

Urban Collective Memory Inside and Outside Social Media: The Case of Izmit Historical Tekel Building

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Abstract

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

Keywords: Collective memory; cultural and urban memory; izmit historical tekel building; memory places; reflective and restorative nostalgia

INTRODUCTION

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

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

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

RESULTS

In-depth Interviews

In this study, in-depth interviews were first conducted with Izmit residents. Then, transcripts of the video and audio recordings taken with the permission of the participants were created, the answers given to the questions were analyzed, and the findings of this stage of the study were evaluated. In this context, the common, parallel, or opposing answers given by the participants to the relevant question were highlighted. The participants consisted of seven people, two men and five women. The youngest participant was 26 years old, and the oldest participant was 65 years old. Two of the participants are high school graduates, while the other five are university graduates. All the participants have been living in Izmit for many years. The first question of the in-depth interviews conducted for the research was, “What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit? How do they feel about this situation?” In the context of the question, the participants gave the following answers in the in-depth interviews:

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

Participant2 (F, Age 65): “It was as if all one's memories were destroyed. When I was a child passing there with my friends, there would be a very nice smell of tobacco. Every time we passed by, we would feel that smell and feel very good. And then we realized it was burnt down. Then one wall remained. That wall was also beautiful, always covered with ivy. The remnants of that wall reminded us of a bygone era. Its destruction means the loss of memories. I don't know, it means we are cut off from the past. It's too bad. It had a negative effect on me, there was no need for it to be demolished.”

Participant3 (F, Age 51): “It had a negative effect. Because I grew up with the money earned from that monopoly factory. My mother used to work there... Every time we saw the remains

of the wall, we always remembered the old times... When I looked at the wall, I would be happy that a piece of Tekel Building was still there. My childhood memories would always flash before my eyes like a movie strip when I looked at that wall. When I heard that the wall was demolished, all I thought was ‘oh, there is now nothing left of the building.’ Now that the wall is gone, I can't remember my feelings like I used to. I went to that street recently. It was empty. I mean, I don't understand why that wall was demolished. I was really sad when I saw that emptiness. There is no trace of the building left anymore.”

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

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

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

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

It is noteworthy that the participants' answers to the first question were close to each other and that all participants were negatively affected by the demolition of this historical wall remnant. It was a common response among all participants that they regretted this demolition. The second question of the in-depth interviews conducted for the research, “Was İzmit Historical Tekel Building a culturally and historically important building for the district and the people?” In the context of in-depth interviews, the participants gave the following answers:

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

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

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

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

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

Participant6 (F, Age 26): “It was a very beautiful building, I think so when I remember it now. Like every historical building, it was a building that added a lot of originality to that city. But as I mentioned at the beginning of the question, the part about the history of İzmit is very incomplete for me. I see this as a deficiency of the education system and our upbringing. While there is such a historical building in the center of our city, I don't remember ever experiencing anything like what is the history of this place, what was it used for, even on a school trip. Why does this building exist? Why hasn't it been turned into a touristic place? There is such a building in the center of the city, and I don't remember ever remember that place as a historical symbol. For example, we have the Clock Tower. When the Clock Tower is mentioned, you understand where it is, it is a historical building, but I think this monopoly building has never been brought up. I honestly don't have any information about the history of the building, about its use, what it was used for, why it remained idle like that. But when I look at the photographs now, especially the fact that it is a structure blended with nature, the green grass on it, the vines, etc. are like the ruins in Rome. The seating areas around it, the small sculpture, at least it created a nice texture. As a country, we have a habit of destroying historical textures and removing all historical beauties. Right now, for example, this wall has been demolished and I don't know if something better has been built in its place. What is the benefit of that area being empty now? It is necessary to investigate what was the benefit of demolishing this wall when there was a

wall there that gave the air of ancient Rome, at least as a beautiful texture. As a result, it should definitely have been restored. Many historical monuments, many inns and palaces may be in danger of being demolished. You cannot demolish any of them just like that. I also don't remember any awareness-raising work being done on this issue, any surveys being conducted, any voting system being done when making such a decision about our city. This means that even larger, more symbolic structures can be demolished in a day, and you can see that a symbol that you are proud of about your city disappears the next day and is not in its place, and there is no information about this, or your opinion is not taken, which is what these experiences show me.”

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

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

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

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

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

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

Participant4 (F, Age 58): “I remember it with its iron shutters. The smell of tobacco when I pass by is one of the first things that comes to my mind. I also don't think it was right that it was also used as a factory or a warehouse, it is annoying. It was a very old building and I think that historical buildings should be preserved by staying in their own texture.”

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

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

Participant7 (F, Age 56): “I do not have a direct personal memory, but there are some details I remember when I pass by. When I was going to high school, I used to look at its red tiles every

time I passed by. It always gave us such a peace. It made us feel that it was a historical texture. Maybe it wasn't a very aesthetic building, but it was a really happy building for people who love firebricks, who love old tile textures and find peace in them. Suddenly the train was passing in front of it on the current walking path. Therefore, I think it was one of the symbols of Izmit.”

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

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

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

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

Participant3 (F, Age 51): “Oh, I wish it had not been demolished but restored. They light up places that would never be, mountains and slopes, they make them colorful and beautiful. They do everything yet they couldn't take care of the remains of a wall. They should have taken care

of it, repaired it. I wish I could show it to my children and tell them my memories of how their grandmother worked here. I even wish the remains of the wall had stayed as it were, and an additional building had been built opposite and turned into a museum. Photos from the old times should be hung. Photos of those laboring women who worked here. They were strong women.”

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

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

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

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

symbolically. The vines on it had come back, it had a very beautiful view in the center of the city. It reminded us of our youth, of our old İzmit.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Participant6 (F, Age 26): “I don't remember much about the old Izmit. In fact, the train used to pass in front of where the Tekel building used to be. When I look at these photographs and compare them to today, the old version looks much more beautiful. In other words, when we look at the remains of this wall before it burned down, it was much more aesthetic and beautiful

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

Participant7 (F, Age 56): “It is very sad really. I feel anger right now. It is really ridiculous. The green paint of the building could have been wiped off and the original state of the building after the fire and the last remaining wall could have been somehow supported and opened to the public. It could have been an exhibition space. It was wonderful to have something so beautiful right in the heart of the city. What kind of mentality would want to destroy it instead of rebuilding it and preserving it. I can't understand it at all, and I get very angry.”

When the comments given by the participants to these photographs shown to the participants were analyzed, it was observed that each of these photographs made the participants feel intense emotions such as anger, irritability, melancholy, and sadness. In addition, according to the results obtained from the findings, the general comments made by the participants about the photographs also drew attention to the sense of longing for the past and the acceptance that that

past will never come back in the same way again. Each of the participants commented that it was wrong to demolish the building and completely erase it from the memory of the city. Finally, Participant 6, who commented on the issue from a different perspective, drew attention to the example of the Istanbul Metropolitan Municipality's efforts to strengthen and preserve the Gas Houses faithfully to the original and to turn these buildings into public spaces where collective events can be held.

Critical Discourse Analysis

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

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

Table 1 shows the List of Local Digital Newspapers. This table shows which local newspaper received how many comments. These newspapers are *Kocaeli*, *Özgür Kocaeli*, *Ses Kocaeli* and *En Kocaeli*. There were 23 comments under the news article of *Kocaeli* newspaper on the subject. There were 43 comments under the news article published by *Özgür Kocaeli* newspaper on the subject.

As can be seen in this table 1, only four digital newspapers received comments under the news related to the issue on their websites. These newspapers are *Kocaeli*, *Özgür Kocaeli*, *Ses Kocaeli* and *En Kocaeli*. There were 23 comments under the news article of *Kocaeli* newspaper on the subject. There were 43 comments under the news article published by *Özgür Kocaeli* newspaper on the subject. Lastly there were 8 comments under the news article of *En Kocaeli*

newspaper on the subject. It was noteworthy that the other newspapers that made news on the subject did not receive any comments on their news.

The newspapers listed in the table 1 above have published news on the demolition of Izmit Historical Tekel Building with almost similar titles and content. Here Figure 1 shows the screenshot of the news published in Kocaeli Newspaper on the demolition of the wall of Izmit Historical Tekel Building. Figure 2 shows the screenshot of the news on the demolition of the wall of Izmit Historical Tekel Building in Özgür Kocaeli Newspaper. Figure 3 shows the screenshot of the news on the demolition of the wall of Izmit Historical Tekel Building in En Kocaeli Newspaper.

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

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

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

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

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

By examining all of the reader comments under the news articles on the subject, it was analyzed that the dominant type of nostalgia is reflective nostalgia. The striking detail here is that restorative nostalgia is not encountered at all in the reader's comments. In almost all of the reader comments made in the context of nostalgia, it was seen that comments were made about preserving the building rather than demolishing it, strengthening it, and keeping it standing or restoring it. The restoration demand here is seen to be made in favor of preserving the original state of the building. Along with all these, the existence of a belief that the past will never come back, along with sadness and anger, has also been identified.

For the critical discourse analysis, in addition to the readers' comments on the online news stories in the local press, the users' comments on a Facebook group that addresses the district's residents and also on the Instagram posts of Mayor of İzmit Municipality, Fatma Kaplan Hürriyet, on the issue, were also analyzed. Firstly, the posts of the mayor announcing the regulation and reinforcement project for the Wall of İzmit Historical Tekel Building on her social media accounts before the demolition of the wall were examined to set the context. Table 3 shows the details of the Mayor's Instagram post on the issue.

In these posts, the mayor emphasized that this building should be kept alive by prioritizing the retrofitting project and that it should not be erased from the memory of the city and should be given the value it deserves. The Tekel Wall was wanted to be organized and opened to public use without touching the building and without aiming to make a profit. The project on the subject is as follows: Figure 4 İzmit Historical Tekel Building Wall Reinforcement Project.

A noteworthy post shared by Fatma Kaplan Hürriyet on Instagram was the image of her holding the stone of the historical wall in her hand after the demolition took place. In this image, she reacted to the unannounced demolition of the historical building during the curfew and emphasized that she was holding a piece of the wall remnant in her hand to keep it. Here, it is possible to observe that the president's emotional state is angry and sad. It was observed that her feelings about the issue were closer to reflective nostalgia.

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

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

By examining all of the user comments under the news articles on the subject, it was analyzed that the dominant type of nostalgia is reflective nostalgia. The striking detail here is that restorative nostalgia is not encountered at all in the user's comments. Along with all these, the existence of a belief that the past will never come back, along with sadness and anger, has also been identified. In this context, the summary table of these codes and their analysis is as follows: Table 4 shows the Analysis of Comments on the Mayor's Instagram Post.

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

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

There were also a few politically charged comments on this side, as can be seen from some sample comments in the Facebook group. Finally, it was analyzed that the dominant type of nostalgia was reflective. This is because users both express their longing for the past and are aware that the past will never come back and that this structure will never come back. In this context, the summary table of these codes and their analysis is as follows: Table 6 shows the Analysis of Comments in the Facebook Group: We are İzmit.

As a result of all these analyses, when the presence of categorized emotions in reader and user comments is examined, we see a ratio as in the table below when we look at the numerical result of these comments: Table 7 shows the numerical data of emotions in reader and user comments. As a result of all these analyses, when we examine the comments indicating the presence of political criticism in reader and user comments and look at the numerical results of these comments, we see a ratio as in the table below: Table 8 shows how many comments under the Instagram post of the Digital Newspaper and the Mayor on the relevant topic contain political criticism.

As a result of all these analyses, when we take into account the reflective or restorative nostalgia in reader comments and look at the numerical results, we see a ratio as in the table below: Table 9 Shows How Many of the Comments Under the Instagram Post of the Digital Newspaper and the Mayor on the Related Topic Contain Restorative or Reflective Nostalgia.

DISCUSSION

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

In this study, first of all, evaluations were made in the context of the findings obtained from in-depth interviews. Although the sample of the study is small, the study gives an idea about the subject. Based on the information obtained from in-depth interviews, the data were analyzed. The first in-depth interview question of the research was, ‘‘What impact did the demolition of the Izmit Historical Tekel Building Wall have on the local people living in Izmit?’’ The follow-up question was as follows: ‘‘How do they feel about this situation?’’ The answers given in the in-depth interviews to the question were close to each other, and it was observed that all the participants were negatively affected by the demolition of this historical wall remnant. It was a common response among all participants that they were saddened by this demolition.

The second in-depth interview question of the study was, ‘‘Was the Izmit Historical Tekel Building a culturally and historically important building for the district and the people?’’ Looking at the answers given to the question in the in-depth interviews, it was analyzed that for the majority of the participants, this historical building was both important and symbolic for İzmit. In particular, it was analyzed that this building contributed not only culturally but also

economically to the city as an institution that provided a lot of employment in the city at that time.

The third in-depth interview question was as follows: “Do local people living in Izmit have nostalgic memories of this historical building?” The research also asked whether these memories reflect reflective or restorative nostalgia. When the answers given to the question in the in-depth interviews were evaluated, it was seen that all of the participants had some memories of this building and its surroundings. It was also observed that there were some common points in the answers given. The most prominent of these common points is a detail that appeals to the common senses of the participants. This detail is that the smell emitted by the Historical Tekel Building, which was used as a tobacco warehouse, is loved, and remembered. Based on the answers given by the participants, it is seen that the participants have nostalgic memories, and these memories are predominantly reflective. The participants are aware that this demolished building will never come back and they long for the past.

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

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

When the answers given to the question in the in-depth interviews were evaluated, it was revealed that the area where the Historical Tekel Wall is located is a common area. The number

of participants who disagree with this situation is small. In addition, it was seen from the answers given by the participants that this area hosts many different public events such as meetings, rallies, music events and exhibitions.

In the in-depth interviews, the participants were also shown four different photographs of the Izmit Historical Tekel Building Wall before it was demolished. The participants were asked to describe and interpret how they felt about the building and their emotions at that moment by looking at these photographs. In this context, according to the results obtained from the findings, it was observed that each of these photographs made the participants feel intense emotions such as anger, irritability, melancholy, and sadness. In addition, according to the results obtained from the findings, the general comments made by the participants about the photographs drew attention to the feeling of longing for the past and the acceptance that that past will never come back in the same way again.

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

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

The last findings on the critical discourse analysis side were obtained through the comments made under the posts on the subject in the “Biz İzmit’iz” (We are İzmit) group, a closed Facebook group with 50 thousand followers, which is actively and intensively followed by İzmit residents. It was observed that the feeling of longing for the past and remembering childhood memories were at the forefront in the user comments here. In addition, the sense of smell analyzed in in-depth interviews also attracted attention. Some of the users referred to the beauty of the smell of tobacco and the smell of linden trees around the Tekel building. The presence of politicized comments observed in the reader comments of digital newspapers and user comments under the mayor's post was also observed in this section, albeit in small numbers. The dominant type of nostalgia in this section is clearly reflective nostalgia. Users are clearly aware that the past will never come back and strongly expressed their longing and sadness for the past.

CONCLUSION

The research asked the following questions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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Tables

Table 1. List of Local Digital Newspapers

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

Table 2. Analysis of Comments in the Sampled Digital Newspapers

Digital Newspaper Name	Most Common Emotions in the Reader Comments	General State of Politicization in the Reader Comments	The Dominant Type of Nostalgia in the Reader Comments
<i>Özgür Kocaeli</i> Newspaper, <i>Kocaeli</i> Newspaper & <i>En Kocaeli</i> Newspaper	-Irritability of those who were saddened by the news of the demolition of the building	-Referring the the fire in 1993 through politics in the comments of readers	-Generally dominant type of nostalgia is reflective

	<p>-The positive Reactions of those who find the demolition of the building dangerous, to the news of the demolition</p> <p>-The conflict of those who find the demolition of the building right and wrong</p> <p>-Nostalgia for the past and complaint</p>	<p>-Debates of the Ruling Party period and The Main Opposition Party Period</p>	
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Table 3. Details of the Mayor's Instagram Post on the Topic

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

Table 4. Analysis of Comments on the Mayor's Post on Instagram

Social Media Application Name	Most Common Emotions in User Comments	General State of Politicization in User Comments	The Dominant Type of

			Nostalgia in User Comments
Instagram User's Name: fatmakaplanhurriyet	-Irritability of those who were saddened by the news of the demolition of the building -Nostalgia for the past and complaint	-Criticism of the Ruling Party	-Generally dominant type of nostalgia is reflective

Table 5. Details of the Facebook Group's (We Are Izmit) Post on the Topic

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

Table 6. Analysis of Comments on the Facebook Group's: We Are Izmit

Social Media Application Name	Most Common Emotions in Reader Comments	General State of Politicization in User Comments	The Dominant Type of Nostalgia in Reader Comments
Facebook	-Irritability of those who were saddened by the news of the	-A couple of discussion of the Ruling Party	-Generally dominant type of

Group's Name: Biz 'İzmitiz' – We Are Izmit	demolition of the building -Nostalgia for the past and complaint -Mentioning personal and childhood memories -The smell of linden trees in the region and the smell of tobacco	Period and the Main Opposition Party Period	nostalgia is reflective
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Table 7. Numerical Data of Sentiments in Reader and User Comments

	Total Number of Comments	Number of Comments Containing the Emotion of Sadness / Complaint	Number of Comments Containing the Emotion of Anger	Number of Comments with Negative Sentiment	Number of Comments with Positive / Happiness Sentiment
<i>Kocaeli</i> Newspaper	23	2	4	6	6
<i>Özgür</i> <i>Kocaeli</i> Newspaper	43	8	7	15	10

<i>En Kocaeli</i> Newspaper	8	0	2	2	4
Mayor's Instagram Post	16	8	8	16	0
We Are Izmit Facebook Group's Post	60	13	7	20	2

Table 8. How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post and Facebook Group's Post About the Related Topic Contain Political Criticism

	Total Number of Comments	Number of Comments Criticizing the Ruling Party and Government	Number of Comments Criticizing the Main Opposition Party or the Municipality
<i>Kocaeli</i> Newspaper	23	11	3
<i>Özgür Kocaeli</i> Newspaper	43	8	6
<i>En Kocaeli</i> Newspaper	8	3	1
Mayor's Instagram Post	16	10	0
We Are Izmit Facebook Group's Post	60	7	1

Table 9. How Many Comments Under the Digital Newspaper's, Mayor's Instagram Post and Facebook Group's Post About the Related Topic Contain Restorative or Reflective Nostalgia

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

Figures

Figure 1. Screenshot of the News on *Kocaeli Newspaper* About the Demolition of the Izmit Historical Tekel Building Wall



Figure 2. Screenshot of the News on Özgür Kocaeli Newspaper About the Demolition of Izmit Historical Tekel Building Wall



Figure 3. Screenshot of the News on En Kocaeli Newspaper About the Demolition of Izmit Historical Tekel Building Wall



Figure 4. The Reinforcement Project of Izmit Historical Tekel Building Wall

