OH.; I5)

⁴⁸ Zaten eski belediye binasının yerinde taştan yapılmış Halkevi Binası vardı. Üstü bir zamanlar sinema, bir zamanlar da Emniyet olarak kullanılırdı. (Günaydın- Hilmi Dolaşmaz-Yenises/ 14 Şubat 1991)

⁴⁹ Evlerde böyle salon olsun öyle bir şey yoktu, sonradan Tarsus'ta Halkevi oldu, Halkevi olunca daha faaliyetli, insanlar sinema da yoktu, o ilk Halkevleri açıldığında. Sinema Cumhuriyetin 10. Yılında açıldı Tarsus'ta. Oraya giden giderdi. Halkevinde temsiller olur, sonra Halkevleri bilgi de verirdi, kütüphanesi vardı, bayağı güzel düşünülmüş, bir teşkilattı. Halkevlerinin gidişi bence hiçbir hayırlı şey olmadı, keşke kalsaydı, daha da mükemmel olurdu. Şimdi daha .. faydalı olurdu (OH.; I4)

⁵⁰ Fakat çok güzel çalışmalar olurdu halk evlerinde. Temsiller olur, müsamereler olur. Dışardan şey gelir. Halk çok giderdi. Okuma yazma öğretirler. Güzel bir sistem vardı. Atatürk'ün şey ettiği bir sistem. 1960'lar falan kaldırdılar. Halbuki çok güzeldi (OH.; I4)

⁵¹ Tarsus'ta genellikle sinemalarda var. Şu anda düşünüyüm, pardon son Halkevinin son kalıntılarını gördüm, 50'li yıllarda son kalıntılarını gördüm. Vardı, o sahnelerde gösterilirdi. Halkevi Binası

The information obtained from interviewee I1 states that, the fountain, which was in front of the Public Building and named as square fountain “*meydan çeşmesi*”, was also an important object in the life of the town. The statement indicates that, the fountain was also considered a part of Public Building and its environment. The statement is given below;

► And here, in front of the public house, was a big building surrounded by shops. In front of it, I don't know if you saw it, there was a fountain, now it's in front of the Yeni Mosque. They got it from here and put it in front of the Government and from the Government, they brought it to Yeni Mosque. Here it was all a clean village... their cars were standing in front of the Public Party, there was a beautiful garden there, everyone was coming to cool there.... It was like this, this bazaar's condition was like this, the most beautiful part was this, village canals which were in front of the public house were very clean⁵². (OH.; I1).

The public building does not exist today. Its place is in use as a bus station for public transformation. The fountain “*meydan çeşmesi*” still exists but it is not in its original place, it is near the Hal Mosque today.

Buildings and areas in relation with traditions; the interviewees gave knowledge about a bathing tradition for both bride and groom, within wedding ceremony. The obtained data indicate that, Eski Bath was commonly in use for this bathing tradition. Besides, it is also pointed out that, the entertainments used to continue in Şahmeran Street after bathing. Related information is as below;

► When they married, the groom was taken to Turkish bath and it was this Turkish bath. Şahmeran Bath. I remember, because they passed in front of our house. The groom takes a bath, wears a dark blue suit with tie, two or three people would hold his arms. Then they walk from there as a group. A lux lantern at their hands, they shout things like that, “Let's throw, let's throw, where/This is the one that we like”. They passed in front of our house, the man, the groom was passing in a crestfallen manner, I

vardı, şu anda neredeydi biliyor musunuz? Yanlış hatırlamıyorsam, tam Kaymakamlık Binası'nın tam karşısındaydı. Kaymakamlık Binası şimdi orada Bakırcılar Çarşısı falan var. Orada iki katlı bir binaydı. Yanlış hatırlamıyorsam, bir bölümünde jandarma vardı, bir bölümü de Halkevi gibi hatırlıyorum (OH.; I3).

52 Burası da, halk evinin önü de, boydan boya dükkân çevirik büyük bir binaydı. Önünde şimdi o şeyi gördünüz mü bilmiyorum, çeşme Yeni Cami'nin oraya o çeşme, o çeşme buradaydı. Buradan kaldırdılar Hükümetin önüne koydular, Hükümetin önünden de Yeni Camii'nin oraya getirdiler. Burada bütün o tertemiz köy... arabaları bu Halk Partisinin önünde duruyordu, orada güzel bir bahçelik vardı, orada herkes gelir serinlerdi.... Böyleydi, bu çarşının vaziyeti buydu, en güzel yeri bu halk evinin önündeki köy kanallarının durması tertemizde ama tertemizdi (OH.; I1).

remember that. It was really a traditional thing. At the other below place, there was a Turkish Bath too but this Turkish Bath was famous, it was the Şahmeran Turkish Bath⁵³ (OH.; I4)

► We said a bride Turkish bath. Eski Bath, we had two Turkish baths but Eski Bath was always more popular, because it's very old and historical. You know the Şahmeran Story. They took people there for two purposes, first one is; to see the girl whom they will want, see and get.... And bride bath became traditional, they make their presents, they give her Turkish bath things as presents, they eat, drink, have fun there, it became an entertainment for them but now these habits, traditions don't exist. Back then, there were phaetons, people were always carried with phaetons⁵⁴ (OH.; I5)

► I mean there were weddings back then, usually village origin people, its Turkmen tribe tradition anyway. For instance, weddings starts at Sundays, ends at Thursdays or starts at Thursdays and ends at Sundays. They put a flag in front of the wedding house; this indicates the weddings' start. They eat, drink, food cooks, large kettles boil⁵⁵ (OH.; I5)

► For instance, I will say when I remember the oldies, they carry the bride to a Turkish bath for three days. They would carry the bride to Eski Bath or to the bath which is aside Ulu Mosque and called Yeni Bath and they invite others to wedding Turkish bath, too⁵⁶ (OH.; I7)

Buildings and areas in relation with legends; there are various legends connected with Tarsus, in relation with its rich historical background. The collected data indicate that, Şahmeran, Lokman Hekim, Seven Sleepers, Hz. Hızır, Karacaoğlan, Prophet Danyal and Bilal-ı Habeş are the legends mentioned by user (Figure 4.15). There is no place identified in relation with Karacaoğlan. Şahmeran legend is stated to have connections with Şahmeran Bath (Eski Bath), Lokman Hekim with the tomb near Ulu Mosque, Seven Sleepers with Eshab-ı Kehf, Hz. Hızır with the water named as water of life “*abıhayat suyu*” in Bulgar Bozoğlan on Toros Mountains,

⁵³ Evlendiği zaman güveyi hamama getirilirdi, hamam da bu hamamdı. Şahmeran Hamamı .Bizim evin önünden geçtikleri için ben hatırlıyorum. Güveyi yıkanır falan, lacivert elbise, kravatlı falan, koluna iki üç kişi girer. Oradan bir grup halinde yürürlerdi. Ellerinde bir lüks feneri, bağırlar çağırırlar “Atalım atalım nereye/Sevdiğimiz bu” şeyler gibi böyle sözleri vardı. Bizim evin önünden geçerd, adam da güvey de süklüm püklüm geçerd onu hatırlıyorum. Hakikaten ananevi bir şeydi. Öbür aşağıda bir hamam var, ama bu hamam meşhurdu, Şahmeran Hamamı (OH.; I4)

⁵⁴ Bir gelin hamamı demiştik. Eski Hamam, iki hamamımız var, ama Eski Hamam her zaman daha revaçta, çok eski, tarihi olduğu için. Şahmeran Hikayesini biliyorsunuz. İnsanları götürürlermiş iki amaçla, birincisi; evlenecek kızın ya da isteyecekleri, görecekları, alacakları kızları görmek için.... Bir de gelin hamamı adet olmuş, hediyelerini yapıyorlar, ona hamam eşyaları hediye ediyorlar, orada yiyorlar, içiyorlar, eğleniyorlar, insanlar için bir eğlence olmuş nihayetinde bu alışkanlık adetler, ama şimdi yok. O zaman faytonlar varmış, insanlar hep faytonlarla taşınmış (OH.; I5)

⁵⁵ ... yani eskiden düğünler vardı, daha çok köy kökenli insanlar, yani Türkmen aşiret adeti zaten. Mesela, düğünler ya Pazar başlar Perşembe biter, ya da Perşembe başlar Pazar biter. Düğün evinin önüne bir bayrak dikerler, o düğünün başladığını bildirir. Yerler, içerler, yemekler kaynar, kazanlar kaynar (OH.; I5)

⁵⁶ Mesela, eskiler aklıma gelmişken söyleyeyim, üç gün gelini hamama götürürlerdi. Hem eski hamama da götürülen olurdu, yeni hamam denilen o Ulu Camii'nin o yan tarafındaki hamama da götürülen olurdu gelini ve başkalarını da davet ederlerdi düğün hamamına (OH.; I7)

Prophet Danyal with Makam Mosque and Bilal-ı Habeş with Bilal-ı Habeş Tomb.

Collected data are as below;

- ▶ Our one of the clearest legend is the Şahmeran Legend. This is very vivid not only in Anatolia but in all Turk communities, especially in Caucasus and it's about Şahmeran who is half-woman, and half-snake. Şahmeran legend is living in Tarsus for thousands of years ...⁵⁷ (OH.; I6).
- ▶ You know the Şahmeran Story⁵⁸ (OH.; I5).
- ▶ We have Lokman Hekim legend. ...I mean, there is no building about Lokman Hekim, there is any building stayed.... But it's told very vividly in this region, it's known and attributed here⁵⁹ (OH.; I6)
- ▶ There is Seven Sleepers⁶⁰ (OH.; I6)
- ▶ In fact, there are very strange findings that didn't take place in literature. For example, Hızır's, Hz Hızır's place at the world is here. This is told in Syria and Azerbaijani too but the one that's believed most and fits to historical data are here, at Toros's climax points. Tahtacılar and Yuruks go to ceremonies there ever year. They stay here for 3 – 4 days. There is water there, as known as the water of life, it's known as healing water, as holly water. That water is taken and used as medicine. There is no settlement there but there is a grave, a temple, a primitive temple. They go there and they bless there, especially the old people. They can go with horses there, cars can't go up there. But because of their beliefs, they go by giving lots of breaks and it takes one week to go there. If they have sacrificial animals, they cut them there. It's widely accepted to cut sacrificial animals there. Its known name is "Bulgar Bozoğlan". But we call "Bozat Hızır". From this legend, it's believed that water of life and the well's water emerge from Pozanti, Şekerpinarı. It's strange, when Sabancı bought there, they called it Hayat Su "life water"; but we couldn't make the connection then. They must got that from somewhere⁶¹ (OH.; I6)
- ▶ In Tarsus, I remember Karacaoğlan as a living legend too; there are Karacaoğlan and Karakız Legends. There are no buildings about Karacaoğlan ... In Tarsus I could only found Karacaoğlan for years. For its very serious dictionary meaning, with region

⁵⁷ En belirgin efsanelerimizden birisi Şahmeran Efsanesi. Bu tüm Türk topluluklarında, yani sadece Anadolu'da değil, özellikle Kafkasya'da çok canlı olan bir Şahmeran, yarı kadın-yarı insan olan Şahmeran'a özgü. Şahmeran Efsanesi Tarsus'ta hâlâ yaşatılması, binlerce yıldır ... (OH.; I6).

⁵⁸ Şahmeran Hikayesini biliyorsunuz (OH.; I5).

⁵⁹ Lokman Hekim Efsanemiz var. ...yani Lokman Hekim'le ilgili bir yapı yok, kalan bir yapı yok.... Ama çok canlı olarak bu bölgede anlatılır, bilinir, buraya mal edilir (OH.; I6).

⁶⁰ Yedi uyurlar var.. (OH.; I6)

⁶¹ Aslında literatüre girmemiş çok ilginç bulgular var orada. Örneğin, Hızır'ın, dünyadaki Hz. Hızır'ın makamı burada. Bu Suriye'de de var, Azerbaycan'da da var; ama yaşadığına inanılan en büyük anlatılan tarihten verilere de en uygun yer burada, Toros'un doruklarında. Tahtacılar ve Yörükler her sene oraya ayine giderler. Burada 3-4 gün kalıyorlar. Orada bir su vardır, abıhayat olarak, yani şifalı su, kutsal su olarak bilinir. O su alınır, ilaç olarak kullanılır. Yerleşim olarak yok (Orada), ama bir mezar var, mabet var, ilkel bir mabet. Oraya giderler, kutsarlar orayı, özellikle yaşlı kimseler. Oraya atlarla falan çıkıyor, yani araba gitmez. Ama onlar inançları gereği bir haftada kona kona giderler oralara. Orada kurbanı varsa kurban keser. O çok inançlarına göre makbul oraya kurban kesmek. Oranın bilinen adı "Bulgar Bozoğlan" olarak geçer. Ama bizde "Bozat Hızır" derler. Bu efsaneden yola çıkılarak abıhayatın da, oradaki kuyunun suyunun Pozanti'dan çıktığına inanılır, Şekerpinarı'ndan çıktığına inanılır. Gariptir, orayı Sabancılar aldığıında orayı, hayat su koydular adını; ama biz o bağı kuramamıştık. Demek ki, bir yerden bulmuşlar (OH.; I6).

names, for example its Tarsus in the folk songs by its mountain, stone and place names⁶²(OH.; I6)

► Karacaoğlan lived in this region, it's told that he's from Tarsus but I can't say many things about this. Some of them say he lived mostly in Tarsus, some of them say he lived mostly in Mut; I mean there are contradictions in the writings, too. For this reason but Karacaoğlan identified with Tarsus ...⁶³ (OH.; I7)

► The places that took place for people who lived in Tarsus, important for them, people give importance to these places, for example Bilal-ı Habeş's, our Prophet ... Bilal-ı Habeş ... read azan here. They made a place for his name but not the tomb; we don't know where the tomb is. But it is important for our whole Tarsus and I assume from the near places like Adana and Mersin, people come and make their religious worshiping here, they make their vows, they read chanting here. For example, American College is very important for them. They make vows for their children to get in American College and these people's vows always come true⁶⁴ (OH.; I5)

► Then, there is Makamı Şerif Mosque nearby... There's a belief in Tarsus: There can't be lack of blessing where Prophet Danyal is. Because of that, people who drink water from Prophet Danyal's place, always turn and come again to Tarsus, there is a belief like that... Everyone visit Prophet Danyal's tomb. At Ramazans, at holy days, at one of five Islamic holy nights when the minarets are illuminated, I mean it's always a visiting and a vowed place, in fact there is no vow in Islamic world but people got used to it, we can't make them abandon this⁶⁵ (OH.; I5)

► Eshab-ı Khef is a place which everyone knows. All of us already know it for all of its reasons⁶⁶ (OH.; I5)

Places in relation with ceremonies and celebrations; information related with both the celebrations taking place in recent past and the ones still happening are collected.

⁶² Tarsus'ta yani yaşayan efsane olarak hatırladığım benim tespitim bir de Karacaoğlan var, Karacaoğlan, Karakız Efsanesi var. Karacaoğlan'la ilgili (yapı) yok... Tarsus benim yıllardır bulabildiğim bir tek bildiğim Karacaoğlan var. Çok ciddi sözlük yapısıyla, yöre adlarıyla, mesela Karacaoğlan türkülünde geçen, dağdır, taşdır, yer adlarıyla Tarsus'tur (OH.; I6)

⁶³ Bu bölgede yaşamış (Karacaoğlan), Tarsuslu olduğu söyleniyor, ama ben bu konuda fazla bir şey söyleyemeyeceğim. Kimisi, Tarsus'ta en çok yaşadığını söylüyor, kimisi Mut'ta çok yaşadığını söylüyor, yani yazılarda da bir çelişki var. Onun için fakat Tarsus'la özdeşleşti Karacaoğlan ... (OH.; I7)

⁶⁴ Tarsus'taki insanların yaşamında yer tutmuş, önem kazanmış, o insanların kıymet everdiği yerler, mesela Bilal-ı Habeş Peygamber efendimizin, ... Bilal-ı Habeş ... burada ezan okumuş. Onun adına makam yapmışlar, mezarı değil, nerede olduğunu bilmiyoruz mezarının. Ama, bizim bütün Tarsus için, hatta civardaki Adana-Mersin gibi yerler için de sanıyorum önemli insanlar birtakım dini ibadetlerini gelip yapıyorlar, adaklarını yapıyorlar, mevlit okutuyorlar. Mesela, inanmışlar çocuklarının, burada Amerikan Koleji herkes için çok önemlidir herkes için. "Amerikan Kolejini kazanırsa diye adak adıyor geliyor, adaklarını yapıyorlar ve bu insanların hep adakları oluyor (OH.; I5)

⁶⁵ Sonra yakında Makamı Şerif Camii var, Makamı Şerif Cami ... Tarsus'ta şöyle bir inanış var: Danyal Peygamberin bulunduğu yerden bereket eksik olmamış. Dolayısıyla, Tarsus'tan, Danyal Peygamberin bulunduğu yerden su içenler mutlaka döner, dolaşır yine Tarsus'a gelirmiş, böyle bir inanış var.... Herkes, Danyal Peygamberin kabrini ziyaret eder. Ramazanlarda, kutsal günlerde, kandillerde, yani her zaman ziyaret edilen, adak adanan gerçi, İslamiyet'te adak yok, ama insanlar almış, bunlardan vazgeçemiyoruz (OH.; I5)

⁶⁶ Eshab-ı Khef zaten herkesin bildiği bir yer. Hepimizin bütün gerekçeleriyle onu zaten biliyorsunuz (OH.; I5)

The data covering the celebrations in recent past indicate that, Cumhuriyet Area was an important gathering place in festivals. The collected information identified that, the tumulus, which used to be in the north of Courthouse and Fire Tower were in use as a watching place and the area, where the excavations took place today, was in use as an area for ceremonies (Appendix D; photograph D11; D12). The tumulus and fire tower are demolished in 1977 (Öz, 1988, p.32). The roman road is found in the area after excavations. The area lost its function as a festival place and under protection, as an archaeological site today. However, this place used to be an important place in the life of the town and most people has connections and memories in relation with the celebrated ceremonies. Related data are as below;

- ▶ Fire Tower is behind the Courthouse Building, at the old Festival Place. It was full of trees and there were banks, tables and chairs there. People were resting and watching the festival there. At 1970's, between 65 and 70s, it was demolished. It was both Fire Watching Tower and...⁶⁷ (OH.; I5).
- ▶ Festivals were taking place at the stadium, the place where the ancient city emerges now, it was the festival area back then, it was the Cumhuriyet Area, a long time ago it was a cemetery. Cemetery was taken from there and moved to city cemetery, it became a Cumhuriyet Area, as an empty ancient city but then when the student's numbers' rose, Cumhuriyet Area wasn't enough, so festivals began to take place at the stadium. During a parking lot excavation, an ancient city emerged there⁶⁸ (OH.; I5).

Besides, there are celebration and ceremonies still going on in other places (Figure 4.16). These events are important by pointing out the buildings or areas, significant for the people living in Tarsus. In this context, the celebrations and related places are as below;

1) Celebrations of Atatürk's arrival to Tarsus; the places where ceremonies take place are; train station, Kara train (in Yeşilyurt Park), Cumhuriyet Square, Atatürk sculpture and Waterfall (Yeni Doğuş/ March 19, 2005; Yenises/ March 18, 2005;

⁶⁷ Yangın Kulesi Adliye Binası'nın arkasında, eski Bayram Yeri'nin olduğu yerde. Orası ağaçlıktır ve sıralar, masalarda sandalyeler var. İnsanlar orada hem dinlenirlerdi, hem de bayramları seyredilerdi. 1970'li yıllarda 65-70 arası yıkıldı. Orası hem Yangın Gözetleme Kulesi hem de şey. (OH.; I5).

⁶⁸ Bayramlar stadyumda, öncesi şimdi Antik Kent çıkan bir yer var, Antik Kentin olduğu yer eskiden bayram alanıydı, Cumhuriyet alanıydı, çok eskiden orası mezarlıkmiş. Mezarlık kaldırılmış, şehir mezarlığına taşınmış, orası Antik Kent boş alan olarak Cumhuriyet Alanı olmuştu, ama sonra Cumhuriyet Alanı sağmıyordu, talebeler çoğalınca Stadyumda yapılmaya başladı bayramlar. Orada oto park yapılmak üzere bir kazı yapılırca, altından bir antik kent çıktı (OH.; I5).

Yenises/ March 17, 2006). The news indicates that, celebration of Atatürk's coming to Tarsus is an important event for inhabitants. Celebrations happen on the places where Atatürk visited in his comings. Therefore, people value the places Atatürk visited. Hence, other places that Atatürk visited may considered having a potential in this context. These places are identified in detail in Appendix D. In addition to the information given in Appendix D, interviewee I4 identified Çağlayan Flour Factory as one of the place Atatürk visited.

2) Celebrations for Independence of Tarsus; ceremonies happen in Cetvel Kanal Bridge, Şehitlik at Toros and Cumhuriyet Square (Yenises/ December 17, 2005). Interviewee I4 pointed out that, in the first years of Republic, guerillas, which were living in Toros Mountains and participated to Independence War, were entering the town to join the Independence Ceremonies through Cetvel direction (Appendix D; Figure D 15). Today, the ceremonies are beginning in this place based on this event. The data, collected through oral history method, is as below;

► This, the armed bands coming at this Turkish War of Independence. This is nation. Those are the armed bands. Back then, these things were more much excited. Look, there are so many horses, people. Now, these don't exist. These are coming from Bağlar Road, from the Ziyaret. Station Road. Now they call it there Cetvet. There is main road. From there, they were coming from Ziyaret⁶⁹ (OH.; I4)

3) Memorial Day of Çanakkale Martyries; the places ceremonies happen are; Çanakkale Zafer Park, Nusrat Mine Ship and Şehitler Monument (Yenises/ 18 March 2005).

4) Anniversary of Cretan Turks coming to native country; ceremonies happen in front of Atatürk Monument (Yenises/ February 24, 2006).

⁶⁹ Şu Kurtuluş Bayramlarında çetelerin gelişi. Bu halk. Şunlar çeteler. O zaman daha heyecanlıydı bu işler. Bakın ne kadar at var insan var. Şimdi hiçbiri yok bunların. Bunlar Bağlar yolundan ziyaretin oradan geliyorlar. İstasyon yolu. Şimdi cetvel diyorlar oraya. Ana yol var. Oradan ziyaretten gelirlerdi (OH.; I4)

5) Travel to Hajj; Eshab-ı Kehf and Ulu Mosque began to be visited by the travelers, who travel to Hajj through highway, after the permission given in 1974. Today, people do not visit Tarsus so much as most people prefer to travel by plane.

6) Religious days such as Kandil or Kadir Nights; places in connection with ceremonies are Ulu Mosque, Küçük Minare Mosque (Meliktahir), Dörtlemez (Cetvel) Mosque and Şehitler Mosque (Yenises/ August 10, 2005; Yenises/ October 28, 2005).

7) The birth week of Prophet Muhammad; “*Kutlu Doğum Haftası*”; the celebrations take place in Küçük Minare Mosque and Ulu Mosque (Ayna/ April 17, 2006; Yeni Doğu/ April 20,2005)

8) Hıdırellez Celebrations; The ceremonies happen in Open-air Show Center “75.yıl Açık Hava Gösteri Merkezi” and Eshab-ı Kehf. Activities organized during Celebration are; concert in Open-air Show Center, bicycle race, show of Mehteran Group, Karakucak Wrestling and cooking races for local foods (şalgam, humus, baklava and cezerye) (Yenises/ May 6, 2006; Yenises/ May 5, 2006; Yenises/ April 22, 2005).

9) Karacaoğlan Poem Nights; the ceremonies take place at Waterfall Tea Garden and Şadırvanlı Hotel. Karacaoğlan Poem Nights is extended from two days to four days in 2004 in a structure to include; first day local, second day regional and the last two days international performers’ presentations (Yeni Doğu/ September 20, 2004). Collected data are as below;

► 4th Traditional International Karacaoğlan Poetry Evenings: Kocamaz: “...to understand better one of our foundation stone, Public Poetry and to carry it from past to future ...”⁷⁰ (Yeni Doğu/ September, 21 – 2005).

► Kocamaz: “We re-functioned the cultural center character of Tarsus in history.”⁷¹ (Yeni Doğu / September, 23 – 2005).

⁷⁰ Geleneksel Uluslar arası 4. Karacaoğlan Şiir Akşamları: Kocamaz: “...kültürümüzün temel taşlarından olan Halk Şiiri’ ni daha iyi anlamak ve geçmişten geleceğe aktarmak ...” (Yeni Doğu/ 21 Eylül 2005).

⁷¹ Kocamaz: “Tarsus’un tarihteki kültür merkezi niteliğine yeniden işlev kazandırdık.” (Yeni Doğu/ 23 Eylül 2005).

- ▶ Kocamaz: "... we remember Karacaoğlan who made us love poetry and literature and we introduce the waterfall."⁷² (Yenises/ September, 26 – 2005).
- ▶ Waterfall poetry nights organized by city hall became international this year for the first time⁷³ (Yenises/ September, 28 – 2005).
- ▶ In his speech, Kocamaz explained that they revitalized the cultural center character of Tarsus and he added, "...national moral feelings are more important now..." Vali Osmañcelebiođlu: "The ones who claim our culture..."⁷⁴ (Tarsus news/ 20.01.2006).
- ▶ ...but Karacaoğlan is identified with Tarsus and every year at the waterfall, Poetry Nights organized for his name...⁷⁵ (OH.; I7)
- ▶ When Aşık Veysel came to Tarsus for the first time, he stayed at that hotel. He left the hotel and went to his country. Aşık Veysel was a public poet which Turkey and the world give importance. An attempt was made for his memory. Tarsus Poetry Writers Association (*Tarsus Şair Yazarlar Derneđi*), Republican Women Association (*Cumhuriyetçi Kadınlar Derneđi*) and as I recall Atatürk's Doctrine Association (*Atatürkçü Düşünce Derneđi*) opened that room for Aşık Veysel's name⁷⁶ (OH.; I7)

10) Youth and Culture Festival; The Festival is happening in Sanat Street.

11) Grape and Culture Festival; Chamber of Agriculture is organizing the ceremonies (Yenises/ 25 July 2005).

12) International Tarsus Half Marathon Race; Municipality and Berdan Textile A.Ş. are organizing The Marathon (Ayna/ 3 April 2006).

4.2.1.4 Places in relation with economic structure

Collected data provide information on commercial activities, shopping days, the place of hans in daily life and factories that are important in social and economic life of Tarsus. Collected data are given in the following;

⁷² Kocamaz: "...şiiiri ve edebiyatı sevdiren Karacaoğla'nı anıyoruz, Şelaleyi tanıtıyoruz ." (Yenises/ 26 Eylül 2005).

⁷³ Belediyenin düzenlediđi Şelale şiir akşamları bu yıl ilk kez uluslararası oldu (Yenises/ 28 Eylül 2005).

⁷⁴ Kocamaz yaptığı konuşmasında Tarsus'un tarihteki kültür merkezi niteliđine yeniden işlerlik kazandırdıklarını belirterek...", "milli ve manevi duyguların öne çıktığı..." Vali Osmañcelebiođlu: "Kültürümüze sahip çıkanlara..." (tarsushaber/ 20.01.2006).

⁷⁵ ... fakat Tarsus'la özdeşleşti Karacaoğlan ve şelalede Eylül ayında her yıl onun adına Şiir Akşamları düzenlenir... (OH.; I7)

⁷⁶ Aşık Veysel Tarsus'a geldiđi zaman, ilk defa Tarsus'a gelmiş ve o otelde kalmış. Otelden ayrılıp, memleketine gitmiş. Türkiye'nin ve dünyanın değer verdiđi bir ozandı Aşık Veysel halk ozanı. Onun anısına girişimde bulunuldu, Tarsus Şair Yazarlar Derneđi, Cumhuriyetçi Kadınlar Derneđi, sanırım bir de Atatürkçü Düşünce Derneđi herhalde, benim hatırladıđım kadarıyla herhalde, o odayı Aşık Veysel'in adına açtılar, yani açıldı." (OH.; I7)

Commercial areas; collected data indicate the existence of two commercial areas, having different services. The first is named as “Buğday Pazarı”. It is stated to extend from Makam Mosque to Tarsus American College (Figure 1.17). This area is pointed out to be the commercial center of the town. The second commercial area is named as “Siptilli Pazarı”, which means small bazaar. It is stated to locate in the north of “Altından geçme” (Roman Bath) (Figure 4.17). The interviewee I5 stated that, this is a vegetable and fruit bazaar, which serves 24 hours. Collected data are as below;

► And there was a Siptili Arasta. It was around the “Altından Geçme”⁷⁷ (Roman Bath) (FG2; P4).

► I mean things that determine Tarsus were in those places, there was nothing else outside... At this place as we say copper shop, they knock copper from morning to night⁷⁸ (OH.; I1).

► We had old bazaar. The one which is called Buğday Bazaar (Wheat Bazaar), I mean it was the old bazaar, which was including from Makam Mosque to American College and it was the shopping center of Tarsus. Because there was no new Tarsus until now, the old city was ending at the place which PTT locates now. Because the public live at their old neighborhood, bazaars are very important. All the dry goods and notions, vegetable, fruit, butcher even the bazaar name is Bazaar of Butchers, there are many tradesmen and it was really a very active bazaar place⁷⁹ (OH.; I5).

► When you pass Kemeraltı, there was a place called “siptilli”, siptilli means little bazaar in Arabic, there was a bazaar place, vegetable, fruit etc were sold there, now it's still a place where public make their shopping. Because the shopping center is small, they called it “siptilli”. It was a 24 hours open vegetable, fruit and drink bazaar⁸⁰ (OH.; I5).

Bazaar day; collected data indicate that, Tuesdays was the shopping days of the town. People living in the villages around Tarsus also used to come to town for commercial activities on these days. The interviewees indicate that, people coming

⁷⁷ Bir de Siptilli Arastası vardı. Altından geçmenin orada (FG2; P4).

⁷⁸ Yani, Tarsus'un şeyi bu saydığım yerler içindeydi, başka dışarı taşmış bir şeyi yoktu... Bu bakırcı dükkanı dediğimiz, sabahtan akşama kadar tak tuk tak tuk bakır döverlerdi (OH.; I1).

⁷⁹ Eski çarşımız vardı. Buğday Pazarı denilen yer, yani Makam Cami'nden, Amerikan Kolejine kadar olan bölgeyi kapsayan bir eski çarşı, Tarsus'un alışveriş kalbinin attığı yerd. Yakın tarihe kadar, çünkü yeni Tarsus yoktu, eski şehir PTT'nin, şimdiki PTT'nin olduğu yerde bitiyordu. Dolayısıyla halk eski mahallelerde yaşadığı için çarşılar çok önemli. Bütün manifatura, sebze, meyve, kasap hatta çarşı adı bile Kasaplar Çarşısı'dır, çok esnaf vardır ve hakikaten çok hareketli bir pazar yeriydi (OH.; I5).

⁸⁰ Kemeraltı'nı geçince de eskiden insanların “siptilli” dediği, siptilli Arapça'da küçük pazar demek, bir pazar yeri vardı, sebze, meyve vesaire satıldı, şimdi o kısım da yine halkın alışveriş ettiği bir bölge. Alışveriş merkezi küçük olduğu için de “siptilli” demişler. 24 saat açık olan sebze, meyve, yiyecek, içecek pazarıydı orası (OH.; I5).

from close villages used to sell firewood and coal, and instead, bought the things they needed. Collected data are as below;

- My uncles' were coming from Beylice village. They were coming with the animals. At those times, they were bringing woods loaded to those animals. They were bringing coal. They were putting them at our house. And from there they were selling. Because, for that work we had places to tie up animals. At those times, rain wasn't like this. It wasn't raining for just one day. It rained for 10 days, 15 days, 20 days, when the villagers came; they were staying at our houses, because our houses were very big. Then shopping day was Tuesday. When Tuesday came, everyone was coming because of Tuesday. We were very glad for that⁸¹ (OH.; I1).
- Villagers weren't bringing many things, only coal, wood. And for those they get salt, oil, soap and things like that. At those times there weren't things like tomato, potato, pepper. What they brought were wood, coal⁸² (OH.; I1).

In this context, the statements clarify that, users give meanings even to the days. Although such information do not have any connection with physical figuration of the town, yet it is important to be a part of peoples' cultural lives.

Hans; the statements indicate that, the hans such as Abacı Han, Düvel Han, Toros Han, Saray Han and Yeloğlu Han, were in use until recent past (Figure 4.17). The collected data indicate that, among them only Saray Han and Abacı Han were in use also for accommodation in addition to commercial activities. Gön Han, Saray Han, Gozmanın Han and Şadırvanlı Han were demolished between the years 1954 and 1977 (Öz, 1988, p.28). Today, none of the hans exist, except the Kuyulu Han. Interviewee I1 stated that, a small part of Kuyulu Han still exists (Appendix D; Figure D19). The statements related hans are presented below;

- There were four or five hans here. There, was the Abacı Han. Across the Küçük Minare, was the Düvel Han. Further on, near the post office, was the Toros Han. Saray Han was here. Now, only the Kuyulu Han exists. It exists. It's at Demirkapı. Do you know Turk Ocağı School? When you go this street, there is a Han at the right hand, it's

⁸¹ Beylice köyünden dayılarım gelirdi. Hayvanlarla gelirdi. Hayvanlara getirdikleri o devirde odun getirirlerdi hayvanlara yüklenmiş olarak. Kömür getirirlerdi. Bizim eve yıkarlardı. Oradan pazarlardı. O işte hayvan bağlayacak yerlerimiz de olduğu için. Eskiden yağmur böyle değildi. Bir gün yağıp geçmezdi. 10 gün yağardı 15 gün yağardı 20 gün yağardı köylüler geldimi yatarlardı bizim evlerde çok büyüktü çünkü evlerimiz bizde kalırlardı. O zaman Salı gündü Pazar. Salı günü oldu mu herkes koşar gelirdi salı diye. Çok sevinirdik (OH.; I1).

⁸² (köylüler) kendileri getirdikleri zaten bir şey yok kömür, odun. Ona da tuz yağ sabun mabun alır giderlerdi. Başka böyle bir domatesmiş patatesmiş bibermiş falan yoktu o zaman. Getirdikleri odun kömür." (OH.; I1).

called Kuyulu Han. Only it exists. Although animals came, more often vehicles enter now. There aren't any animal Hans as before⁸³ (OH.; I1).

► The reason to name the han as Abacı Han what was its name, they weave felt for sheepmen, made of felt, they used to be made it in Abacı Han. In the Han they came from Kayseri and made felt. And from that felt they made the thing that sheepmen wear... that's why it's named as Abacı Han. They made "aba"... They sent them to their hometown, to Kayseri. It is also bought by the people from here. There were a lot of Yörük. Villagers bought it. But mostly they sent to Kayseri⁸⁴ (OH.; I1)

► There weren't productions at other hans. Villagers coming from there came to that Han. Villagers coming from this way, to this way, villagers coming from below, came to our house. I mean villagers would go to the nearest han. The ones that come to stay at night would go to Saray Han or to our Han (Abacı Han). There were no beds at other places⁸⁵ (OH.; I1).

► Just this in the place of Vakıflar building there was Saray Han., it was big but very big. There were 40-50 rooms at that Han, they were used as a hotel. Their beds weren't tidy; anyway they were sleeping on the ground. The animals were coming there, there was barn there⁸⁶ (OH; I1).

► Because we had space, villagers carrying wood, were putting their woods to our house, if they don't have place, they brought coal, wood, cheese to those Hans. Yuruks sold their goods at those Hans. There weren't so many shops to sell these things then. They were selling from those hans. They were weighing there. And the weight was the hand weight. There were hand weights and balances. They were weighing at those balances. They could meet people's needs. It was made at the Hans⁸⁷ (OH.; I1).

► A place called, "Hanife Nihat's Foundation". Back then it was someone's from our neighborhood. There was a han at the foundation place, Saray Han, back then hotels called as hans. Because villagers coming from upper villages, come with their horses, they tie their horses in that hotel, Han and because of that the facades of Hans were all closed. They slept there, there were shops in it, they could do shopping. Not only this han, there were other hans, too, there was a Yeloğlu Han there. At the other part of this street, around the "altundan geçme" (Roman Bath), there was a han called "Yeloğlu

⁸³ Burada dört, beş tane han vardı. Orda Abacı Hanı vardı. Küçük Minarenin karşısında Düvel Hanı vardı. Daha ilerde postanenin orda Toros Hanı vardı. Burada Saray Hanı vardı. Şimdi kala kala Kuyulu Han kaldı. O duruyor. Şeyde. Demirkapıda. Türk ocağı okulunun biliyor musunuz? Bu caddeden gidince sağ kol üzerinde bir han var ona kuyulu han derlerdi. O duruyor yalnız. Hayvan mayvan geliyorsa da motorlu taşıt giriyor şimdi. Eski öyle hayvan hanları kalmadı (OH.; I1).

⁸⁴ Abacı han denmesinin sebebi de Kayseri'den bu çobanlara keçe dokurlardı neydi adı ... keçeden onlar Abacı Hanında yapılırdı. ... Onun içinde Kayseri'den gelmişler keçe yaparlardı. Bu keçeden de hem o çobanların şeyini yaparlardı Onun için oraya abacı han demişler. Aba yaparlardı Onlar memleketlerine gönderiyorlardı. Kayseri'ye gönderiyorlardı. ... Bizim burada da alınırdı. Yörükler çoktu. Köylüler alırdı. Bilhassa ... Kayseri'ye gönderirlerdi (OH.; I1)

⁸⁵ (Diğer hanlarda) Onda üretme yoktu. O taraftan gelen köylüler o hana gelirdi. Bu taraftan gelen köylüler bu tarafa, aşağıdan gelen köylüler bizim oraya gelirdi. Yani insanlar hangi han yakınsa oraya girerlerdi. Yataklı gelecekler ya Saray Hanına gelirdi ya bizim Hana gelirdi. Başkasında yatak yoktu (OH.; I1).

⁸⁶ Hemen şu Vakıfların olduğu yerde Saray Hanı vardı, büyüktü ama, çok büyüktü. O Saray Hanın üzerinde 40-50 tane oda vardı, otel niyetine kullanırlardı. Yatakları böyle düzgün falan değil de, işte öyle yerde yatılırdı. Hayvanlar oraya gelirdi, ahır vardı orda (OH; I1)

⁸⁷ Odun getiren yani bizimkilerin yeri olduğu için eve yıkarlardı, yeri olmayan o hanlara kömürü odununu getirir, peynirini getirir. Yörükler o hanlardan satılırdı. Başka satacak bu kadar dükkan yoktu. O hanlardan satarlardı. Orda tartarlardı. Zaten tartı da el tartısıydı. El kantarları teraziler vardı. O terazilerde tartarlardı. Halkın işini görürdü. Hanlarda yapılırdı (OH.; I1).

Han". Usually trade was taking place there. Some of them bring camels, others bring other things to sell. And like today, there was the Buğday Bazaar⁸⁸ (OH.; I4).

► Maybe Tarsus lost something from its activities, from its villages, when the villager comes, he doesn't know the hotels, he doesn't know anything, they come to Hans with their horses, there are no vehicles at those times, they come with horses, because they come with their horses, they decide to stay there. For example, there was a system here, workers work every Tuesday, they finish their work on Mondays and come to get his money on Tuesdays. Back then, the city was very crowded, shopping arises, then the day after that, they go and again the work starts, every week on Tuesdays, shopping would take place like that⁸⁹ (OH.;I4).

► But hans weren't like that. In the hans, there were carpenters who make carriages' wheels. There were various artists in that han. Like automobile carpenters, etc.⁹⁰ (OH.; I4).

Factories; the statements indicate that, Rasim Dokur Factory, Çukurova Factory and Berdan Factory are important factories both in social and economic life of the town (Figure 4.18). In addition to these textile factories, interviewee I4's statements clarify that, Çağlayan Flour Factory was also an important factory by being the only flour factory in its time, having relations with the people important in the development of the town and hosting Atatürk. Today, the original part of the factory is in ruin due to a fire. However, it is still working as a flour factory through new parts constructed near the ruins of original one (Appendix D; Figure D20). Collected data about factories are presented below;

► This factory (Çukurova Factory) is also in the life of Çukurova as known as the first textile factory⁹¹ (OH.; I5).

► Of course Çukurova Factory is being the living source of the people who gave service in Tarsus for long years⁹² (OH.; I5).

⁸⁸ Hanife Nihat'ın Vakfı" diye. Zamanında bizim mahalleden birisinin vakfı. Vakfın olduğu yerde, bir handı, Saray Hanı, o zaman otellere han deniliyordu. Yukarıdaki köylerden gelenler atlarıyla geldiği için, otelin içinde, o hanın içinde atlarını bağlarlardı, tabii o her tarafı kapalı. Orada yatarlardı, dükkanlar vardı içinde, alışveriş yaparlardı. Bir bu han değil, başka hanlar da vardı, şurada bir tane Yeloğlu Hanı diye bir han vardı. Şu caddenin öbür tarafı, Altundan geçmesini o civarda bir han vardı "Yeloğlu Hanı" denilirdi. Genelde, yani ticaret şeyi o hanlarda dönerdi. Deve getirir, kimisi başka bir şey getirir satmaya. Buğday Pazarı da vardı, şimdiki gibi (OH.;I4).

⁸⁹ Belki hareketliliğinden (biraz bir şey kaybetti Tarsus) biraz köylerden, köylü geldi mi oteli bilmez, bir şey bilmez, o hanlar atla geldiği için, o zaman vasıta da yok, atla gelirdi, atla geldiği için onlar tercih ederler, orada kalırlardı. Mesela, burada bir usul vardı, her Salı günü işçi çalışır, Pazartesi günü işi bırakır, Salı günü gelir hesabını alırdı. O zaman çok kalabalık olurdu şehir, alışveriş çok artar, sonra ertesi gün giderler, gene iş olur, her hafta Salı günü böyle alışveriş olurdu (OH.;I4).

⁹⁰ Ama hanlar öyle değildi. Hanın içinde at arabalarının tekerlerini yapan marangozlar vardı. Çeşit çeşit sanatçılar hanın içindeydi. Otomobil tamircileri falan (OH.;I4).

⁹¹ Bu fabrika (Çukurova Fabrikası) ilk tekstil fabrikası olarak da Çukurova'nın hayatında (OH.;I5).

⁹² Uzun yıllar Tarsus'ta hizmet vermiş insanların geçim kaynağı olmuş tabii ki, Çukurova Fabrikası (OH.;I5).

- And then Berdan Textile is established. It's also old but not like the other ones⁹³ (OH.; I5).
- Before the two factories, it is Rasim Dokur Factory, when you go to today's Mersin Street, a factory chimney is seen. ... He gave woven cloth to Ottoman Army during the Turkish War of Independence, he donated these to Ottomans for them to sew them and he didn't get any money for the things that he gave but then they lost their son at a very young age, so the factory's works' go down, they went to a bankrupt, now there is only the chimney of the thread factory⁹⁴ (OH.; I5).
- But this Rasim Dokur Factory and Çukurova are the two oldest factories in the history of Tarsus and they gave service to all the people, can you think, they weave thousands of clothes to Ottoman Army by not taking any money⁹⁵ (OH.; I5).
- There will be a picture which is not seen anywhere before. Atatürk is with Mrs. Latife. There was the Çağlayan flour factory. The only flour factory. My grandfather and Sadık Eliyeşil were partners at those times. When Atatürk came to Tarsus, there was a beautiful scene, it was March ...very enthusiastic, back then they ate inside. He had a picture while eating. At a closed place⁹⁶ (OH.; I4).

Industrial architecture; collected data indicate that, water wheel and water mills were important constructions in the life of the town till recent past. The statements clarify that, there were water wheel and water mills near Falling- water, in the area named Beydeğirmeni, in Demirkapı and by the branch of Tarsus River, which is closed and Ali Menteşoğlu Street is opened instead. Today, none of them exist. The statements indicate that, the one in Demirkapı was quite a big one with original voice. The collected data are presented below;

- Old foundation had water mills, they worked with water. There was a flour mill at the waterfall. It turned by stones, it had stone mills full with water. We, the foundation had them too but they are demolished now but there are turning stones at the stone mill but they're not in their places, they're disrupted and taken away from there, these are historical, there is something on it but we can't read it. It's at the mill near the waterfall. If we had our old writing, I would show it to you, they come and go but no one can read it. We can look at it if it's open⁹⁷ (OH.; I1)

⁹³ Sonrasında da Berdan Tekstil kuruldu. O da eski , ama onlar kadar değil (OH.;I5).

⁹⁴ İki fabrikadan daha önce ondan Rasim Dokur Fabrikasıdır, şimdiki Mersin Caddesi'ne giderken bir fabrika bacası görünür orası. ...Osmanlı Ordusuna Kurtuluş Savaşında bedelsiz patiska dokumuş vermiş, diksınler diye bunu Osmanlı Ordusuna hibe etmiş, yani Türk Ordusuna beş kuruş almadan, ama sonra onlar da genç yaşta oğullarını kaybetmişler, yani fabrikanın işleri bozuluyor, fabrika iflas etmiş iplik fabrikası şimdi bacası duruyor (OH.;I5).

⁹⁵ Ama, bu Rasim Dokur Fabrikasında Çukurova çok eski, Tarsus'un tarihinde çok eski iki fabrika, hem de bütün halka hizmet vermiş iki fabrika, Osmanlı Ordusuna düşünebiliyor musun, kumaş dokumuş, binlerce metre ve beş kuruş para almadan (OH.;I5).

⁹⁶ Hiçbir yerde neşredilmemiş bir resim olacak. Atatürk Latife Hanımla. Çağlayan un fabrikası vardı. Tek un fabrikası. Dedemle Sadık Eliyeşil ortakmış o devirde. Atatürk Tarsus'a geldiğinde orda güzel manzara işte Mart ayı ...çok coşkunu o sırada içerde yemek yemişler. Yemek esnasında bir resmi var. Kapalı yerde (OH.;I4).

⁹⁷ Eski vakfın su değirmenleri vardı, suyla çalışır. Şelalenin orada un değirmeni o. Taşla dönen, suyla dolu taş değirmenleri vardı. Bizde de var, vakfın da var, harap oldu zaten, ama taş değirmende

- ▶ There is Beydeğirmeni when we come from Adana and go to Mersin Road, here there is Baç Bridge, it's from Romans. ... That region was called "Beydeğirmeni". Because back then, they were used by people like Şadi Bey at Tarsus, they had mills pulling flour, because of that it's called "Beydeğirmeni" (Bey Mill). But of course, that mill isn't there now. There is one at the waterfalls that turns with water and it stayed symbolically⁹⁸ (OH.; I5)
- ▶ River passes here. And there was the water mill there. Water comes and flows. If water would go to houses, it would get from the canal. They had sections and they got the water in every dive. And when it comes to a certain place, they leave it. System was like that⁹⁹ (OH.; I4).
- ▶ There was a house there, there was a river there, now all of them is closed, gone, that river is now under the road. And there was ferris wheel here. Water went from there, and it emerged from a place in front of the Makam. There were other ferris wheels too, forward, at the left, near the Demir Kapı, there was a very big ferris wheel¹⁰⁰ (OH.; I4)
- ▶ There was one very big thing. Its place exists. Was it Fatih District? Before Çukobirlik. Anyway, at that neighborhood, there was a very big ferris wheel; to make it is even hard now. This ferris wheel was turning and making a voice. It had a unique voice. It turned, made a voice and remained silence. It was made very big to give water to those gardens. They broke down them. Now its place is there. After the Iron Door, somewhere there. They showed its place to me. All the fields became houses. Back then they raised vegetables there¹⁰¹ (OH.; I4)

4.2.1.5 City symbols

The collected data indicate that, a variety of buildings and areas are evaluated to be the symbol of Tarsus. Besides, a variety of specialties are stated to reflect the character of the town. Evaluated news indicates that, there are debates in identification of a symbol and a character for Tarsus. The news stated, Prophet

dönen taşlar var, ama yerinde değil, bozulmuş, kaldırmışlar, koymuşlar, bunlar tarihi, üzerine bir şey var, ama okuyamıyoruz. Şelalenin orada bir değirmende. Eski yazımız olsa orayı gösteririm, okuma, geliyorlar, gidiyorlar, kimse okuyamıyor. Ona da eğer açıksa bakarız (OH.; I1)

⁹⁸ Adana'dan gelip, Mersin'den çıktığımız, Bey Değirmeni, burada Baç Köprüsü vardır, burası Romalılardan kalmış. ... O bölgeye "Bey Değirmeni" denilirdi. Çünkü, geçmişteki Tarsus'ta oturan Şadi Beyler falan gibi hani kişilerin suyla çalışır, un çeken değirmenleri varmış, onun için oraya "Bey Değirmeni" denilmiş. Ama, tabii şimdi o değirmen falan orada yok. Burada şelalenin orada vardır bir tane suyla dönen sembolik olarak kalmış (OH.; I5)

⁹⁹ Şuradan ırmak geçer. Şurada da su değirmeni vardı. Su gelir akar. Evlere gidecekse arkten alınır sular. Onların gözü vardı her dalışta suyu alır. Muayyen yere gelince de bırakır. Sistem öyleydi (OH.; I4)

¹⁰⁰ Şurada bir ev vardı, şurada bir ırmak vardı, şimdi onlar hep kapandı, gitti, en az yolun altında o ırmak. Burada bir de dolap vardı, dönme dolap. Oradan su gider, Makam'ın önünden bir yerden dışarı çıkar giderdi. Dolaplar başka da vardı, ileride solda Demir Kapı'nın orada çok büyük bir dolap vardı (OH.; I4)

¹⁰¹ Bir tane çok büyük bir şey vardı. Onun yeri duruyor. Fatih Mahallesi miydi orası. Çukobirlikten önce. Neyse o mahallenin orda çok büyük şimdi bile zor yapılıp bir dolap vardı. Bu dolap döner ses çıkarırdı. Kendine has bir sesi vardı. Döner bir ses çıkarır susardı. O bahçeleri sulamak için çok büyük yapılmıştı. Yerle bir etmişler. Yeri duruyor şimdi orada. Demir kapıdan sonra ilerde bir yerde. Geçerken bana yerini gösterdiler. Hep tarlalar ev olmuş. Eskiden orada sebzeler yetiştirirdi (OH.; I4)

Danyal, Hz. Lokman, Şit Aleyhisselam, Bilal-ı Habeş and Cleopatra as a person and, Eshab-ı Kehf, traditional Tarsus houses and Nusrat Mine Ship as a place or object, to be the symbols of Tarsus (Figure 4.19). Besides, Tarsus is pointed out to be a historical city, city of agriculture, city of industry, city on plain and Mediterranean city. The data collected from newspapers are presented below;

- ▶ ... the beauty that will be made will be appropriate to Prophet Danyal, to Hz. Lokman, to Tarsus¹⁰² (Çınar- Hilmi Dolaşmaz- *Çok güzel* –Yeni Doğuş/ April,20 – 2005)
- ▶ How can Tarsus be defined? A historical city, an agricultural city, an industrial city, a plain city, a Mediterranean city but what is the definition that makes its identity?¹⁰³ (Kent Kimliği- Kurtuluş Gürses - Yeni Doğuş/ April, 27 – 2005).
- ▶ At St Paulus times, a 300.000 population metropolis bounded to Rome Empire – a city where the most famous love was liven (Cleopatra-Antonius)- Prophet Danyal- Şit Aleyhisselam – Bilal-ı Habeş – Eshab-ı Kehf...¹⁰⁴ (Haftanın Bugünkü Konuğu - Hüseyin Ceylan –Yeni Doğuş/ May,31 – 2005).
- ▶ ... back then Tarsus was an industrial city- it's baklava, shish kebab were famous- it has archaeological areas underground¹⁰⁵ (Yeni Doğuş/ June,28 – 2005)
- ▶ Live broadcast history was made at Tarsus houses' street. One day before that broadcast, Tarsus was introduced to world by making live broadcast from Historical Nusrat Mine Ship¹⁰⁶ (Yenises/ September, 26 – 2005).

The data collected through focus group studies also indicate the debates in identification of a symbol for Tarsus. St Paulus, Lokman Hekim and Şahmeran as a person, Cleopatra Gate, St. Paulus Well and Eshab-ı Kehf as a place, grape as a product and production of electricity as an event are stated to be the symbols of Tarsus. Collected data are presented below;

- ▶ It can be Cleopatra Gate. St Paul... all of these can be¹⁰⁷ (FG1; P7)

¹⁰² ... yapılan güzellik Danyal Peygambere, Hz. Lokman'a, Tarsus'a... yakışacak (Çınar- Hilmi Dolaşmaz- *Çok güzel* -Yeni Doğuş/ 20 Nisan 2005)

¹⁰³ Tarsus nasıl tanımlanabilir? Tarihi bir kent, tarım kenti, sanayi kenti, ova kenti, Akdeniz kenti ama kimliğini kazandıracak tanım ne? (Kent Kimliği- Kurtuluş Gürses - Yeni Doğuş/ 27 Nisan 2005).

¹⁰⁴ St. Paul'un döneminde Roma İmparatorluğuna bağlı 300.000 nüfuslu metropol - en ünlü aşklardan birinin yaşadığı şehir (Kleopatra-Antonius)- Danyal Peygamber- Şit Aleyhisselam - Bilal-ı Habeş - Eshab-ı Kehf... (Haftanın Bugünkü Konuğu- Hüseyin Ceylan -Yeni Doğuş/ 31 Mayıs 2005).

¹⁰⁵ ... eskiden Tarsus sanayi şehriydi- baklavası, kebabı ünlüydü- yerin altında arkeolojik alanları var (Yeni Doğuş/ 28 Haziran 2005)

¹⁰⁶ Canlı yayın tarihi Tarsus evleri sokağından yapıldı.TRT bu canlı yayının bir gün öncesi de Tarihi Nusrat Mayın Gemisinden canlı yayın yaparak Tarsus'u dünyaya tanıtmıştı. (Yenises/ 26 Eylül 2005).

¹⁰⁷ Kleopatra Kapısı olabilir. St Paul .. bunların hepsi olabilir (FG1; P7)

- ▶ St Paul Well and Eshab-ı Kehf must be put together and mustn't suggest other areas, because when you do this it can't be remembered well. I mean my opinion is in that way. But there are others too, there are much more things¹⁰⁸ (FG1;P9)
- ▶ When a foreign guest comes, I take him/her to city hospital, I show Lokman Hekim. 7 – 8 years ago, I saw a television news, it was at “atv”, for the last discoveries Canadian scientists found something in the apple that made human life longer, I listened this new, I send a fax and I said, give that news again but tell to Tarsus reporter to inform this new by Lokman Hekim's holding an apple in front of Public Hospital and tell with the inscription on it. This will be very meaningful. Lokman Hekim found what Canadians found 1500 years ago. I'm surprised why people who eat apple die...¹⁰⁹ (FG1; P7)
- ▶ Grape. Eshabı-ı Kehf”(FG2; P5)
- ▶ Eshab-ı Kehf (FG2; P3; P4; P2, P1)
- ▶ St Paul Well (FG2; P1; P3)
- ▶ Cleopatra Gate is also Tarsus's symbol¹¹⁰ (FG2; P2)
- ▶ And there is Şahmeran. It's at the first rows, too¹¹¹ (FG2; P3)
- ▶ We mustn't forget Lokman Hekim, too. Besides first electricity was in Tarsus¹¹² (FG2; P3)

Although interviewee I3 stated that, this issue is still un-clarified, the data collected through oral history method identified Şahmeran and St. Paulus as a person, Cleopatra Gate, Waterfall, Tarsus Dam and Clock Tower as a place and white grape as a product to be the symbols of Tarsus. The statements are presented as below;

- ▶ When we say Tarsus, I think there isn't anything stayed except Cleopatra Gate, only it exists. And it's not known as Cleopatra Door, in the main language of Tarsus, it's called “Whore Door”. I mean its reason is Cleopatra's passing there¹¹³ (OH.; I1).
- ▶ It's more with St. Paul. Furthermore I went to America in 1956, every American who hears that I'm from Tarsus liked this, they honored me by saying, “Oh, you came

¹⁰⁸ St Paul Kuyusuyla Eshab-ı Kehf'i yan yana koyup fazla da çıkartmamak lazım, çok fazla çıkarttım, akılda fazla kalmıyor. Benim görüşüm o yani. Ama öbürleri de var tabii, çok çok fazla olan bir şey (FG1;P9)

¹⁰⁹ Yabancı bir yerden bir misafir geldiği zaman şehir hastanesine götürüyorum, Lokman Hekimi gösteriyor. 7-8 sene evvel televizyon haberi görüyorum, atv'de son Kanadalı bilim adamlarının yaptıkları, son araştırmalara göre elmada insan ömrünü uzatan birşey bulunmuş bu haberi dinledim, hemen bir faks çektim, o haberi tekrarlayın, ama Tarsus muhabirine bildirin Lokman Hekim'in Devlet Hastanesi önündeki tarihi elinde elmayla altındaki yazıyla duyursun. Bu çok anlamlı olacaktır. Kanadalıların bugün bulduğunu Lokman Hekim 1500 sene önce bulmuş. Elma yiyeenin neden öldüğüne şaşarım... (FG1; P7)

¹¹⁰ Kleopatra Kapısı da Tarsus'un simgesidir. (FG2; P2)

¹¹¹ Bir de Şahmeran var. O da ilk sıralarda (FG2; P3)

¹¹² Lokman Hekimi de unutmamak lazım. Ayrıca ilk elektrik Tarsus'taymış (FG2; P4)

¹¹³ Tarsus deyince hiçbir şey bu Kleopatra Kapısı'ndan başka bir şey kalmadı bence, bir orası duruyor. Onun da Kleopatra Kapısı deyince pek bilen yok da, esas Tarsus'un dilinde “Kancık Kapı” denilir. Yani, o da yine Cleopatra'nın oradan geçişinden geliyor (OH.; I1)

from St Paul's city" ... You can see the Cleopatra Door. The one that gets attraction is that¹¹⁴ (OH.; I4)

► Watch Tower is like the symbol of Tarsus¹¹⁵ (OH.; I5)

► I think for Tarsus, it is not so clear for years. I mean, I don't know if there had been changes at the last years. A door called Cleopatra Gate symbolized Tarsus from time to time. And from time to time, a snake called Şahmeran, a woman headed and a snake body, symbolized Tarsus, too. Of course, at the last periods, grape became a symbol, too. Really there is a white grape which you can't find anywhere in Turkey, it's raised in Ulaş region. It's very early, when nowhere had this, it's at early times. For this reason, grape became the symbol from time to time. Except that, I don't remember things that became symbols of Tarsus, I don't remember a symbol which is agreed commonly in public opinion¹¹⁶ (OH.; I3)

► Eshab-ı Kehf Mountain is the symbol of Tarsus, too. It would be good to put it at front plan. Waterfall, barrage are its symbols, they're symbols of Tarsus, you can't separate them from each other¹¹⁷ (OH.; I7).

The statements identify that, users stated a variety of places as a symbol for Tarsus. The places pointed out to be the symbol of Tarsus have different characters considering their period, type and meanings. Collected data indicate that, there are not commonly accepted and prioritized symbol for Tarsus, but rather a variety of place and events distinguished to be a symbol of the town.

¹¹⁴ St. Paul'le daha ziyade. Hatta ben Amerika'ya gitmiştim, 1956 senesinde benim Tarsuslu olduğumu, hangi Amerikalı duysa hoşuna giderdi, "o sen Paul'un şehrinden gelmişsin" diye bayağı itibar ederlerdi ... Kleopatra Kapısı görünüyor. Göze batan o (OH.; I4)

¹¹⁵ Tarsus'un simgesi gibidir, Saat Kulesi.. (OH.; I5)

¹¹⁶ Tarsus'ta bu yıllarca çok netleştirilemedi diye de düşünüyorum, yani, bilemiyorum son zamanlar bir değişiklik olduysa. Kleopatra Kapısı denilen bir kapı zaman zaman Tarsus'u simgelemiştir. Zaman zaman Şahmeran adlı yılanın orada yılanbaşı bayan gibi, yılan gövdeli, hanım başı Şahmeran zamanında var, bazı dönemlerde. Tabii, son zamanlarda da üzüm bir simge oluşturmaya başladı. Gerçekten, Türkiye'nin hiçbir yerinde olmayan bir beyaz üzümü vardır, Ulaş Yöresi'nde yetişen. Çok da erken, hiçbir yerde olmadığı dönemde, çok erken dönemde olur. O anlamda üzüm de zaman zaman simge olmuştur. Onun dışında Tarsus'u öyle simgeleyen ben şu anda başka bir şey çok netleşmiş, çok kamuoyu bazında böyle genel bir konsensüsle belirlenmiş bir şeyin simgesini hatırlamıyorum (OH.; I3)

¹¹⁷ Tarsus'un simgesi de Eshab-ı Kehf Dağı. Onu ön plana almak iyi olurdu. Şelalesi, barajı bunlar onun simgesidir, Tarsus'un simgesidir, ayrılmaz gibisi (OH.; I7).



Figure 4.10 Main roads in recent past



Figure 4.11 Social groups' relations with places

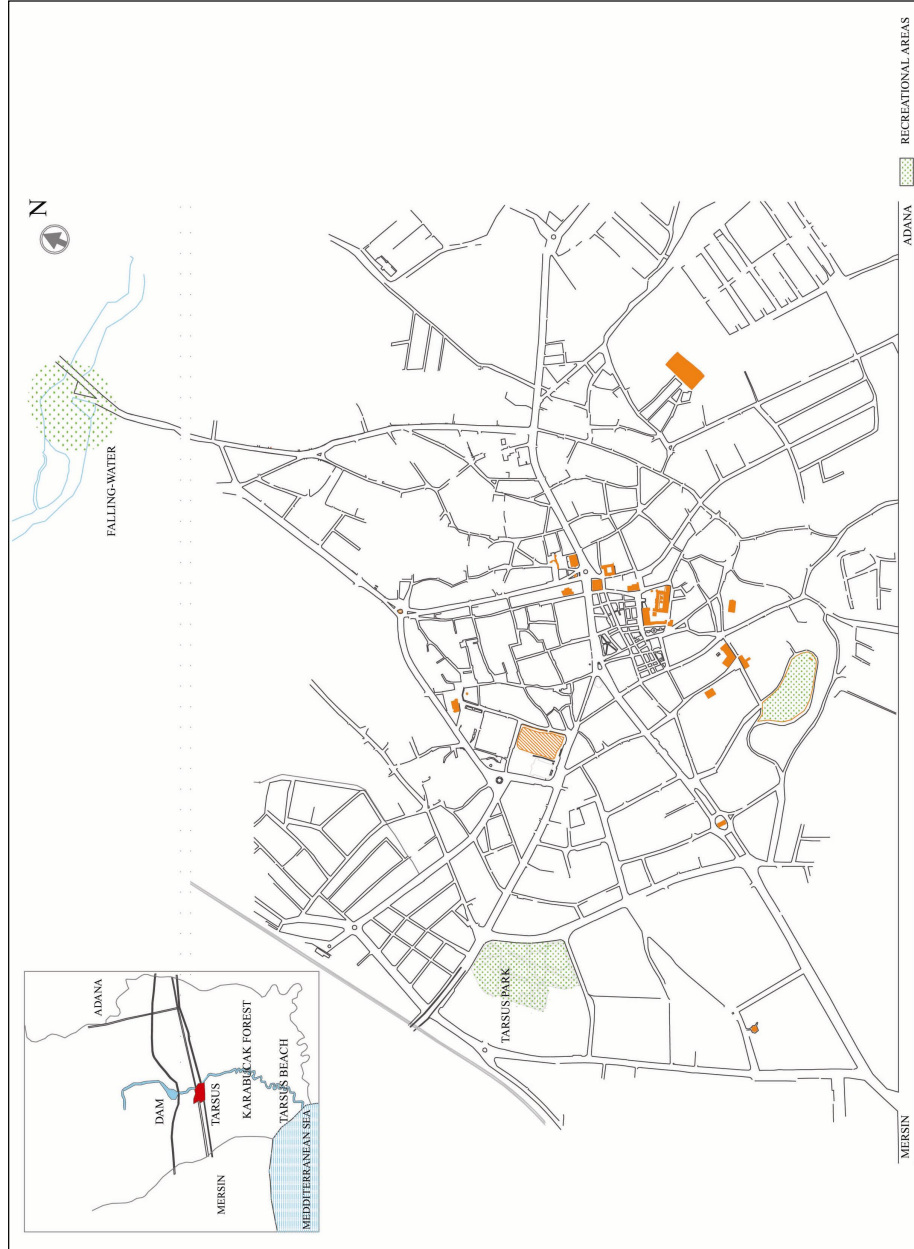


Figure 4.12 Recreational areas



Figure 4.13 Cinemas

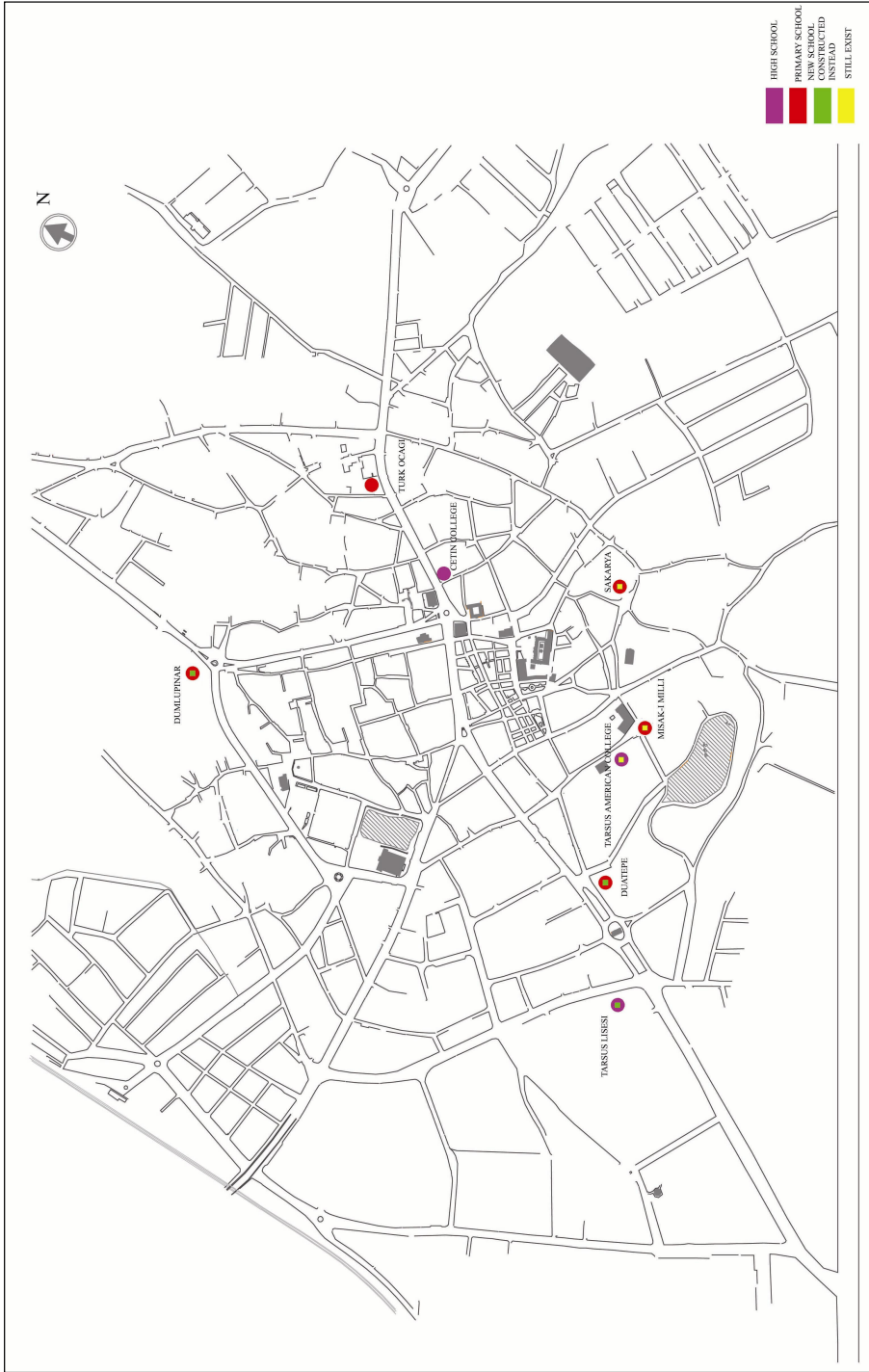


Figure 4.14 Educational Buildings



Figure 4.15 Places which are stated to have relations with legends

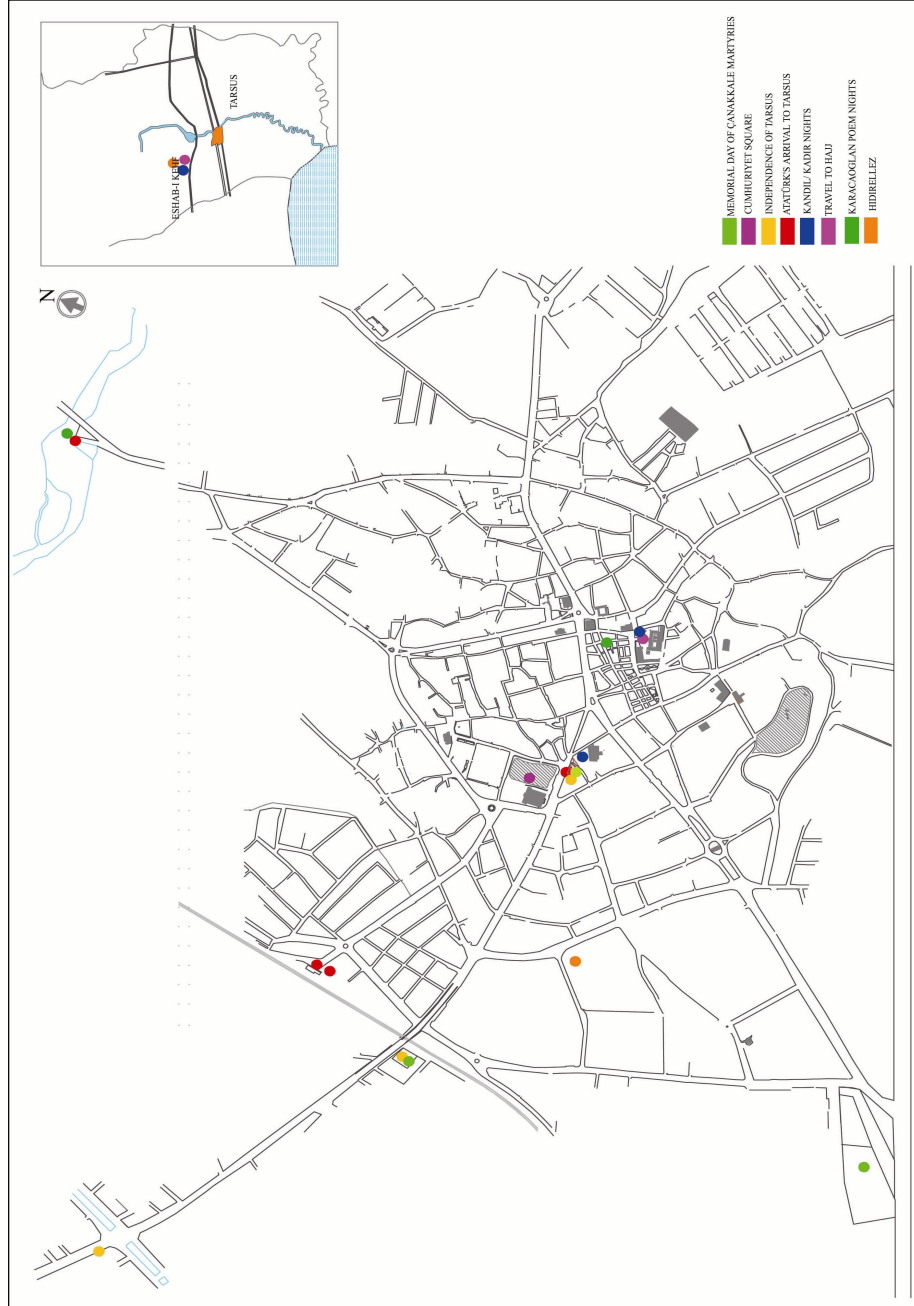


Figure 4.16 Places in relation with celebrations and ceremonies

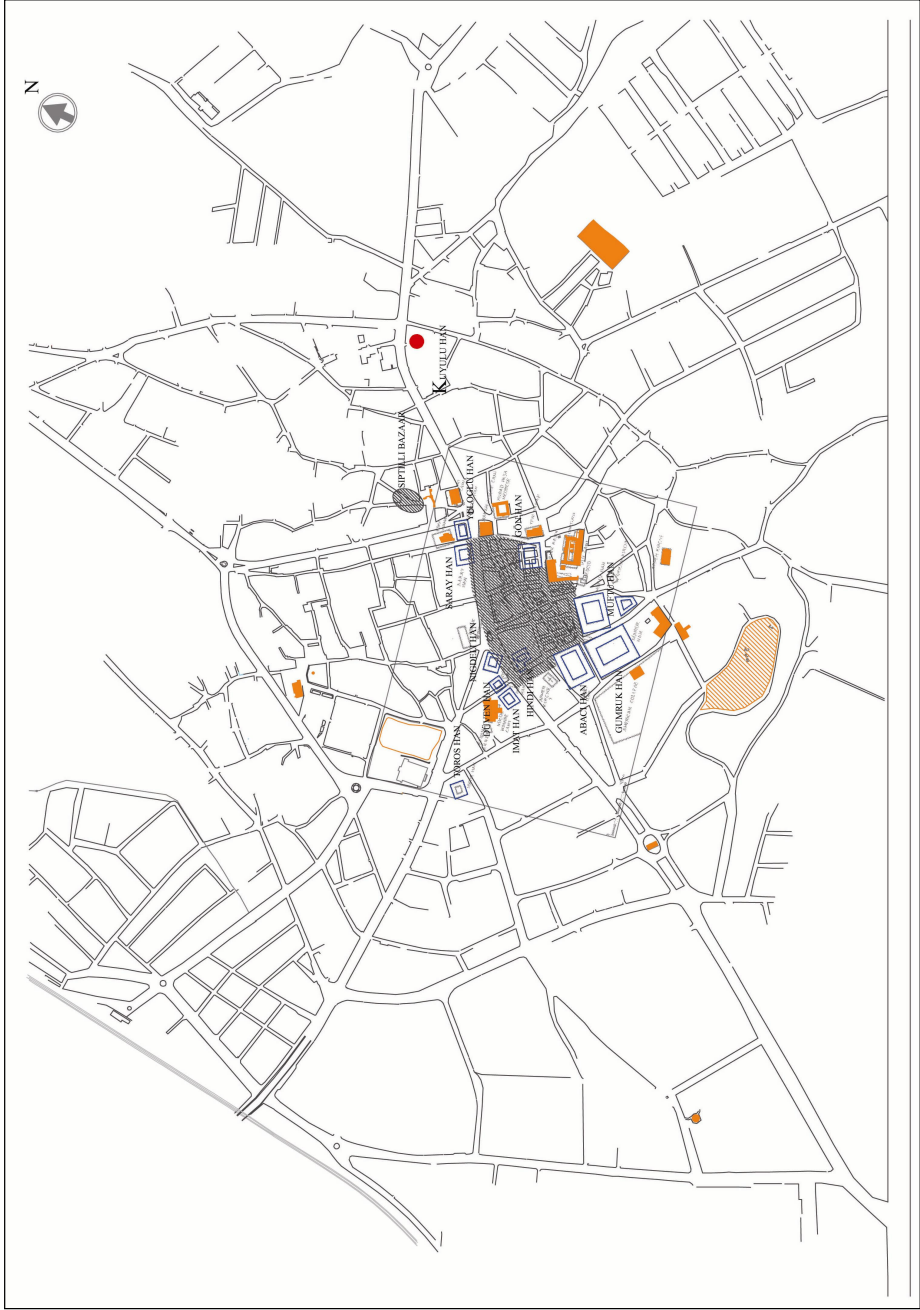


Figure 4.17 Commercial areas

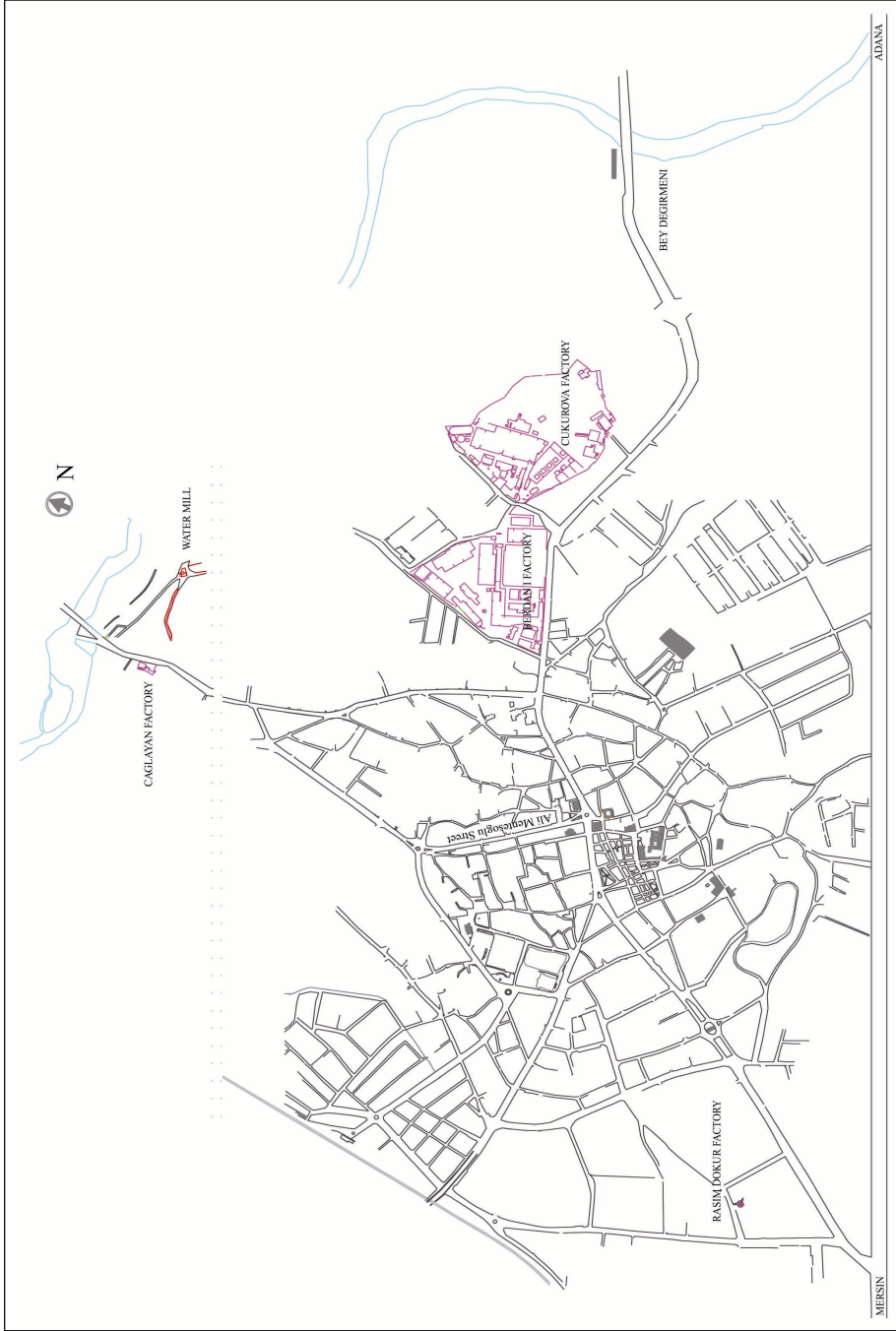


Figure 4.18 Industrial architecture



Figure 4.19 City symbols

4.2.1.6 Summary

The places valued by users and having place in the cultural life of Tarsus are summarized in the following;

Transport axis:

- Main streets: Atatürk Street and Şahmeran Street

Areas and buildings in relation with ceremonies and celebrations:

- Celebrations of Atatürk's arrival to Tarsus: Train station, Kara train, Waterfall, Cumhuriyet Square and Atatürk Monument
- Celebrations for Independence of Tarsus: Cetvel Kanal Bridge, Şehitlik at Toros and Cumhuriyet Square
- Memorial Day of Çanakkale Martyries: Çanakkale Zafer Park, Nusrat Mine Ship and Şehitler Monument
- Anniversary of Cretan Turks coming to native country: Atatürk Monument
- Travel to Hajj: Eshab-ı Khef and Ulu Mosque
- Religious days such as Kandil or Kadir Nights: Ulu Mosque, Küçük Minare Mosque, Dörtlemez (Cetvel) Mosque and Şehitler Mosque
- The birth week of Prophet Muhammed: Küçük Minare Mosque and Ulu Mosque
- Hıdırellez Celebrations: 75th Year Open-air Show Center and Eshab-ı Khef
- Karacaoğlan Poem Nights: Waterfall Tea Garden and Şadırvanlı Hotel
- Youth and Culture Festival: Sanat Street
- Grape and Culture Festival
- International Tarsus Half Marathon Race

Areas in relation with various other urban activities:

- The center of the town: the area among Eski Mosque, Makam Mosque and İş Bank

- Districts: Turk District, Şamlı District (Arabians), Armenian District, Cretan District and the area occupied by the people migrated from Van
- Recreational areas: Gözlükule Tumulus, Waterfall, Tarsus Park, Karabucak Forest, Tarsus Beach, and Tarsus Dam

Buildings:

- Coffees: Meydan Coffee (new tea garden)
- Cinemas: Kent, Levent, Yeni, Aile (summer + winter), Saray (summer + winter), Şar and Güneş Cinemas
- Educational buildings: Dumlupınar, Türk Ocağı, Misakı Mili, Duatepe and Sakarya Primary Schools, Tarsus High School, Tarsus American College and Çetin College
- Public House
- Buildings and areas in relation with traditions: Eski Bath and Şahmeran Street
- Buildings and areas in relation with legends: Şahmeran, Lokman Hekim, Seven Sleepers, Hz. Hızır, Karacaoğlan, Prophet Danyal and Bilal-ı Habeş are the legends mentioned by sources. There is no place identified in relation with Karacaoğlan. Şahmeran legend is stated to have connections with Şahmeran Bath (Eski Bath), Lokman Hekim with the tomb near Ulu Mosque, Seven Sleepers with Eshab-ı Kehf, Hz. Hızır with the water named as water of life “*abıhayat suyu*” in Bulgar Bozoğlan on Toros Mountains, Prophet Danyal with Makam Mosque and Bilal-i Habeşi with Bilal-ı Habeşi Tomb
- Commercial areas: Buğday Bazaar and Siptilli Bazaar
- Hans: Abacı Han, Düvel Han, Toros Han, Saray Han, Yeloğlu Han and Kuyulu Han
- Factories: Rasim Dokur Factory, Çukurova Factory, Berdan Factory and Çağlayan Flour Factory
- Industrial Architecture: The water wheel and water mills, which used to be near Falling- water, in the area named Beydeğirmeni, in Demirkapı and by the branch of Tarsus River, which is closed and Ali Menteşoğlu Street is opened instead.

City Symbols:

- City symbols presented by a building or area: Eshab-ı Kehf, traditional Tarsus houses, Nusrat Mine Ship, Waterfall, Tarsus Dam, Clock Tower, Cleopatra Gate and St. Paulus Well.
- City symbols presented by a name or product: Prophet Danyal, Şit Aleyhisselam, Bilal-ı Habeş, Cleopatra, St Paulus, Lokman Hekim, Şahmeran, grape and production of electricity.

The statements indicate that, a variety of buildings and areas have special place in the life of inhabitants, by being a part of their cultural lives. The valued places show different characters. There are monumental buildings, religious areas, recreational areas and commercial areas pointed out to be important for users. Moreover, there are also demolished buildings stated that they still have a place in peoples' memories. For example, the collected data indicated that, users are missing Public House with the activities' that used to take place in that building. Parallel to this situation, the opening of the new tea garden in the place of "*Meydan Kahvesi*" (square coffee) is appreciated very much by users, as that coffee used to be a part of the known and valued character of the center of the town. In this respect, the different characters of valued place indicate that, users give meanings to the places based on known and approved significances of the places in their daily life. Besides, people value and give meanings to places in different extends. For example, users valued a street for its place in traditional wedding ceremonies, or various places and areas together as a whole just because Atatürk visited them. In this respect users give importance to the places and set their extents based on the meanings and its place in their life rather than homogeneity, plurality, quality or character of cultural properties.

On the other hand, the places pointed out important by users also indicate the places that are taking place in the collective memory of the community. The repetition of the importance of the same places by different sources, points out the agreed importance of the places by the community. In this respect, the places stated

important for users also identify the characteristic buildings and places, indicating the collective cultural life of Tarsus.

4.2.2 Values and meanings of the historical places as ascribed by the users

The collected data, which are presented in the previous part under the topics of physical, social, cultural and economic structure, are transformed to value classifications in this part. The collected data are evaluated to figure out the value types ascribed to places and their defined meanings. The values ascribed by users are evaluated within two themes. First, users' value ascriptions to Tarsus as a city are identified. Then, ascribed values and meanings are defined in area and building scale. The findings are presented in the following;

The values which are ascribed to Tarsus in city scale: The values ascribed to the historical character of Tarsus and their meanings are presented below;

a- Intrinsic values

- Architectural and aesthetic value:
 - Human sized figuration (OH.; I3)
 - Past times' naturalness (OH.; I3)
- Cultural value:
 - Rich cultural background (OH.; I7).
 - Reflecting own past and culture (Yeni Doğuş/ April 8, 2005; Yeni Doğuş/ April 8, 2005)
- Distinctiveness value:
 - Being important in the World (FG1; P9).
 - Being distinctive and important with archaeological potentials (OH.; I3)
- Historical value (reflecting the history of the world):
 - Being the city of civilizations (Yeni Doğuş/ September 27, 2004; FG2; P3).
 - Being a historical city of the World (Yeni Doğuş/ April 21, 2006; Yenises/ March 9, 2004; Yenises/ September 10, 1982; OH.; I3)

- Having historical works (OH.; I5; OH.; I7)
- Memory value:
 - Having memories and reminiscences (Yeni Doğuř/ May 4, 2005; OH.; I7).
- Oldness value:
 - Oldness of historical background (OH.; I5)
- Religious value:
 - Being important for Christians, Muslims and Jewish, and being an intersection point of religions (Yeni Doğuř/ August 4, 2005; Yenises/ December 14, 2005; OH.; I5; FG1; P9).
 - Being a Hajj place for Christians due to St Paulus (FG2; P3).
 - Being the place where St Paulus lived (Yeni Doğuř/ January 10, 2005; Ayna/ March 27, 2006; Yeni Doğuř/ September 27, 2004; OH.; I3).
 - Being the city of Saints and Prophets due to Hz Danyal and Hz. řit (Yenises/ May 9, 2006; OH.; I7)
 - Being a sacred place (Yenises/ May 9, 2006).
- Scarcity value:
 - Being unique in the region due to the abundance of cultural properties (FG1; P9; OH.; I7).

b- Instrumental values

- Education value:
 - Usage for education (Tarsushaber/ March 22, 2006; Yeni Doğuř/ January 10, 2005; Tarsushaber/ January 20, 2006)
- The benefits of protection:
 - Benefits of protection for country, community and people (OH.; I3)
- Economic value; direct use value:
 - Economic profit through tourism (Yenises/ July 22, 2005; FG1; P9; OH; I7).

The values which are ascribed to the buildings and areas: The collected data also indicated the values ascribed of the places and the meanings of ascribed values. The collected data are presented below (Table 4.1);

Ancient Roman Road: Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting history (Yenises/ October, 1993).
 - Belonging to Roman Period (S)
- Historical value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the previous civilizations lived in Tarsus (S)
 - Reflecting the history of Tarsus (S)
 - Reflecting the importance of Tarsus in the history (S)
- Economic value direct use value (*instrumental value*):
 - Economic profit through tourism (Yenises/ May 27, 2005; Yenises/ October 1993).
- Architectural and aesthetic value
 - Being road and infrastructure system of Roman Period (S)
 - Presenting the construction technique of Roman Period (S)
 - Presenting architectural specialties (S)
- Social value (*intrinsic value*):
 - Presenting the existence of life (S)
 - Presenting culture (S)
- Oldness value (*intrinsic value*):
 - Being old (S)
- Document value (*instrumental value*):
 - Providing knowledge about ancient period (S)
 - Being previous transportation system (S)
 - Presenting previous urban structure of Tarsus (S)
 - Showing the construction system of Roman Period (S)

Berdan 1 Factory: Ascribed values are as below;

- Utilization value (intrinsic value):
 - Being already built building and having utilization potentials (Yeni Doğuş/ April 8, 2005)
- Oldness value (intrinsic value):
 - Being old (OH.; I5)

Beydeğirmeni: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Being important area for the history of Turkey and the World (Yenises/ February 18, 1991).
- Historical value (reflecting the history of Tarsus) (intrinsic value):
 - Being important in the independence war of Tarsus (Yenises/ February 18, 1991; Yeni Doğuş/ April 20, 2005).
 - Having relation with the leading people of Tarsus (OH; I5)

Bilal-i Habeşi Tomb: Ascribed values are as below;

- Religious value (intrinsic value):
 - Having relation with a person, who is important in religion (OH.; I5; S)
 - Being a Tomb where people prey and to make wishes (OH.; I5)

Buğday Bazaar: Ascribed values are as below;

- Oldness value (intrinsic value):
 - Being old (OH.; I5)
- Historical value (reflecting the history of Tarsus) (intrinsic value):
 - Being a commercial center in recent past (OH.;I5)
 - Connecting people with the past (OH.;I5)

Cinemas: There used to be plenty of cinemas in Tarsus. All of them were a part of social life and important in daily life. Hence, all cinemas can be considered to have same values based on their place in social life. The ascribed values are as below;

- Social value (intrinsic value):
 - Presenting life-styles (O.H; I2 ; O.H.; I7)
- Memory value (intrinsic value):
 - Having memories (O.H; I2; OH.; I3).

Cleopatra Gate: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Reflecting Roman period (S)
 - Telling about history (S)
 - Being important from the point of history (S)
 - Giving information about ancient life (S)
 - Giving information about Egypt (S)
 - Being historical (S)
 - Belonging to Roman period (S)
 - Being an example of Roman History (S)
- Historical value (reflecting the history of Tarsus) (intrinsic value):
 - Being the Gate of Tarsus (S)
 - Reflecting own past (S)
 - Being city wall (S)
 - Reflecting the history of Tarsus (S)
- Historical value (having relation with historical event or people) (intrinsic value):
 - Being meeting place of two civilizations (S)
 - Being a place where Cleopatra and Antonius entered the city (S)
- Oldness value (intrinsic value):
 - Being old (S)
 - Belonging to past (S)
- Architectural and aesthetic value (intrinsic value):
 - Having technical quality (S)
 - Having visual specialties and quality (S)
 - Having construction specialties (S)

- Symbolic value (being a city symbol) (*intrinsic value*):
 - Being a symbol for Tarsus (S)
 - Presenting Tarsus to visitors coming from other cities or regions (S)
- Symbolic value (being a symbol of an event) (*intrinsic value*):
 - Showing the historical and cultural importance of Tarsus (S)
 - Being the symbol for the life of Cleopatra (S)
 - Being the symbol for the existence of Romans in Tarsus (S)
 - Being the symbol of its period (S)
- Cultural value (*intrinsic value*):
 - Presenting the cultural values of Tarsus (S)
 - Presenting cultural richness (S)
- Economic value direct use value (*instrumental value*):
 - Being touristic value of Tarsus (S; Yeni Doğuş/ October 27, 2004)
- Document value (*instrumental value*):
 - Giving information about the geographic figuration in the past (S)
 - Giving information about the geographic changes (S)
 - Being still existing and providing knowledge from its period (S)

Court House: Ascribed values are as below;

- Architectural and aesthetic value (*intrinsic value*):
 - Having architectural and aesthetic specialties (S)

Cumhuriyet Square: Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Including different civilizations layer by layer (S)
 - Being a place where Romans (S)
- Historical value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the old civilizations of Tarsus (S)
- Cultural value (*intrinsic value*):
 - Being a place where celebrations and ceremonies happen (S; OH; 15)

Çağlayan Flour Factory: Ascribed values are as below;

- Historical Value (reflecting the history of Tarsus) (intrinsic value):
 - Being the only flour factory in its time (OH.; I4)
- Historical value (having relation with historical event or people) (intrinsic value):
 - Being a place visited by Atatürk (OH.; I4)

Çukurova Factory: Ascribed values are as below;

- Historical Value (reflecting the history of Tarsus) (intrinsic value):
 - Being important in the history of Tarsus and region (OH.; I5)
- Oldness value (intrinsic value):
 - Serving Tarsus for a long time (OH.; I5)
 - Being old (OH.; I5)

Donuktaş: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Being historical building (Yenises/ September 17, 1982; Yeni Doğuş/ April 11, 2005; Yenises/ April 11, 2005)
 - Belonging to Roman Period (S)
- Oldness value (intrinsic value):
 - Being old (S)
- Architectural and Aesthetic value (intrinsic value):
 - Being a big building (S)
- Legendary value (intrinsic value):
 - Having secrets (S)
- Document value (instrumental value):
 - Providing knowledge about ancient period (S)
- Economic value direct use value (instrumental value):
 - Providing economic profit through tourism (Yeni Doğuş/ April 11, 2005; Yenises/ April 11, 2005; Yenises/ August 28, 1982)

Eshab-ı Kehf: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Being important in the history of World (S)
 - Giving information about ancient life (S)
 - Being a historical place which is mentioned in Kur'an-ı Kerim (S)
- Historical Value (reflecting the history of Tarsus) (intrinsic value):
 - Reflecting the past of local people (S)
 - Being an important center in the history (S)
- Oldness value (intrinsic value):
 - Being old (S)
- Symbolic value (being a city symbol) (intrinsic value):
 - Being a symbol for Tarsus (S)
 - Presenting Tarsus to visitors coming from other cities or regions (S)
- Symbolic value (being a symbol of an event) (intrinsic value):
 - Being a symbol of a religion of one God (S)
 - Symbolizing life after death (Ayna/ February 27, 2005)
 - Symbolizing peace (Yenises/ May 8, 2006)
- Cultural value (intrinsic value):
 - Presenting the culture of public (S)
 - Presenting the life style of past (S)
 - Giving knowledge about the culture of past (S)
- Religious value (intrinsic value):
 - Being the cave of seven sleepers (S)
 - Having religious importance in the region and nation (S)
 - Having religious importance (S)
 - Being a visiting place for the people traveling to Hajj (OH.; I5)
 - Being a sacred place for Muslims and Christians (S; Ayna/ February 27, 2005)
 - Being mentioned in Kur'an-ı Kerim (S, OH.; I7)
 - Having religious importance in the World (S, OH.; I7)
 - Being a place for prey (S)
 - Including religious issues from the history of Tarsus (S)

- Providing integrity of all religions (S)
- Showing the people benefit from the miracle of God (S)
- Proving the sayings of Kur'an-ı Kerim (S)
- Natural value (*intrinsic value*):
 - Including a cave and a hill (S)
 - Including natural environment (Ayna/ December 7, 2005; Yeni Doğuş/ February 24, 2005)
- Legendary value (*intrinsic value*):
 - Having secrets (S)
 - Reflecting the legend of seven sleepers (S)
- Economic value (*instrumental value*):
 - Being a place for Religious tourism (S; Ayna/ December 7, 2005)

Gin Factory (near St. Paulus Church): Ascribed values are as below;

- Utilization value (*intrinsic value*):
 - There are groups willing to manage the building (Yenises/ October 17, 2005).

Gözlükule Tumulus: Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Being a historical place (Yenises/ July13, 2005; S).
- Historical value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the history of Tarsus (S)
 - Being the harbor of Tarsus (S)
 - Being the first settlement place in Tarsus (S)
- Oldness value(*intrinsic value*):
 - Being old (S)
- Cultural value (*intrinsic value*):
 - Presenting the cultural richness (S)
- Social value (*intrinsic value*):
 - Having a place in the social life (OH.; I4).
 - Being a recreational area in the past (S)

- Natural value (*intrinsic value*):
 - Including natural environment (Yenises/ July 13, 2005).
- Document value (*instrumental value*):
 - Providing knowledge about ancient period (S)

Hans: Ascribed value is as below;

- Social value (*intrinsic value*):
 - Presenting commercial life in Tarsus (S).

İş Bank: Ascribed value is as below;

- Architectural and aesthetic value (*intrinsic value*):
 - Being aesthetic and original (S)

Justinian Bridge: Ascribed values are as below;

- Historical Value (reflecting the history of Tarsus) (*intrinsic value*):
 - Being the entrance of Tarsus (S)
- Historical value (having relation with historical event or people) (*intrinsic value*):
 - Being built by Justinian (S)
- Architectural and aesthetic value (*intrinsic value*):
 - Being an example of old architecture (S)

Kara train: Ascribed values are as below;

- Symbolic value (being a symbol of an event) (*intrinsic value*):
 - Being a symbol for Atatürk's visiting Tarsus (Yenises/ March 18, 2005)

Karabucak Forest: Ascribed values are as below;

- Natural value (*intrinsic value*):
 - Including natural environment (Yenises/ March 27, 2006; S)
- Social value (*intrinsic value*):
 - Having a place in the social life (FG2; P2).

- Economic value- direct use value (*instrumental value*):
 - Having economic values (Yenises/ March 27, 2006)

Karboğazi: Ascribed values are as below;

- Historical value (having relation with historical event or people) (*intrinsic value*):
 - Being a place where the war with French soldiers happened during Independence War (S)
 - Being a place where a group of inhabitants defeated French Army during Independence War(S)

Kırkkaşık Bazaar: Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting past (S; Yeni Doğuş/ October 28, 2004, tarsushaber/ October 28, 2004)
- Historical Value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the commercial structure of Tarsus (S)
- Architectural and aesthetic value (*intrinsic value*):
 - Being an example of old architecture (S)
- Social value (*intrinsic value*):
 - Being commercial center (S)
 - Showing the power of relations between people in old times (S)
- Document value (*instrumental value*):
 - Including knowledge on the commercial activities of its period (S)
 - Giving knowledge about the commercial culture of the town (S)

Kızılmurat District/ Historical Tarsus Houses:

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting past (S)
 - Having historical importance (S)
- Historical Value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the history of Tarsus (S)

- Reflecting the historical richness of Tarsus (S)
- Architectural and aesthetic value (*intrinsic value*):
 - Reflecting historical tissue of Tarsus (S)
 - Reflecting building figuration in relation with life styles (S)
 - Having special architectural figuration (S)
 - Having architectural quality (O.H.; I5)
 - Having visual quality (S)
 - Creating visual diversity (S)
 - Being aesthetic (S)
 - Being constructed in traditional construction system (S)
 - Reflecting masonry and wooden ornament style of past (S)
 - Reflecting traditional architectural designs (S)
 - Reflecting architectural style of the region (S)
- Oldness value (*intrinsic value*):
 - Being old (S; O.H.; I5)
 - Being used in the past (S)
- Symbolic value (being a city symbol) (*intrinsic value*):
 - Being a symbol for Tarsus (S)
 - Presenting Tarsus to visitors (S)
- Symbolic value (being a symbol of an event) (*intrinsic value*):
 - Being a symbol of social life (S)
- Cultural value (*intrinsic value*):
 - Presenting the culture of Tarsus (S)
 - Presenting the culture of our fathers (S)
- Social value (*intrinsic value*):
 - Presenting the traditional life-style (S)
 - Protecting past for feature (Yeni Doğuş/ April 4, 2005)
 - Connecting past and future (S)
 - Protecting the past (Yeni Doğuş/ October 15, 2004, Yeni Doğuş/ October 16, 2004)
- Location value (*intrinsic value*):
 - Being close to St.Paulus (S)

- Economic value direct use value (*instrumental value*):
 - Being touristic place (S: Yenises/ June 16, 2005; Yenises/ April 25, 2005; Yenises/ November 29, 2005; FG2; P4; OH.; I5)
- Document value (*instrumental value*):
 - Providing knowledge about traditional dwellings (S)
 - Providing knowledge about the life-styles and preferences of its period (S)

Kilise Mosque (Eski Mosque): Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting past (S).
- Oldness value(*intrinsic value*):
 - Being old (S)
- Religious value (*intrinsic value*):
 - Presenting the religions in Tarsus (S)

Makamı Şerif Mosque: Ascribed values are as below;

- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Being a place where Romans lived (S)
 - Reflecting various civilizations layer by layer (S)
 - Reflecting past (S; tarsushaber/ April 21, 2006).
- Historical Value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the old civilizations of Tarsus (S)
 - Reflecting the past of local people (S)
 - Reflecting historical development of Tarsus (S)
- Religious value (*intrinsic value*):
 - Being the tomb of Hz Danyal (S; Yeni Doğuş/ April 21, 2006))
 - Having religious importance (S)
 - Being important in all religions based on Hz. Danyal (S; OH.; I5).
 - Being a Tomb of a prophet (S)
 - Being a visiting and preying place in important days (OH.; I5)

- Symbolic value (being a symbol of an event) (intrinsic value):
 - Hz. Danyal is the symbol of plenteousness (S,; Yeni Doğuř/ April 21, 2006; OH.; I5)
- Scarcity value (intrinsic value):
 - Being the only Prophet Tomb in Turkey (S)
- Economic value-direct use value (instrumental value):
 - Providing economic profit through religious tourism (S)

Nusrat Mine Ship: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Presenting national history (Yeni Doğuř/ August 16, 2004; S).
- Educational value (instrumental value):
 - Giving knowledge about history (S; Yeni Doğuř/ April 20, 2005; Yeni Doğuř/ May 22, 2006)

Public Building: Ascribed values are as below;

- Social value (intrinsic value):
 - Having a place in the social life (OH.; I4).

Rasim Dokur Factory: Ascribed values are as below;

- Oldness value (intrinsic value):
 - Being old (O.H.; I5).
- Historical value (having relation with historical event or people) (intrinsic value):
 - Taking place in Independence War by provided cloth for Turkish Army during the War (O.H.; I5; S).

Roman Bath/ Kemeraltı/ Altındangeçme: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Reflecting Roman period (S)
 - Giving information about ancient life (S)
 - Having historical richness (S)

- Giving information about history (Yeni Doğuř/ July 08, 2005, Yenises/ July 12, 2005, Yenises/ December 19, 2005)
- Historical Value (reflecting the history of Tarsus) (intrinsic value):
 - Reflecting the history of Tarsus (S)
- Oldness value (intrinsic value):
 - Being old (S)
- Architectural and aesthetic value (intrinsic value):
 - Being an example of Roman period bath building (S)
 - Presenting one of the important building type (S)
- Cultural value (intrinsic value):
 - Presenting cultural richness (S)
- Social value (intrinsic value):
 - Presenting the richness of people of its period (S)
 - Presenting previous lives (S)
 - Presenting life-styles (S)
- Economic value -direct use value (instrumental value):
 - Being a touristic place (S; Yeni Doğuř/ July 20, 2005)

Saęlıklı Village Roman Road: Ascribed values are as below;

- Oldness value (intrinsic value):
 - Being old (O.H.; I5).

St. Paulus Church: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Reflecting history of Christianity (S)
- Oldness value (intrinsic value):
 - Being build in old times (S)
- Symbolic value (being a symbol of an event) (intrinsic value):
 - Showing the existence of different religions in Tarsus (S)
- Cultural value (intrinsic value):
 - Reflecting the culture of Christianity (S)
- Social value (intrinsic value):

- Presenting communication among people (S)
- Religious value (intrinsic value):
 - Having religious importance (S)
 - Having religious importance for Christians (Yeni Doğuş/ April 25, 2005; O.H.; I5)
- Economic value-direct use value (instrumental value):
 - Providing economic profit through tourism (S; O.H.; I5)
 - Providing economic profit through religious tourism (S)

St. Paulus Well: Ascribed values are as below;

- Historical value (reflecting the history of the world) (intrinsic value):
 - Reflecting the history of Christianity (S)
 - Reflecting history (S)
- Historical Value (reflecting the history of Tarsus) (intrinsic value):
 - Reflecting the history of Tarsus (S)
- Oldness value (intrinsic value):
 - Being build in old times (S)
- Symbolic value (being a symbol of an event) (intrinsic value):
 - Showing the existence of different religions in Tarsus (S)
 - Being a symbol in Christianity (S)
 - Being the symbol of religious importance of Tarsus(S)
- Symbolic value (being a city symbol) (intrinsic value):
 - Being a symbol for Tarsus (S)
- Religious value (intrinsic value):
 - Having religious importance (S)
 - Having religious importance for Christians (S)
 - Belonging to St. Paulus's house (S)
 - Being a Hajj place for Christians (S)
- Economic value-direct use value (instrumental value):
 - Providing economic profit through tourism (S)
 - Providing economic profit through religious tourism (S)

Şadırvanlı Hotel: Ascribed values are as below;

- Symbolic value (being a symbol of an event) (*intrinsic value*):
 - Being a symbol for Aşık Veysel's visiting Tarsus (tarsushaber/ March 22, 2006, Yenises/ Mach 21, 2006)

Şahmeran Bath: Ascribed values are as below;

- Legendary value (*intrinsic value*):
 - Having relation with Şahmeran Legend (OH.; I5; S)
- Social value(*intrinsic value*):
 - Being a place where traditional bath ceremony within wedding ceremony happens (OH.; I4; OH.; I5)
- Oldness value (*intrinsic value*):
 - Being old (OH.; I5)
- Symbolic value (being a city symbol) (*intrinsic value*):
 - Being a symbol for Tarsus (S)
- Scarcity value (*intrinsic value*):
 - Being unique with its legend (S)
- Economic value-direct use value (*instrumental value*):
 - Having touristic value (S)

Şahmeran Sculpture: Ascribed values are as below;

- Legendary value (*intrinsic value*):
 - Having relation with Şahmeran Legend (S)
- Symbolic value (being a symbol of an event) (*intrinsic value*):
 - Symbolizing Şahmeran Legend (S)

Tarsus American College: Ascribed values are as below;

- Social value (*intrinsic value*):
 - Presenting Tarsus through its success (O.H.; I3; S).
 - Being important for inhabitants (O.H.; I5).
- Memory value (*intrinsic value*):
 - Having memories (O.H.; I3).

Tarsus Dam: Ascribed values are as below;

- Natural value (*intrinsic value*):
 - Including natural environment (Yenises/ July 12, 2005; O.H.; I7)
- Economic value-direct use value (*instrumental value*):
 - Having touristic value (S)

Tarsus Park: Ascribed values are as below;

- Natural value (*intrinsic value*):
 - Including natural environment (Yeni Doğuş/ April 8, 2005; S)
- Social value (*intrinsic value*):
 - Having a place in the social life (O.H.; I1; O.H.; I5; O.H.; I3; S).
- Historical value having relation with historical event or people) (*intrinsic value*):
 - Being a place where Atatürk visited (O.H.; I5)

Train Station: Ascribed values are as below;

- Historical value (having relation with historical event or people) (*intrinsic value*):
 - Being a place from where Atatürk entered the town (S).

Ulu Mosque: Ascribed values are as below;

- Historical Value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting Ottoman Period (S)
 - Reflecting old periods (S)
- Historical Value (reflecting the history of Tarsus) (*intrinsic value*):
 - Reflecting the history of Tarsus (S)
- Oldness value (*intrinsic value*):
 - Being old (S)
- Architectural and aesthetic value (*intrinsic value*):
 - Presenting Islam architecture (S)
 - Having old construction system (S)
- Social value (*intrinsic value*):
 - Being commercial center (S)

- Presenting previous lives (S)
- Religious value (*intrinsic value*):
 - Being a sacred place (S)
 - Being a place to prey (S; OH; I5)
 - Being a place on the Hajj road (OH; I5)
- Document value (*instrumental value*):
 - Provide knowledge about the life-styles (S)

Waterfall: Ascribed values are as below;

- Social value (*intrinsic value*):
 - Presenting life-styles (S; OH.; I1; S)
- Memory value (*intrinsic value*):
 - Having memories (O.H; I5)
- Historical value (reflecting the history of the world) (*intrinsic value*):
 - Reflecting past (O.H; I5)
 - Including graves from Roman Period (S)
- Historical value (having relation with historical event or people) (*intrinsic value*):
 - Being a place where Atatürk visited (O.H.; I5)
- Natural value (*intrinsic value*):
 - Including natural environment (S).
- Economic value-direct use value (*instrumental value*):
 - Being a place for tourism (S)

The identified values ascribed to the historical character of Tarsus and the places are presented in Table 4.1.

Table 4.1 Values ascribed by users

PLACE	1	2	3	4			5	6	7	8	9	10	11	12		13	14	15	16	17	18
				a	b	c								a	b						
Tarsus in general	√		√	√	√			√			√	√						√			√
Ancient Roman R.	√			√	√					√	√		√					√			√
Berdan 1 Factory											√				√						
Beyselirmeni				√	√																
Bilal-ı Habeshi											√										
Buğday Bazaar									√												
Cinemas										√			√								
Cleopatra Gate	√	√		√	√	√			√				√					√			√
Court House	√																				
Cumhuriyet Square		√		√	√																
Çağlayan Flour F.					√	√															
Çukurova Factory						√				√											
Domuktaş	√			√	√					√	√	√	√	√				√			√
Eshab-ı Kehr		√		√	√					√	√	√	√	√							√
Gin Factory																					
Gözlükule Tumulus		√		√	√					√	√	√	√	√				√			
Hans																					
İg Bank	√																				
Justinian Bridge	√				√	√															
Kara Train																					
Karabucak Forest									√				√								√
Karboğazi																					
Kırkkasık Bazaar	√			√	√								√					√			

Table 4.1 (continued) Values ascribed by users

PLACE	1	2	3	4			5	6	7	8	9	10	11	12		13	14	15	16	17	18
				a	b	c								a	b						
Kazımerat District	√	√		√	√		√				√		√	√	√			√			
Kilise Mosque				√							√	√									
Makam Mosque				√	√						√	√									√
Musrat Mine Ship				√															√		
Public Building													√								
Rasim Dokuz F.						√					√										
Roman Bath	√	√		√	√	√					√		√								
Sağlıklı Roman R.											√	√									
St Paulus Church		√		√							√	√									√
St Paulus Well				√	√						√	√									√
Sadırvanlı Hotel																					
Sahmeran Bath							√						√	√				√			
Sahmeran Sculp.							√														
Tarsus American C.								√					√								
Tarsus Dam									√												√
Tarsus Park									√				√								
Train Station																					
Ulu Mosque	√			√	√						√	√						√			
Waterfall				√		√		√					√								√
Total	11	7	1	18	16	9	4	1	4	5	18	8	15	5	8	2	2	8	1	14	1

Intrinsic values
1- Architectural and Aesthetic value
2- Cultural value
3- Distinctiveness value
4- Historical value
a. World's history
b. Tarsus's history
c. relation with historical event
5. Legendary value
6. Location value
7- Memory value
8- Natural value
9- Oldness value
10- Religious value
11- Social value
12- Symbolic value
a. city symbol
b. symbol of an event
13- Utilization value
14- Scarcity value

Instrumental values
15- Document value
16- Education value
17- Economic value
direct use value
18- The benefits of protection

4.2.2.1 Summary

To sum up, the values ascribed to historical places and their meanings in Tarsus case are as below;

Intrinsic values:

- Architectural and aesthetic value: The attributes reflecting architectural and aesthetic value are defined as; being an example of previous civilizations' architectural design, reflecting historical tissue, traditional architectural style and construction system of the region, reflecting building figuration in relation with life styles, creating visual diversity and quality and, presenting architectural and technical quality.
- Cultural value: The ascribed attributes reflecting cultural value are defined as; presenting the culture of forefathers, the people lived in Tarsus and Christianity, presenting the life style of past and having cultural richness.
- Distinctiveness value: The attribute ascribed in relation with this type is; being important in the World or in the region.
- Historical value: Three categories of value attributions in relation with historical character are obtained from collected data. The categories and their meanings are as below;
 - Historical value in the context of world's history; reflecting past, being important in the history of Turkey and the World, reflecting civilizations lived in the region and presenting historical richness.
 - Historical value in the context of Tarsus's history; reflecting the history of Tarsus, being important in the Independence war of Tarsus and being the first in the history of Tarsus.
 - Historical value in the sense of having relation with historical event or people; being a place where Independence war of Tarsus is happened, having relation with the leading people of Tarsus and having relation with the people important in the history.
- Legendary value: The ascribed attributes reflecting legendary value are defined as; having secrets and reflecting a legend.

- Location value: Being close to an important place attribute is stated in relation with location value.
- Memory value: Having memories attribute is stated in relation with memory value.
- Natural value: Including natural environment attribute is stated in relation with natural value.
- Oldness value: The attributes which are stated in relation with oldness value are; being old and belonging to past.
- Religious value: The attributes ascribed in relation with religious value are defined as; having religious importance in the region and nation, being an intersection point of all religions, being a place to prey and make vow, being a sacred place, being a visiting place for the people traveling to Hajj, being mentioned in Kur'an-ı Kerim and having relation with a person who is important in religion.
- Social value: The ascribed attributes reflecting social value are defined as; being important in the life of the city, being a place where celebrations and ceremonies happen, presenting previous lives-styles and connecting past and future.
- Symbolic value: Two categories of value attributions in relation with symbolic value are obtained from collected data as below;
 - Being a city symbol: Being a symbol for Tarsus and presenting Tarsus to visitors.
 - Being a symbol of an event: Being a symbol for the existence of a person or event such as; being a symbol of Şahmeran Legend or being a symbol for the life of Cleopatra.
- Scarcity value: The attribute ascribed in relation with this type is; being the only example.

Instrumental values:

- Document value: Providing knowledge about historical periods (in the senses of life-styles, preferences, activities, architecture etc.), culture of the town and, geographic figuration in the past and the changes happened in time attributes are stated in relation with document value.

- Education value: The ascribed attributes reflecting education value are; being a tool to give knowledge about the history and culture of past.
- Economic value - direct use value: Economic profit through tourism and having touristic values attributes are stated in relation with economic value.
- The benefits of protection: The ascribed attribute reflecting this type of value is; having benefits for country, community and people emerged from protection of cultural properties.
- Utilization value: The ascribed attributes reflecting utilization value are; being already built building and existence of groups who are willing to contribute to conservation implementations.

In this context user-based value categorization for Tarsus is established as in Figure 4.20. Such a typology and identified meanings can make easy of linguistic coherence between users and experts and also among experts. Although such a typology can not be generalized, yet it is important in local scale.

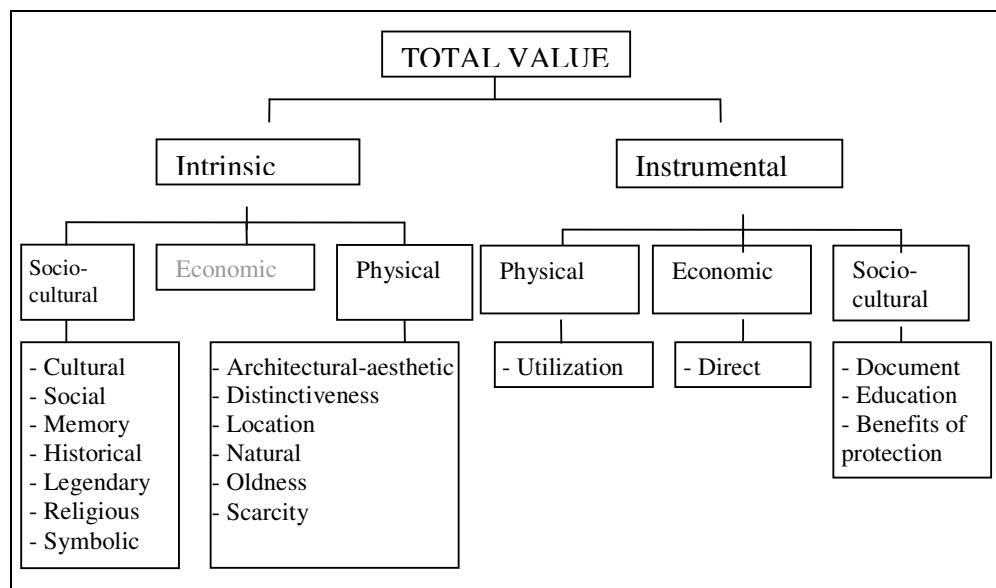


Figure 4.20 Categorization of user-ascribed values

The ranking of the values, based on the number of buildings they are ascribed, are as presented below (Table 4.1);

- First; historical value (reflecting the history of the World) and oldness value are the most ascribed values, as they are ascribed to 18 different places.
- Second; social value, historical value (reflecting the history of Tarsus) and economic value (direct use value). Although economic value is ascribed to places, this ascription shows the demand for economic benefit rather than existence of economic profit. Besides, most of the stated economic values are because of the desires of economic profits from touristic activities.
- Third; architectural and aesthetic value, historical value (relation with historical event or people), religious value, symbolic value (being a symbol of an event) and document value
- Forth; cultural value
- Fifth; natural value, legendary value, memory value and symbolic value (being a city symbol)
- Sixth; the least attributed values are, distinctiveness value, location value utilization value, scarcity value, education value and the benefits from protection.

Figure 4.20 shows that, variety of values are ascribed to places in Tarsus. Among them, users ascribe intrinsic values more than instrumental values to historical places. However the figure also shows that, users did not value the economic aspects in the sense of intrinsic values. The rankings based on the number of buildings the values are ascribed indicate that, users identified historical places in Tarsus mostly with their historical, agedness and social meanings.

4.2.3 Rankings on user defined historical places and values

The results of the previous surveys indicated the places which are important for users and, the values and meanings of those areas. However, as pointed out before, only assessing user-valued places and user-ascribed values are not enough to

integrate them to planning process. Additionally, the user rankings need to be clarified to guide decision-making processes. In this context, this section includes the results of third phase, which aimed to figure out users' rankings on identified places and values.

The survey was applied to 302 people living in Tarsus (demographic data of respondents are in presented in Appendix G). As pointed out in the Chapter 1.4, the survey included the questions aiming to understand respondents' approaches about the scope and content of cultural property. The results of this group questions indicated that, respondents have adequate knowledge and consciousness to evaluate historical places in all scales from individual buildings to sites and from civil architectural features to more recent architectural constructions (the results of this group questions are presented in Appendix G). Based on the results of this group questions, the respondents were accepted to be aware enough to provide valid answers to the questions aiming to figure out the respondents' opinions and rankings in cultural property-related values and places.

The results of the questions designed to understand the respondents' rankings on places and values are as presented below;

Rankings on values:

Two questions were asked to find out the rankings of values. The first question examined intrinsic values and the second, examined the instrument values, which are figured out as a result in the second phase of the study (Figure 4.20). The questions and their results are as below;

a) A question was designed to understand the respondents' rankings about the intrinsic values. The percentages of the results are presented below¹¹⁸ (Figure 4.21);

- % 86.7 of the respondents stated "having connection with a historical event" as one of the important option

¹¹⁸ The questions searching rankings were designed according to multiple-response question design, which allows respondents to give more than one answer to the questions. Hence, the percentage of each choice shows the total number of respondents who has chosen that option.

- % 86.4 stated “having an important place in the history of the city”
- % 85.7 stated “having architectural and aesthetic values”
- % 78.4 stated “reflecting development or change in regional/national scale”

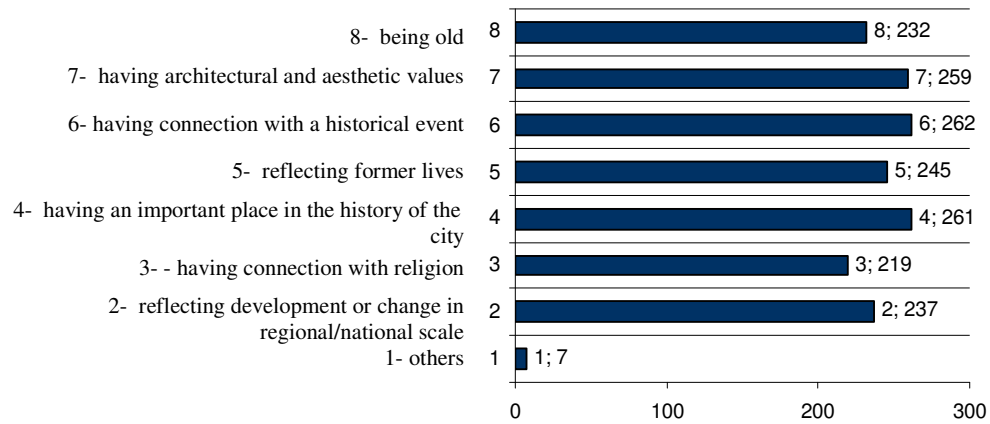


Figure 4.21 Respondents’ choice of intrinsic values
(Question 5: answered by 299 people)

The results indicate that, different types of intrinsic values are commonly valued as one of the important attribute of cultural properties (Figure 4.21). Among them, the most agreed attribution is the historical character in the senses of “having connection with a historical event” and “having an important place in the history of the city”. The second most agreed attribution is “having architectural and aesthetic values”. In this sense, respondents mostly prioritized historical value (in the sense of having relation with historical event/ person and reflecting the history of Tarsus) and architectural value.

b) A question was designed to understand the respondents’ rankings about the instrument values. The percentages of the results are presented below (Figure 4.22);

- % 85.7 of the respondents stated “being a document” as one of the important option

- % 67.5 stated “helps to understand ancient people’s life styles and technologies, by so contributes education”
- % 56.9 stated “provides visual documents to teach children the past”
- % 56.6 stated “creates visual diversity to the cities”

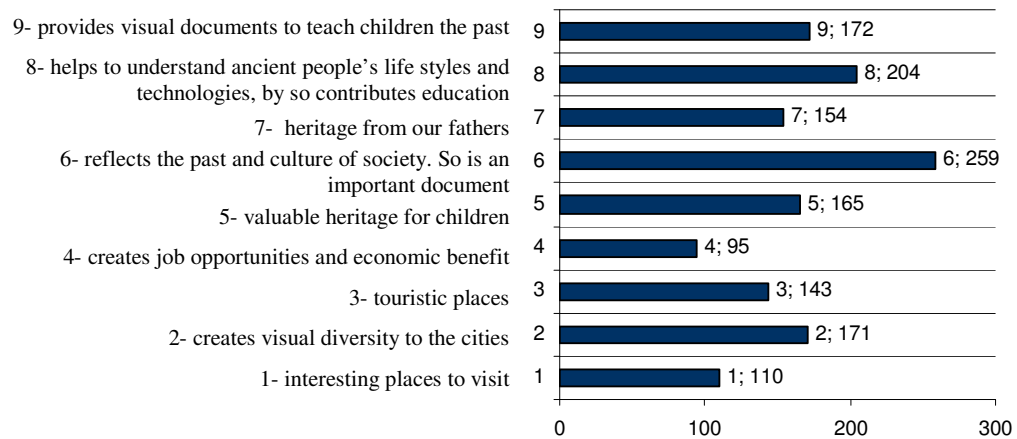


Figure 4.22 Respondents’ choice of instrumental values
(Question 6: answered by 302 people)

The results indicate that, the respondents commonly value cultural property with its character of reflecting past and, being a document to understand past and educate people. In this respect, among instrumental values, document value and education value are the most prioritized cultural property-related attributes for the respondents.

This result is also parallel to the results of the previous question which indicated that, respondents mostly agreed and prioritized the historical and architectural characters of cultural properties.

Rankings on places:

a) A question was asked to figure out the respondent’s rankings for the significance and symbol of Tarsus. The results are evaluated within two aspects; first, each option is evaluated based on the number it is chosen by respondents; second, each option is evaluated based on the prioritization status states by respondents. The percentages of the results are presented below;

Respondents’ Choices: Rankings based on the number of selection of the options are presented below;

- % 71.1 of the respondents stated being the “city of Seven Sleepers” as one of the most important option
- secondly %55.6 state being the “city of Cleopatra” as one of the most important option
- thirdly %47.6 stated being the “city of St Paulus” as one of the most important option (Figure 4.23)

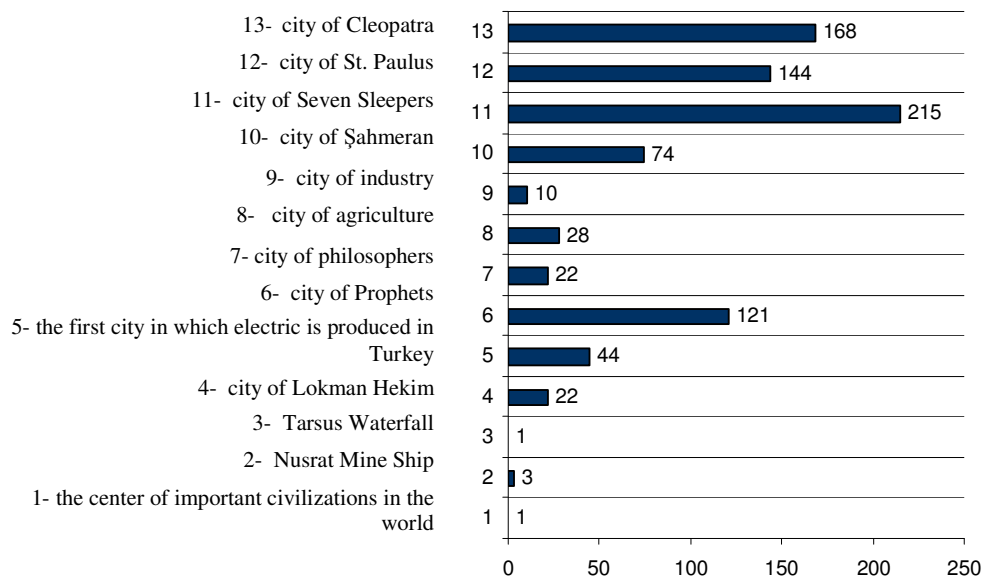


Figure 4.23 Respondents’ choice for significance and symbol of Tarsus (Question 8: answered by 296 people)

The results indicate that, most of the respondents stated “Seven Sleepers” as one of the symbol of Tarsus. The other selected symbols by majority are being the city of Cleopatra, St Paulus and Prophets.

Rankings: The results of rankings indicate that there is no symbol commonly prioritized by respondents (Appendix G: Figure 11; 12; 13). This result is also in coherence with the results of the second phase pointed out in chapter 4.2.2.5. In this context to establish a grading, the mostly ranked three options are evaluated. The percentages of the results are as shown below;

- % 57, 6 of the respondents think, being the “city of Seven Sleepers”
- %34, 7, being the “city of Cleopatra”
- %33, being the “city of Paulus”
- % 15, 8 being the “city of Prophets”

These results indicate that the most agreed one, to be the one of the most important symbol of Tarsus, is Seven Sleepers.

b) A question was asked to identify the festivals and celebrations which most reflect the identity of Tarsus. The results indicate the findings presented below;

- %95.3 of the respondents think “Hıdırellez Eshab-ı Keff Celebrations” is one of the most important celebrations which mostly presents the identity of Tarsus.
- %81.1 of the respondents think “Grape and Culture Festival” is one of the most important celebrations mostly presents the identity of Tarsus
- %45.4 of the respondents think “Celebrations for Atatürk’s arrival to Tarsus” is one of the most important celebrations mostly presents the identity of Tarsus (Figure 4.24).

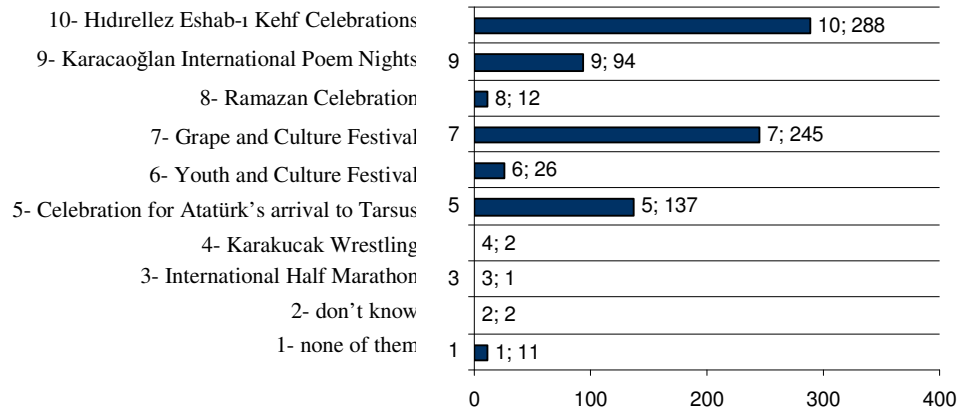


Figure 4.24 Respondents' choice of festival and ceremonies
(Question 9: answered by 301 people)

The results indicate that, Eshab-ı Khef Celebrations is selected as the most important celebration by the majority. In this respect, the areas in relation with this celebration are prioritized in relation with this function. Grape and Culture Festival is ranked as the second one. This celebration has no connections with historical places, yet, it can be evaluated as a potential that can be utilized in conservation issues. "Celebrations for Atatürk's arrival to Tarsus" is ranked as the third important celebration. In this respect, the areas in relation with this celebration are valued based on their connection with this event.

c) A question was asked to understand respondents' rankings for historical buildings and areas. The question included six sub questions. All six sub questions included the same options consisting of historical areas and buildings.

These places were categorized based on their building type in evaluation process, to provide structured information. However, there are differences between the types of the places based on scientific point of view and their current meaning in the life of the users (Appendix H). In this context, below results do not include any comment and generalizations based on types. The results are evaluated with their percentages in building or area scale. The sub questions and their results are as below;

c.1) A question was asked to find out the places mostly valued by users. The results are as shown below (Figure 5.25);

- %81.1 of the respondents considers “Eshab-1 Kefh”
- % 59.6 of the respondents considers “Cleopatra Gate”
- % 52.3 of the respondents considers “Tarsus Waterfall”
- % 51.9 of the respondents considers “historical residential areas”
- % 50.3 of the respondents considers “Ancient Roman Road” as one of the most important places.

The results indicate that, respondents have valued different historical places which have different characters. However, Eshab-1 Kefh is the most agreed one to be important for Tarsus. Secondly, Cleopatra Gate and thirdly, with small changes in rates, Tarsus Waterfall, historical residential areas, Ancient Roman Road and St Paulus Well are identified to be important for Tarsus.

c.2) A question was asked to find out historical places’ contribution to the daily life of respondents. The results are as shown below (Figure 4.26);

- % 47.6 of the respondents use Tarsus Park in their daily life
- % 41.7 of the respondents use Tarsus Waterfall in their daily life
- % 13.2 of the respondents do not use any of historical place in their daily life

The results indicate that historical places are not commonly in use in the daily life of respondents. The places which are stated to be mostly in use in daily life are recreational areas.

c.3) A question was asked to find out historical places’ contribution to economic life of respondents. The results are as shown below (Figure 4.27):

- % 64.5 stated none of the historical places contributes to their economic life
- % 12.3 stated Tarsus Waterfall contributes to their economic life.

The results indicate that, historical places are not contributing to the economic life of the majority of the respondents. However, there is still some amount of people thinking that historical places are contributing to their economic lives. In this context, the respondents stated different buildings and areas contributing to their economic lives. This data indicates that, every building or area has its own users and contributes to the economic life of them. Waterfall is the most selected option, which is stated bringing economic profit to respondents, among questioned places.

c.4) A question was asked to find out historical places' contribution to social and economic life of Tarsus. The results are as shown below (Figure 4.28):

- % 59.9 indicated Eshab-1 Khef
- % 59.2 indicated Tarsus Waterfall
- % 49.6 indicates St Paulus Well that contributes to social and economic life of Tarsus.

The percentages show that there are no commonly accepted areas or buildings, which are selected contributing to social and economic life of Tarsus. However, in this context, there are places selected by the majority.

The places which are stated by majority that, they are contributing to the social and economic life of Tarsus show different characters. Eshab-1 Khef and St Paulus Well are religious areas and Waterfall is a natural area. However, these areas have different roles within the town. Eshab-1 Khef has a religious importance for the people living in Tarsus and also a touristic area, St Paulus Well is a touristic area which is important for Christians and Waterfall is a recreational area and also a touristic place. The results indicate that these three areas are accepted mostly contributing to socio-economic life of Tarsus by the respondents. Besides, parallel to the results of most questions, Eshab-1 Khef and Waterfall are also stated to be one of the most important areas in the results of the question c1.

c.5) A question was asked to indicate the historical places' that may contribute to social and economic life of respondents in a case they are restored. The results are as shown below (Figure 4.29);

- % 16.5 of the respondents stated historical residential areas
- % 14.9 of the respondents stated Tarsus Waterfall
- % 39 answered as none of them

The results indicate that there is no commonly agreed historical place to contribute to the lives of respondents in a case they are restored. Besides, there is a notable percentage that thinks that, historical places would not contribute to their lives. These results are also parallel to the results of the question c3.

c.6) A question was asked to indicate the places which respondents are willing to contribute to their conservation economically. The results are as shown below (Figure 4.30):

- % 37.7 of the respondents stated Eshab-1 Kehf
- % 29.8 stated historical residential areas
- % 38.8 stated Cleopatra Gate
- % 13 stated none of them

The results indicate that, each historical place has its own people willing to contribute their protection. Although there is no place commonly prioritized, Eshab-1 Kehf, traditional residential areas, Cleopatra Gate and Waterfall are the ones having more people willing to contribute to their protection, compared to others. Besides, there is a notable percentage that states that, they would not provide any economic contribution to restoration works.

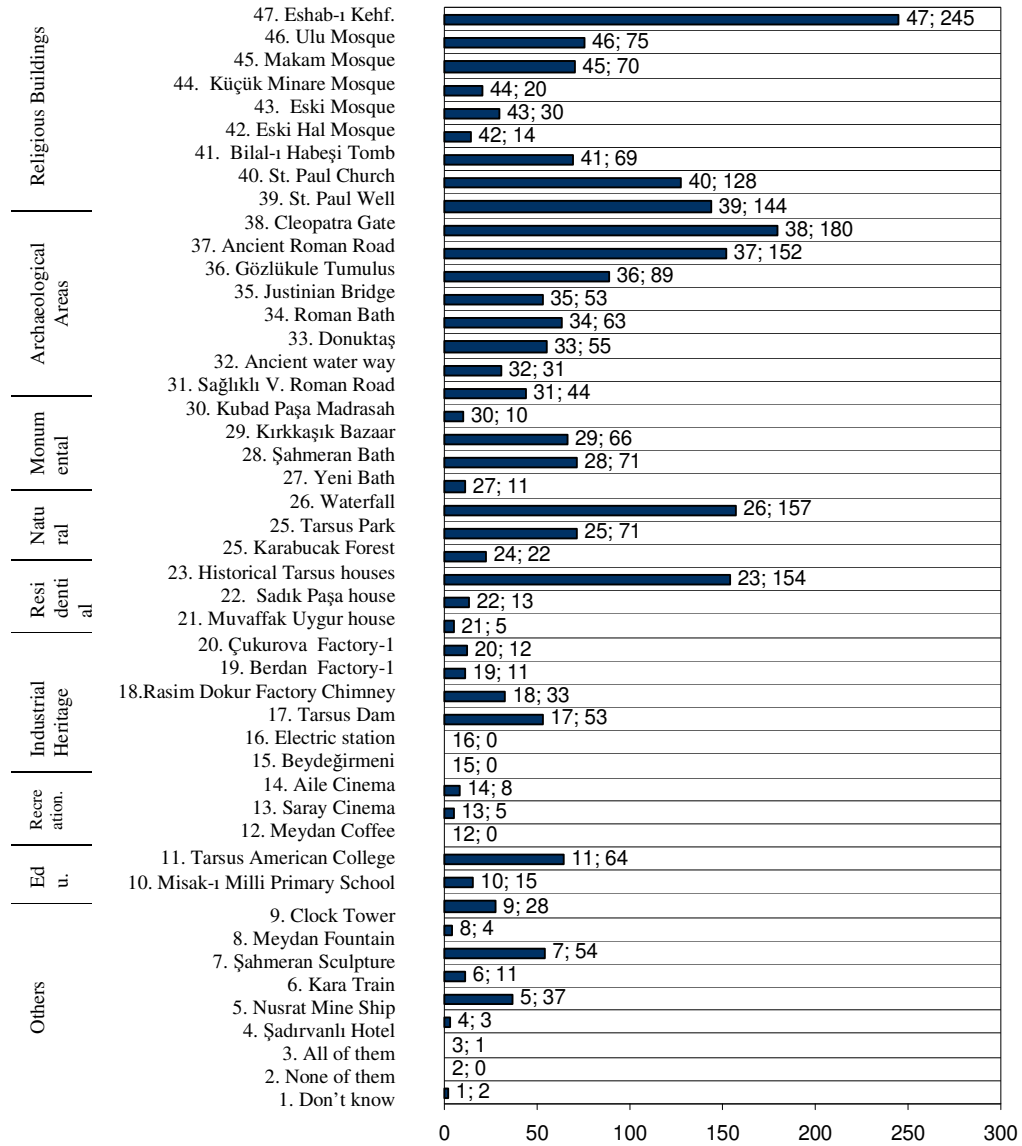


Figure 4.25 Rankings stating the important places of Tarsus (Questions 10, 11: answered by 298 people)

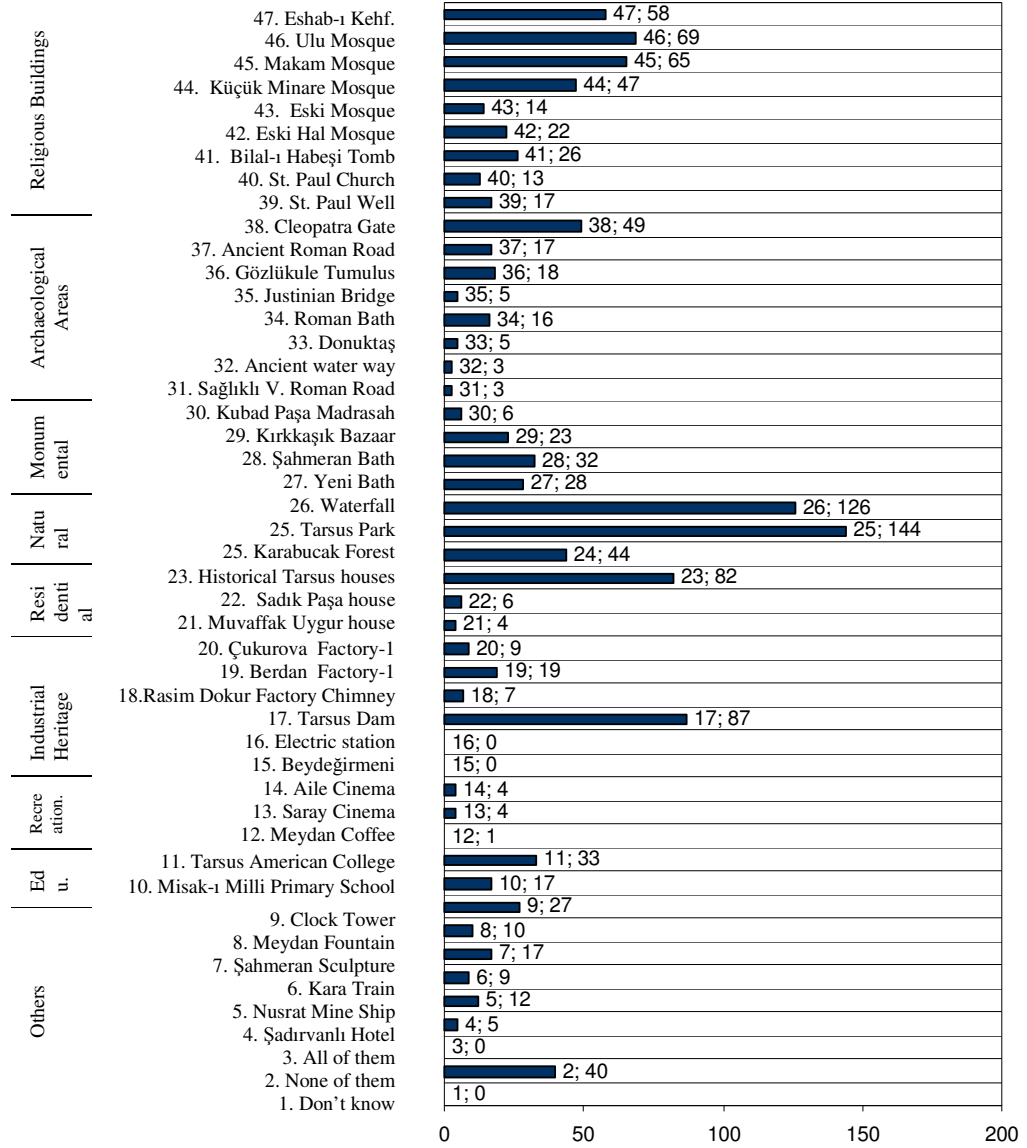


Figure 4.26 Historical areas' place in respondents' daily lives
(Questions 10, 11: answered by 288 people)

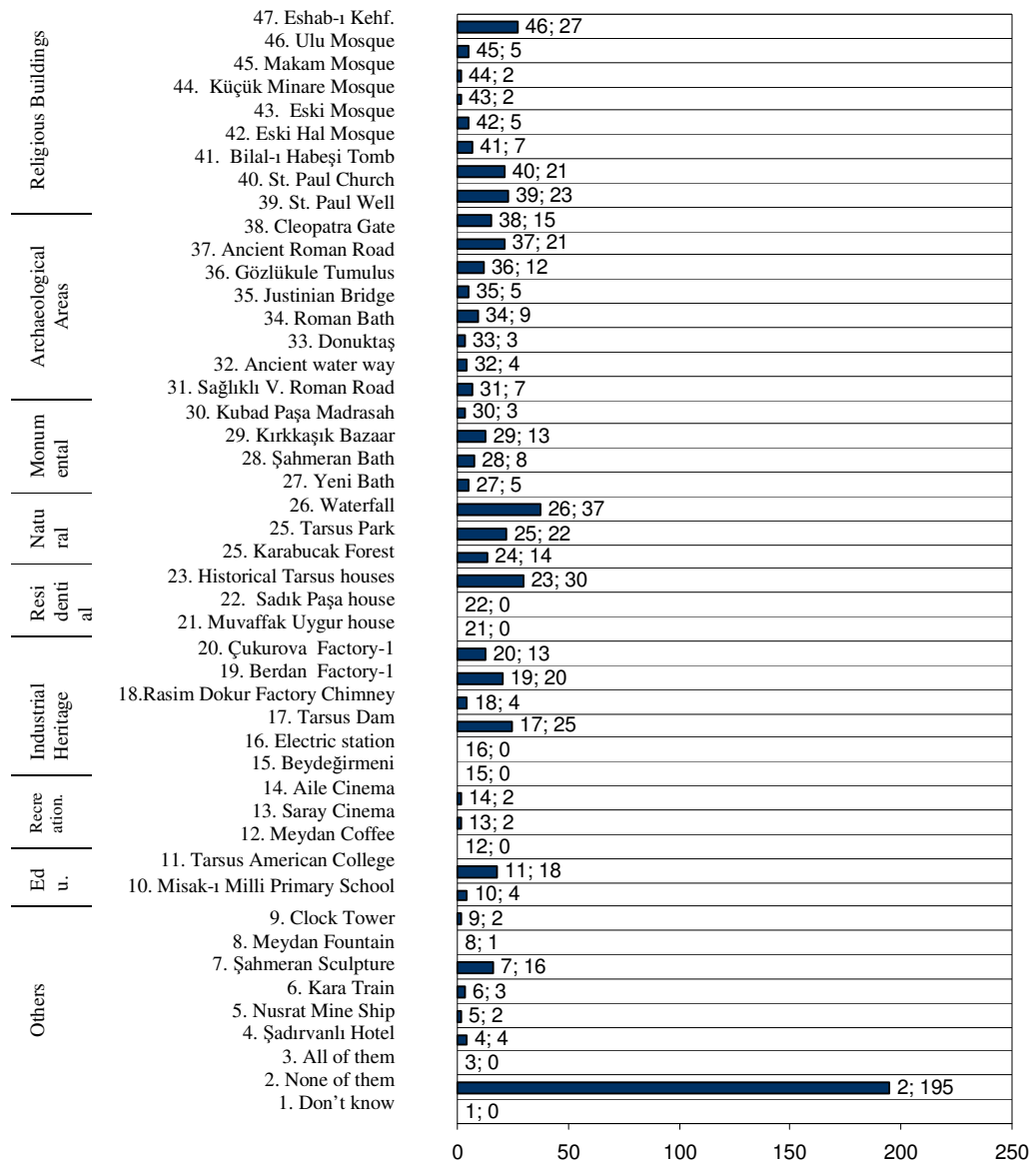


Figure 4.27 Economic contributions of historical places
(Questions 10, 11: answered by 284 people)

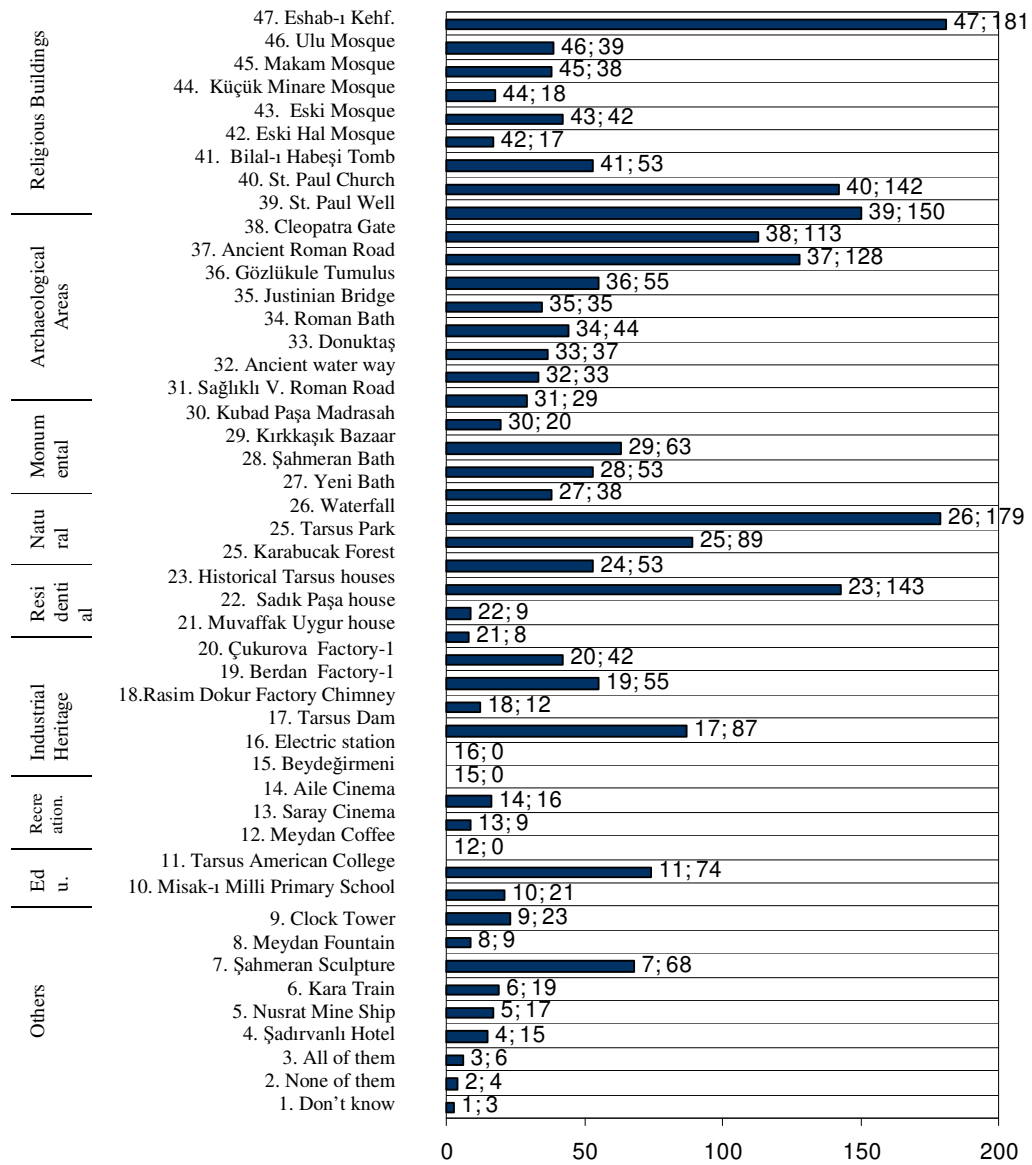


Figure 4.28 Contribution to the social and economic life
(Questions 10, 11: answered by 282 people)

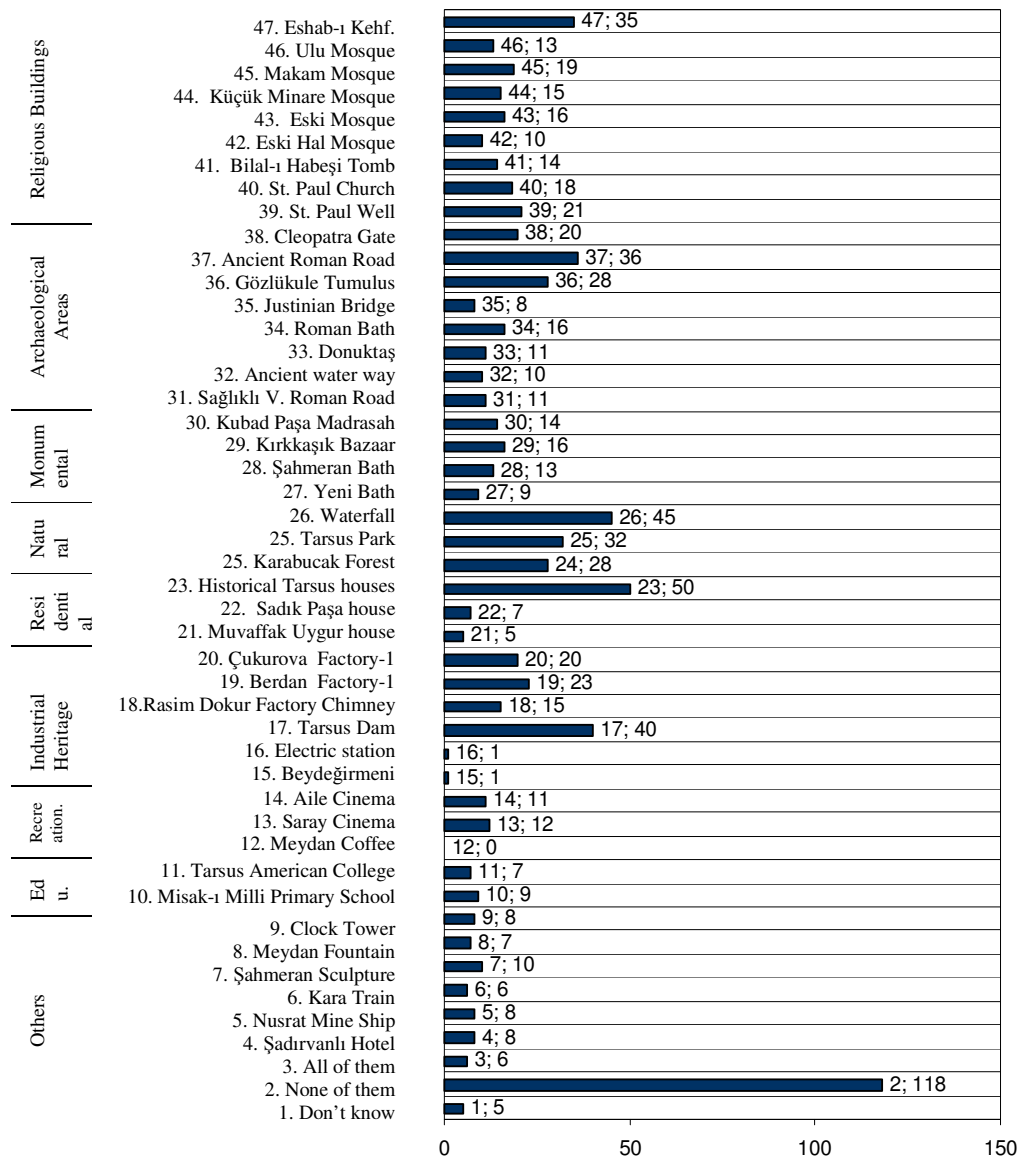


Figure 4.29 Possibilities to contribute to social and economic lives of users
(Questions 10, 11: answered by 272 people)

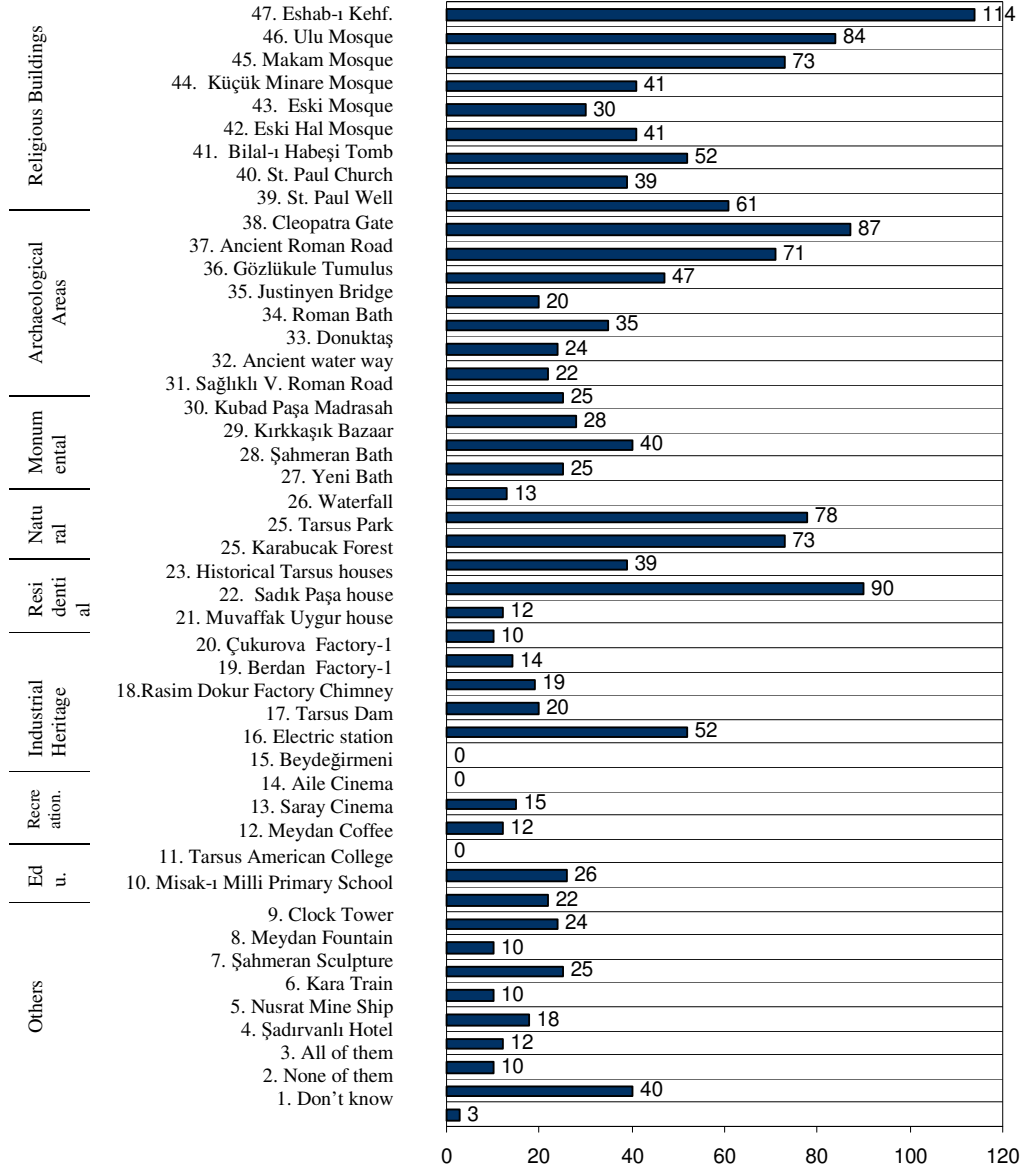


Figure 4.30 Economic contributions to conservation
(Questions 10, 11: answered by 278 people)

4.2.3.1 Summary

To sum up, the results of the rankings indicated that;

The values:

- The intrinsic values and meanings are commonly valued.
- Intrinsic values are more valued compared to instrumental values.
- The rankings of the users identified the most valued first five attributes as below;

First; historical value in the sense of having relation with historical event or people and historical value in the context of Tarsus's history

Second; architectural and aesthetic values and documentation values

Third: social value

Fourth: historical value in the context of world's history

Fifth: oldness value

Besides, economic value, in the sense of direct use value, is ranked as the least important attribute.

- The value categorization for Tarsus (Figure 4.20) indicates that, users do not set strong connections with economic aspects of historical places. The ascribed direct use value only indicates their opinions and demands for gaining economic profit through tourism activities.
- The values stated above are the ones that are most valued in general. In this sense, the buildings having these values can be evaluated as having more priorities compared to other. However, it should be respected that, these are the general rankings and the rankings for buildings or areas may change based on the character and meaning of the subject place.

The places:

- Parallel to the results of the second phase of the study, the survey also indicated that various buildings and areas are valued to be a symbol of Tarsus. There is no commonly prioritized place. However, the majority stated Eshab-1 Khef to be

the symbol of Tarsus. Secondly, Cleopatra Gate is stated by the majority as the symbol of the town.

- Hidirellez Eshab-ı Kehf celebrations are the most prioritized event in Tarsus. Then comes, Grape and Culture Festival, Celebrations for Atatürk's arrival to Tarsus, Karacaoğlan Poem Nights and Ramazan Celebrations. In this sense, the places which have relations with these events can be evaluated having prioritized values based on their connections with these events. Besides, it should be respected that, the places which have relations with these events but not in use actively, should also be evaluated as having value potentials.
- The results of the queries about the places indicated that, Eshab-ı Kehf, Cleopatra Gate, Ancient Roman Road, St. Paulus Well, traditional residential areas (Kızılmurat District), Waterfall and Tarsus Park are the places, which are commonly ranked as the most important ones. Among the most valued places, Cleopatra Gate, Ancient Roman Road and St. Paulus Well are the historical and touristic places. Eshab-ı Kehf is a religious place, Kızılmurat is an urban area and Waterfall and Tarsus Park are recreational areas.
- While the results indicated the rankings on places and values, they at the same time showed the relations between historical places and the people. In Tarsus case, the results indicated that, historical places are not efficiently in use in the social and economic life of the city. The results of the inquiries about the places and value rankings pointed out that, the majority do not gain any economic benefit from historical places. Besides, there is a notable percentage that thinks that historical places would not contribute to their social and economic lives even they are restored and re-functioned.

4.3 Integration of Values to Decision-Making Process through Problem Solving Thinking Approach

In this part, the results of the case study are evaluated to examine the problem solving thinking approach's utility in integration of assessed values to decision-making process. To examine the utility of problem solving thinking approach, an example is given through a hypothetical planning problem in Waterfall. In this

hypothetical example, the value types and rankings are taken as in Table 4.1. Planning problem is defined based on the general opinion about utilization of historical places in touristic activities. The hypothetical problem and values integration to decision-making process through PrOACT are given below;

Definition of the problem: Recent tea garden is too small to provide proper service for tourist groups. There is a need for additional spaces.

Objectives: Conservation of values is one of the base objectives among many other issues such as cost, economic benefit, time, etc.

Alternatives: Within this example, the hypothetical alternatives are coded as option1, option 2 and option 3 as below;

Option1: demolishing the recent one and building a new one

Option 2: decorating the recent one and constructing additional building

Option 3: protecting the recent one and building a new one to another place

Consequence table: The consequence table presents the model for the objectives and options of the decision (Table 4.2). The table shows the options' affects on values and other also on objectives. In this table, the leveling between values are shown with "*" symbol. While "*****" shows the most prioritized one, the "*" shows the least valued attribution.

This table is a simple example to show the general approach of preparation of consequence table. User-ascribed values, as well as all the objectives that guide decision-making process, take place with their leveling and metric units in the consequence table. Such a table makes easy of understanding all aspects of options and the options' relations with objectives. This table is the base for trade-off process.

Table 4.2 Consequence table

Objectives		Option 1	Option2	Option3
User ascribed values	Historical value (****)	High damage	Moderate damage	High damage
	Historical value (***) <i>Atatürk's arrival to Tarsus</i> (***)	Support	Support	Not support
	Social value (**) Karacaoğlan Poem Nights(**) <i>Recreational area</i> (**)	Support	Support	Not support
		Support	Moderate damage	Moderate damage
	Memory value (*)	High damage	Moderate damage	Support
Expert ascribed values	---			
Cost	Low cost	100.000	30.000	50.000
Economic benefit	High benefit	40.000/ per year	25.000/ per year	20.000/ per year

Trade-off process: As pointed out before, the basis in trade-off process is choosing the most efficient solution among options. Choosing the best option necessitates eliminations. Eliminations in trade-off process are realized through two methods; (1) the option can be eliminated or (2) the objective can be eliminated.

Example for elimination of option; in this example, option 3 can be eliminated based on option 2. As seen in the consequence table, the efficiency of option 3 is worse than option 2 in all objectives, except memory value. However, as memory value is the least valued one it can be eliminated based on the option 3's negative effects on the most prioritized values. So, logically option 3 can be eliminated.

Example for elimination of objectives; considering option 1 and option 2, "historical value based on Atatürk's arrival to Tarsus" can be eliminated, because the result of the two options are the same.

In this respect, this approach helps to reach the most efficient solution at the end of trade-off process. In this process the problem solving thinking approach sustained integration of values to decision-making process and also other related concerns. The process provided a transparent and systematic way of making decisions. Besides, it also provided evaluation of multi-characteristic data together, whether their measure unit is numerical or descriptive.

4.4 General Evaluation of the Results

As identified in the previous parts, there are variety of places valued and variety of values ascribed by users with different prioritizations. In the scope of this part, collected data are evaluated to figure out the general character of user preferences in Tarsus case and to weight up the differences between assessed preferences and recent legal conservation concerns in Tarsus.

4.4.1 General character of user preferences

The character of user preferences is evaluated based on building type, building period, value type and values' relations with prioritized places. The evaluations are presented in the following:

- **Based on building type:** Users valued different types of buildings and areas in Tarsus (Chapter 4.2.1). People valued objects, buildings and areas having different functions and meanings. Some valued places take their importance from their place in daily life, some from religious beliefs and some from historical character of the town and some form national history. All these different places reflect the character of users with their local customs, socio-economic lives, religious beliefs, national identity and cultural identity.

Among valued places, the most prioritized ones are Eshab-ı Kehf, Cleopatra Gate, Ancient Roman Road, St. Paulus Well, traditional residential areas (Kızılmurat district), Waterfall and Tarsus Park. Also, the prioritized areas show different character. In this sense, the valued places did not point out a building type, which is

prioritized by users. The results indicate the remembered and considered important buildings within the town based on the socio-cultural lives and beliefs.

- **Based on building period:** Valued places are belonging to different periods. There are places belonging to Roman period (such as Donuktaş, Justinyen Bridge, Roman Bath), Ramazanoğulları Period (such as Kırkkaşık Bazaar, Ulu Mosque), Byzantian Period (such as Cleopatra Gate), Ottoman Period (such as traditional dwellings) and Republican Period (such as İş Bank). This variety shows that, there is no prioritized period, but rather buildings and areas based on their place in daily social, cultural and economic life. Prioritizations have no relations with building periods.
- **Based on value type:** The results indicate that, variety of values is ascribed to places. Based on value categorization, users ascribed intrinsic values more than instrumental values (Table 4.1). This means that, individuals identify and utilize historical places in Tarsus with their own historical character, rather than their contribution to today. Among intrinsic values, users mostly identified their historical environment with socio-cultural and physical meanings (Table 4.1; Figure 4.20).

The rankings of the values, based on the number of buildings they are ascribed, indicate that, users identify historical places mostly with their historical and oldness attributes. As shown in the Table 4.1, historical value, in the sense of reflecting the history of the World and oldness value are the most ascribed values. Secondly ascribed values are historical value, in the sense of reflecting the history of Tarsus and social value. However, users ranked historical value in the sense of having relation with historical event or people and historical value in the context of Tarsus's history as the most important attributes. Furthermore, architectural and aesthetic value and, documentation value are identified as the second most important values. In this respect the results indicate that, the mostly ascribed values and mostly prioritized values are different from each other in Tarsus case. This situation indicates that, the mostly ascribed values may not be the most prioritized

ones. It is probably the result of the differences between the users' perception of their cultural environment and their prioritizations.

On the other hand Figure 4.20 indicates that, economic values of historical places, in the sense of intrinsic values, are not ascribed by users. No data, stating the monetary value of historical places or their utilization as an investment instrument is collected during surveys. The only attribute coming into prominence among economic value is direct use value in the sense of instrumental values. However, this ascription is, commonly, not the result of existing economic benefit of historical places, but rather, the demand for economic profit through tourism activities. Ascribed direct use value is not emerging from historical places' economic contribution to today. In this sense the results indicate that, economic values are not recognized totally and utilized commonly, by users in Tarsus.

- **Value and place relations:** The results indicate that, the most prioritized place in Tarsus is Eshab-1 Kefh. Eshab-1 Kefh is prioritized through various issues such as; it is stated to be the a symbol of Tarsus, important religious celebrations are taking place here and Hidirellez Celebrations, which is ranked as the most important celebration, is also happening in Eshab-1 Kefh. Although Eshab-1 Kefh is a religious place, the religious value is not the most prioritized value. In this situation the most valued place and most prioritized value do not match each other. This difference is possibly because of the special importance of Eshab-1 Kefh. The variety of values ascribed to Eshab-1 Kefh also indicates this importance (Table 4.1). Although religious value is not the most important attribute, Eshab-1 Kefh has a special importance for the people living in Tarsus.

However, when considering the mostly valued places (Eshab-1 Kefh, Cleopatra Gate, Ancient Roman Road, St. Paulus Well, traditional residential areas, Waterfall and Tarsus Park), it is identified that historical value, which is the most prioritized value, is ascribed to all prioritized places (Table 4.1). In this context, the most prioritized value is ascribed the most prioritized places.

4.4.2 Evaluation of the research results with conservation decisions of Tarsus

In the scope of this part, the places which are valued by users are compared with the places which are taken under protection through registration works and Conservation Plan of Tarsus. Registration decisions and Conservation Plan of Tarsus are the decisions based of experts' views and they do not include users' valuations. In this sense, comparative evaluation of users' valuations and expert's valuations can help to figure out users' contributions in identification of cultural heritage.

In this context, the valued places and the places that are taken under protection are presented in Table 4.3. Besides the places which are valued by users and site areas are presented in Figure 4.31. In this context the Table 4.3.and Figure 4.31 indicate that;

- **The areas under protection are not including all user-valued places:** As seen in Table 4.3, some areas and buildings, which are valued by users, are not under protection. The registration works, which has been based on experts' views till now, could not identify these places.

On the other hand, even they had identified they could not have been registered. Some user-valued places can not be registered and taken under protection because of their unqualified physical aspects. The results of the case study indicate that, users valued variety of places which have different characters. Some user-valued places do not have physical values, but have only emotional meanings. In this sense, they can not be taken under protection, as recent registration criterion is depending on physical aspects.

Furthermore, users-valued places have different existence situations. Among valued places; all the cinemas except Kent, Aile and Güneş Cinemas, all the hans except a small part of Kuyulu Han, Dumlupınar Primary School, Türk Ocağı Primary School, Duatepe Primary School, Tarsus High School, Çetin College, Public

Building, Meydan Coffee, Rasim Dokur Factory, water wheels and water mills are demolished. There are also buildings, which are demolished but a new building having the same function is built in its place. These buildings are; Dumlupınar Primary School, Duatepe Primary School, Tarsus High School and Meydan Coffee. Besides, there are also buildings which are demolished but their places are still empty. The lots of Public House, Rasim Dokur Factory, Saray Cinema and Yılmaz Cinema are still empty. The results indicate that, users in Tarsus value not only the places still existing, but also the places physically demolished but still having a place in the memories. Whether they still exist or demolished and no traces left, people still remember those places and value them as a part of their lives. Such places should be protected because of their relations with users' cultural lives. However, recent legislative issues are insufficient to provide a protection statute for such places.

In this context, some of the user- valued places are not under protection in recent situation. Only expert-based assessments and approaches were not able to provide identification and protection of these places.

▪ **Sit area boundaries are not matching with the area separations which users stated:** The Figure4.31 shows that, recent sit boundaries are not including all valued areas and not matching the area boundaries which users stated. The recent site boundaries as separating the semantic relations of historical tissue. For instance, Şahmeran Street is defined to be boundary of the urban sit area (A) in recent situation. However, Şahmeran Street need to be taken under protection as a whole. Because, as identified during site surveys, this Street is one of the main streets of the town and has connections with traditional activities. In this context, recent site boundaries are not providing proper conservation, because it is not matching the semantic structure of the town.

Table 4.3 The places valued by users and the places under protection

Building/ Area	Under Protection	User-valued
Eski Mosque	X	X
St. Paulus Well	X	X
Roman Bath	X	X
Şahmeran Bath	X	X
Eski Mosque	X	X
Makam Mosque	X	X
Kubad Paşa Madrasa	X	X
Private Tarsus College/ dwelling	X	-----
Yeni Bath	X	X
Remaining of a Han	X	X
Kırkkışık Bazaar	X	X
Ulu Mosque	X	X
Bilal-i Habeşi Tomb	X	X
St. Paulus Church	X	X
Misak-ı Milli p. school	X	X
House of T. A. College	X	X
Tarsus American College	X	X
Dua Tepe Tomb	X	-----
Cleopatra Gate	X	X
Courthouse	X	X
Tomb (141 st Street, no:39)	X	-----
Warehouse of Çukurova S.	X	X
Donuktaş	X	X
Gözlükule	X	X
Justinian Bridge	X	X
Old Tumulus	X	X
Warehouse (153 rd Street, no: 13)	X	-----
Fountain (T.A. College Street)	X	-----
Covered Wholesale Market	X	-----
Warehouse (Şahmeran Street)	X	-----
Niyazi Efendi Mescit	X	-----
The ruin of a Church	X	-----
Meydan Fountain	X	X
Warehouse (54 th Street)	X	-----
Traditional dwellings in general	X	X
Sağlıklı Village Roman Road	X	X
Waterfall	X	X
Karabucak Forest	X	X
Rasim Dokur Factory Chimney	X	X
Gin Factory (near St. Paulus Church)	X	X
Ancient Roman Road/ Cumhuriyet Square	X	X
Aile Cinema	-----	X
Kent Cinema		X
Levent Cinema	-----	X
Yeni Cinema	-----	X
Saray Cinema	-----	X
Şar Cinema	-----	X
Güneş Cinema	-----	X

Table 4.3 (continued) The places valued by users and the places under protection

Building/ Area	Under Protection	User-valued
Atatürk Street	-----	X
Şahmeran Street	-----	X
Dumlupınar Primary School	-----	X
Türk Ocağı Primary School	-----	X
Duatepe Primary School	-----	X
Sakarya Primary School	-----	X
Tarsus High School	-----	X
Çetin College	-----	X
Şadırvanlı Hotel	-----	X
Public House	-----	X
Meydan Coffee	-----	X
Buğday Bazaar	-----	X
Siptilli Bazaar	-----	X
Cetvel Kanal Bridge Area	-----	X
Abacı Han	-----	X
Düvel Han	-----	X
Toros Han	-----	X
Saray Han	-----	X
Yeloğlu Han	-----	X
Kuyulu Han	-----	X
Beydeğirmeni	-----	X
Berdan Factory-1	-----	X
Çağlayan Flour Factory	-----	X



Figure 4.31 User-valued places and site areas

CHAPTER 5

EVALUATION

This chapter includes the general evaluations of the study under three basic titles. In this context, below titles include evaluations of; (1) users' contributions to identify cultural properties, (2) user-ascribed value assessment process applied in Tarsus case and (3) incompatibility between the characters of user-valued places and the scope of recent legislative tools and definitions in Turkey.

5.1 Evaluation of Users' Contribution to Valuation Process

Tarsus case study indicates that, users can provide information on a wide range of issues in relation with the historical and cultural background of places. The results of the case study show that, users can give knowledge about the below subjects;

- **Information on unidentified places;** people can provide information about the places, which their values and meanings are not known commonly. For example in Tarsus case, the house of interviewee I1 was found out to be one of the first houses that had electric and so was a gathering place for people living in the close environment of the house at knights. Although the inhabitants valued the town by being the first place in nation that construct hydroelectric station and valued places having connection with electricity, just because they did not know the house of interviewee I1's connection with electricity, they did not value this house. In this context, Tarsus case indicates that, users can provide knowledge about the places that are not known by inhabitants but have relations with events that are valuable and important in the history of the region.

- **Information on forgotten places and identity;** people can give information about the places and events that were important in the life of the city in recent past but forgotten today. For instance, in Tarsus case, the collected data indicated the importance of cinemas in the life of the town in the recent past. The information provided by users showed that, there were about nine cinemas, some of which were summer cinemas in Tarsus (Chapter 4.2.1). And these places were very important in the life of the town. However, they are forgotten and unless someone mention about them, people do not remember their importance for them and social life of Tarsus.

- **Information on historical places;** people can provide data on the places that are important in cultural life of the town. Besides, they can provide additional knowledge and describe additional meanings to the historical places that are already known. For instance, in Tarsus case, collected data indicated additional meanings of Şahmeran Bath. The Bath was commonly known through its relation with Şahmeran Legend. However, the collected data also indicated its importance in traditional weddings ceremonies. In this context, users provided complementary information to experts' documentations.

- **Information on the recent past of the city;** people can provide information about physical, social and economical changes, which happened in the recent past of the city. For example, the results of the case study indicated many changes, which were happened in the town such as; the changes of main streets.

All these information are important data to understand and evaluate the cultural character of the places. Because of the information they can provide, users are valuable sources in the identification and definition of cultural properties.

However, selection of the people, to be a source for the research, is very important. The respondents should be local people, who are active in social and/or economic life of the place, should be adult to have connections with the places which he/ she is living in and should have consciousness about historical places. Otherwise, it would be impossible to collect total and right information from individuals.

5.2 Evaluation of User Ascribed Value Assessment Process

The proposed value assessment process is evaluated within two main sub-titles in the following. Firstly, utilization of problem solving thinking approach in integration of assessed values to decision-making process is evaluated with its strengths and weaknesses. Secondly, the phases of the case study and the applied methods' efficiency in data collection process are evaluated. The evaluations are presented below;

a) Evaluation of problem solving thinking approach;

The results of the case study indicate both strengths and weaknesses of problem solving thinking approach in integration of assessed values to decision-making process. The strengths and weaknesses of this approach are clarified as below;

Strengths:

- The results of the case study indicate that, people may give different meanings and functions to the same places. Such a situation leads conflicting issues in decision-making process. For example, in Tarsus case, the Waterfall has multi-functions and meanings for users, based on its archaeological, recreational, historical and social specialties. Besides, it has connections with various places. Due to its place in the celebration of Atatürk's arrival to Tarsus, it has connections with Train Station, Kara Train, Cumhuriyet Square, or due to Karacaoğlan Poem Nights with Şadırvanlı Hotel, or due to recreational activities with Karabucak Forest, Tarsus Dam etc. In this context, any intervention to Waterfall would affect not only the functions and meaning of the area but also all the related places. In such complex issues, some functions and meanings unavoidably need to be favored over others. In this sense, problem solving thinking approach could provide a scientific based, systematic and transparent process to state prioritizations and make evaluations. With the help of this approach, the issues that allow changes in the favor of the other and the ones that do not allow changes could be clarified easily.

Hence, this approach could make easy the decision-making process in complex places.

- Within this approach, values are suggested to be the base in trade-off process and in making choices. In this context, value-based trade-off process could lead decision-makers to make more informed choices.
- As this approach suggests making choices based on value-based trade-off process, decision makers could identify the effects of their choices to all the values and character of the site easily.
- Users' values are one kind of attribute among others (such as physical or administrative aspects) in decision-making process. Although each attribute show different characters, this approach provides their evaluation together and facilitates making decisions.
- This approach suggest that, such multi-dimensional and multi-objective problems can not have one perfect solution but rather have various solution options addressing to different dimensions and objectives. Hence, such a thinking approach brings a decision-making process consisting of three steps. These three steps are; (1) statement of related data, (2) establishment of solution options and (3) evaluation of base data with solutions and choosing the option which provides the most efficient solution. Such a process is different from the conventional decision-making process which has two steps of; (1) statement of data (problems, values, opportunities, threats) and (2) finding a solution based on statements. In this context problem solving thinking approach could provide to reach more efficient solutions through wider considerations.

Weaknesses:

The rankings of users need to be evaluated before integrating them to decision-making process. The reasons are pointed out as below;

- Users may give biased information. Biased information and rankings would lead to mistaken decisions.

- People may be unaware of places' importance in their daily life, so this can lead misleading rankings.
- The places which are not known commonly but have important values and potentials to be valued also be underestimated in rankings by users. For example, in Tarsus case Çağlayan Flour Factory is not known commonly to be one of the places that Atatürk visited in his visits to Tarsus. If people would have been aware of this, they would have valued the Factory as much as the other places Atatürk visited.
- The origin of value attribution is also important in trade-off process. Whether the ascribed value is self interest in personal or group level or public interest in local, regional or national level is also important to evaluate the rankings and its place in trade-off process.
- The decision is made based on the most prioritized values in trade-off process. However, other values are also important parts of the subject cultural property. In this sense, it should be respected that, other values should also be considered during planning issues.
- The bad and unpleasant memories could affect users' valuations. For example in Tarsus case, the hans are not valued by users, because before they were demolished, the hans are stated to be very dirty places due to infrastructure problems. Such unpleasant memories may lead users not to value places. However the statements about the hans' place in daily life indicate their cultural importance in the town and their contribution to the historical character of Tarsus. Hence, interviewers' observations need to be considered in data evaluation process.
- In most places, inhabitants are rapidly changing based on social or economical issues. In such places, the new inhabitants may under value places since they do not have any emotional connections. In such places, decision-makers should evaluate the rankings considering this situation.

b) Evaluation of the methods applied in case study;

As pointed out before, the study was held in three phases including four different methods and five kinds of sources. Evaluations of the applied methods' efficiency in data collection process are as below;

Literature review (1st phase):

- Literature research provided scientific based information to understand the social, economic and historical aspects of Tarsus. The obtained data guided identification of methods, tools and sources for the next research phases. However, literature review couldn't provide total information about the recent changes and developments which were important in the life of the town.

Oral history method (2nd phase): Although there are lots of debates on oral history method as pointed out in Chapter 1.4, this method provided valuable information in the case study. Moreover, this method provided data going beyond the research aims. The characters of the collected data are given below;

- Oral history method provided information about the developments and changes happened in the recent past of the town including social, economic and physical aspects. As pointed out before, literature review did not provide information about the developments or changes which happened in the recent past of the town. In this context, this method helped to obtain such data from the first hand.
- Oral history method provided information of the events that constructed the cultural history of the town. Through interviews, the events and places that were important in the life of the town were figured out.
- Interviews with local people led to obtain documents and photographs that did not take place in literature and could not be found through any other ways.
- The memories of local people led to figure out some important places that were forgotten and not known commonly. For instance, the importance of Şahmeran Street in relation with its being one of the main streets of the town in recent past was forgotten. However, this issues would be valued if it had been known by recent users or experts.
- The method led to recognize new research areas. The data obtained in relation with social and economic life of the town led identification of new research subjects.
- The method provided data to control conflicting information in literature.

The collected data through oral history method indicates that, this method can provide valuable data to identify cultural properties. However, it should be respected that, this method also includes the threats to obtain biased or miss-leading information.

Focus group method (2nd phase): Focus group method was applied to the groups consisting of individuals who were leading people of the town and accepted to be representing the ideas of large groups. The aim was collecting data from the people that were thinking and working on the cultural issues of the town. The characters of the data obtained through focus group studies are as below;

- Although data which is related to the historical and cultural character of Tarsus was obtained through focus group studies, it was not as detailed and comprehensive as the data obtained through oral history studies. Because, the people in focus group studies were selected due to their responsibilities in local societies and city council, rather than being representatives of cultural life of Tarsus. Hence, they provided limited information about the cultural character of the town.
- On the other hand, focus group studies provided information about the general ideas on tendencies, developments, demands and shortcomings concerning the historical places.

Archival and documentation research -local newspapers (2nd phase): The characters of the data, which were obtained through local newspapers, are as below,

- In Tarsus case, the news was usually given without interpretations. In most cases, only the happening of an event was obtained from newspapers, rather than its effects on daily life. Yet, some news included interpretations of leading people in relation with the events. For example, the news concerning the beginning of an excavation, generally, included the interpretations of the head of the Museum or the archaeologist directing the excavation. Apart from these, only corner writings and reader corners provided interpretations about places and events.
- The news provided observations about the importance of the places in the life of the town. For example, when a treat emerged towards Eshab-i Kehf, all newspapers

gave news about it including the interpretations of the leading groups and the leading people in Tarsus for several days. On the other hand, when a threat emerged towards Eski Hal Mosque, the newspapers only pointed out that it was about to demolish, without any interpretation and the news took place in newspapers for only one day. Such comparisons guided to identify the importance of places.

- The news provided data about the events and ceremonies that are important in the life of the city. In this context, the places which had functional and semantic connections through a celebration or event were also figured out.
- The news also provided knowledge about the history of the important changes and developments happened in the town, which may not be found in literature. For example, in Tarsus case, the approximate dates of the failure of cinemas and their closings obtained from newspapers, which was an important event in the cultural life Tarsus.

Survey (3rd phase): This phase covered survey to identify the rankings of places and values figured out in previous phases. As pointed out before, three approaches were taken in designation of questions; simple attitudinal questions, multiple-response questions and open ended questions. The evaluations of the efficiency of question types are as below;

- Simple attitudinal questions were commonly answered.
- Multiple-response questions were also answered by majority of the respondents.
- The respondents answered the questions with rankings. Hence, data with rankings could be collected through questions.
- People did not add so much additional options to answers; rather commonly made ranking among the options that were given to them. In this sense, preparation of the options is very important to collect right data.
- Open-ended questions were the less answered questions compared to other types.
- Open-ended questions, which asked respondents to write the places that have cultural meanings, could not collect aimed data. People generally answered this question by naming the historical places known commonly such as Cleopatra Gate

or Ancient Roman Road. Instead of asking direct questions, indirect questions seeking to find out cultural places provided more data.

- On the other hand, open-ended questions provided data reflecting meanings and values of places ascribed by respondents.

To conclude, although the methods applied during case study had strengths and weaknesses, they were adequate enough to provide required data together. The three phased survey including different methods, provided complementary data to understand the site with all dimensions. Besides, using different methods also provided evaluation of the gathered information with each other and so provided validity and reliability of collected data.

5.3 Evaluation of the Character of the Information Collected from Users

The results of Tarsus case indicated that, users valued a variety of places which had different characters. The character of user-valued places are identified based on the existence situation, connections and extends and, protection statutes as below;

Based on the existence situation;

- Still exists
- Still exists but removed
- Ruin of the building is left
- Demolished and new building is constructed in its place
- Demolished but its plot is empty

These categories indicate that, people may value the places which exist, ruined or do not existing anymore. The different existing situations of valued places necessitate different conservation types and approaches. In legislative issues, registration is the only tool to protect the buildings and lots in Turkey. However, if the place hasn't been registered before and the building had been demolished the place can not be registered and can not have any protection statutes. Hence, there is

a need for new definitions and protection rules to protect the importance of such places in the cultural life of the cities.

Based on connections and extends:

- Single building or area
- Area formed with semantic boundaries
- A group of places having semantic and functional connections

The results of the case study indicate that, users do not set semantic boundaries with the type, homogeneity, plurality, location of cultural property or whether they are archaeological, urban or natural properties. They just divide or connect places based on their significance in their lives.

The case study shows that, people value streets or districts based on their meanings. For instance, in Tarsus case, inhabitants value Şahmeran Street as one of the main streets of the town. The Street should be taken under protection as a whole based on the meanings users ascribe to it. However, recent site boundaries does not cover the Street as a whole.

In Turkey, site decisions and conservation plans are the tools to set protection decisions in area scale. Generally, site areas and conservation planning areas are determined based on homogeneity, quality and type issues. However, the case study indicates that, sometimes users value places based on the meanings they have rather than their physical aspects. In this context, new definitions need to be established in the determination of site area boundaries and area divisions inside.

On the other hand, the case study indicates that, users could evaluate a group of buildings together, without considering their location and characters. For instance, the places which Atatürk visited in his arrivals to Tarsus are valued in relation with this event. In this context, any intervention to one of the places, would affect the

other ones. Hence, new definitions need to be established to provide holistic evaluations and implementations in such areas.

Based on the protection situation;

- Registered and under protection
- Not registered and not having any protection precautions

The results indicate that, sometimes people value places that have no physical or historical importance. They value places with their meaning and importance in their daily lives. In this context, although some places do not have any physical or historical importance, they yet need to be protected based on their cultural meanings ascribed by users. As pointed out before, registration is the only tool to protect historical places. However, places such as Şadırvanlı Hotel can not be registered as it has no physical specialties. Besides, in some cases registration may be very rigid because it only deals with the protection of physical figuration of places. However, the case study indicates that, sometimes protection of identity is more important than the physical aspects. For instance, in Meydan Coffee case, users value the place not with its architectural or artistic figuration but for its identity of being Meydan Coffee. Hence, trying to protect the area through registration would be very rigid and even would stop the development of the area. In this context, there is a need for new tools and definitions to protect such places.

CHAPTER 6

CONCLUSION

This chapter includes the conclusions of the study. In this context, the first title includes brief information about the study to clarify the general approach of the thesis. The second title covers the conclusions of the study.

6.1 Summary of the Study

Individuals are important sources, apart from experts, to define cultural properties and their values. However, in Turkey, users' valuations and perceptions are not being assessed in documentation processes commonly. Moreover, value assessment in the context of planning and decision-making is not clear in recent approaches (de la Torre & Mason, 2002, p.4).

Considering these issues, the aim of this study was to define a process to assess user-ascribed values in relation with conservation decision-making process. In this respect this study contained the following issues;

- First, presented the literature survey to provide preliminary information, arguments and the starting point of the study. The literature survey was held in two areas; first, studies on value definitions and classifications and, the legal context of values in Turkey are presented. It is figured out that, there wasn't commonly accepted value classification, specifically form the point of user-ascribed values. Besides, it was also found out that, the legal and administrative issues in Turkey were lack of providing clear definitions and process to document user-ascribed values. In this context, the value categorization established by Hewison & Holden

was selected as a base and adapted with some changes; in the scope of this study, the values were grouped based on their origin as expert-based and user-based and within this division, sub-groups were established based on their context as intrinsic (the value of heritage in itself) and instrumental (benefits of conserving heritage) values. The second literature research covered multi-criteria decision analysis methods in decision theory. In this context, problem solving thinking approach was proposed to be a base to guide integration of values to decision-making process.

- Second, defined value assessment process by considering users' valuations through problem solving thinking approach. It was figured out that, the problem solving thinking approach suggested to make trade-offs to choose the most efficient solution. In this context, this approach required collecting value data with rankings to guide the trade-off process. The need to identify the rankings necessitated two phased research; first identification of values and then identification of rankings of assessed data. On the other hand, the character of user-based information also brought some necessities to the identification of data collection process. The difficulties in the measurement of individuals' place attachments and the diverse nature of values necessitated utilization of different methods and sources to collect total information and sustain reliability of the collected data. In this sense, the study suggested three phased data collection process; 1- preliminary research to identify the character of the place to guide the next phases, 2- data collection from different sources through different methods to identify valued places and ascribed values, 3- data collection to identify rankings.

- Third, presented a case study to examine proposed approach. Based on the theoretical framework pointed out above, a research was designed in Tarsus. The research aim was to identify user-valued places and user-ascribed values. Mixed method design was in data collection process. The research was held in three phases. In the first phase; preliminary researches were held to understand historical and cultural structure of the town to guide survey design of next phases. In this phase, literature review method was used to collect data. In the second phase; three methods were used to understand user defined historical/ cultural places and

attributed values and meanings. In this process, historical & archival documentation method was used to collect data from local newspapers, oral history method was used to collect data from individuals and focus group method was used to collect data from groups. In the third phase; the research was held to identify public rankings on user-valued places and user-ascribed values, which were figured out in the second phase. In this step, survey method was applied to collect data from individuals. In the result, the places valued by users, the ascribed values with their meanings and rankings on user-valued places and ascribed values were stated. The established values integration to decision-making process through problem solving thinking approach was tested through one hypothetical example.

- Forth; evaluated the results of case study from the aspects of; users' contribution to identification of cultural properties, user ascribed value assessment process applied in Tarsus case and incompatibility between the characters of user-valued places and the scope of recent legal and administrative tools and definitions in Turkey.

6.2 Conclusion

Based on the researches and case study which is summarized in the previous part, the outcomes of the study are given in the following:

1) The necessity of assessment of user ascribed values: What makes a place a cultural property is the value placed on it. As the value is the base of being a cultural property, the value ascribed to a place directly shapes the type of its conservation. Tarsus case indicates that, lots of cultural values and meanings are missed based on the rapid changes that do not consider values. To avoid from such losses and conserve the continuity of culture, all cultural values and meanings should be assessed and considered as the base data in planning issues. The results of the case study indicate that, users provide information in a wide range of issues including knowledge on unidentified or forgotten places as well as additional meanings of the cultural properties that are already known. With the information

they can supply, users are invaluable sources in the identification and definition of cultural properties and can provide knowledge which can not be obtained through any other sources. The documentation works, which are lack of including users' valuations and definitions and, depends only on experts' opinions, couldn't manage to provide total information of the sites. In this context, users should be one of the base sources in documentation of cultural properties. However, it should be respected that, people's consciousness and knowledge about cultural issues is very important to collect right and total data.

2) The significance of problem solving thinking approach in valuation process:

Problem solving thinking approach provides an efficient process in the integration of assessed values to planning process and also facilitates the evaluation of different character data together. As the results of the case study indicate that, values have multi-dimensional characters and conflicting issues. This structure makes it complex to evaluate them together and make decisions. Regarding these difficulties, problem solving thinking approach can provide scientific based, transparent and systematic process to evaluate different characteristic data and guide decisions in conflicting interests. Although there are some problems based on the reliability of data provided by users, yet these problems could be eliminated by being aware of the traps.

3) Utilization of different sources and mixed method design in collecting data:

Different sources and different methods provide complementary data that identify different aspects of the same issue. In this context, different sources and methods should be utilized to collect total data. However, using different methods and sources bring collection of multi-characteristic data. The complementary data which have different characters necessitate a process to put them together, to control the reliability and to establish data that can be integrated to planning process.

4- Analysis of collected data and assessment of values: Identification of user ascribed values necessitates evaluation and translation of collected data to value typologies. Users can not provide data that identify the value types and their

meanings, which they ascribe to cultural properties. They can not provide efficient data in a query that questions values which are defined in theoretical studies. In this context, to establish user-based value types in local scale, first of all related data should be collected through both direct and indirect questions and then, the collected data needs to be evaluated and transformed to value types and definitions specific to each area.

5- Necessity of new tools and definitions: The results of the case study also indicate that, recent legal and administrative definitions and tools are insufficient to provide proper conservation types for some user-valued places. Recent registration rules are very rigid. They put inflexible rules for physical figuration, do not allow any changes in planning process and are not open to any interpretation. However, people sometimes value places based on their meanings rather than their physical aspects. Conserving such places through rigid physical tools could not provide protection of the meanings. On the other hand, the rigid rules could prevent changes and developments, which are needed in daily life. So, there should be some protection tools which allow these changes and set flexible rules. Besides, some user-valued places may have no physical specialties. Hence, such places can not be registered and can not be taken under protection.

In this context, for sustaining the protection of these places, new tools and definitions are proposed as below;

- **Places that demolished and a new building constructed on;** there is a need for a new definition and decisions for the places that are demolished and do not exist any more. To protect the cultural identity and transform this identity to next generations, a new status need to be established apart from registration and including below issues;
 - It is necessary to present the cultural meanings of an area through presentation tools.
 - The owners should be free in making any intervention or changes to their buildings.

- In a case, when the existing building is demolished and the owners want to construct a new building, the Local Conservation Councils should give decisions about it.
- **Places that do not have physical specialties;** such places are important with their place in the cultural life rather than their physical aspects. For such places, there is a need for a new status, which sets soft rules for protection, including below issues;
 - The owners should protect the cultural meaning and function that is valued.
 - If valued meaning has physical connections, this physical figuration should be conserved.
 - The owners should be free in making any intervention or changes in the spaces of their building, with the exceptions of above statement.
- **Places that have semantic and functional connections;** for the places that have semantic connection, there can be a definition within the principle decision no: 660, which defines the groups of immovable cultural properties and their maintenance principles. The principle decision groups cultural properties within two groups based on their specialties. In this context, a new group can be defined for the places that have functional and semantic connections, including below issues;
 - The places, which have functional or semantic connections, should be conserved in a holistic approach in relation with each other.
 - An intervention to a place, which has functional or semantic connections with other places, should be evaluated with its effects to other connected places.
- **Areas that formed with semantic boundaries;** as pointed out before, site decisions are the tools to protect places in area scale. “The Regulation Regarding Inventory and Registration of Immoveable Cultural and Natural Property” classifies site areas within four titles as urban site, historical site, archaeological

site and natural site. The regulation defines urban site as; “the areas that have architectural, local, historical, aesthetic and artistic specialties and have values for being together more than the values that they have individually...”. The statement clarifies that, site decisions cover the areas which include various cultural properties together. However, as pointed out before, sometimes users value places because of their meanings rather than quality. For such situations, there is a need for definition of a new status that provides area based interventions but not as rigid as site decisions. In this sense, a new status need to be established, including below issues;

- The boundary of protection areas should be established based on meanings
- The places in these areas should be evaluated together in plan decisions
- The areas, which has functional or semantic meanings should be conserved with their meanings
- The owners in these areas should be free in making any intervention or changes to their buildings, which are not registered or taken under protection.
- It is necessary to present the cultural meanings of an area through presentation tools.

To conclude, some user-valued places necessitate softer tools than registration and site decisions, which provide changes and developments. Establishing such tools can sustain the conservation of cultural identity, history of life and present environment and, at the same time provide the continuity of cultural changes and developments.

6- Necessity of continuing process; It should be respected that users’ views have a dynamic structure. As users’ culture may develop and change in time, assessed valuation data should be re-examined over time. To sustain the life and conservation together, valuation and planning should be a continuing process.

In this context, the results of the case study indicate that, user-based data should take place in conservation process with below concerns;

a) In documentation process

- value typologies and definitions need to be identified in area scale
- user-valued places need to be documented with
 - the values associated
 - the meanings of values
 - connected places
 - potential values
 - rankings

b) In registration process

- every place should be taken under protection according to their statutes

c) The process should be a continuous process

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APPENDIX A

GLOSSARY

The New Oxford Dictionary of English, Oxford Advanced Learner's Dictionary Charter for the Conservation of Places of Cultural Heritage Value (1992), Burra Charter (1999), Value of Cultural Heritage for Society (2005), Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) and Sharing Conservation Decisions-2006- Course Glossary are the main documents of below definitions.

For the purpose of this study the definitions of terminologies are given below:

Compatible use:

- "... a use which respects the cultural significance of a place." (The Burra Charter, article 1; 1.11)

Conservation:

- Means the process of caring for a place so as to safeguard its cultural heritage value (Charter for the Conservation of Places of Cultural Heritage Value)
- The profession devoted to the preservation of cultural property for the future. Conservation activities include examination, documentation, treatment, and preventive care, supported by research and education (Referred AIC- The American Institute for Conservation of Historic and Artistic Works, Sharing Conservation Decisions-2006- Course Glossary)
- Conservation-Restoration- any action, weather direct or indirect, on an object or a monument, performed in order to safeguard its material integrity and to guarantee respect for its cultural, historical, aesthetic or artistic significance.

This definition conditions the nature, extent and limitations of the measures that can be adopted, as well as the interventions that may be made on cultural heritage (Referred to APEL terminologie -Acteurs du Patrimoine Européen, Sharing Conservation Decisions-2006- Course Glossary)

- Consist mainly of direct action carried out on cultural heritage with the aim of stabilizing condition and retarding further deterioration. (Referred E.C.C.O.- European Confederation of Conservator-Restorers' Organizations, Sharing Conservation Decisions-2006- Course Glossary)

Cultural Content:

- ... refers to the symbolic meaning, artistic dimensions and cultural values that originate from or express cultural identities (Convention on the Protection and Promotion of the Diversity of Cultural Expressions/ Paris 2005)

Cultural Significance:

- The importance of a site determined by the aggregate of values attributed to it (de la Torre, 2005, p.3).
- "... aesthetic, historic, scientific, social or spiritual value for past, present or future generations" (The Burra Charter, article 1; 1.2)

Decision:

- (1) a conclusion or resolution reached after consideration.
- (2) the action or process of deciding. (Compact Oxford English Dictionary/ www.askoxford.com)

Decision making process:

- A conclusion or resolution reached through a serious of actions or steps towards achieving a particular end.
- **process:** noun; 1- a serious of actions or steps towards achieving a particular end 2- a natural serious of change, the ageing process (Compact Oxford English Dictionary/ www.askoxford.com)

Heritage community:

- ...consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations (Value of Cultural Heritage for Society, 2005, article 2; b).

Judgment:

- (2) an opinion or conclusion.
(1) The ability to make considered decisions or form sensible opinions.
(Compact Oxford English Dictionary/ www.askoxford.com)

Meaning:

- "...denote what a place signifies, indicates, evokes or expresses. Meanings generally relate to intangible aspects such as symbolic qualities and memories." (The Burra Charter, article 1; 1.16)

Place:

- means any land, including land covered by water, and the airspace forming the spatial context to such land, including any landscape, traditional site or sacred place, and anything fixed to the land including any archaeological site, garden, building or structure, and any body of water, whether fresh or seawater, that forms part of the historical and cultural heritage of New Zealand (Charter for the Conservation of Places of Cultural Heritage Value)

Preservation:

- means maintaining a place with as little change as possible (Charter for the Conservation of Places of Cultural Heritage Value)
- "...maintaining the fabric of a place in its existing state and retarding deterioration." (The Burra Charter, article 1; 1.6)

Related Object:

- "... an object that contributes to the cultural significance of a place but is not at the place." (The Burra Charter, article 1; 1.14)

Related Place:

- "...a place that contributes to the cultural significance of another place." (The Burra Charter, article 1; 1.13)

Perception:

- a way of understanding or interpreting something
(1) the ability to see, hear, or become aware of something through the senses.
(2) the process of perceiving.
(4) intuitive understanding and insight (Compact Oxford English Dictionary/
www.askoxford.com)

Use:

- "...the functions of a place, as well as the activities and practices that may occur at the place" (The Burra Charter, article 1; 1.10)

Utilization:

- "stg (as stg) to use stg, especially for a practical purpose" (Oxford Advanced Learner's Dictionary, p.1322).

Value:

- A set of positive characteristics or qualities perceived in cultural objects or sites by certain individuals or groups (de la Torre, 2005,p.4)
- noun; the regard that something is held to deserve; importance or worth.
verb; (1) estimate the value of. (2) consider to be important or beneficial.
(Compact Oxford English Dictionary/ www.askoxford.com)

Valuation (value assessment):

- noun; an estimation of something's worth (derivation: **value**; verb)
(Compact Oxford English Dictionary/ www.askoxford.com)

Value assessment process (valuation process):

- Evaluate or estimate value by following a series of actions or steps towards achieving a particular end.
- **assess**: verb; 1- evaluate or estimate 2- set the value of a tax, fine, etc. for (a person or property) derivatives: **assessable** adjective **assessment** noun **assessor** noun (Compact Oxford English Dictionary/ www.askoxford.com)
- **process**: noun; 1- a series of actions or steps towards achieving a particular end 2- a natural series of change, the ageing process (Compact Oxford English Dictionary/ www.askoxford.com)

APPENDIX B

GUIDING QUESTIONS FOR ORAL HISTORY

Below questions are prepared to guide oral history studies:

1. Can you tell about the district you were living in? / Can you tell about the places, where your employment was?
2. How was the daily life there?
3. Which ethnical groups were living in Tarsus?
4. How was sharing out the common places with non-Muslims (social and economic relations)?
5. Where were the gathering places, the places important in social life of the city?
6. Are there any traditions, entertainment or celebrations specific to Tarsus? If so, how and where it happens?
7. Were there any other entertainments and celebrations different from today? If so what were they? Where it used to happen?
8. People say that Tarsus does not have any cultural aspects. What do you think?
9. Which places are the historical buildings or areas in Tarsus? Why?
10. Which places are important in your daily life? Why?
11. Which places' change or demolition would be a lost? Why?
12. How do you symbolize Tarsus? For instance although Cappadocia has various cultural properties, people usually evoke chimney rocks. Is there such a symbol for Tarsus¹?

¹ Sözlü tarih çalışmaları için hazırlanan yönlendirici sorular:

1. Yaşadığımız mahalleyi anlatır mısınız? / İşyerinizin bulunduğu yerleri anlatır mısınız?
2. Gündelik hayat nasıl geçirdi?
3. Hangi etnik gruplar Tarsus'ta yaşardı?
4. Gayrimüslimlerle ortak mekan paylaşımımız nasıldı? (sosyal, ekonomik ilişkiler vb.)

APPENDIX C

GUIDING QUESTIONS FOR FOCUS GROUP

Below questions are prepared for focus group studies in addition to the questions pointed out in Appendix C².

1. Can you tell the aims and works of your society?
2. What kind of projects is prioritized in your society?
3. Which buildings or areas constitute the historical characteristic of Tarsus? Why?
4. Which buildings or areas have priorities for the people living in Tarsus? Why?

-
5. Eskiden toplanma yerleri, kentin sosyal yaşamında önemli olan yerler nereleriydi?
 6. Tarsus'a özgü gelenekleriniz, eğlence şekli yada kutlama töreni var mı? Nasıl? Nerede yapılır?
 7. Eskiden bugünkünden farklı eğlence ve kutlamalarınız var mıydı? Varsa neydi? Nerede yapılırdı?
 8. Tarsus'un hiç kültürel zenginliği yok diyorlar. Siz nasıl düşünüyorsunuz?
 9. Tarsus'un tarihi yapı veya alanları neresi? Neden?
 10. Nereyi sizin yaşamınız içinde değerli görüyorsunuz? Neden?
 11. Değişse veya yok olsa neyi kayıp olarak görürsünüz? Neden?
 12. Tarsus'u hangi özelliği ile tanımlarsınız? Örneğin birçok kültürel zenginliği olmasına rağmen Kapadokya deyince herkesin aklına peri bacaları geliyor. Tarsus için de böyle bir simge var mı?

2

1. Derneğinizi kuruluş amacını ve faaliyetlerini açıklar mısınız?
2. Derneğiniz ne tür projelere öncelik veriyor?
3. Tarsus'un tarihi kimliğini oluşturan yapı ve alanlar hangileri? Neden?
4. Tarsus halkı için öncelikli tarihi alan veya yapılar hangileri? Neden?

APPENDIX D

HISTORICAL BACKGROUND OF TARSUS

BC

- 1335-1190 B.C:** In Hittite period, Tarsus became an important city. Some architectural remaining from this period was found in Gözlükule excavations. (Zoroğlu, 1995, p.17).
- 7th century B.C:** In Assyrian period, the city developed towards the plain areas where the town is today (Zoroğlu, 1995, p.15).
- 312-64 B.C :** In Hellenistic period (Seleucids Period), Tarsus had great improvements in architectural and artistic fields as well as in social life (Zoroğlu, 1995, p.22). Today, we can observe the traces of this period from the street found in Cumhuriyet Square excavations and Hellenistic levels of Gözlükule Tumulus (Zoroğlu, 1995, p.23).
- 66 B.C :** In Roman period Tarsus became the center of Cilicia (Erzen, 1943, p.13)
- :** Tarsus became a town renowned for his educational facilities, with the supports of early Roman emperors. Strabon (64 B.C) pointed out the existence of a university in Tarsus and stated the educational context as including not only philosophy but also all educational branches. Strabon compared the schools in Tarsus with the ones in Alexandria and Athens and favored Tarsus compared to the others (Öz, 1991, p.31).
- 51-50 B.C :** Cicero stayed at Tarsus as a governor of Clicia (Öz, 1991, p.27).
- 48 B.C :** Julius Caesar visited Tarsus and 47 B.C. People living in Tarsus changed the name of the city as Juliopolis (Öz, 1991, p.27).

44 B.C : After Caesar's death (44 B.C) Antonius came to Tarsus to keep order in the region (Öz, 1991, p.28). He improved the city from the aspects of urban and social issues. He supplied economic improvements by providing all far-east trade routes to pass through the city (Öz, 1991, p.30).

41 B.C : Antonius and Cleopatra had a historic meeting at Tarsus. This meeting has such impression that still people living in Tarsus value Tarsus with this event and name the gate of city walls as "Cleopatra Gate".

AD

..... : St Paulus, who was one of the apostles, was from Tarsus. Due to this reason Tarsus was appreciated and prioritized until the end of fourth century (Erzen, 1943, p.16).

395 : With the division of Roman Empire to East Rome and West Rome in 395 A.D., Cilicia left in the boundaries of East Roma.

527-565 : Baç Bridge constructed and Tarsus (Cyndos) Rivers' bed changed in Justiniaus (527-565) period. Tarsus Waterfall occurred as a result of the change in river bed (Öz, 1991, p.39).

..... : After inner wars, Romans kept the city away from wars nearly 300 years and provided developments in social and physical fields (Erzen, 1943, p.16). The city walls, which were demolished in Roman period and the castle were maintained in Byzantine period (Öz, 1991, p.39). Cleopatra Gate, which was the west door, is the only part of the city walls which reached today.

..... : The city demolished and despoiled because of the wars between Muslims and Byzantines. Some of the inhabitants abandoned the city (Erzen, 1943, p.18).

779 : The writing presented to Caliph Almehdi stated that the city was demolished and Tarsus was as big to accommodate 100.000 people (Erzen, 1943, p.18).

788 : Harun Reşit wanted to restore Tarsus before Byzantines and ordered renovation of the city (Erzen, 1943, p.18). Ebu Süleyman

began repair works and restored city walls (Öz, 1988B, p.13). Ahmet Yakubi, who was a historian of ninth century, stated the existence of five doors and 87 towers on city walls (Öz, 1988B, p.13). After construction works some Arabians were settled down in the city and a mosque was build (Erzen, 1943, p.18).

..... : Large reconstruction works held in Tarsus while Islamic governments ruled the city during two and a half century (Öz, 1988B, p.13).

beginning of 13th century : İbnul Adim, who was a historian, stated that, Tarsus was a city with 34.000 houses (Öz, 1988B, p.13).

from the end of 12th to the second half of 14th century: The city changed hand between Anatolian sultans, İlhans and Mamluks and been subject to their demolishment Erzen, 1943, p.20)

1331 : Ramazanoğulları settled dawn in Çukurova region and began construction works (Öz, 1988B, p.13).

1363 : Ulu Mosque was built by Şembeki Aksungur (Zoroğlu, 1995, p.46). Today only a minaret, nearly 5.5m away from existing Mosque, is left from that Mosque.

1671 : Evliya Çelebi who visited the region in 1671 said that, there was a castle in Tarsus. He pointed out that, Tarsus castle was an hour away from the sea and shaped as a circle with three gates and a ditch around it. He said that there were three quarters, 300 houses and 15 “*mihrap*” (niche of a Mosque indicating the direction of Mecca) in the castle. Besides, he pointed out that, there were a mosque named Eski Mosque which was a church before, two “mescits” (small Mosque) (Tahtalı Mescit and Emir Paşa Mescit) constructed by Mahmud Paşa, six madrasas, seven children school, two baths (one belonging to Ramazanoğlu İbrahim Bey and the other to Mahmut Paşa), two hans and 317 shops (Öz, 1991, pp 61-62). Today, Eski Mosque is still in use as a mosque and only Kubad Paşa Madrasa exists among six madrasas

- 1832** : İbrahim Paşa, who was the son of Kavalalı Mehmet Ali Paşa, captured the city and ruled the region nearly eight years as an independent province and made developments in both economic and social issues. He brought cotton agricultural activities to the region. The town became one of the important centers for cotton production in Anatolia and as well as in the world. He, at the same time, made some physical changes in Tarsus. He constructed canals to prevent river overflows and demolished city walls except Cleopatra Gate (Öz, 1991, pp.64-66).
- 1835** : The clock tower in the east of Ulu Mosque was built in 1835 by Ziya Bey, who was a Head Official in Tarsus (Çıplak, 1968, p.312).
- 1845** : Barker initiated excavations on Gözlükule Tumulus (Erzen, 1943, p.26)
- 1852** : Langlois carried on excavations on Gözlükule Tumulus (Erzen, 1943, p.26)
- 1872-1873** : “*Adana salnamesi*” (governmental record) pointed out that there were 31 mosques, 44 “*mescit*” (small mosque), 19 madrasa, two “*tekke*” (dervish lodge), courthouse consist of 22 rooms, bazaar, five fountains, one mektebi rüştiye (school), 60 mekteb-i sıbyan (primary school), eight churches, two baths, 890 shops, 30 shops, one closed bazaar, nine hans, 11 mills, 23 bakery, 50 “*tezgah*” (bench), one tannery, three cloth factories, 20 cafes, five “*meyhane*” (pub), seven dye house, 12 bobbin, two cotton factories, one carriage factory in the years 1872-1873.
- second half of 19th century:** Tarsus lost economic and geographic importance in the region in the second half of 19th century. The city physically decreased nearly ¼ of with the degradation (Öz, 1991, p.66). The water flood in 1887, drought between 1887 and 1890, and cholera, which affected nearly %83 of the population cause degradation and slowed developments in Tarsus (Öz, 1991, p.67).
- 1887** : First yarn factory was opened with the name Mavromati and Şürekasi Yarn Factory (www.mersin.gov.tr).

- 1895** : Dr. Magmumi stated that, Tarsus was a city surrounded with trees. The town had 2250 houses and around 15.000 populations, most of whom were farmers. The streets were paved with herringbone pavements with the efforts of Head Official Ziya Bey. There were also houses build in “huğ” construction technique in some of the suburban districts (Öz, 1988B, p.14). He also gave knowledge about some buildings. He stated that Tarsus Government Building was a big cut stone building with two floors located in the back of a square, in the center of Tarsus. The building included a “*divanhane*” (hall for council of state) and rooms in two sides in the ground floor and offices, a salon, “*mescit*”, two prisons one for men and one for women and police offices in the first floor. He also mentioned a hospital for wretches named as “Gariban Hastanesi”. He said that the hospital was a big building with two floors, within a garden and having 50 beds (Öz, 1988B, p.14).
- 1896** : Rasim (Dokur) Bey moved his textile factory from Egypt to Tarsus. In Independence War, after Tarsus rescued from French occupation, Rasim Dokur Factory (Figure D.1) provided tent, fabric and cloths to west front-line. After the War, Rasim Dokur did not accept the payment of government and requested his aids to be a gift to Turkish Army (Öz, 2006, p.15). Only the chimney of Rasim Dokur Factory is left today.
- 1902** : The nations’ first hydroelectric station was built in Bentbaşı region nearly 1800 m. away from Tarsus with the efforts of Karamüftüzade Hulusi Paşa, Mayor Sadık (Eliyeşil) Paşa and Dörfler (Öz, 1988B, p.15-16). The house of Sadık Paşa, the house of Judge Yakup Efendi and streets were lightened at first.
- in the same years the first water distribution system was built in Eskisaray district close to Barbaros Secondary School. The water pumps were working by the agency of water mill constructed by Tarsus River. There also a water discharge tower was constructed to protect water pumps (Öz, 1988B, p.16).

17-18 March 1923: Atatürk visited tarsus for the first time. He came by train and walked from Train Station (Figure D.2) to the town (this road is Park Street today) for a while. Mustafa Kemal and his wife Latife Hanım visited Mehmet Rasim (Dokur) Bey at his home at the night they came to Tarsus. Rasim Bey's house (Figure D.3; D.4) later functioned as Ziraat Bank and City Club and named as Ebuşuş's Konak (resident). This building was demolished in 1970's (Öz, 2006, p.12). Atatürk and his wife Latife Hanım stayed in a building, which was later functioned as a Public House, C.H.P. building and Municipality. This building also demolished in 1960 and Old Municipality is built on the same area (Öz, 2006, p.15). The second day Atatürk and his wife Latife Hanım visited Tarsus Waterfall (Figure D.5; D.6), Sheik Sinusis' house, which now places in Camii Cedit District 37th Street with no: 47, Türk Ocağı, which was in the place of Emniyet Merkez Karakolu (police station), Türk Ocağı Primary school, which was demolished in 1980s and was in the place of Öğretmen Evi, Hacı Salih Ağa's house, which was in the place of Adalet Pasaj and, Tarsus Çiftçiler Yurdu, which was also in the place of Adalet Pasaj and was used as a Judiciary till 1950s and demolished in 1980s (Öz, 2006, pp.23-38).

Republican Period:

1924 : The Mayor Abdülhalim Bey asked for help from Kostilier to repair electric supply systems. With the efforts of a French engineer Ribaud, who came to Tarsus in 1924, a company was established with the name "Elektirik-i Miyahi Türk Komandit Şirketi" (Öz, 1988B, p.20). The stakeholders were Tarsus Municipality, Sadık Paşa, Mustili Ağa, Şehy Kamil, father of Mustili Ağa, Şuberi Ahmet Efendi and Ali Emin Bey (Öz, 1988B, pp.20, 21). The existing system was repaired. The system supported nearly 200 subscribers and 150 street lamps (Öz, 1988B, p.21).

- 20 January 1925:** Atatürk and Latife Hanım visited Tarsus for the second time (Öz, 2006, p.44).
- 10 May 1926 :** Atatürk visited Tarsus for the third time (Öz, 2006, p.45).
- 1927-1938 :** Muvaffak Ziya (Uygur) Bey, the son of Hacıbeyzade Ziya Bey became the mayor (Öz, 1988B, p.22).
- Adana Street, İstasyon Street and Park Yolu Street were opened (with cobblestone pavement) (Öz, 1988B, p.22).
- 1929 :** Construction of Tarsus Park began with the aim to be finished until the celebration of the 10th anniversary of Republic (Öz, 1988, p.23).
- 1932 :** Tarsus Park (Figure D.7; D.8; D.9) and Şar Cinema and Theater Building (Figure D.10) were opened (Öz, 1988B, p.23).
- 1933 :** A watchtower built on İtfaiye Hill for controlling fires. Besides, water store was built on the same Hill with 250 ton capacity to supply water to the town (Figure D 11; D.12) (Öz, 1988B, p.23).
- : Two airplanes were bought to grant to T.H.K (Turkish Aeronautical Association) (Figure D.13) (Öz, 1988B, p.23).
- : Closed Bazaar around Makam Mosque burned and after fire, roofing of Closed Bazaar was removed and the environment of the Bazaar was widened (Öz, 1988B, p.23).
- : Zinc shells covering the shops on the way to Buğday bazaar were removed (Öz, 198B, p.24).
- 1935 :** Sadık Eliyeşil wanted to benefit from electric in his factory named Çukurova İşletmeleri (Figure D.14). However, the Municipality could not generate enough electricity to support the factory. Eliyeşil canalized 1600 meter water canal and generated electricity in his factory. Electric station building provided electricity to the factory until 1950. This building is still in the Çukurova Factory.
- 1935-38 :** Golman began excavation of Gözlükule (Erzen, 1943, p.8)
- 1936 :** Hermann Jansen prepared a development plan for Tarsus; however this plan could not be realized for economic reasons (Öz, 1988B, p.24).

19 November 1937: Atatürk visited Tarsus for the fourth time (Öz, 2006, p.45). He visited Tarsus Park (ÖzB, 2006, p.45).

20 May 1938 : Atatürk's last visit to Tarsus. He visited Tarsus Park and talked with public (Öz, 2006, p.46).

1938-1941 : Celal Ramazanoğlu became the mayor.

..... : Ruined parts of Kasaplar bazaar were restored (Öz, 1988B, p.25).

..... : Electric production system became lack of supplying economic needs of the town. Celal Ramazanoğlu, the mayor, invited Vasif Gücük Bey, who was an electrical engineer and working in Kayseri, to develop an electric power plant project. Although the project was approved by the Ministry, it could not be realized because of the 2nd World War. Instead, another solution found. A steam boiler and its motor bought and constructed near old fire garage. The steam boiler made work with the water pumped from Eskisaray district to İtfaiye Hill. The power plant began to work on September, 1941 (Öz, 1988B, p.25).

14.11.1942 : Maffak Ziya Uygur selected mayor again.

1946 : The first Atatürk Memorial, which is still the only one, was built (ÖZ, 1988B, p.25).

..... : Maffak Ziya Uygur, in the last days of his headship, expropriated stadium area and initiated the construction of stadium (Öz, 1988B, p.25).

1950 : Mustafa Çınar, who became the mayor, initiated Covered Wholesale Market planning studies (Öz, 1988B, p.26).

1952 : Kemal Homurlu, who became mayor, initiated Covered Wholesale Market construction in May and Architect Nuri Abaç finished on 9.1.1954 (Öz, 1988B, p.27).

..... : Due to the act no: 5228 building plot distribution continued as a work of Municipality. The area called "castle place" divided into plots and distributed, by the help of Mücahitler Institution, to the needy families participated in Independence War (Öz, 1988B, p.27).

- : In the same years Kemal Homurlu divided the areas in the south of Gözlükule Tumulus into plots and distributed to the needy people with a symbolic price (Öz, 1988B, p.27).
- : The works began to open Yeşil Yol, which is a way through Train Station (Öz, 1988, p.27-28).
- 1954-1957** : Sait Polat became mayor (Öz, 1988B, p.28).
- Atatürk Street, which is by Municipality and Government Building, was widened for the first time (Öz, 1988B, p.28).
- : Old and dilapidated work places were demolished and streets were widened in different parts of the town (Öz, 1988B, p.28).
- : The environment of Ulu Mosque and Makam Mosque were organized (Öz, 1988B, p.28).
- : Kıkkaşık Bazaar and Kubat Paşa Madrasa were restored (Öz, 1988B, p.28).
- : Saray Han, Gön Han, Gozmanın Han and Şadırvanlı Han were demolished (Öz, 1988B, p.28).
- : Gözlükule Tumulus partly afforested (Öz, 1988B, p.28).
- : Tarsus Waterfall and its environment was re-organized (Öz, 1988B, p.28).
- 1959** : The Old Municipality Building began to be constructed in the period Kemal Tursunbay was the mayor. The architect was Nuri Abaç (Öz, 1988B, p.29).
- 1960** : Gendarme First Lieutenant Sedat Özöngen became the mayor with military insurrection. Şar Cinema, which was belonging to Municipality, was sold and, with the income, the first bus of Tarsus was bought to be used in mass transportation (Öz, 1988B, p.30).
- 1963** : Sait Polat selected the mayor for the second time (Öz, 1988B, p.30).
- : Adana and Mersin Streets were widened till Cleopatra Gate (Öz, 1988, p.31)
- : The works to finish Yeşil Yol was made and he first bitter orange trees were planted on the refuges (Öz, 1988B, p.31).
- : İtfaiye Hill and its environment were organized (Öz, 1988B, p.31).

- : Küçük Minare Street was widened (Öz, 1988B, p.31).
- : The road between Makam Mosque and Çukurova Factory was widened by demolishing the buildings (Öz, 1988B, p.31).
- 1968** : Flooding affected the area when Ali Haydar Eyüboğlu was the mayor (Öz, 1988B, p.31).
- 1971** : The road between Demirkapı and Kocadolap was opened (Öz, 1988B, p.31).
- : Cleopatra Gate and its environment were organized (Öz, 1988B, p.31).
- 1973** : Industrial estate area was expropriated (Öz, 1988B, p.31).
- : The new Covered Wholesale Market area expropriation and preparation of the project works were made (Öz, 1988B, p.31).
- 1974** : It is permitted to go Hajj through land roads. Eshab-ı Kehf and Tarsus gained importance by being religiously significant places on Hajj road.
- 1977** : The tumulus behind the Courthouse, where also Itfaiye Tower took place, was demolished and the earth of the tumulus was removed to Gözlükule Tumulus and its environment (Öz, 1988B, p.32).
- 1979** : Cinemas run out of audience and began to be closed (8. 9.1979, Yenises) (Figure D.16; D.17; D.18)
- 1980** : The first widening works in Waterfall Road was made and construction of Waterfall Casino was initiated (Öz, 1988B, p.34).
- 1980** : Public house was burned (25.8.1980, Yenises).
- : The north of Cleopatra Gate was temporarily organized as a bus station (Öz, 1988B, p.34).
- 11.9.1982** : Donuktaş excavations began.
- : Atatürk Street was widened after 1984 (Öz, 1988B, p.34).
- 1986** : Şahmeran Sculpture was made (Öz, 1988B, p.37).
- 1997-2001** : Tarsus Municipality Annual Report of 04.04.1994-01.01.1997 stated that between 1997 and 2001 below works were done;
- : Donuktaş Street was expropriated and widened
- : The environment of St Paulus Well was expropriated
- : Environment of GözlükuleTumulus and Roman Bath were organized

- 1998** : Restoration and landscaping works were initiated in 42nd and 37th Streets and completed in 2001.
- 2001** : Restoration of St. Paul Church completed.
- 2004** : Roman Bath excavations initiated by Tarsus Museum.
- 2006** : Excavations in Makam Mosque initiated.
- 2007** : Kırkkaşık Bazaar was functioned as a shopping place.



Figure D.1 Rasim Dokur Factory
(Source: the photograph is obtained from Turhan Uygur)



Figure D.2 Train station
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.3 House of Rasim Dokur
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.4 House of Rasim Dokur
(Source: obtained from Rezzan Ünlüdoğan)

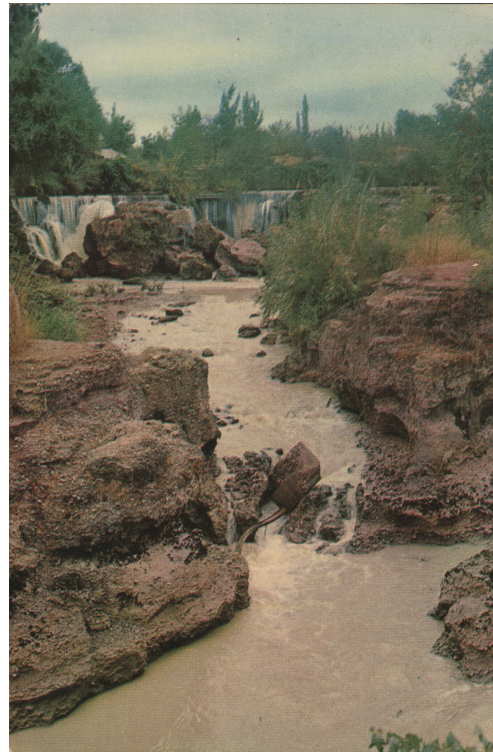


Figure D.5 Tarsus Waterfall
(Source: obtained from Turhan Uygur)



Figure D.6 Tarsus Waterfall
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.7 Entrance of Tarsus Park
(Source: the photograph is obtained from Turhan Uygur)



Figure D.8 Tarsus Park
(Source: the photograph is obtained from Turhan Uygur)



Figure D.9 Social life in Tarsus Park
(Source: the photograph is obtained from Rezzan Ünlüdoğın)



Figure D.10 Şar Cinema and Theater Building
(Source: the photograph is obtained from Turhan Uygur)



Figure D.11 Cumhuriyet Square- behind seen watch tower and water store
(Source: the photograph is obtained from Rezzan Ünlüdoğın)



Figure D.12 Cumhuriyet Square- behind seen watch tower and water store
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.13 Airplanes granted to T.H.K.
(Source: the photograph is obtained from Turhan Uygur)



Figure D.14 Opening of Çukurova Factory
(Source: the photograph is obtained from Birsen Okur)



Figure D.15 Guerillas arriving to the town
(Source: the photograph is obtained from Turhan Uygur)



Figure D.16 Yeni Cinema
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.17 Atatürk Street; Yeni Cinema on the left, Şar Cinema on the right
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.18 Atatürk Street; Yeni Cinema on the right, Şar Cinema on the left
(Source: the photograph is obtained from Rezzan Ünlüdoğan)



Figure D.19 The remaining parts of Kuyulu Han



Figure D.20 Çağlayan Flour Factory

APPENDIX E

VALUES ASCRIBED BY USERS

The values ascribed to Tarsus in city scale:

Related data collected from newspapers are as below;

- ▶ Berdan Vakfı: Tarsus became the **intersection point** of religions. People who believe in one gadded religions like Jews, Christians and Muslims lived in Tarsus at the same time.³ (Yeni Doğuş/ August 4, 2005).
- ▶ Kocamaz: ... it **has great importance among the nations believing one of three religions**⁴ (Yenises/ Decembre, 14 - 2005).
- ▶ From ABD Bethel University, 35 students decided to make research in Tarsus to raise their credit notes: Students chose Tarsus for its **cultural, historical and tourism importance** besides it's the place where Jesus Christ's one of the disciples' **St. Paul lives**⁵ (Yeni Doğuş/ January, 10 – 2005).
- ▶ A tourist group of 25 people came for a trip to Tarsus for religious purpose: **the place where St Paul lived**⁶ (Ayna/ March, 27 – 2006).
- ▶ Kocamaz: "Tarsus is a **city of Saints and Prophets**, it's a mystical city. With the 8000 years past and **with its religious and historical values**, Tarsus is a **holy place**.... It's really **privilege** to live in such a city, to be in such a city, to visit such a city, especially to be in Eshab-ı Kehf for a human, for a mortal⁷ (Yenises/ May 9, 2006).
- ▶ **The place where St Paul lived / a city contains different civilizations**⁸ (Yeni Doğuş/ September, 27 – 2004).
- ▶ Tarsus is **one of the world's historical city**⁹ (Çınar- Hilmi Dolaşmaz- Bezler Şehri Olduk – Yeni Doğuş/ April,14 – 2005)

³ Berdan Vakfı: Tarsus **dinlerin keşişim noktası** olmuştur. Tek tanrılı dinlere mensup Yahudilerin, Hıristiyanların ve Müslümanlar aynı anda Tarsus'ta yaşamıştır (Yeni Doğuş/ 4 Ağustos 2005).

⁴ Kocamaz: "...üç dine mensup milletler arasında büyük önem taşıyor (Yenises/ 14 Aralık 2005).

⁵ ABD Bethel Üniversitesinden 35 öğrenci okul kredi notunu yükseltmek için Tarsus'ta inceleme yapmayı tercih etti: Öğrenciler Hz. İsa'nın havarilerinden **St Paul'un yaşadığı yer** olması yanında **kültür, tarih ve turizm önemi** açısından Tarsus'u seçmişler (Yeni Doğuş/ 10 Ocak 2005)

⁶ Dini amaçlı gezi yapan 25 kişilik Hollandalı turist grubu Tarsus'u gezdi: **St Paul'un yaşadığı yer** (Ayna/ 27 Mart 2006).

⁷ Kocamaz: "Tarsus **Evlialar, Enbiyalar, Peygamberler şehri** Tarsus gizemli bir şehir. Tarsusu 8000 yıllık geçmişiyle **Dini ve Tarihi değerleri** ile **kutsal bir belde**....Böyle bir kentte yaşamak, böyle bir kentte bulunmak, böyle bir kenti ziyaret etmek, özellikle Eshab-ı Kehfte bulunmak bir insan, bir fani için gerçekten **ayrıcalıktır**" (Yenises/ 9 Mayıs 2006).

⁸ St Paul'un yaşadığı yer/ değişik medeniyetleri barındıran şehir.. (Yeni Doğuş/ 27 Eylül 2004)

- ▶ **History is gushing out** from Tarsus ¹⁰(Yeni Doğuř/ April,21 – 2006)
- ▶ **History is gushed out** as it's been excavated... Before there had been found Makam Mosque, Ulu Mosque historical remnants and last, during the substructure works on the Cengiz Topel Street, historical founding found¹¹ (Yenises/ March, 9 – 2004).
- ▶ There are historical works in Tarsus which have very **rich historical values**... Besides, in Tarsus, underground there are historical works which are known by the world¹² (Yenises/ September, 10 – 1982).
- ▶ **With its cultural and touristic values**, Tarsus has an important potential/ belief tourism¹³ (Yenises/ July,22 – 2005)
- ▶ **Places where his grandfather, ancestor live and places that smell history**...¹⁴ (Mimar Gözüyle - Dođan Kalkancı Yeni Dođuř/ April,8 – 2005)
- ▶ Tourist comes to see **the sea, the sun, the houses with projections, the life, the folklore, the food, the dessert, the music of Tarsus**¹⁵ (Mimar Gözüyle- Dođan Kalkancı Yeni Dođuř/ April,8 – 2005)
- ▶ The students of Faculty of Geography in Erlangen University of Germany **make a research** of historical places for their thesis in Tarsus by visiting them¹⁶ (tarsushaber/ March 22, 2006).
- ▶ Roma Antonianum University Franciskan Institute and Mustafa Kemal University together organized a symposium named as St Paulus Symposium¹⁷ (tarsushaber/ 20.January.2006).
- ▶ ...historical building's demolishing is public property's disruption. **We have memories** in an old school, in a historical building, at a natural environment, at an old street¹⁸ (Mimar Gözüyle - Dođan Kalkancı Yeni Dođuř/ May,4 – 2005)

The data collected though focus group method is as below;

- ▶ The most valuable essences in Tarsus are the archaeological areas. But in what degrees it comes out, we don't know that. These fields are separately valuable. There is

⁹ *Dünyanın tarihi bir şehri Tarsus (Çınar- Hilmi Dolařmaz- Bezler Şehri Olduk - Yeni Dođuř/ 14 Nisan 2005)*

¹⁰ Tarsus'tan **tarih fıřkırıyor**.. (Yeni Dođuř/ 21 Nisan 2006)

¹¹ Tarsus kazdıķça **tarih fıřkırıyor**... Daha önce Makam Cami yanı, Ulu Cami ...tarihi kalıntılara rastlanırken son olarak Cengiz Topel caddesi üzerinde alt yapı çalıřmaları sırasında tarihi kalıntılara rastlandı (Yenises/ 9 Mart 2004).

¹² Tarsus'ta **tarihi deđeri** çok kıymetli olan tarihi eserler bulunmaktadır... Ayrıca Tarsus'ta yeraltında yine tarihi deđeri dünyaca bilinen tarihi eserler bulunmaktadır (Yenises/ 10 Eylül 1982).

¹³ **Kültürel ve turistik deđerleriyle** Tarsus önemli bir potansiyele sahip/ inanç turizmi." (Yenises/ 22 Temmuz 2005).

¹⁴ **Dedesinin, atasının geçmişte yaşadığı, tarih kokan bölgeler**... (Mimar Gözüyle- Dođan Kalkancı Yeni Dođuř/ 8 Nisan 2005).

¹⁵ Turist Tarsus'un **denizini, güneřini, cumbalı evlerini, yařantısını, folklorunu, yemeđini, tatlısını, müziđini** görmeye geliyor (Mimar Gözüyle- Dođan Kalkancı Yeni Dođuř/ 8 Nisan 2005).

¹⁶ Almanya'nın Nürnberg şehrinde bulunan Erlangen Üniversitesi Cođrafya Fakültesi öğrencileri tez ödevleri için Tarsus'ta bulunan **tarihi yerleri gezerek incelemede bulundular** (Tarsushaber/ 22.Mart.2006).

¹⁷ Roma Antonianum Üniversitesi Franciskan Enstitüsü ve Mustafa Kemal Üniversitesince St Paul Sempozyumu düzenlendi (tarsushaber/ 20.Ocak.2006).

¹⁸ ..tarihi yapının yıkılması kamu malının tahrip edilmesidir. Eski bir okulda, tarihi bir yapıda, dođal çevrede, eski bir sokakta **hatıralarımız, anılarımız vardır**." (Mimar Gözüyle Dođan Kalkancı-Yeni Dođuř/ 4 Mayıs 2005)

nothing in Mersin. There is one or two in Adana. I assume that there are few in Anatolia, too. But there are many in Tarsus¹⁹ (FG1; P9).

► Of course, when I tell this before, I tried to explain Tarsus to you; Tarsus is **one of the most active cities in the world**. Because of that, it's more useful to evaluate this richness in Tarsus as archaeological and as religious tourism. When we look at the religious history, Tarsus is a **very important center both for Islamic world and for Christian world**. ...Of course, when we make archaeological and religious tourism evaluations by starting from Cleopatra until today, many historical works come out. ... When we evaluate by this aspect, by evaluating for both archaeological and for religious tourism, a work can be gained to be a locomotive for the economy of Tarsus²⁰ (FG1; P9).

► It's a Hajj place (St. Paulus Well). Tarsus is a **city of civilizations**. It has a historical structure²¹ (FG2; P3).

The data collected through oral history are presented below;

► Tarsus has some more different specialty; we must talk about it, too. You know, it's told that one of Jesus Christ's disciple's, **St. Paulus** is from Tarsus. This brings a very different value for Tarsus. Especially, it makes the city as a **charming center for Christian world** ...²² (OH.; I3)

► Tarsus is **an important place for Christian world**. Of course Tarsus is **important for all the religions**²³ (OH.; I5)

► For historical aspect, of course Tarsus **is the place where the most historical works emerge in Çukurova** and of course **it has prioritization**²⁴ (OH.; I7)

► In Tarsus, there are many historical structures and **cultural richness**, you especially know, Tarsus is the **city of saint**, Hz. Danyal, Hz. Şih Ali, şits Aleisselam, Ulu Mosque, there are few places where holy men buried there. It's at the region in which Hz. Danyal Aleisselam Makam Mosque locates. Eski Bath as it's called Şahmeran Bath. It's a region which has lots of **historical culture** and now the ancient road opened, it's aside of Courthouse Building, people got in the **touristic** action there²⁵ (OH.; I7).

¹⁹ Tarsus'un en kıymetli varlığı arkeolojik alanlar. Ama ne derecede ortaya çıkar onu da bilemiyoruz. Bu alanların hepsi ayrı ayrı bir değer. Bir Mersin'de hiç yok. Adana'da tek tük var. Anadolu'da da çok az olduğunu zannediyorum. Ama Tarsus'ta çok bol var (FG1; P9).

²⁰ Tabii bunu anlatırken, Tarsus'u az evvel size arz etmeye çalışmıştım, Tarsus **dünyanın en etkin kentlerinden birisi**. Dolayısıyla, Tarsus'taki bu tür zenginliğin bence hem arkeolojik olarak, hem de dini turizm açısından da değerlendirmekte fayda var. Dinler tarihine baktığımız zaman, Tarsus hem İslamiyet'te, hem Hıristiyanlıkta oldukça önemli merkezlerden bir tanesi. ...Tabii Kleopatra'dan başlayarak, günümüze kadar hem arkeolojik, hem dini turizm açısından değerlendirme yaptığımız zaman, çok büyük sayıda eserler çıkar. ... Bu açıdan değerlendirmeyi yaparken, hem arkeolojik açıdan, hem dini turizm açısından değerlendirmeye tabi tutmak suretiyle Tarsus'un ekonomisine bir lokomotif olabilecek, bir çalışma sağlanabilir (FG1; P9).

²¹ Orası **Haç yeri** (St. Paulus Kuyusu). Tarsus **medeniyetler kenti**. Tarihi bir yapısı var (FG2; P3).

²² Tarsus'un çok daha farklı özelliği daha vardır, ondan da söz etmek lazım. Biliyorsunuz, İsa'nın havarilerinden **St. Paul'un** Tarsuslu olduğu ifade edilir. O da çok farklı bir katma değer getiriyor Tarsus için. Özellikle, **Hıristiyanlık aleminin bir cazibe merkezi** durumuna getiriyor ... (OH.; I3)

²³ Hıristiyanlık açısından önemli bir yer Tarsus. Tarsus bütün dinler açısından önemli tabii (OH.; I5)

²⁴ Tarihi yönden tabii ki Çukurova'da en çok tarihi eserler bulunan yer Tarsus, onun tabii önceliği var." (OH.; I7)

²⁵ Tarsus'ta tarihi yapı, **kültürel zenginlik** çok, özellikle biliyorsunuz **evliya ocağı Tarsus**, Hz. Danyal, Hz. Şih Ali, Şit aleisselam, Ulu Camii, orada birkaç yatır var. Hz. Danyal Aleisselam Makam Camii'nin bulunduğu bölgede. Eski Hamam denilen Şahmeran Hamamı. O çok **tarihi kültürü olan bir bölge** ve şimdi antik yolun açıldığı, Adliye Binası'nın yan tarafı, orada insanlar **turistik** bir faaliyette bulunuldu." (OH.; I7)

- ▶ Now, all the historical works that came from the past to today, both religious or other things, they all have separate values and **a memory**²⁶ (OH.; I7)
- ▶ Look, I assume Tarsus's visible face is one million according to its **invisible face**... I mean, we must go under Tarsus, for me there's nothing over it. But even the below part or the above part must be researched with a scientific program, with a scientific project, with a clever management, an aspect who knows what to do and when these values are emerged to **world public opinion**, I'm not saying to Turkey's public opinion, to world's public opinion, **it can be an Ephesus, a Perge**²⁷ (OH.; I3)
- ▶ Tarsus **has important sources**, but to emerge it is very expensive...²⁸ (OH.; I3).
- ▶ ...this city is from...**ages**, it has **many historical works**...²⁹ (OH.; I5)
- ▶ When we say value, we mean to say its protection would bring value to **country and people, community**, there is nothing else except this³⁰ (OH.; I3)
- ▶ I don't think people don't like modern life a lot. Naturally this directs people to naturalness, new buildings aren't very pleasant, I can say there is a desire to past, there is a culture aspect, a conscious is borne... for not only Turkish people but in all the world there is a tendency to **past times' naturalness**³¹ (OH.; I3)

The values ascribed to the buildings and areas:

Ancient Roman Road:

- ▶ ...when the big building is emerged, Tarsus will be rich from the point of tourism and the history will talk³² (Yenises/ October 1993).
- ▶ The ancient road found in the Tarsus.. should bring benefit through tourism³³ (Yenises/ May, 27 2005)

Beydeğirmeni:

- ▶ There was a historical Beydeğirmeni in Tarsus ...there weren't anyone that don't know its name in Turkey. Our armed bands took shelter in mill and fired to enemies

²⁶ Şimdi, zaten geçmişten günümüze gelen tarihi eserlerin hepsi dini olsun veya diğer konularda olsun onların apayrı bir değeri var, **bir anısı** var (OH.; I7)

²⁷ Bakın, Tarsus'un görünen yüzü, tahmin ediyorum, **görünmeyen yüzünün** belki milyonda biri. ... Yani, Tarsus'un altına girmek lazım, üstünde bir şey yok, bana göre. Ama, tabii altı da olsa, üstü de olsa, her şeye rağmen, bilimsel bir program, bilimsel bir proje, akıllı bir yönetim, ne yaptığını bilen bir anlayış, altındaki, üstündeki bu **değerleri dünya kamuoyunu**, Türkiye'nin demiyorum, dünyanın kamuoyunun **önüne çıkardığı zaman, bir Efes olabilir, bir Perge olabilir** ... (OH.; I3)

²⁸ **Tarsus bir derya**, ama gel gelelim, bunu ortaya çıkarmak, çok pahalı görünse bile, ... (OH.; I3).

²⁹ ...devirden beri olan bir şehir, çok tarihi eseri var,... (OH.; I5)

³⁰ Değer denilirken, korunmasının ciddi bir artı bir katma değer, **ülkeye ve insanlara, topluma** getireceği anlamında bir değer, onun ötesinde başka bir şey yok (OH.; I3)

³¹ ... insanların çok modern yaşamdan, ... çok fazla hazzetmediklerini düşünüyorum. ...Doğal olarak insanları doğallığa yönlendiriyor, yeni yapılar hoş olmuyor, eskiye bir özlem gibi bir bilinç, bir kültür anlayışı diyebilirim, bir bilinç doğdu. ... yalnız Türk insanı için değil, bütün dünyada da **eskinin doğallığına** bir yöneliş var,..." (OH.; I3)

³² ... büyük yapı ortaya çıktığı zaman Tarsus turizm açısından zenginleşecek ve tarih konuşacaktır. (Yenises/ Ekim 1993).

³³ *Tarsus şehir içinde bulunan Antik yol ...turizm açısından bir kazanç kapısı olmalı* (Yenises/ 27 Mayıs 2005)

here during French's occupation to tarsus. After 1980's this historical mill is demolished by the Mayor and a history is demolished³⁴ (Yenises/ February, 18 -1991).

► Adana-Ankara is an importance entrance. Our armed bands took shelter in mill and fired to enemies from loopholes and died here. Beydeğirmeni, I mean beneath the Baç Bridge is used as a communication center³⁵ (Çınar- Hilmi Dolaşmaz- Çok güzel- Yeni Doğuş/ April, 20 2005).

► There is Beydeğirmeni when we come from Adana and go to Mersin Road... That region was called Beydeğirmeni. Because back then, they were used by people like Şadi Beyler at Tarsus, they had mills pulling flour, because of that it's called Beydeğirmeni³⁶ (OH; I5).

Berdan 1 Factory:

► It is a huge building with 40.000square meter open and 30.000 square meter closed area³⁷ (Yeni Doğuş/ April,8 2005)

► And then Berdan Textile is established. It's also old but not like the other ones³⁸ (OH.;I5).

Bilal-i Habeşi Tomb:

► There are places that took place for people who lived in Tarsus, they're important for them, people give importance to these places, for example Bilal-ı Habeş is our Prophet's, ... Bilal-ı Habeş ... read azan here. They made a place for his name but not the tomb; we don't know where the comb is. But for our whole Tarsus and I assume from the near places like Adana and Mersin, important people come and make their religious worship here, they make their vows, they prey here. For example, American College is very important for them. They make vows for their children to get in American College and these people's vows always come true³⁹ (OH.; I5)

Buğday Bazaar:

³⁴ ...Tarsus'ta tarihi bir Beydeğirmeni vardı. ... Türkiye'de adını bilmeyen yoktu. Fransızların Tarsus'u işgalleri sırasında düşmana karşı koyan Tarsuslu çetelerimiz bu değirmendeki mazgallara sığınarak düşmana ateş etmişlerdi. 1980 yıllarından sonra belediye başkanı tarafından bu tarihi değirmen yıktırıldı ve bir tarih yok edildi (Yenises/ 18 Şubat 1991).

³⁵ Adana- Ankara girişi önemli bir giriş. Bey değirmeninde çetelerimiz değirmene sığınmış ve mazgallardan düşmana ateş açmış, burada şehit verilmiş. Beydeğirmeni, yani Baç Köprüsünün altı haberleşme merkezi olarak kullanılmış (Çınar- Hilmi Dolaşmaz- Çok güzel- Yeni Doğuş/ 20 Nisan 2005).

³⁶ Adana'dan gelip, Mersin'den çıktığımız, Bey Değirmeni, ...O bölgeye Beydeğirmeni denilirdi. Çünkü, geçmişteki Tarsus'ta oturan Şadi Beyler falan gibi hani kişilerin suyla çalışır, un çeken değirmenleri varmış, onun için oraya Bey değirmeni denilmiş (OH; I5)

³⁷ 40 bin metrekare açık ve 30 bin metrekare kapalı alanıyla büyük bir yapı (Yeni Doğuş/ 8 Nisan 2005)

³⁸ Sonrasında da Berdan Tekstil kuruldu. O da eski, ama onlar kadar değil (OH;I5)

³⁹ Tarsus'taki insanların yaşamında yer tutmuş, önem kazanmış, o insanların kıymet everdiği yerler, mesela Bilal-ı Habeş Peygamber efendimizin, ...Bilal-ı Habeş'in ...burada ezan okumuş. Onun adına makam yapmışlar, mezarı değil, nerede olduğunu bilmiyoruz mezarının. Ama, bizim bütün Tarsus için, hatta civardaki Adana-Mersin gibi yerler için de sanıyorum önemli insanlar birtakım dini ibadetlerini gelip yapıyorlar, adaklarını yapıyorlar, mevlit okutuyorlar. Mesela, inanmışlar çocuklarının, burada Amerikan Koleji herkes için çok önemlidir herkes için. "Amerikan Kolejini kazanırsa diye adak adıyor geliyor, adaklarını yapıyorlar ve bu insanların hep adakları oluyor." (OH;I5)

► We had old bazaar. The one which is called Buğday Bazaar, I mean it was the old bazaar, which was including from Makam Mosque to American College and it was the shopping center of Tarsus. Because there was no new Tarsus until recent past...⁴⁰
(OH;I5)

Cumhuriyet Square:

► Used to be a festival area⁴¹ (OH; I5).

Çağlayan Flour Factory:

► There will be a picture which is not seen anywhere before. Atatürk is with Mrs. Latife. There was the Çağlayan flour factory. The only flour factory. My grandfather and Sadık Eliyeşil were partners at those times. When Atatürk came to Tarsus, there was a beautiful scene, it was March ...very enthusiastic, back then they ate inside. He had a picture while eating. At a closed place⁴² (OH.;I4).

Gin Factory (near St. Paulus Church):

► There are works for preparation of Cultural Project for the Cotton Gin near the Church⁴³
► Faruk Yalnız, the head of TASIAD: we are willing to prepare here when presidency restore here. We will prepare and present a Project to presidency as soon as possible⁴⁴ (Yenises/ October, 17- 2005).

Çukurova Factory:

► This factory is in Çukurova's life by being the first textile factory⁴⁵ (O.H; I5).
► Of course Çukurova Factory is being the living source of the people who gave service in Tarsus for long years⁴⁶ (OH.;I5).
► The Çukurova Building should be registered, very old, but there had been a fire, I don't know how much is fired⁴⁷ (OH.; I5).

⁴⁰ Eski çarşımız vardı. Buğday Pazarı denilen yer, yani Makam Cami'nden, Amerikan Kolejine kadar olan bölgeyi kapsayan bir eski çarşı, Tarsus'un alışveriş kalbinin attığı yerd. Yakın tarihe kadar (OH;I5)

⁴¹ Eskiden bayram alanıydı (OH; I5;).

⁴² Hiçbir yerde neşredilmemiş bir resim olacak. Atatürk Latife Hanımla. Çağlayan un fabrikası vardı. Tek un fabrikası.Dedemle (Muvaffak Uygur) Sadık Eliyeşil ortakmış o devirde. Atatürk Tarsus'a geldiğinde orda güzel manzara işte Mart ayı ...çok coşkun o sırada içerde yemek yemişler. Yemek esnasında bir resmi var. Kapalı yerde (OH; I4)

⁴³ Kilise yanında bulunan eski çırçır fabrikasının yerine Kültürel Proje hazırlığı yapıyor

⁴⁴ TASIAD başkanı Faruk Yalnız "burayı başkanlık restore ettirsin, biz burayı işletmeye talibiz. Bu konuda en kısa sürede bir proje hazırlayıp bakanlığa sunacağız" dedi (Yenises/ 17 Ekim 2005).

⁴⁵ Bu fabrika ilk tekstil fabrikası olarak da Çukurova'nın hayatında (OH.; I5).

⁴⁶ Uzun yıllar Tarsus'ta hizmet vermiş insanların geçim kaynağı olmuş tabii ki, Çukurova Fabrikası (OH.; I5).

⁴⁷ Çukurova'nın da binasının bence tescilli olması lazım, çok eski, ama bir yangın çıktı, ne kadarı yandı, bilmiyorum (OH.; I5).

► This Çukurova Factory used to belong to two Armenian citizen named Mağrumati and Şalvarcıyan. Their home was opposite of the American College, Sadıkpaşa House today ... Pasha, the father of Şadi Eliyeşil, Sadık Paşa, Mehmet Karamehmet, Hasan Karamehmet, three of them all together as an cooperation, ...⁴⁸(OH.; I5).

Donuktaş:

- It's been understood that it's not given importance to important historical works at Tarsus⁴⁹ (Yenises/ September, 17 – 1982).
- Mayor Kocamaz: we will protect and transform the historical building to next generations⁵⁰ (Yeni Doğuş/ April, 11 2005, Yenises/ April, 11 2005).
- Tourism⁵¹ (Yenises/ August, 28 -1982).

Eshab-ı Kehf:

- Symbolizes the reality of the revival after death⁵² (Ayna/ February, 27 2005).
- It is sacred due to seven sleepers' legend⁵³ (Ayna/ February, 27 2005).
- It is sacred for Muslims and Christians⁵⁴ (Ayna/ December, 07 2005).
- Religious tourism⁵⁵ (Ayna/ December, 07 2005).
- Natural environment will be established through forestation works⁵⁶ Ayna/ December, 07 2005; Yeni Doğuş/ February, 24 2005).
- People didn't see themselves as a hajji if they hadn't visited Eshab-ı Kehf⁵⁷ (Yeni Doğuş/ August, 3 2005).
- I used to hear from our hodjas in my childhood that, it would be merit if one would visit Eshab-ı Kehf seven times⁵⁸ (Mehmet Geçim, Yeni Doğuş/ August, 4 - 2005).
- Kocamaz. Hıdırellez means brotherhood and peace⁵⁹ (Yenises/ May, 8 - 2006).
- Tarsus is important for religious tourism⁶⁰ (Ayna/ December, 07 2005).
- People going to Hajj used to ... and surely pass through Tarsus. No matter comes from which part of Turkey, goes to Eshab-ı Kehf⁶¹ (OH; I5).

⁴⁸ Bu Çukurova Fabrikası Cumhuriyet öncesi Mağrumati ve Şalvarcıyan isimli iki Ermeni vatandaşınmış. Bu insanların evi Amerikan Kolejinin karşısında, şimdiki Sadıkpaşa Konağıymış..... bunu Şadi Eliyeşil'in babası Paşa, Sadıkpaşa, Mehmet Karamehmet, Hasan Karamehmet, üçü birleşerek, ortaklık olarak ... (OH.; I5).

⁴⁹ Tarsus'ta tarihi kıymeti büyük olan eserlere kıymet verilmediği anlaşılmaktadır (Yenises/ 17 Eylül 1982).

⁵⁰ Belediye Başkanı Kocamaz: tarihi binayı koruyarak gelecek nesillere aktaracağız (Yeni Doğuş/ 11 Nisan 2005, Yenises/ 11 Nisan 2005).

⁵¹ Turizm (Yenises/ 28 Ağustos 1982).

⁵² Ölümden sonra dirilişin var olduğunu gerçeğini simgeliyor (Ayna/ 27 Şubat 2005).

⁵³ 7 uyurlar efsanesi nedeni ile kutsal sayılıyor (Ayna/ 27 Şubat 2005).

⁵⁴ İslam ve Hıristiyan alemi için kutsal sayılıyor (Ayna/ 07 Aralık 2005).

⁵⁵ İnanç turizmi (Ayna/ 07 Aralık 2005).

⁵⁶ Ağaçlandırma çalışmalarıyla doğal çevre oluşturularak(Ayna/ 07 Aralık 2005, Yeni Doğuş/ 24 Şubat 2005).

⁵⁷ İnsanlar Eshab-ı Kehf i ziyaret etmedikleri zaman kendilerini tam hacı olarak görmezlerdi (Yeni Doğuş/ 3 Ağustos 2005).

⁵⁸ Çocukluğumda Eshab-ı Kehf Mağarasına yedi kez gidilirse hacca gidilirmiş gibi sevap olur sözünü camilerde hocalarımızdan işitirdim (Mehmet Geçim, Yeni Doğuş/ 4 Ağustos 2005).

⁵⁹ Kocamaz:Hıdırellez demek Tarsus'ta kardeşlik ve barış demektir (Yenises/ 8 Mayıs 2006)

⁶⁰ Tarsus inanç turizmi için önemli (Ayna/ 07 Aralık 2005)

⁶¹ Hicaz'a giden insanlar eskiden ..., mutlaka Tarsus'tan geçer, Türkiye'nin neresinden gelirse gelsin Eshab-ı Kehf'e gider, ... (OH.; I5)

- ▶ Seven sleepers mentioned in Kur'an. It is the place which, the whole world knows, wants to know, they give us honor⁶² (OH.; I7).

Gözlükule Tumulus:

- ▶ Gözlükule, which is such a place important from historical point as well as natural points should be researched and found its values as it deserves⁶³ (Yenises/ July, 13 2005).
- ▶ People used to go there in the afternoons, there was tea garden there, they pass their days there⁶⁴ (OH.;I1).
- ▶ We were students at College, while going to Gözlükule. We were going early, around one hour earlier. Sometimes we study our lessons, sometimes we just sit. .. When the first bell rings we go to school. It was a good place⁶⁵ (OH.; I4).

Public House:

- ▶ ... Public Houses opened, when this happened the activities were so much better, there weren't any cinemas when the first Public Houses opened.... There were plays in Public House, then Public Houses were giving information too, it had a library, it was a very well thought organization⁶⁶ (OH.; I4).
- ▶ But there were very good works at the public houses. There were plays and shows. Things came from outside. Public went there a lot. They teach reading and writing there. It had a good system. The thing that Atatürk made. They ended it at the 1960's. But it was so beautiful⁶⁷ (OH.; I4).

Black train:

- ▶ Vice Mayor Kerim Tufan: Atatürk's coming to Tarsus will be symbolized through this train⁶⁸ (Yenises/ March, 18 2005).

Karabucak Forest:

- ▶ Dört Kardeş Project signature ceremony is today in Karabucak at Tarsus: to emphasize the ecological values of our forests in addition to economic values by being the Tarsus Orman İşletme Müdürlüğü (Tarsus Forest Management Directorate), four

⁶² Kuran'da geçen yedi uyurlar. Onları bütün dünyanın bildiği, bilmek istediği bir mekân, onlar biz gurur veriyor (OH.; I7).

⁶³ Gözlükule gibi gerek tarihi açıdan gerek doğal açıdan değerli olan bir mekanın hakkıyla araştırılarak değerini bulması gereklidir. (Yenises/ 13 Temmuz 2005).

⁶⁴ Eskiden insanlar öğleden sonra giderlerdi, orada bir çay bahçesi vardı, orada günlerini geçirirlerdi (OH.;I1)

⁶⁵ Biz Gözlükule'ye giderdik kolejde okurken. Bir saati vardı biz erken giderdik. Bazen ders çalışırdık bazen de otururduk. .. birinci zil çalınca okula giderdik. Güzel bir yerdi (OH.; I4).

⁶⁶ ..., Halkevi olunca daha faaliyetli, insanlar sinema da yoktu, o ilk Halkevleri açıldığında. ...Halkevinde temsiller olur, sonra Halkevleri bilgi de verirdi, kütüphanesi vardı, bayağı güzel düşünülmüş, bir teşkilattı (OH.; I4).

⁶⁷ Fakat çok güzel çalışmalar olurdu halk evlerinde. Temsiller olur, müsamereler olur. Dışardan şey gelir. Halk çok giderdi. Okuma yazma öğretirler. Güzel bir sistem vardı. Atatürk'ün şey ettiği bir sistem. 1960'lar falan kaldırdılar. Halbuki çok güzeldi (OH.; I4).

⁶⁸ Belediye Başkan Yardımcısı Kerim Tufan: Bu tren sayesinde Atatürk'ün Tarsus'a gelişi sembolize edilecek (Yenises/ 18 Mart 2005).

the ecological values of eucalyptus trees, which are known as Dört Kardeşler (Four Brothers) and in Karabucak Orman İşletme Şefliği (Karabucak Forest Management Chieftaincy) are sold to symbolically to Tarsus Ziraat Odası (Tarsus Chamber of Agriculture) for one year⁶⁹ (Yenises/ March, 27 2006).

► There had been picnics at Karabucak Forest back then. I remember, when I was a student, we were making picnic there⁷⁰ (FG2; P2).

Kırkkışık Bazaar:

► The Bazaar added another attribute to its historical characteristic by protecting the history of Tarsus within it self⁷¹ (Yeni Doğuş/ October, 28- 2004, tarsushaber/ October, 28-2004).

► ... protecting history means showing our history to new generation⁷² (tarsushaber/ October, 28 2004).

Cleopatra Gate:

► While the world is working of shaking with the religious tourism, the manner of Cleopatra Gate is very upsetting⁷³ (Yeni Doğuş/ October, 27 2004).

Makamı Şerif Mosque:

► The found remaining is thought to be Prophet Danyal's Tomb⁷⁴ (Yeni Doğuş/ April, 21 2006).

► There had been richness and abundance with Propet Danyal's coming to Tarsus that's the reason for the inhabitants of Tarsus to have great love and respect to Prophet Danyal⁷⁵ (Yeni Doğuş/ April, 21 2006).

► History is gushing out Makam Mosque⁷⁶ (tarsushaber/ April, 21- 2006).

► Prophet Danyal could be a Jewish Prophet, but as he is important in all religions believing the only God...that's why Makam Mosque has a lot of visitors. ... in religious days, in "kandil" I mean always its a place which is visited and made vow, in fact there isn't vow in Islamism but people get used to, can't abandon⁷⁷ (OH.; I5).

⁶⁹ Tarsus Karabucak'ta Dört Kardeş Projesi imza töreni bugün ...: Ormanlarımızın ekonomik değerleri dışında ekolojik değerlerine de dikkat çekmek amacıyla Tarsus Orman İşletme Müdürlüğü olarak Karabucak Orman İşletme Şefliğimizdeki "Dört Kardeş" adıyla bilinen okalıptüs ağacının ekolojik değerinin sembolik anlamda Tarsus Ziraat Odasına 2006 yılı için 1 yılına satılması.... (Yenises/ 27 Mart 2006).

⁷⁰ Karabucak Ormanında eskiden piknik yapılırdı. Hatırlıyorum ben öğrenciyken oraya pikniğe giderdik." (FG2; P2).

⁷¹ Tarsus'un geçmişini bünyesinde koruyarak tarihi sıfatına tarihimizi korumakla bir sıfat daha ekledi (Yeni Doğuş/ 28 Ekim 2004, tarsushaber/ 28.Ekim.2004)

⁷² ...tarihe sahip çıkmak tarihimizi yeni nesile de gösterilmesi demektir (tarsushaber/ 28 Ekim 2004)

⁷³ Dünya,İnanç Turizmi ile çalkalanırken ünlü Kleopatra Kapısının hali içler acısı (Yeni Doğuş/ 27 Eylül 2004)

⁷⁴ Bulunan kalıntıların Danyel Peyamber'in mezarı olduğu düşünülüyor (Yeni Doğuş/ 21 Nisan 2006)

⁷⁵ Danyal Peygamber'in Tarsus'a gelişiyle bolluk ve bereketin oluşu Tarsusluların Danyal Peygamber'e büyük sevgi ve saygı göstermesine neden olmuştur (Yeni Doğuş/ 21 Nisan 2006).

⁷⁶ Makam Camii'den tarih fıskırıyor (tarsushaber/ 21 Nisan 2006).

⁷⁷ ... Danyal Peygamber Yahudi peygamber olabilir, ama bütün tek tanrılı dinler için çok önemli bir kişi olduğu için, ... onun için de çok ziyaretçisi vardır Makam Camii'nin. ..., kutsal günlerde,

► There is a belief like that in Tarsus: Richness always be where the Prophet Danyal is⁷⁸ (OH.; I5).

Nusrat Mine Ship:

- Having historical knowledge at a ship witnessed that period ... students from close province and towns are visiting and getting historical information in its place⁷⁹ (Yeni Doğuř/ April, 20 2005).
- Students visited Nusrat Mine Ship⁸⁰ (Yeni Doğuř/ 22 May 2006).
- Visitors are touching when they see the ship jointed to Independence War⁸¹ (Yeni Doğuř/ May, 25 2005).
- Claiming national history...⁸² (Yeni Doğuř/ August, 16 2004).

Rasim Dokur Factory:

► But this Rasim Dokur Factory and Çukurova are the two oldest factories in the history of Tarsus and they gave service to all the people, can you think, they weave thousands of clothes to Ottoman Army by not taking any money⁸³ (OH.;I5).

Roman Bath/ Kemeraltı/ Altındangeçme:

- Hüseyin Adıbelli: Clarify the history of Tarsus from another point of view, it is important for country as it is for Tarsus⁸⁴ (Yeni Doğuř/ July, 08 2005, Yenises/ July, 12 2005, Yenises/ Decembre, 19 2005).
- Head of Museum, Kadir Yanık: it is one of the rare and precious works on the ground that tourists could visit⁸⁵ (Yeni Doğuř/ July, 20-2005).

Sağlıklı Village Roman Road:

► There is a Roman Road going to Sağlıklı Village. But it is not an important place in daily life as a historical work⁸⁶ (O.H.; I5).

kandillerde, yani her zaman ziyaret edilen, adak adanan gerçi, İslamiyet'te adak yok, ama insanlar alışmış, bunlardan vazgeçemiyoruz (OH.; I5).

⁷⁸ Tarsus'ta şöyle bir inanış var: Danyal Peygamberin bulunduğu yerden bereket eksik olmazmış. (OH.; I5).

⁷⁹ O döneme tanıklık etmiş gemide tarihi bilgi almak ... çevre il ve ilçelerdeki öğrenciler ziyaret edip tarihi bilgileri yerinde alıyor (Yeni Doğuř/ 20 Nisan 2005).

⁸⁰ Öğrenciler Nusrat Mayın Gemisini Gezdi (Yeni Doğuř/ 22 Mayıs 2006)

⁸¹ Ziyaretçiler Kurtuluş savaşına bizzat katılan gemiyi görünce duygulanıyorlar (Yeni Doğuř/ 25 Mayıs 2005)

⁸² ulusal tarihe sahip çıkmak ... (Yeni Doğuř/ 16 Ağustos 2004).

⁸³ Ama, bu Rasim Dokur Fabrikasında Çukurova çok eski, Tarsus'un tarihinde çok eski iki fabrika, hem de bütün halka hizmet vermiş iki fabrika, Osmanlı Ordusuna düşünebiliyor musun, kumaş dokumuş, binlerce metre ve beş kuruş para almadan (O.H.; I5).

⁸⁴ Hüseyin Adıbelli: Tarsus tarihini farklı bir açıdan aydınlatıyor, Tarsus kadar ülke için de önemlidir (Yeni Doğuř/ 08 Temmuz 2005, Yenises/ 12 Temmuz 2005, Yenises/ 19 Aralık 2005).

⁸⁵ Müze Müdürü Kadir Yanık:turistlerin ziyaret edebileceği toprak üzerindeki az ve nadide eserlerden biri (Yeni Doğuř/ 20Temmuz 2005)

⁸⁶ Sağlıklı Köyü'ne giden Roma Yolu var. Ama, o tarihi eser olarak, günlük yaşamında önemi olan bir yer de değil (O.H.; I5).

Cinemas:

- ▶ For those days there was a famous cinema called Saray Cinema. For example, I watched Giants' Love and Gone with the Wind at the Saray Cinema. For those times, these were famous films⁸⁷ (O.H.; I2).
- ▶ Of course, there was an Aile Cinema across my father and grandmother's house and we were going there. At the Eski Ömerli Neighborhood, there was an Aile cinema, it was a cinema about our old life and we were going there. When there was a wedding, that cinema was rented or...⁸⁸ (O.H.; I7).

St. Paulus Church:

- ▶ French tourists prey in St. Paulus Church⁸⁹ (Yeni Doğuş/ 25 April 2005).
- ▶ For example there was a Church. It is restored. While it was a place that has no benefits before, there are people coming to visit the Church now. It is an important place for Christians⁹⁰ (O.H.; I5).

Şadırvanlı Hotel:

- ▶ A symbol for Aşık Veysel's visiting Tarsus⁹¹ (tarsushaber/ 22.March.2006, Yenises/ 21 Mach 2006).
- ▶ Aşık Veysel's name will live in the hotel he stayed ...⁹² (tarsushaber/ March, 22-2006, Yenises/ March, 21 2006)

Şahmeran Bath:

- ▶ I remember, there is. When they married, the groom was taken to Turkish bath and it was this Turkish bath. Şahmeran Bath. ... At the other below place, there was a bath too but this bath was famous, it was the Şahmeran Bath⁹³ (O.H.; I4).
- ▶ We said a bride Turkish bath. Eski Bath, we had two Turkish baths but Eski Bath was always more popular, because it's very old and historical. You know the Şahmeran Story. They took people there for two purposes, first one is; to see the girl whom they will want, see and get.... And bride bath became traditional, they make their presents, they give her Turkish bath things as presents, they eat, drink, have fun there, it became

⁸⁷ Meşhur o günün koşullarında bir Saray Sineması vardı. Mesela, ben "Devlerin Aşkı"nı Saray Sineması'nda izlemiştim, Rüzgâr Gibi Geçti'yi Saray Sineması'nda izlemiştim. O dönem meşhur filmlerdi bunlar (O.H.; I2).

⁸⁸ Tabii, babamla anneannem karşısında Aile Sineması vardı ve oraya giderdik. Eski Ömerli Mahallesi'nde, aile sineması vardı, bizim eski yaşantımızla ilgili bir sinema ve biz oraya giderdik (O.H.; I7).

⁸⁹ Fransız turistler Kilise'de ayin yaptılar(Yeni Doğuş/ 25 Nisan 2005).

⁹⁰ Mesela kilise vardı. Restore edildi. Daha önce hiçbir getirisi olmayan bir yerken şimdi kiliseyi ziyaret için çok gelen oluyor. Hıristiyanlık açısından önemli bir yer Tarsus. (O.H.; I5).

⁹¹ Aşık Veysel'in tarsus'a gelişini simgeler (tarsushaber/ 22.March.2006, Yenises/ 21 Mach 2006).

⁹² Aşık Veysel'in adı Tarsus'ta kaldığı otelde yaşatılacak.. (tarsushaber/ 22 Mart2006, Yenises/ 21 Mart 2006)

⁹³ Ben hatırlıyorum var. Evlendiği zaman güveyi hamama getirilirdi, hamam da bu hamamdı. Şahmeran Hamamı Öbür aşağıda bir hamam var, ama bu hamam meşhurdu, Şahmeran Hamamı (O.H.; I4).

an entertainment for them but now these habits, traditions don't exist. Back then, there were phaetons, people were always carried with phaetons⁹⁴ (OH.; I5).

Kızılmurat District/ Historical Tarsus Houses:

- ▶ There is a demand to make old Tarsus houses pensions ... it would bring foreign currency to our country⁹⁵ (Yenises/ June, 16 2005).
- ▶ There is a demand to utilize restored houses such as pension, hostel, coffee⁹⁶ (Yenises/ 25 April, Nisan 2005).
- ▶ Native tourists show interest to historical Tarsus houses⁹⁷ (Yenises/ November, 29 2005).
- ▶ Opening of 37th and 42nd Streets: claiming the past⁹⁸ (Yeni Dođuş/ October, 15 2004, Yeni Dođuş/ October, 16 2004)
- ▶ A community which doesn't have past can not have a future. Big countries always are proud of their past and how long they survive⁹⁹ (Mimar Gözüyle-Dođan Kalkancı- Yeni Dođuş/ April, 4 2005).
- ▶ That place (42nd street and its environment), if need be, may be an accommodation place for people coming out of the town¹⁰⁰ (FG2; P4).
- ▶ ... there may be potential for tourism. If those houses (traditional dwellings) were restored but I don't know who will support... at least boutique hotels may be. If that case the tourists coming to Tarsus don't only visit and go. As far as I observe, tourists are only visiting Tarsus Waterfall and eating kebab (traditional food) and that's all. They would live in historical way of the town. Because before, people were living in traditional ways in those houses, in historical life style¹⁰¹ (OH.; I5)
- ▶ You can see a lot of old building while walking around. All of them are more beautiful, more valuable buildings compared to each other, but, they haven't been cared enough ...¹⁰² (O.H.; I5).

⁹⁴ Bir gelin hamamı demiştik. Eski Hamam, iki hamamımız var, ama Eski Hamam her zaman daha revaçta, çok eski, tarihi olduđu için. Şahmeran Hikayesini biliyorsunuz. İnsanları götürürlermiş iki amaçla, birincisi; evlenecek kızın ya da isteyecekleri, görecekleri, alacakları kızları görmek için.... Bir de gelin hamamı adet olmuş, hediyelerini yapıyorlar, ona hamam eşyaları hediye ediyorlar, orada yiyorlar, içiyorlar, eğleniyorlar, insanlar için bir eğlence olmuş nihayetinde bu alışkanlık adetler, ama şimdi yok. O zaman faytonlar varmış, insanlar hep faytonlarla taşınırmış (OH.; I5).

⁹⁵ Eski Tarsus evlerinin pansiyon haline getirilmesi isteniyor... ülkemize döviz girecektir (Yenises/ 16 Haziran 2005).

⁹⁶ ...restorasyonu yapılan evlerin pansiyon, küçük otel, kafe gibi değerlendirilmesi isteniyor (Yenises/ 25 Nisan 2005).

⁹⁷ Tarihi Tarsus Evlerine yerli turistler ilgi gösteriyor (Yenises/ 29 Kasım 2005).

⁹⁸ 37. ve 42. sokaklar açılışı: geçmişe sahip çıkmak (Yeni Dođuş/ 15 Ekim 2004, Yeni Dođuş/ 16 Ekim 2004)

⁹⁹ Geçmiş olmayan toplumun geleceđi de olmaz. Büyük devletler, hep geçmişleriyle, ne kadar uzun yaşadıkları ile övünürler (Mimar Gözüyle- Dođan Kalkancı- Yeni Dođuş/ 4 Nisan 2005).

¹⁰⁰ Orası (42. Sokak ve çevresi) gerekirse dışarıdan gelen kişiler için yatılı konaklama yeri olabilir. Pansiyonlar olabilir (FG2; P4).

¹⁰¹ ... turizm potansiyeli oluşabilir. O evler yapılırsa ama bunu kim yapacak bilmiyorum. ... en azından butik oteller oluşur. Gelen turist sadece gelip geçmez. Tarsus'a gelen turiste tek yapılan şey şelaleye götürüyorlar bir kebab yediyorlar iş bitiyor gördüğüm kadarıyla. Kent yaşamında o günün şartlarında yaşar. Çünkü o evlerde eskiden insanlar Tarsus'un eski geleneklerine göre yaşıyordu. Eski yaşam tarzıyla yaşıyordu (OH.; I5)

¹⁰² Tarsus'u gezersen çok eski bina görürsün. Belki hepsi birbirinden güzel değerli kıymetli binalar ama maalesef gereken ihtimamı görmemişler. Çok güzel konaklar var yıkılmak üzere olan.... (O.H.; I5).

► At least this life was more healthy in old houses ... this houses were more worm and well-ventilated in winter and more cool and gloomy in summer. Moreover, if I am not wrong, most of the old houses... were open to city wind ... Then, there were trees in gardens and fountain, watering garden. Water is a life. Even its sound is good¹⁰³ (O.H.; I5).

Tarsus American College:

- ... here Tarsus American College is very important for every one¹⁰⁴ (O.H.; I5).
- Personally most of my life passed in Tarsus American College, after primary school I went there. I have many memories there¹⁰⁵ (O.H.; I3).
- Tarsus American was a celebrated school for science ... It was a representative school; Tarsus American was a representative school in our time¹⁰⁶ (O.H.; I3).

Tarsus Dam:

- We will claim our natural beauty that it would present its facilities to us¹⁰⁷ (Okuyucu Köşesi- Emel Çetin- Yenises/ July, 12 2005).
- I want that place to protect its beauty¹⁰⁸ (O.H.; I7).

Tarsus Park:

- The landscape of Tarsus Park, its threes, nightingales singing in early mornings wasn't in any other garden – The park lost its old specialties. Its glorified manner, violets, running waters, mulberry threes, fish aquarium ... various flowers used to fascinate people. There used to be a fork sculpture. The poets used to write poems to Park and Tarsus by the pool¹⁰⁹ (Çınar- Hilmi Dolaşmaz-Yeni Doğuş/ April, 8 – 2005).
- Social life... there was a park¹¹⁰ (O.H.; I1).
- People used to do to Par and waterfall before, I mean as a social life, and for spending time¹¹¹ (O.H.; I5).

¹⁰³ ... En azından böyle bir yaşam daha sağlıklıydı eski evler Kışın daha ılık daha havadar yazın daha serin daha loş oluyordu evler. Bir de eski mahallelerdeki evlerin büyük çoğunluğu yanılmıyorsa ... yani bu şehrin rüzgar yönündeydi, ... Sonra bahçelerde vardı ağaçlar bahçede çeşme su. Su bir hayat. Sesi bile güzel (O.H.; I5.)

¹⁰⁴ ...burada Amerikan Koleji herkes için çok önemlidir herkes için (O.H.; I5).

¹⁰⁵ Kişisel olarak bizim hayatımızın en büyük kısmını Tarsus Amerikan Kolejinde geçti, ilkokuldan sonra oraya gittik. Orada çok anılarımız var (O.H.; I3).

¹⁰⁶ Bilimle Tarsus Amerikan Koleji parmakla gösterilen bir okuldu.... Bir örnek okuldu, Tarsus Koleji bizim devremizde çok örnek bir okuldu (O.H.; I3).

¹⁰⁷ Doğal güzelliklerimize sahip çıkalım ki o da bize olanaklarını sunabilsin (Okuyucu Köşesi- Emel Çetin- Yenises/ 12 Temmuz 2005).

¹⁰⁸ Oranın da o güzelliğini korumasını istiyorum (O.H.; I7).

¹⁰⁹ Tarsus parkı peyzajı, içindeki ağaçlar, sabah erken öten bülbülü hiçbir bahçede yok- park eski özelliğini yitirmiş.dillere destan hali, menekşeleri, akan suları, dut ağacı, balık akvaryumu,, çeşit çeşit çiçekler insanı büyülerdi.Kurbağa heykeli varmış. Şairler havuz başında parka ve Tarsus'a şiir yazarmış (Çınar- Hilmi Dolaşmaz-Yeni Doğuş/ 8 Nisan 2005).

¹¹⁰ Sosyal hayat, ... Park vardı,... (O.H.; I1).

¹¹¹ İnsanlar parka ve şelaleye giderdi eskiden, yani sosyal yaşantı olarak diyelim, bir de vakit geçirmek için (O.H.; I5).

► I remember Tarsus Park. People from Adana, Mersin come and sit in Tarsus Park ... It was beautiful. ... Sometimes I feel upset. Now, it is not like that ... It was such a good place¹¹² (O.H.; I3).

► In Atatürk's last visit to Tarsus ... they took him to Park, he liked Park very much, he used to like this Park, come to Falling -water ... I mean it is always important in our lives¹¹³ (O.H.; I5).

Ulu Mosque:

► For instance, in an important month like Ramazan, in religious prey mostly, specifically for there is also place for women, it is Mosque where people prey mostly, it becomes very crowded¹¹⁴ (OH; I5).

► On the Hajj way: People going to Hajj used to travel through highway, not by plane, and surely pass through Tarsus. No matter comes from which part of Turkey, goes to Eshab-ı Kehf. Because, and accommodate around Ulu Mosque. They visit all sacred spaces but mostly prey in Ulu Mosque¹¹⁵ (OH; I5).

Waterfall:

► Social life ... they were going to waterfall but it wasn't like as today, it was more like an early period waterfall¹¹⁶ (OH.; I1).

► At those times, people were going to park and waterfall; let's say it as a social life and to pass time. They go there to evaluate their evenings or for their afternoon resting, there were always delicious, good, qualified things there, even on Sundays, schools were going there for picnics, I remember, they were used as recreation places¹¹⁷ (OH.; I5).

► Falling-water of course important in the life of Tarsus. It is a historical place already... For example one of my friend came from Canada a year ago, ... I took them to Falling-water again, they were pleased, I mean for they remembered the past¹¹⁸ (O.H.; I5).

► In Atatürk's last visit to Tarsus ... they took him to Park, he liked Park very much ... come to Waterfall ... I mean it is always important in our lives¹¹⁹ (O.H.; I5).

¹¹² Tarsus Parkı, ben hatırlarım, Adana'da, Mersin'de kimseler gelir Tarsus Parkı'nda otururlar, ... Güzel. ... Bazen üzülüyorum. Şimdi o şey yok, ... Böyle güzel yerler (O.H.; I3).

¹¹³ Atatürk son kez Tarsus'a geldiğinde ... parka götürüşler, parkı çok beğenmiş, severmiş bu parkı, şelaleye gelmiş ... yani bu bizim yaşamımızda her zaman önemi olan bir yer (O.H.; I5).

¹¹⁴ Mesela, ramazan gibi önemli olan bir ayda, daha çok dini ibadetlerde, bilhassa kadınların oturabilecekleri, yani kadınlar mekânı da olduğu için çok ibadet edilen bir yer, çok kalabalık oluyor (OH;I5)

¹¹⁵ Hac yolu üzerinde: Hicaz'a giden insanlar eskiden uçak değil, karayoluyla giderlerdi, mutlaka Tarsus'tan geçer, Türkiye'nin neresinden gelirse gelsin Eshab-ı Kehf'e gider çünkü, ve Ulu Camii yöresinde konaklar. Bütün ziyaretlerini kutsal mekânları yaparlar, ama en çok Ulu Cami'de ibadet ederlerdi (OH;I5)

¹¹⁶ Sosyal hayat, ... şelaleye gidilirdi ama böyle değildi şelale, daha eski devrin şeyleri idi (O.H.; I1).

¹¹⁷ İnsanlar parka ve şelaleye giderdi eskiden, yani sosyal yaşantı olarak diyelim, bir de vakit geçirmek için. ... hatta pazar günleri okulları pikniğe götürürlerdi, hatırlıyorum, böyle mesire yeri olarak kullanmak için (O.H.; I5).

¹¹⁸ Şelale de tabi Tarsus'un hayatında çok önemlidir. Tarihi bir yer zaten, ... Mesela, geçen sene, birkaç sene önce bir ahabım geldi Kanada'dan ..., şelaleye tekrar ben onları götürdüm, çok memnun oldular, yani eskiyi yaşadıkları için (O.H.; I5).

¹¹⁹ Atatürk son kez Tarsus'a geldiğinde ... parka götürüşler, parkı çok beğenmiş, severmiş bu parkı, şelaleye gelmiş ... yani bu bizim yaşamımızda her zaman önemi olan bir yer (O.H.; I5).

APPENDIX F

SURVEY SHEETS

Env. No:

Tarih:..

1- Son 1 yıl içinde herhangi bir tarihi veya arkeolojik alanı ziyaret ettiniz mi?

Evet. Nereyi?

.....

Hayır.

2- Sizce günümüzde Türkiye’de tarihi yapılar yeterince korunuyor mu?

Evet

Hayır

Fikrim yok

3- Sizce tarihi yapılara karşı tutum nasıl olmalı?

Tarihi yapıların hepsini korumalıyız

Tarihi yapıların hepsini korumaya gerek yok. Örnek oluşturacak kadar korumak yeterli

Tarihi yapıların hiçbirini korumaya gerek yok

Fikrim yok

4- Aşağıdaki ifadelere ne kadar katılıp katılmadığınızı seçeneklerin sağ yanındaki gri boşluklara [x] işareti koyarak belirtiniz.

- Tarihi evler de tarihi cami, han, hamam gibi anıtsal yapılar kadar önemlidir.

Tamamen katılıyorum	Katılıyorum	Kararsız	Katılmıyorum	Kesinlikle katılmıyorum	Fikrim yok
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- Eski olmasa da belli özellikleri içeren yeni yapılar da tarihi yapılar gibi korunmalıdır. (örnek:Tarsus Adliye Binası)

Tamamen katılıyorum	Katılıyorum	Kararsız	Katılmıyorum	Kesinlikle katılmıyorum	Fikrim yok
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- Sadece tarihi yapıları korumak yeterli değildir. Tarihi yapıların oluşturduğu mahalleler de korunmalıdır.

Tamamen katılıyorum	Katılıyorum	Kararsız	Katılmıyorum	Kesinlikle katılmıyorum	Fikrim yok
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- Tarihi yerleri korumak sadece devletin değil, yerel yönetimler ve bütün vatandaşların sorumluluğudur.

Tamamen katılıyorum	Katılıyorum	Kararsız	Katılmıyorum	Kesinlikle katılmıyorum	Fikrim yok
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5- Sizce aşağıdaki özelliklerden hangileri bir tarihi yapıyı en iyi anlatmaktadır?
(birden fazla seçeneği işaretleyebilirsiniz)

- Eski olması
- Mimari ve estetik değerleri
- Tarihi bir olayla ilişkisi bulunması
- Eski yaşamı yansıtmaması
- Şehrin tarihinde önemli bir yeri olması
- Dinle ilişkili olması
- Bölge veya ülke ölçeğinde bir gelişmeyi, değişimi yansıtmaması
- Diğer:

6- Sizce aşağıdaki özelliklerden hangileri bir tarihi yapıyı en iyi anlatmaktadır?
(birden fazla seçeneği işaretleyebilirsiniz)

- Gezecek-görececek ilginç yerlerdir
- Şehirlere görsel zenginlik kazandırır
- Turistik yerlerdir
- İş imkanı potansiyeli ve ekonomik kazanç sağlar
- Çocuklarımıza bırakabileceğimiz değerli bir mirastır
- Toplumun geçmişi ve kültürünü yansıtır. Bu yönüyle önemli belgelerdir
- Atalarımızdan bize kalan mirastır.
- Eski insanların yaşam biçimlerini ve teknolojilerini anlamamızı sağlar, eğitime katkıda bulunur
- Çocuklara geçmişi öğretmek için görsel malzemeler oluşturur
- Diğer:

7- Sizce Tarsus'ta tarihi geleneksel yaşamın geçtiği yapılar ve alanlar nereleridir?

Yapı/ Alan	Tarihi özelliği nedir?/ Neden önemli?
[1]
[2]
[3]
[4]
[5]

8- Aşağıdaki tanımlamalardan hangileri Tarsus'u en iyi anlatmakta ve simgelemektedir?

Aşağıdaki seçeneklerden sizin için öncelikli olan üç tanesini seçip, önem sırasına göre sıralandırınız.

- Kleopatra'nın şehri
- St Paul'un şehri
- 7 Uyurların şehri
- Şahmeran'ın şehri
- Sanayi şehri
- Tarım şehri
- Filazofların şehri
- Peygamberler şehri
- Elektriğin halk tarafından kullanıldığı ilk şehir
- Lokman Hekim'in şehri
- Diğer:

9- Sizce günümüzde kutlanmakta olan festival ve kutlamalardan hangileri en çok Tarsus'un kimliğini yansıtıyor? (en fazla 3 seçeneği işaretleyiniz)

- Hıdırellez Eshab-ı Kehf kutlamaları
- Karacaoğlan uluslararası şiir akşamları
- Ramazan şenlikleri
- Üzüm ve kültür festivali
- Gençlik ve Kültür Festivali
- Atatürk'ün Tarsus'a gelişi
- Diğer:
- Hiçbiri

10- Lütfen aşağıdaki soruları bir sonraki sayfada yer alan tabloda ilgili sorunun altındaki kutulara [x] işareti koyarak yanıtlayınız. (Birden fazla seçeneği işaretleyebilirsiniz)

Soru 1- Aşağıdaki yapılardan hangileri Tarsus’u en iyi anlatmakta ve simgesi olmaktadır?

Soru 2- Bu yapılardan hangilerini günlük yaşamınızda kullanıyorsunuz?

Soru 3- Bu yapılardan hangileri sizin ekonomik yaşamınıza katkı sağlıyor?

Soru 4- Bu yapılardan hangileri Tarsus kentinin ekonomik, sosyal, turistik yaşamına katkı sağlıyor?

Soru5- Bu yapılardan hangileri onarılıp değerlendirilirse sizin günlük ve ekonomik yaşantınıza yarar sağlar?

Soru 6- Bu yapıların hepsi yıkılsa ve yok olsa. Hangi yapıların yıkılmaması, onarılması ve değerlendirilmesi için maddi katkıda bulunursunuz?

	Soru 1	Soru 2	Soru 3	Soru 4	Soru 5	Soru 6
Eshab-ı Kehf Mağarası	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Makam Cami	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eski Hal Cami	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ulu Cami	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Küçük Minare Cami	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eski Cami	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
St. Paul Kilisesi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bilal-ı Habeşi Türbesi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kırkkışık Bedesteni	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kubad Paşa Medresesi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tarsus Amerikan Koleji (Sticler Hall)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Misak-ı Milli Okulu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yeni Hamam	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şahmeran Hamamı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rasim Dokur Fabrikası	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Çukurova Fabrikası	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Berdan 1 Fabrikası	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şadırvanlı Oteli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saray Sineması	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aile Sineması	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
St. Paul Kuyusu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kleopatra Kapısı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Roma Hamamı (altından geçme)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Donuktaş	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Justinyen Köprüsü	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sağlıklı Köyü Roma Yolu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Antik su yolu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sadık Paşa Konağı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muvaffak Uygur evi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şahmeran Heykeli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nusrat Mayın Gemisi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kara Tren	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Çeşme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saat Kulesi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diğer:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hiçbiri:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11-Lütfen aşağıdaki soruları aşağıda yer alan tabloda ilgili sorunun altındaki kutulara (x) işareti koyarak yanıtlayınız. (Birden fazla seçeneği işaretleyebilirsiniz)

Soru 1- Aşağıdaki alanlardan hangileri Tarsus'u en iyi anlatmakta ve simgesi olmaktadır?

Soru 2- Bu alanlardan hangilerini günlük yaşamınızda kullanıyorsunuz?

Soru 3- Bu alanlardan hangileri sizin ekonomik yaşamınıza katkı sağlıyor?

Soru 4- Bu alanlardan hangileri Tarsus'un ekonomik, sosyal, turistik yaşamına katkı sağlıyor?

Soru 5- Bu alanlardan hangileri onarıp değerlendirilirse sizin günlük ve ekonomik yaşantınıza yarar sağlar?

Soru 6- Bu alanlar yıkılsa ve yok olsa, hangi alanların yok olmaması ve değerlendirilmesi için maddi katkıda bulunursunuz?

	Soru 1	Soru 2	Soru 3	Soru 4	Soru 5	Soru 6
Antik Roma Yolu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gözlükule Höyüğü	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şelale ve Nekrapol alanı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Karabucak Ormanı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tarsus Parkı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tarsus Barajı	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tarihi Tarsus evlerinin olduğu mahalleler	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diğer:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diğer:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hiçbiri:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12- Tarsus'ta hangi gelenekler ve bunlara baęlı olarak;

- Geleneksel kutlama, tören vb. etkinlik vardır?
- Bunların tarihsel geçmişı nedir? Eskiden beri kutlanıyor mu, yoksa yeni mi?
- Hangi yapı ve alanlarda kutlanır?

yapılar	Tören/ kutlama	Tarihsel geçmiş	İlgili alan ve
[1]
[2]
[3]
[4]
[5]

13-Aşaęıda tabloyu kişisel bilgilerinize göre doldurur musunuz?

Erkek [] Kadın []	Doęum Yılı:	Eęitim durumunuz Okuma yazma biliyor [] İlkokul [] Lise [] Üniversite [] Yüksek lisans []
Ev Adresi Mahalle:.....		Nerelisiniz? Tarsus [] Dięer [] Kaç yılında geldiniz
Meslek: İş adresi Mahalle:.....		Baęlı olduęunuz dernek ve gruplar 1- 2-
Eski eser nitelięinde mülkünüz var mı? Evet [] Hayır [] Ev [] İşyeri []		Eski eser nitelięinde bir yapıda kiracı mısınız? Evet [] Hayır [] Ev [] İşyeri []

İLGİNİZ VE YANITLARINIZ İÇİN TEŞEKKÜR EDERİM

APPENDIX G

SURVEY RESULTS

Survey sheets are applied to 302 people living in Tarsus above the age of 24.

1. Demographic Data of Respondents

- **Sexuality;** 301 people answered this question. The results indicate that, 176 of the samples are male and 124 of them are female.
- **Age;** Answered by 277 people. The results indicate that, %0.09 of the samples are young, %44.4 of the samples are middle aged and % 38.4 of them are upper aged (Figure G.1).

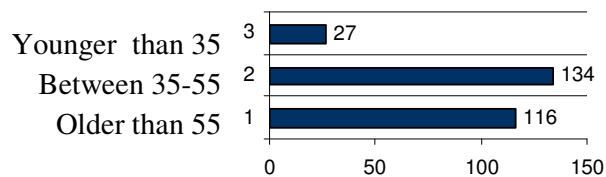


Figure G.1 Age distribution of samples

- **Education level;** Answered by 294 people. % 58.9 of the samples has undergraduate or graduate degree. Education situation of samples are shown in Figure G.2;

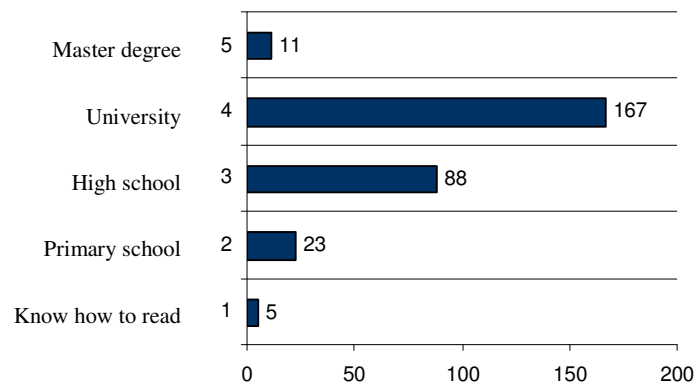


Figure G.2 Education distributions of samples

- **Inhabitant/ native statue;** Answered by 286 people. The results indicate that, 204 of the samples are inhabitants and 80 of them are emigrants.
- **Ownership Status;** Answered by 296 people. The results indicate that, 16 of the samples are owner of a historical building.
- **Tenant Statue;** Answered by 292 people. The results indicate that, 10 of the samples are renters in a historical building.

2. Respondents' Approaches about the Scope and Content of Cultural Property

a- The questions designed to figure out respondents' interest and understanding of historical places and their opinion in conservation indicate that (questions; 1,2,3,4);

- *Respondents' interest in historical places:*
 - % 68.5 of the respondent visited a historical or architectural place within the last year. % 31.1 hasn't visited.

- *Respondents' understanding of the scope of historical place:*
 - % 93.3 strongly agrees or agrees that, traditional dwellings are as important as monumental buildings (Figure G.3; Figure G.7)
 - % 86.4 strongly agrees or agrees that, new buildings, which have characteristic specialties, should also be conserved as historical buildings (Figure G.4; Figure G.7).
 - % 84.8 strongly agrees or agrees that, conserving only historical buildings is not enough. Also areas and sites containing historical buildings should be conserved (Figure G.5; Figure G.7).
- *Respondents' opinion about conservation works held in Turkey:*
 - % 86.4 of the respondents thinks that, all historical places should be preserved. % 13.2 of them thinks that, all historical places don't need to be preserved, instead, preserving only an amount of buildings proving examples for the rest is enough (Figure G.8).
 - % 90.7 of the respondents thinks that, historical places are not preserved enough in Turkey. % 0.049 of them thinks that historical places are preserved enough and % 0.039 has no idea (Figure G.9).
- *Respondents' opinion in responsibility division:*
 - % 98.3 strongly agrees or agrees that, not only government but also local administration and every individual are responsible from conservation (Figure G.7; Figure G.8).

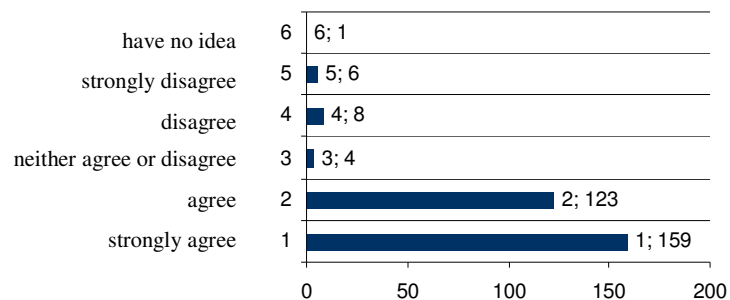


Figure G.3 Results of the question 4.a
(Answered by 301 people)

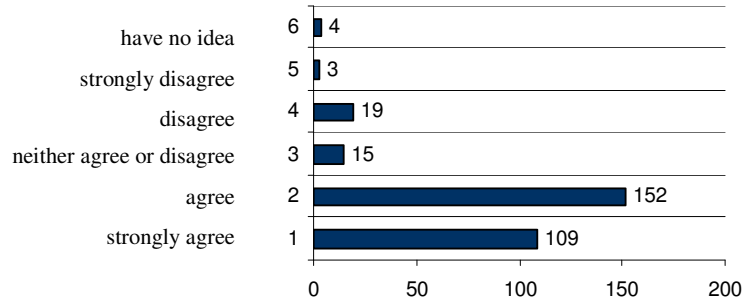


Figure G.4 Results of the question 4.b
(Answered by 302 people)

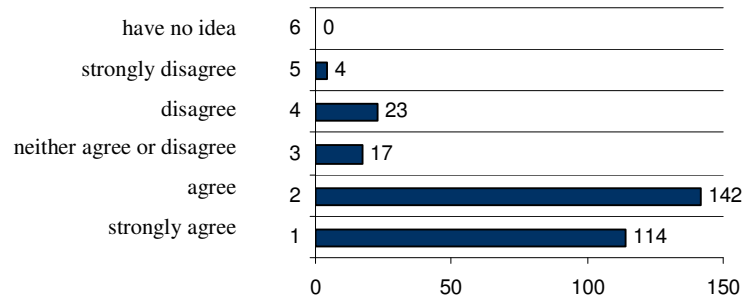


Figure G.5 Results of the question 4.c
(Answered by 301 people)

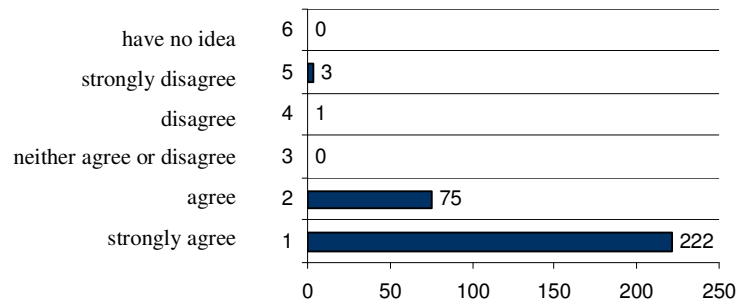


Figure G.6 Results of the question 4.d
(Answered by 301 people)

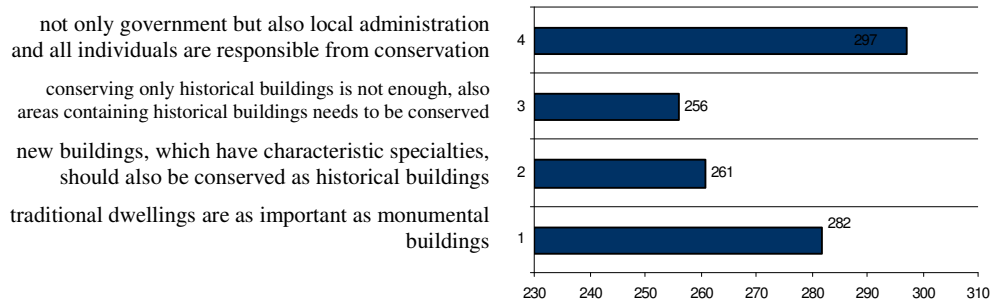


Figure G.7 Evaluation of the results of question 4

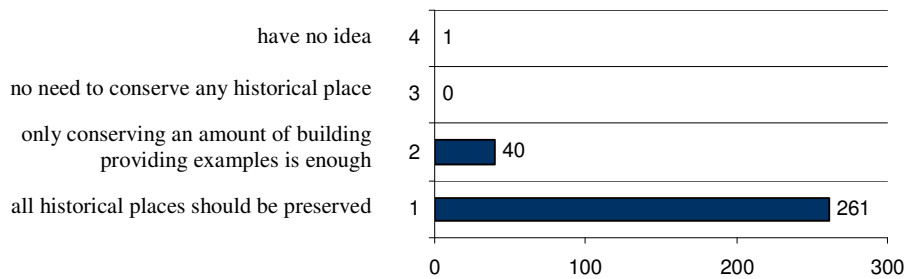


Figure G.8 Results of the question 3
(Answered by 302 people)

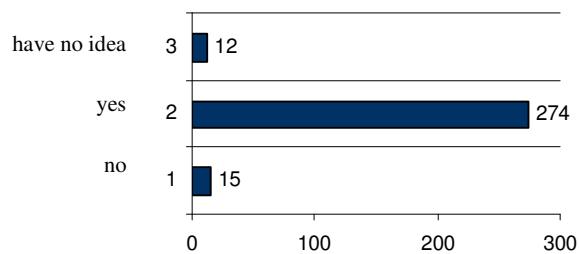


Figure G.9 Results of the question 2
(Answered by 301 people)

To sum up, the results indicate that % 68.5 of the respondents set direct connection with a historical place by visiting within the last year. The majority of the

respondents consider historical places within area scale including civil architectural constructions, more recent buildings as well as monumental buildings. In this sense, respondents' understanding of historical places covers all dimensions of cultural property definitions within scientific based approaches. Most of them think that, all historical places need to be conserved. However, the majority of the respondents think that, historical places are not preserved enough. Plus, nearly all of the respondents consider that, individuals are responsible from conservation. In this sense, they recognize their responsibility in conservation issues. Hence, the results indicate that, respondents have adequate knowledge and consciousness to evaluate historical places in all scales and aware enough to answer the questions aiming to figure out the respondents' rankings.

3. Respondents' Rankings on Valued Places

a- Question asked to figure out the respondent's choices and ranking of the significance and symbol of Tarsus. The results are as below;

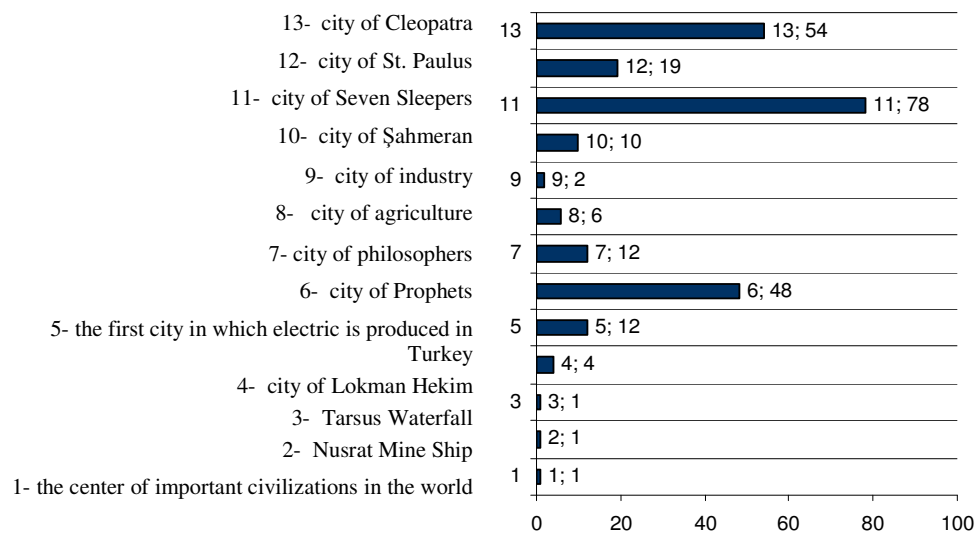


Figure G.10 Percentages of the options ranked as the first
(Question 8: ranked by 277 people)

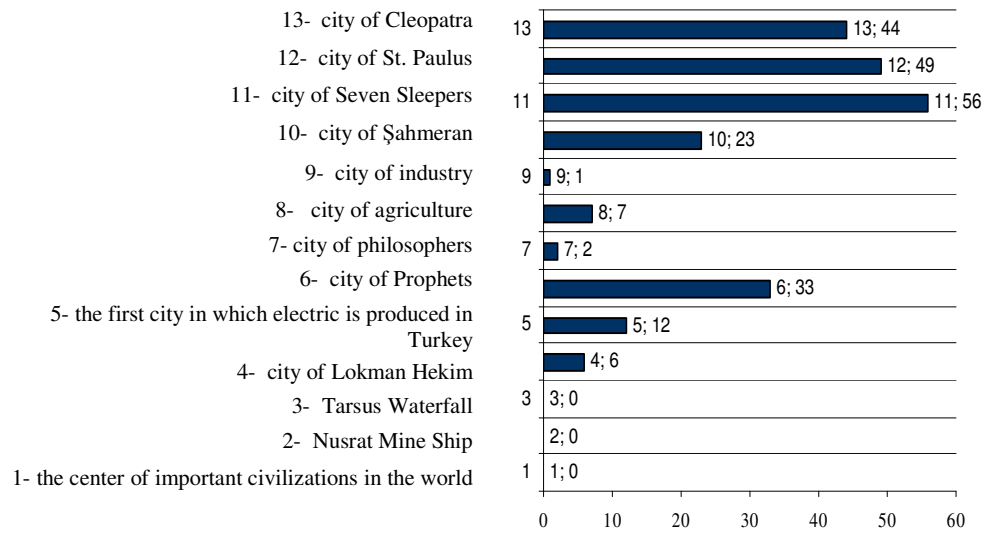


Figure G.11 Percentages of the options ranked as the second (Question 8: ranked by 277 people)

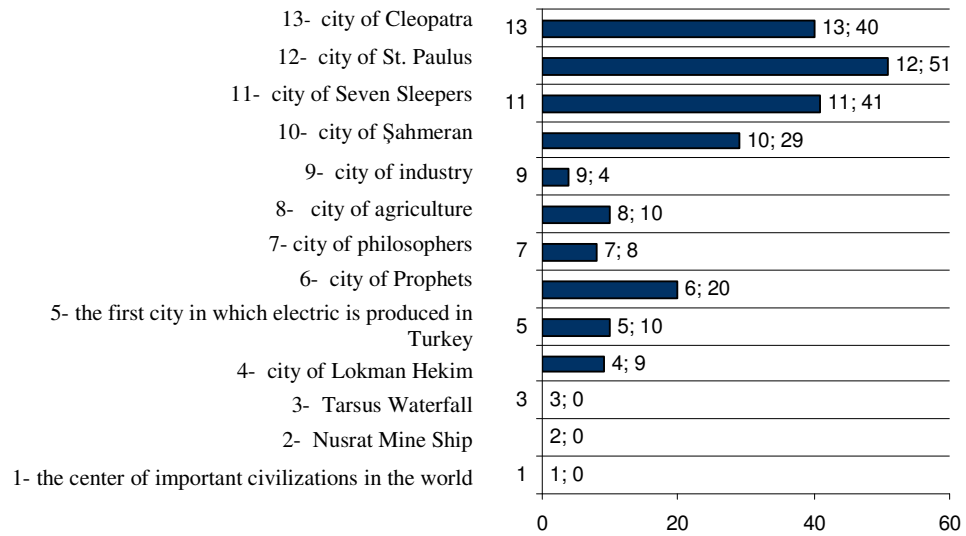


Figure G.12 Percentages of the options ranked as the third (Question 8: ranked by 277 people)

APPENDIX H

BUILDING TYPES

Table H.1 The meanings of the places for users

Type	Place	Meaning for Users
Religious Areas	Eshab-ı Khef	Religious, touristic area
	Ulu Mosque	Religious building
	Makam Mosque	Religious building
	Küçük Minare Mosque	Religious building
	Eski Mosque	Religious building
	Eski Hal Mosque	Religious building
	Bilal-ı Habeşi Tomb	Religious building
	St. Paulus Church	Touristic building
	St Paulus Well	Touristic area
Archaeological Areas	Cleopatra Gate	Historical, touristic area
	Acient Roman Road	Archaeological, historical, touristic area
	Gözlükule Tumulus	Archaeological, recreational area
	Justinian Bridge	Historical area
	Roman Bath	Archaeological, historical, touristic area
	Donuktaş	Historical area
	Ancient Water way	Historical area
	Sağlıklı Village Roman Road	Historical area
Monumental Buildings	Kubad Paşa Madrasah	Historical building
	Kırkkışık Bazaar	Historical building
	Şahmeran Bath	Historical building
	Yeni Bath	Historical building
Natural Heritage Areas	Waterfall	Recreational area
	Tarsus Park	Recreational area
	Karabucak Forest	Recreational area
Residential Buildings and Areas	District of traditional Tarsus houses	Residential, touristic area
	Sadık Paşa House	Traditional dwelling
	Muvaffak Uygur house	Historical building
Industrial Heritage	Çukurova Factory- 1	Industrial heritage
	Berdan Factory- 1	Industrial heritage
	Rasim Dokur Factory Chimney	Historical object
	Tarsus Dam	Recreational area
	Electric Station	Industrial heritage
	Beydeğirmeni	Historical area

Table H.1 (continued) The meanings of the places for users

Type	Place	Meaning for Users
Recreational Areas	Aile Cinema	Recreational building
	Saray Cinema	Recreational building
	Meydan Coffee	Recreational building
Educational Buildings	Tarsus American College	Educational building
	Misak-ı Milli Primary School	Educational building
Others	Clock Tower	Historical object
	Meydan Fountain	Historical fountain
	Şahmeran Sculpture	Sculpture
	Kara Train	Historical object, museum
	Nusrat Mine Ship	Historical object, museum
	Şadırvanlı Hotel	Hotel

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EDUCATION

- M.Arch 2001 Restoration Program, Department of Architecture, Yıldız Technical University- Turkey
Thesis: “Tarsus’ta Korunması Gerekli Bölgesel Kent Dokusunun Değerlendirilmesi Üzerine Bir Araştırma” (Research on Evaluation of Historical Urban Tissue in Tarsus).
- B.Arch 1997 Department of Architecture, Mimar Sinan University- Turkey

FOREIGN LANGUAGES

Good English, Basic Italian

PUBLICATIONS (International)

Conference Papers

Uçar, M. & Madran, E. (2004, December 20-22). *Rehabilitation Intervention’s Effects on Sustainability*. International Conference “Future Vision and Challenges for Urban Development”, Cairo, Egypt.

Uçar, M., Naycı, N., Selvi Ünlü, T. (2005 March 29-31). *Structuring a Cultural Documentation System by Using GIS: A Case Study on the Urban Site Area in Mersin, Turkey*. International Seminar “Management of Shared Mediterranean Heritage”, 5th Conference on the Modern Heritage, Alexandria, Egypt.

Uçar, M. (2006, March 16-18). *Identifying User Perceptions in Historical Sites: Developing a Research Design for Tarsus*. International Conference “Built Environment and Information Technologies CIB PGRC 2006”, 1st International CIB Endorsed METU Postgraduate Conference, Ankara, Turkey.

Editorial in Conference Proceedings

Andolsun, S., Temizsoy, A., Uçar, M., (eds), Proceeding of International Conference “Built Environment and Information Technologies CIB PGRC 2006”, 1st International CIB Endorsed METU Postgraduate Conference, Ankara, Turkey.

PUBLICATIONS (National)

Conference Papers

Uçar, M., Naycı, N., Selvi Ünlü, T., Ergenoğlu, M. (2005, September 22-24). *Mersin Tarihi Kent Merkezi Kültür Varlıkları Belgeleme Pilot Çalışması. (Documentation of Urban Heritage Located in Historic Center of Mersin: the Pilot Project)*. National Colloquium “Tarih İçinde Mersin Kolokyumu ve Sergisi II”, Mersin, Turkey.

Posters

Uçar, M., Naycı, N., Selvi Ünlü, T., Ergenoğlu, M. (2005, September 22-24). *Mersin Kentsel Kültür Varlıkları Belgeleme Projesi. (Documentation Project of Urban Heritage in Mersin)*. “Tarih İçinde Mersin Kolokyumu ve Sergisi II”, Mersin, Turkey.

CONFERENCE AND SEMINAR ORGANIZATIONS

Member of Organizing Committee, International Conference “Built Environment and Information Technologies CIB PGRC 2006”, 1st International CIB Endorsed METU Postgraduate Conference, Ankara, Turkey, (2006, March 16-18).