

Review of Sustainability of Social Memory on the Basis of Spaces in Atatürk's Visits in Mersin

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ABSTRACT

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Social memory is a phenomenon that connects the past of the society with the present, is concrete in spaces and structures, and is kneaded with culture. Because of the social memory's need for space, social memory; cannot be separated from society, space and culture. With this study, it is aimed to analyze the structures in Mersin, which Atatürk visited throughout her life, and which are in the memory of the city users. In the first part of the study; definitions and source research, which constitute the conceptual framework of the study, are included. Later, Atatürk's visits to Mersin were researched and the places that Atatürk used in these visits were determined in the written publications and in the books in which the oral interviews were published. The general characteristics, historical development and architectural features of these places-structures in the social memory have been examined. In these examinations, the current situation of the structures was determined and the interviews with the individuals focused on the effects of memory and reminiscence. Structures with characteristics of being a historical structure bear the traces of culture, social structure, life experiences, and life styles of previous periods. Ensuring the sustainability of these structures with characteristics of being a historical document by protecting them keeps the social memory alive. Thus, the sustainability of the social memory will be provided through spaces. At the same time, by documenting the architectural identity of the examined Krizmon Mansion, Silifke Tekir Farm, Silifke Atatürk House, Government House, Train Station, it is aimed to create a resource for the study to transfer it to the future.

1. INTRODUCTION

The concept of memory, which is in the field of study of different disciplines, is analyzed through space in the discipline of architecture and the relationship of individuals' interaction with space, perception of space and remembering space with memory is revealed. Individuals' making sense of the space they live in, having elements of the past space in their minds, the role of the elements in remembering the space, and the bond that individuals establish with space; It is of great importance in explaining the human-memory-space relationship [1]. In order to examine this relationship, first of all, it is necessary to focus on the concepts of memory and social memory.

According to the Turkish Language Association, memory is the power to deliberately store in the mind what has happened, what has been learned, and their relationship with the past [2]. According to Henri Bergson, memory depends on external factors such as social and cultural factors [3]. Memory provides the continuity and sustainability of the past in the present. Social memory is contained in the memory of the individual and enables the memory to be remembered. Memory, in its most basic definition, composes of remembrances based on memories, of the recent and distant past. It is a recollection discourse connected to the space and related to the space. The reminders of the place establish a mutual relationship with the space, as conveyed by time, and

become a powerful tool to unite the urbanites as a result of these relations as a whole. Maurice Halbwachs' definition of social memory is selective, socially constructed, covering the space. A society's memory is the reconstruction of the past [4]. Rossi suggests that the city itself and the people living in the city have social memory [5]. Urbanites create the spirit of the space themselves and social memory becomes concrete in the space. In the generation of social memory, it allows to discover the past in the present [6]. Spaces in a city are an essential part of social memory [7]. Cities, which are the antecedent places of social life in which different cultures come together, are the most significant building blocks of social memory. Therefore, social memory and spaces of social memory have been important fields of analysis in social history research. The factors affecting social memory are language, history, memories and culture, as shown in Figure 1.

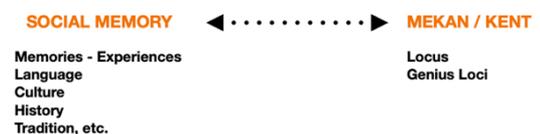


Figure 1. Relationship between social memory and space

Every phenomenon in the social memory takes place in a "place". In this context, memory is related to space and

remembering facts is dependent on time and space. Because spaces allow the events to be perceived both abstractly and concretely and to come to light, as well as enabling the past to be revived in the mind. Therefore, the concept of social memory is a phenomenon that should be considered together with space.

The places that help people to remember past events as a result of experience, thanks to their reference points or traces, are defined as memory spaces. Memories, events, values and phenomena accumulated in the social memory form a resource on the space, and the common spaces that bear the common traces of the values adopted by the society strengthen the recall and the sustainability of the social memory. Pierre Nora called these common spaces "memory spaces" [8]. Memory spaces are spaces that contain meaning and values related to the past or the past of a society and strengthen the sense of belonging in people [9]. People who experience places of memory connect with the society they belong to in the non-existent past and feel a sense of belonging. Memory spaces are places where the past and cultural values can be observed and serve as a bridge between the past and the future.

In this study, in which the relationship between social memory and space and memory spaces are examined, the structure of the study, the spatial representations in the memories of individuals, and the memory spaces-buildings of Atatürk's visits to Mersin are examined.

Ensuring the sustainability of these structures with characteristics of being a historical document by protecting them keeps the social memory alive. Thus, the sustainability of the social memory will be provided through spaces. Tosh states that history includes events that have taken place and that what has taken place is a representation of what has taken place in social memory [10]. Thus, the narratives, memories, stories composing the social memory enable understanding the history. It is an important method to refer to the memories in the memory of society and oral history in order to understand history.

2. ATATÜRK'S VISITS IN MERSIN

Mersin is a province in the Mediterranean region of Turkey on the central southern axis. Adana is located in the east, Karaman and Konya in the north and Antalya in the west, while the Mediterranean is located in the south, as shown in Figure 2. Mersin, which is one of the port borders of the Western Mediterranean, plays a significant role in trade and transportation for the Ottoman Empire and Turkey due to its geographical location. This condition continued after the establishment of the Republic of Turkey.



Figure 2. Location of Mersin province

Mustafa Kemal Atatürk visited many cities in the country after the proclamation of the Republic. Atatürk visited 52 provinces during his travels and went to many cities for multiple times. The aim of the visits is to determine the political, social and economic situation of the country and to find solutions to the problems. During these visits, he contacted his people one-on-one. He listened to the problems of the people and had the authorities prepare reports regarding the solution of the problems.

Mustafa Kemal Atatürk visited Mersin ten times and stayed in Mersin for sixteen days in total on his four trips. His first visit to Mersin was on Tuesday, November 5, 1918, before the occupation. During this first visit, Atatürk came to the city from Adana by train and stayed overnight in Karamancılar Mansion, as shown in Figure 3.



Figure 3. Karamancılar Mansion where Mustafa Kemal Atatürk stayed for the first time in Mersin [11]

Atatürk's second visit to Mersin was on Saturday, March 17, 1923 after the War of Independence. Atatürk's visit to Mersin on 17 March 1923 after the country's liberation from the enemy is celebrated as Atatürk Day. While the Lausanne Peace negotiations continued after the War of Independence, Atatürk continued his preparations for the establishment of the Republic. During the preparations for the establishment of the Republic, he held the National Economics Congress and made a trip to Adana and Mersin after the congress. Atatürk and the delegation departed from Adana to Mersin by train on Saturday, March 17, 1923 at 09:45 and the train arrived at Mersin station at 11:30. They were welcomed by the crowd, and two kids, whose names are Adil and Münibe, presented flowers to Gazi. Gazi and the accompanying delegation were greeted at the Government House in the Gümrük Square, they received information about Mersin, and they listened to Anatolian Agency reporters and journalists, as shown in Figure 4. They attended the lunch prepared by Mersin Municipality at Mersin Palas Hotel and met with the consul and foreigners. Afterwards, they visited the Countrywide Resistance Organization on Mücahitler Street. While leaving the community, they talked with the young people staying in the Youth Dormitory on the lower floor of the building, as shown in Figure 5. They went to the Military Regional Command on foot, which is now used as a Free Children's Park, and watched the ceremony. After the ceremony, he had tea with his wife Mrs. Latife in the National Garden and met with the people, and went up to the pulpit, which was raised with a few steps, and spoke to the people of Mersin. Gazi and the accompanying delegation left Mersin by train departing to Tarsus at 16:30, which was waiting at the station, by walking between the municipal authorities and crowded people.

Atatürk became the cover of Time magazine a week after the Mersin Trip.

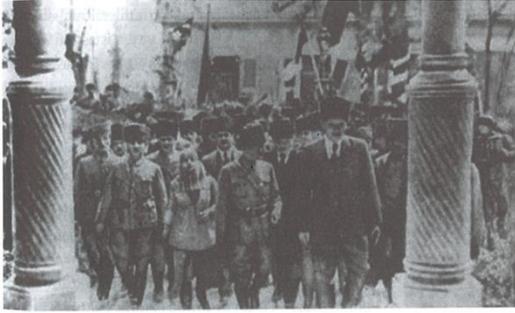


Figure 4. Gazi and the accompanying delegation enter the government house [11]

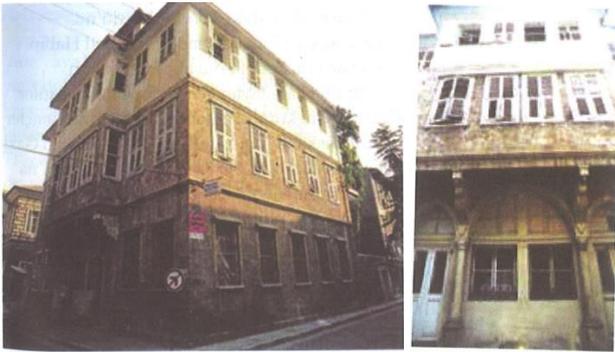


Figure 5. Countrywide resistance organization and youth dormitory building [11]

Atatürk made his third visit to Mersin with his wife on Tuesday, January 20, 1925 and stayed in the city for eleven nights. On his first visit as President, Mustafa Kemal Pasha, who came from Konya to Adana by train on January 13, 1925, stayed a week in Dörtyol and arrived in Mersin by train on Tuesday, January 20, 1925 at 11:45. Mustafa Kemal, who stayed in Mersin for eleven nights, aimed to establish the first modern farm and cooperative in Turkey. It was greeted by a crowded community at the train station. After the welcoming ceremony, they came to the Krizmon Mansion, which was the most beautiful mansion in Mersin in that period, which received Ankara's 'approval' and which belonged to Tahinciler. The reason for preferring Krizmon Mansion is that its surroundings are open, airy and easy to protect in the city center, as shown in Figure 6.



Figure 6. Gazi greets the people of Mersin from the balcony of Krizmon Mansion [11]

In the afternoon of Friday, January 23, Gazi and his delegation watched the javelin game in the area where the Highways Department building is located today and greeted the people from the balcony. On Sunday, January 25, Gazi and his wife watched the parade of farmers with tractors and agricultural tools in the area where the Highways Department building is located today. On Tuesday afternoon, January 27, Gazi went to Silifke by car and then to Taşucu, where he stayed at the home of Sadık Taşucu Bey (the building that is now called Silifke Atatürk House). On Thursday, January 29, 1925, he visited the Tekir village - Olukbaşı land and wanted to buy the farm land, which was the property of Bodosaki of Greek origin. Gazi, who wants to create an exemplary institution in agriculture, met with Sadık Taşucu Bey and purchased 12607 decares of land. There is no facility within the purchased land. Six small bridges, security building, directorate office, lodgings, workshops, bakery, kitchen, warehouses were built on the canals by rehabilitating the land and carrying out public works. The farm has become an exemplary facility by growing vegetables and farming livestock on the farm and continued its activities until 1950, which was called Gazi Farm, as shown in Figure 7.

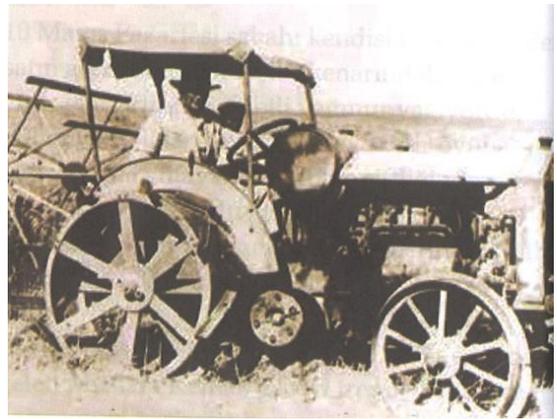


Figure 7. Gazi on a tractor at Silifke Tekir farm [11]

Gazi Mustafa Kemal made his fourth visit to Mersin from Ankara by train on May 7, 1926 to see his farms located in Taşucu. On May 11, Tuesday morning, he sailed from Mersin with Ertuğrul yacht and stayed at the house of Gazi Sadık Taşucu Bey, who arrived at Taşucu at 20:30. The next day, he visited Silifke, met with agricultural experts to discuss the farm at the Governor's Mansion, and visited the farm, as shown in Figure 8. He stayed on the farm for two nights.



Figure 8. Gazi on the Farm [11]

On February 5, 1927, Mustafa Kemal made his fifth visit to Mersin on a trip with Ertuğrul yacht and returned to Ankara by train.

Mustafa Kemal started his trip from Samsun with the Aegean ferry and passed from Antalya to Taşucu and visited his farm. On Thursday, February 12, 1931, he came to Mersin for the sixth time. He visited the province and the municipality in the city and left the city on a private train to Malatya at 18:00.

Mustafa Kemal, who came to Yenice by train at 18:00 on Saturday, January 28, 1933, and the accompanying delegation received information from the welcoming committee about the problems of Mersin until arriving Mersin. At 02:00 at night, they departed to İzmir on the Gülcemal ferry.

Mustafa Kemal came from İzmir to Antalya and from Antalya to Taşucu by Aegean Ferry and visited his farm and made his eighth visit to Mersin on Thursday, February 21, 1935. During this visit, Mustafa Kemal did not go to the city, he accepted the managers on the ferry and in the afternoon, the Aegean Ferry moved towards Izmir.

Returning from the Eastern and Southeastern Anatolia trip, Mustafa Kemal arrived in Mersin for the ninth time on Friday, November 19, 1937 at 15:00 by train. He visited the completed construction of the Governor's Mansion, examined the city zoning plans prepared by Prof. Jansen and then went to Yakup Ersoy's orange grove.

Development of urban spaces progressed in parallel with the demographic structure. This situation is available in Mersin zoning plan prepared by Hermann Jansen for Mersin, as shown in Figure 9. Mustafa Kemal and the accompanying delegation visited Mersin for a few hours and left the city by train at 16:50.



Figure 9. Hermann Jansen's Mersin city plan [12]

The German city planner's basic principle was to establish complementary connections between recreation areas in the

city and sea in his plan prepared for Mersin. He designed to position buildings such as the theater building, community center, governor's mansion, city hall and the People's Party building together with Atatürk Park in the area that he envisaged as the "new control center" [13]. The areas of the city, which were built formerly, were named by Jansen as the old city, as shown in Figure 10.

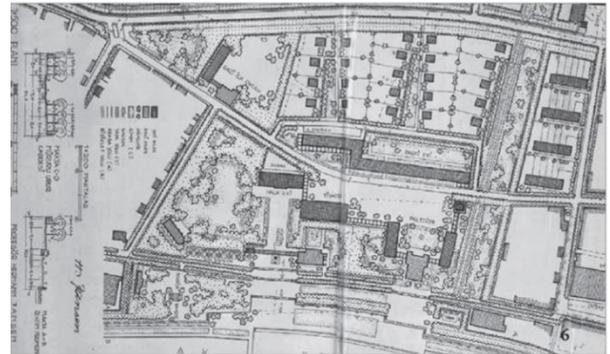


Figure 10. The area which Herman Jansen considered as "New Control Center" in Mersin city [13]

Gazi Mustafa Kemal's last visit to Mersin was on May 20-23, 1938. After watching the May 19, 1938 Youth and Sports Day ceremonies at the 19 May Stadium in Ankara, he came to Mersin by train on Friday, May 20 at 13:30 and attended the parade at the station square. He came to the Governor's Mansion in the evening, and stayed here. He visited Mezitli Viranşehir Soli/ Pompeipolis ancient city on May 21.

3. REVIEW OF THE RELATIONSHIP BETWEEN SPACE AND MEMORY IN MERSIN

Memory has a spatial structure as well as a temporal structure. Cases and visits connected to past experiences impress the space and this generates the origin of memories and remembrances. Space is an essential factor for keeping the memory alive, protecting and sustaining it. The relationship between historical and social cases and space is available between space and social memory [14]. Therefore, the analysis of historical events in space and memory, and the investigation of the physical environment and memory are significant to comprehend the inconcrete circumstances of concrete assets in social memory.

The study, which examines the memory-space relationship in Mersin, consists of two branches, the theoretical background and the field study. The steps planned to be implemented within the scope of the research are as follows; data collection, observing the built environment, compiling the data and analyzing all the data obtained from the beginning to the end of the study. Data collection methods such as detection studies by photographs and written-visual document analysis were used in the study for the determination of the clues for recalling the relationship established between the individual and the space from the social memory, during Atatürk's visits to Mersin in particular. The work consists of four steps, as shown in Figure 11.

Step 1: It is the literature review and data collection phase. The phenomenological space dimension, in short, the phenomenological space dimension, is the determinant of the study, seeing the space that is in direct relationship with the human being only as a cartesian concept and making the

fictions according to this view, the meaning that people attribute to the environment and the way they perceive the environment. In this step, the books, journals, theses, articles, archive records and studies related to the "social memory-space" relationship were examined. Within the scope of the memory-space relationship, Atatürk's visiting places in Mersin, which constitute the limitation of the study, were determined. Information obtained from these sources; the documents collected from the archives contributed to the determination of the features that will be emphasized in the field study, and the structural features of Atatürk's visit places in Mersin and to reach the photographs of the past period.

Step 2: After the literature search, the built environment was visited and observed in order to determine the accessibility and validity of the information obtained. In the examination, the structures were documented by photographing and overlapped with the information in the archive records. Written records of oral history interviews and local archive records were reached and determinations were made about the built environment of that period.

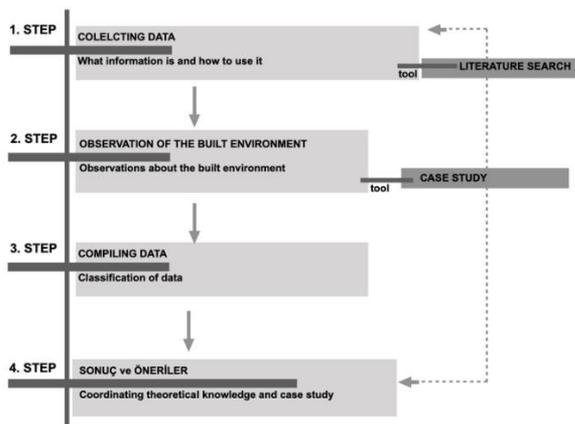


Figure 11. Steps of study

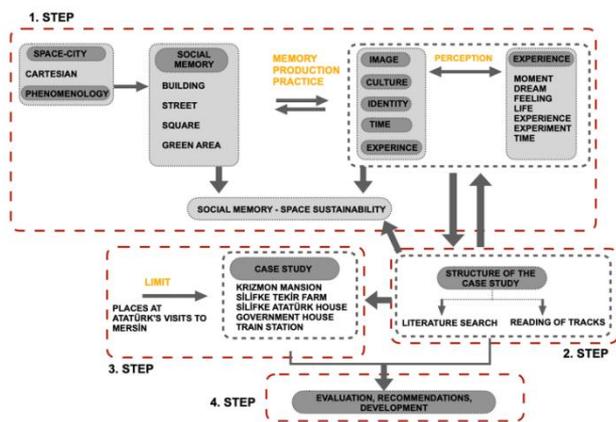


Figure 12. Method scheme used in the study

Step 3: It covers the detailed analysis of all the data obtained in the first and second steps and the classification of the data. As a result of the comparison of the structures and places of Atatürk's visits to Mersin from various sources and archives and their current situations, the information was matched and the structures to be examined were determined. In the matching, attention was paid to the availability of technical drawings or sketches and indoor-outdoor photographs in order to examine the structural features and spatial elements of the buildings determined to be examined. In this context, five

buildings were determined to be examined within the scope of the study, and the structural features, facade features and interior features of these structures were evaluated separately for each building.

Step 4: In the last step of the study, all the steps were evaluated together and the information obtained was analyzed and the common views were examined. The theoretically explained information at the beginning of the study was supported by the field study, and the results and suggestions were stated, as shown in Figure 12.

3.1 Krizmon Mansion



Figure 13. Previous status of Krizmon Mansion [15]



Figure 14. Street views of Krizmon Mansion [16]

For the German Consul, the Krizmon Mansion was constructed in 1897. The structure is situated in the heart of Mersin on Atatürk Street, as shown in Figures 13-17. The structure was built on a 1270 square meter plot of land. Between January 20 and February 2, 1925, Atatürk and his wife Mrs. Latife resided in this building for 11 days. The Tahinci family had control of the structure until 1972. Nebil Hayfavi purchased the structure in 1972. Up until 1976, Toros College used the structure. The structure fell into disuse after 1976. In order to keep the structure from being abandoned, the town decided to rename it Atatürk House and Museum in 1976. After the structure was expropriated in 1980, repair efforts were under way. Until 1992, restoration efforts were ongoing. In 1982, the building's ownership was transferred to the Ministry of Culture. On October 2, 1992, the structure was opened as the Mersin Atatürk House and Museum. The Atatürk Museum with a segment of photographs and documents is located on the ground floor of the structure. This part also features personal items from Atatürk's collection that were brought from the Anıtkabir Museum, including

bathrobes, shirts, forks, knives, spoons, glasses, carpets, and candlesticks. On the building's upper story, ethnographic artwork is on display.

Architectural Characteristics of the Structures:

- Architecture of the structure is unknown.
- The structure has two floors and is composed of stone.
- Seven rooms open to the hall as per the building's floor design. One is a study room, two are bedrooms, and four are living rooms.
- Each facade of the building has balconies that are carried as consoles when the structure's form is analyzed. On the upper story of these balconies, there are vertical rectangular windows with triangular pediments.
- The broad balcony supported by two columns is the key architectural feature of the building's entrance front.
- The bath's remnants, existence of which is known in the building's garden, have vanished with time.
- One of the outstanding representations of the remaining and maintained civil architectural history is the Krizmon Mansion.



Figure 15. The front of the Krizmon Mansion in 1920 [17]



Figure 16. Mersin Beach in 1938 (The front of the Krizmon Mansion) [18]



Figure 17. View of the Krizmon Mansion from the Beach [19]

3.2 Silifke Tekir Farm

Tekir Farm in Silifke is the farm where Atatürk first began operations in 1925. The second-largest Atatürk farm is Silifke Tekir, behind Gazi Farm in Ankara. The property is situated in Silifke's Tekir settlement. Today, Atayurt Town replaced Tekir Village as the name of the community. On January 25, 1925, Atatürk visited the 12,000-acre farm for the first time and realized how difficult, neglected, and miserable the surroundings were. From the Tekir Village intersection of Mersin Asphalt, which is now named Olukbaşı, the road going to the farm turns south and continues to the farm, leaving Altınkum Village on the right. The farm may be seen from the coast on Taşucu and Susanoğlu beaches. The farmhouse offers a clear view of the Mediterranean ships that are passing by.

Sadık Bey, who attended the sale as Atatürk's proxy, bought the abandoned farmland, also known as the Greek Bodoski farm. After that, Sadık Bey again started working hard on the farm. In addition to the agricultural improvements, a two-story house with a tile roof was constructed—the first of its kind in that region.

Atatürk, who wanted to support farming on all occasions, became the number one member of the Tekir Farm Agricultural Credit Cooperative established in Silifke in 1936. Agriculture and livestock were carried out in the farm. Nevertheless, the most significant characteristics that distinguishes farming from others is that rice and cotton agriculture was conducted in the farm.

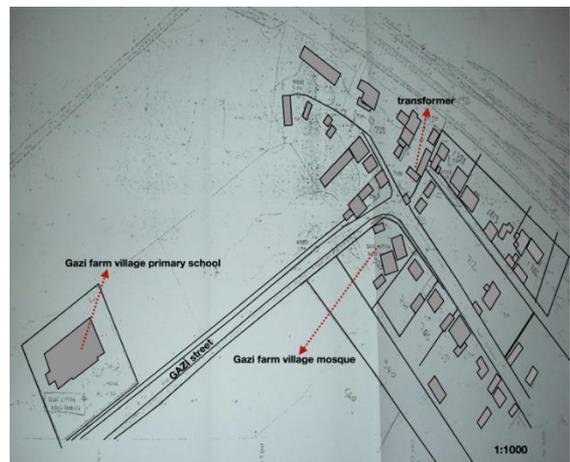


Figure 18. Site Plan of Silifke Farm [20]

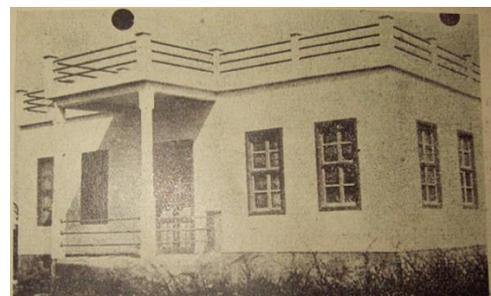


Figure 19. Tekir Credit Cooperative Building [20]

The farm was known as Gazi Farm and was in operation until the 1950s. Some of the farm's lands were given to villagers who wanted to do farming. The structure within the farm has been transformed into an elementary school, as shown in Figures 18-21. The farm was nationalized in 1938.

Following Ataturk's death, the farm became increasingly desolate and idle. Gazi Farm was registered in 1994, and a survey and restoration project for the Ministry of Culture was completed in 2000. Although it was intended in the project to organize the building in accordance with its purpose and to incorporate it into our national history as an agricultural museum, it could not be realized, as shown in Figures 22 and 23.



Figure 20. Silifke Farm Police Station Building [20]



Figure 21. Silifke, Atatürk Farm Housing [20]



Figure 22. Silifke, Regional Agricultural School at the Farm [20]



Figure 23. Current State of Silifke Tekir Farm [21]

3.3 Silifke Atatürk House

Atatürk visited Silifke 4 times due to cooperative and farm building works. He stayed in this structure during Atatürk's visit to Silifke on 27 January 1925, as shown in Figure 24. The structure belongs to Silifke Mayor Hacı Hulusi Efendi. The structure is known by the public as Hacı Hulusi mansion and was built in 1905-1912. In the 100th year of Atatürk's birth (in 1981), it was aimed to transform the building into an "Atatürk Museum". But after the restoration of the building, it became a museum on January 2, 1987. In 1999, the building again went through a large-scale restoration work.

In the museum, the bedroom of the apartment where Atatürk stayed on January 28, 1925, tableware items, Atatürk's visit photos, newspaper news, documents related to establishing a cooperative, and a small pistol with the writing "Gazi M. Kemal" gifted by Atatürk to the host are exhibited, as shown in Figures 24 and 25.

Architectural Characteristics of the Structures:

- The structure was built on an area of 329 square meters in Saray Neighborhood. The structure has two floors and the carrier system of the structure is masonry. Stone and wooden material were used in the structure.
- The building's roof is tiled, and there is a light tower in the center of the roof.
- The entrance to the structure is arched. The structure's lower floor has rectangular-shaped windows. The wooden balcony on the structure's second floor extends throughout the entire floor and surrounds the structure. The balcony door is arched and wider. The windows that overlook the balcony are rectangular in shape.
- In the left corner of the building's entrance facade, there are two marble columns that carry the area where the balcony expands and creates a terrace. It is supported by the cantilevers on the opposite side of the structure.
- The plan scheme of the structure belongs to the middle sofa Turkish house plan typology. The places opening to the sofa are guest room, living room and connected prayer room, kitchen and work room.
- The lower floor of the building houses the district public library's administration section, while the upper floor houses museum-house functions.



Figure 24. Silifke Atatürk House [22]



Figure 25. A View from the inside of Silifke Atatürk House [22]

3.4 Government House

The Government Mansion, which was built as a result of Mersin's becoming a township with the Provincial Regulations of 1864, started to fail to respond to the developing needs of the city. Governor Cem Bey took the initiative to build a new government mansion in the city and received the support of the people and the municipality. The building, construction of which was completed by the help of the people, was made of two-storey cut stone with an inner courtyard, as shown in Figures 26, 27. In a fire that broke out in 1925, the wooden sections of the building were completely burned, and Mustafa Kemal Atatürk's relief, located on the triangular pediment of the entrance axle, was placed during the repair after this fire.



Figure 26. Government Mansion [23]



Figure 27. Government Mansion [23]

Architectural Characteristics of the Structures:

- The structure is constructed of cut stone as a masonry.
- It has two floors and a jerkinhead.
- It has a rectangular and courtyard plan scheme.
- The ground floor arrangement is in the form of the porticoes surrounding the courtyard and the spaces created behind these porticoes when the plan scheme is examined, as shown in Figure 28.

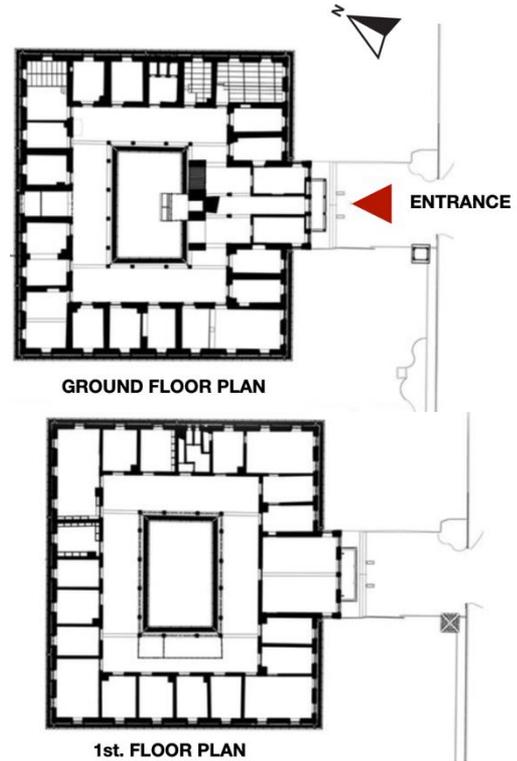


Figure 28. Floor plans of the Government Mansion [24]

- The structure featured pointed arches in the neo-gothic style, as well as vegetative and geometric decorations in the baroque and rococo styles.
- The structure has a triangular forehead that is embellished with badges.

3.5 Train Station

Mersin, which grew as a result of a variety of factors in the first half of the nineteenth century, transported cotton from Çukurova to various countries via the port and to Central Anatolia via the Gülek Strait. In order to speed up transportation, the Adana-Mersin Railway line was opened in 1886, as shown in Figure 29 [25]. Mersin Train Station served as the center and the station with the most employees on the 67-kilometer Adana-Mersin Railway line, which has three stations and seven stops. It was also built in stores and warehouses at Mersin Train Station to store imported and exported goods [23].

Mersin Old Train Station was a small scale and simple structure because it was built for commercial purposes, as shown in Figure 30. Although nationalization of the Adana-Mersin Railway line and construction of a new station building were planned for 1931, the effects of the 1929 economic crisis prevented this. The interior of the building, which had been painted white, was altered in 1933. With the opening of the new Mersin Train Station in 1955, changes were made to the

old station's facade [25]. Mersin Old Train Station structure, which was previously used for functions such as TCDD's hospital and lodging, is now used as the 62nd Section Chief of TCDD Mersin Train Station.

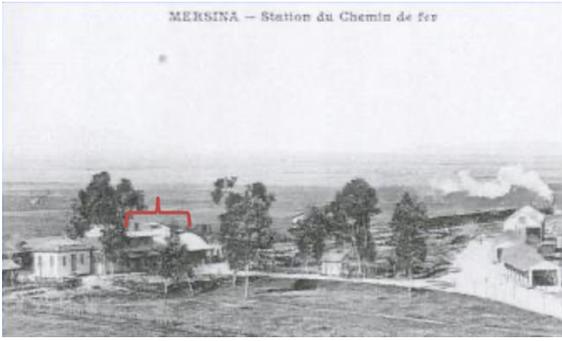


Figure 29. Mersin old train station [25]



Figure 30. Mersin old station building [26]



Figure 31. Mersin old station building [27]

Architectural Characteristics of the Structures:

- Mersin's old train station, which was built using the masonry construction technique, is made of stone, as shown in Figure 30.
- When the structure's mass formation is examined, the stone-constructed main mass is composed of the management mass and the associated connection mass. After that, the coupling mass was destroyed.
- In the original state of the structure, there is a rough stone surface application, vaulted roof, circular finishing surfaces.
- There is an air well on the vaulted roof of the structure.
- The eaves of the structure are made of metal.
- There is a wooden external staircase on the platform facade of the main mass in its original state.
- The wooden staircase and landing, which served as the building's distinguishing feature and identity, were later demolished.
- The vaulted roof, circular finished surfaces, metal eaves supported by iron struts, and simple form

windows that remained from the building's original condition have been preserved to this day, as shown in Figure 31.

- Mersin Old Train Station shares similarities with Adana Old Train Station in terms of facade typology and plan scheme.

4. CONCLUSIONS

When a general evaluation is made, it can be said that the examined Krizmon Mansion, Silifke Tekir Farm, Silifke Atatürk House, the government mansion and the train station are important social memory elements in which socio-economic, socio-cultural and historical values are reflected for each period. These buildings, shaped by Atatürk's visits, where the identity characteristics of the society-period are followed with various clues and the human-space-memory interaction is actively observed; despite the changing social structure and needs, they have preserved their characteristics of being a place of memory today. The social structure and social memory, which changes with the technological developments over time, the differentiation of life styles, the emergence of different needs; forced these buildings to change. Therefore, the change on society; it has also been observed in the identity of the place and on the memory spaces. The usage habits of the spaces, the location and existence of the elements in the space, the form and existence of the spaces have also been affected. In addition, Silifke Atatürk House, which was used as a residence over time, was converted into a museum and social communication and interaction was ensured.

In the current situation, although there are interventions in the Krizmon Mansion, Silifke Tekir Farm, Silifke Atatürk House, the government mansion and the train station, which are examined with the changing social structure; the fact that the character of the space is not touched contributes to the transfer of the memory elements of the buildings to the present and their survival as a memory space. Thanks to the clues of the social memory conveyed by the built environment to the present, people who have not experienced these buildings before and who do not have any knowledge are able to reconstruct a period in their memories about the physical conditions, lifestyles and social structure of the 20th century. Along with the changing social structure, the Krizmon Mansion, Silifke Tekir Farm, Silifke Atatürk House, the government mansion and the train station still function as the memory space of the society. As a result of the sustainability of these spaces, which are components of the city and urban identity, in social memory:

- They ensure the formation and development of historical consciousness,
- They are documentary in nature in terms of their existence and past values,
- They create resources from the past to the future,
- They create visual and aesthetic values with their original qualities in the environment they are in,
- In the urban sense, they create a symbolic value.

In this regard, the preservation of these structures' originality without deterioration is critical for a qualified environment and a healthy social and cultural life.

In conclusion social memory emerges as a result of the relationship between individual and space. Social memory is significant for people to understand the social and cultural traces left by space cities in the past and to ensure their

sustainability. All data in a society's memories has a "place" in physical space. This study revealed that it is necessary to transfer the "places" that have individuals' memories of Atatürk's places in Mersin visit to the future and ensure their sustainability. Users of the space who can establish a connection between the past, present, and future will have a sense of "place" and "belonging" in the space. It is envisaged that the aforementioned study will constitute a reference for future studies on Mersin memory sites.

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