

## INTEGRATED DOCUMENTATION OF TANGIBLE AND INTANGIBLE CULTURAL HERITAGE IN URBAN HISTORICAL SITES

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### ABSTRACT:

Conservation and documentation, which encompasses multidimensional and complex processes and objects with a scope ranging from works of art to monuments, from monuments to settlements and even cities, and from physical assets (tangible heritage) to intangible heritage, and with a content that has evolved in the 20th century, is directly related to systematic studies and approaches in the documentation and understanding of cultural heritage. However, most of the documentation studies focus on the physical context of cultural heritage. Although studies to understand the social and cultural context have begun to increase considerably, research and practices to integrate the data obtained with the physical context and to create a knowledge management by integrating with the physical context are not yet at a sufficient level. For this reason, this study focuses on defining the necessary tools that will form the basis for decision-making processes by using integrated methods in the documentation phase, based on the fact that the meaning, memories and narratives obtained through spatial experience and senses arising from human communication with their immediate environment directly support the conservation of space by enabling societies to build their existence, identity and future. The study presents a process consisting of field research and fieldwork in which tangible data collected from cultural heritage sites and intangible data arising from the relationship of users with the place are collected. In the field study, purpose-oriented data were collected through in-depth interviews with users, transferred to Geographic Information Systems and presented with the parameters determined. As a result, the findings obtained have enabled the integrated documentation and presentation of tangible and intangible cultural heritage values and the production of information to be used in conservation decision-making processes.

### 1. INTRODUCTION

Urban heritage sites located in city centers are dynamic structures that are open to change and rapidly transforming with their physical, social, cultural and economic contexts. Cultural heritage sites in the urban context, organically formed by historical layers within a temporal continuity, are formed by each layer reshaping its own temporal and spatial context in interaction with its user. With the passage of time, urban parts undergo change. This process, which develops organically, is interrupted by interventions and the connection that people establish with the urban space is severed, and cultural heritage sites lose their context and meaning. This situation can result in two ways: As a result of the breakage of the connection between the building or site that is the subject of cultural heritage and its user, cultural heritage continues to maintain its physical existence but loses its memories and meaning. This situation, which often occurs when buildings or sites are abandoned, change their function or change their users, results in the break of the human connection with space. In another case, there is a physical loss. As a result of temporal continuity, the buildings that make up cities create environments where built and open spaces are designed in a balanced manner. Over time, some parts of this whole begin to diminish.

In both cases, new urban environments where people do not feel that they belong are formed, and the connection that people have with space and the past is damaged. The effort to protect the tangible and intangible values of the past, which emerged as a reaction to this rapid change, can also be considered as an extension of the sense of self-preservation of human beings, who are historical, cultural and sociological beings. Therefore, conservation approaches, in which cultural heritage is not only a physical and tangible asset, but also has invisible, intangible and

especially human characteristics, have come to the agenda in the 21st century. The most important of these is undoubtedly UNESCO's "Convention on the Safeguarding of Intangible Cultural Heritage" (UNESCO, 1972). In addition to this, approaches focusing on the intangible dimensions of tangible cultural heritage sites have also started to be discussed. However, studies on documenting the tangible and intangible features of cultural heritage and transforming them into usable and rational information by evaluating them in other stages of conservation decision-making processes are still very new and insufficient in practice. Although data on the physical elements of cultural heritage sites are collected in great detail, intangible data on the life of the site are either ignored or superficial information is collected. The methods for the use of the collected information at later stages and its integration with physical data are very limited. In documentation, which is one of the basic stages in conservation decision-making processes, it is necessary to collect comprehensive, accurate and usable multidimensional information from the context. In addition to the physical existence of cultural heritage, it is also important to preserve its spirit, the experiences produced about it and, most importantly, the experiences of places that are part of people's memories.

In order to realize this conservation, the place needs to be understood and described in all its physical, social and cultural dimensions. In this context, the study focuses on the integrated documentation of tangible and intangible data in a historical urban cultural heritage site through Geographic Information Systems. It emphasizes that the information obtained during the documentation phase should be taken into account by the actors of conservation, especially decision-making bodies, in conservation decision-making processes. Here, intangible cultural heritage items are considered as human experiences, memories and narratives in historic urban areas as a means of

exploring the past in the context of the present. The study is shaped around the question "what is the contribution of human spatial experiences, memories and narratives as an intangible element of cultural heritage to the integrated documentation and conservation of historic urban space?"

## 2. PAST AND PRESENT NARRATIVES AS INTANGIBLE CULTURAL HERITAGE

In the early 20th century, the scope and meaning of the object of conservation changed in the process evolving from historicist and restorationist conservation approaches to modernist conservation theories and in the second half of the century. The spectrum ranging from monuments to examples of civil architecture, from single buildings to groups of buildings and even settlements emphasized the existence and value of intangible features in relation to the tangible towards the end of the 20th century. 'Place', 'spirit of place', 'space', 'cultural significance', 'memory' and 'memory' have begun to be recognized as worthy of being valued. Although documents such as the 'Burra Charter' and the 'Nara Document' emphasize the intangible features of cultural heritage, the 'Convention for the Safeguarding of the Intangible Cultural Heritage', which was established by UNESCO in 2003 with the signatory countries, pointed out that threats such as globalization, social change and intolerance towards certain cultures affect not only tangible assets but also the intangible cultural heritage of societies (ICOMOS, 1981; ICOMOS, 1994; UNESCO, 2003). In this context, intangible cultural heritage is defined as follows:

*"The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development."* (UNESCO, 2003)

Following this convention, a "Representative List of the Intangible Cultural Heritage of Humanity" was defined, just like the World Heritage List for natural, cultural and mixed sites. In fact, this convention, which may be an opportunity for the intangible dimension of cultural and natural heritage, which has always been emphasized but for which a universal framework has not been drawn, has been handled by differentiating it from existing tangible assets. The heritage elements in the list also show that the focus is entirely on intangible heritage. For this reason, the theme of 'Place, memory, meaning: preserving intangible values in monuments and sites', which was discussed at the General Assembly of ICOMOS in 2003, brought up studies on the joint protection of tangible and intangible values in cultural heritage sites (ICOMOS, 2003). Later in 2008, the 'Quebec Declaration on the Preservation of the Spirit of the Place' focused on the intangible elements of the place and defined all spiritual elements such as "memories, stories, written sources, festivals, commemorations, rituals, traditional knowledge, values, textures, colors" as the elements that constitute the spirit of the place (UNESCO, 2008). In 2011, with the "Valletta

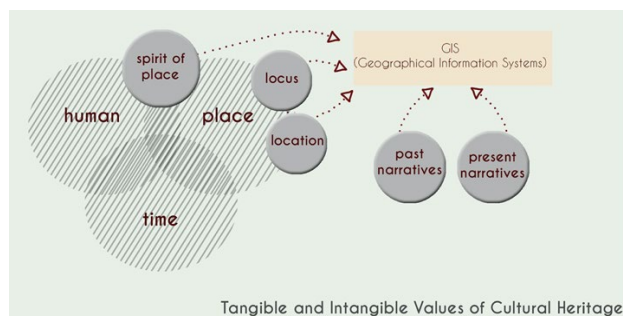
Principles" published as a result of the Paris meeting of ICOMOS, the scope of cultural heritage, which has developed from monuments to settlements, rural and urban areas, has expanded to the "urban ecosystem" with these principles (ICOMOS, 2011). The spirit of place is also a part of this ecosystem. When this chronological flow is evaluated, UNESCO's definition of intangible cultural heritage has been obliged to consider the 'spirit of place' as an important part of place and tangible cultural heritage in an integrated manner. According to the definitions, the complexity and values of intangible cultural heritage are not sufficiently understood. The tendency to treat traditional knowledge separately from physical space causes intangible values to disappear over time along with the meaning of urban space, which also constitutes the 'spirit of place' (Jigyasu, 2015). Historic places that have been sufficiently given meaning by people as part of social life should be seen as heritage; otherwise, they will be nothing more than works of art that are preserved, maintained and made beautiful but not meaningful (Smith, 2006). For this reason, it has been adopted in this study to consider intangible cultural heritage in relation to place with a human-centered perspective rather than only tangible values.

Human beings are constantly interacting with their environment throughout their lives. Through these interactions, they try to make sense of the world, universe and space they inhabit. The integrated relationship between the tangible and the intangible begins at this very point. The actions that people perceive and experience from the space they experience are encoded in their minds and transformed into memories and narratives. On the one hand, memories are coded as place-bound and recorded in memory. The studies produced throughout history on the spatial coding of memory point to the unity of the tangible and intangible (Casey, 1987; Connerton, 2009; Halbwachs, 2017; Nora, 2006; Yates, 1966). On the other hand, the conceptualization of 'place' is such that it includes both tangible self and intangible values. According to geographer Tim Cresswell (2009), there are three layers of place, the first being geographical location, the second being its physical presence and the third being the meanings associated with place.

*"Place is a meaningful site that combines location, locale, and sense of place. Location refers to an absolute point in space with a specific set of coordinates and measurable distances from other locations. Location refers to the 'where' of place. Locale refers to the material setting for social relations – the way a place looks. Locale includes the buildings, streets, parks, and other visible and tangible aspects of a place. Sense of place refers to the more nebulous meanings associated with a place: the feelings and emotions a place evokes. These meanings can be individual and based on personal biography or they can be shared".* (Cresswell, 2009).

All intangible assets such as feelings and thoughts, meaning, narrative and memory, which arise from the relationship that people establish with the place, that is, with the tangible aspect of cultural heritage, together constitute the spirit of place. People's past and present experiences and reflections related to the place constitute the 'cultural significance of place' (ICOMOS, 1999). It seems to be quite difficult to document all these or to turn them into a tool in conservation decision-making processes. After all, how can an intangible asset be documented? How can feelings, emotions, rituals be recorded without loss of information? Or how can all these intangible values be transferred to the future and managed without freezing? Within the scope of the study, people's current experiences of cultural heritage places and the meanings they attribute to the places, and

therefore the narratives, and the memories and narratives associated with the place that remain in their memories from their past experiences will be questioned both as a means of reading the city and the possibility of documenting tangible and intangible heritage together.



**Figure 1.** Components of tangible and intangible cultural heritage

### 3. A METHODOLOGY FOR REVEALING AND DOCUMENTING TANGIBLE AND INTANGIBLE CULTURAL HERITAGE

Studies on the documentation, presentation, conservation and management of intangible cultural heritage often address heritage in a unidirectional and discipline-specific manner. For example, the documentation and presentation processes of narratives are handled in the context of museological approaches. Studies on memories and memory, which gained momentum especially after World War II, are being carried out through comprehensive projects in the 21st century with emerging technologies. However, most of these studies question the memory-meaning relationship between human beings and cultural heritage sites as a result of events with global impact such as war, migration and exchange. These studies include tools such as interactive memory maps and memory routes, which aim to materialize the memories and narratives of people's past experiences. On the other hand, studies that reveal the abstract products of the relationship between people and cultural heritage sites in the context of daily life practices constitute a minority in this field. For this reason, the study focuses on the present and past narratives of the user, who interacts with his/her environment as the primary stakeholder in the documentation and conservation of cultural heritage sites, within his/her daily life routines.

#### 3.1 Method

The study adopts an approach that examines the concept of tangible and intangible heritage, which is frequently discussed in the literature, with a different perspective, collects data from people and space as primary sources, documents the collected data to analyze and use it in conservation decision-making processes, and includes the interaction of people with cultural heritage sites in documentation and conservation as a contemporary value. In this direction, it is first necessary to understand cultural heritage. In order to be able to handle and understand the site in a multidimensional way, research and fieldwork on the site are of fundamental importance. Research on the history, urban development and spatial transformation of the site; books, reports, articles, theses, dissertations, archives to understand the current situation of the site.

Written sources such as documents, newspaper clippings, conservation board decisions, and visual documents such as old and new aerial photographs, old and current photographs, survey maps, old and new zoning plans, conservation zoning plans, and projects should be consulted. Fieldwork should be carried out in

two parallel processes, both to understand and document the physical dimension and to focus on intangible elements. In order to document the physical situation, observations should be made in the field and the current situation should be revealed through drawings and photographs. In addition, interviews should be conducted with people living in the area to uncover human experiences, meanings and narratives. Data collection techniques such as questionnaires, in-depth interviews, focus-group interviews and oral history studies should be preferred, and people should be expected to convey their past and present experiences of cultural heritage sites without being directed. In this study, in-depth interviews were conducted. This is because in-depth interviews are conducted in order to understand the feelings, thoughts and perceptions of the interviewees in a holistic way about a specific subject, include open-ended questions, are conducted by the researcher in the form of natural and daily life conversations, are more flexible than other interview techniques in which the interview is structured according to the answers given, and the content analysis of the information obtained (Berry, 1999). In this context, the flow of the interview was shaped only according to the main purpose determined. In-depth interviews were conducted using purposive sampling, a "non-random sampling method". From the purposive sampling method, typical case sampling; that is, an average sample group, which is not unusual, was selected from the general population to reflect the typical situation. In this context, interviews were conducted with twenty-nine people who have directly experienced the selected cultural heritage site, who have been living in the area for many years, from different neighborhoods of the city and from different occupational groups, ranging in age from 23 to 82. It was aimed to keep the age range wide, and it was also tried to determine whether the existence of different places pointed out by different age groups or the changes in the meanings attributed to the same place show a differentiated distribution according to age. In the interviews, people's memories of the site and their experiences of the current use of the site were recorded together with their spatial correspondences. In the first part of the interviews, information such as age, gender, occupation, education level, and the neighborhood in which they live was collected. Places related to cultural heritage, such as playgrounds, wedding venues, cinemas, parks, open spaces, and important events. In this regard, people were expected to narrate about the places and memories of their childhood, youth or adulthood, and information was collected about their memories and narratives related to cultural heritage sites such as playgrounds, wedding venues, cinemas, parks, open spaces, important events. In addition, current usage experiences in cultural heritage sites were tried to be identified with various questions in the context of daily life patterns.

The data obtained from the research and fieldwork on understanding the area was transferred from Geographic Information Systems to ArcGIS. Old and new aerial photographs obtained from the General Command of Mapping were used as base maps, overlaid with the current map, and data on the 'places' mentioned in the interviews were processed through the attribute table.

Within the light of these, the GIS database include those parameters: the name/label of buildings/sites, the old name/label of buildings/sites, the current function, the original function, the period of edifices, the construction dates, the legal conservation status: registered or not, the category of edifices: if it is open or built area, mountain or agricultural site etc.

Figure 2. The attribute table of GIS database

The tangible and intangible components of cultural heritage are formed on the axis of people, place and time. These parameters, both individually and in relation to each other, provide important tools for grouping and analyzing data. For example

"Place": The place itself, the physical characteristics of the place (open-indoor space, etc.), the physical quality of the place (monumental-modest, symbolic), etc.

- Place-human relationship: Intensities of use/repeat, Individual person-place coverage areas
- Space-time relationship: Changes in space over time
- The relationship between place and people and time: Places of past narratives, Places of present narratives, Different places of different generations. Such readings can be made. In fact, these analyses can also be related to each other and cross-readings can be made. Therefore, the tangible and intangible values of cultural heritage sites should be entered into the database according to these parameters

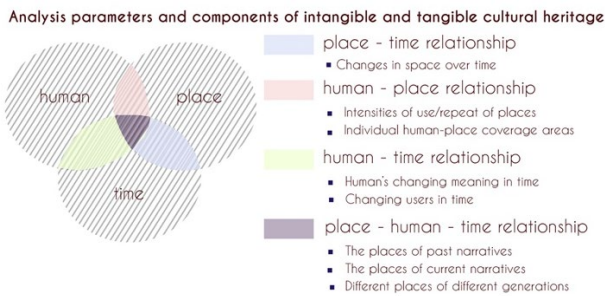


Figure 3. Analysis parameters of tangible and intangible cultural heritage

As a result, the aim of this whole documentation process is primarily to record and document the tangible and intangible features of the cultural heritage site. In addition to this, considering that documentation is an important stage of conservation decision-making processes, another important aim of the study is to produce information that can be used in the decision-making process with the analyzes made. With the mapping created with different parameters, it will be possible to reveal the spatial distribution of cultural heritage sites and the relationships established in the context of human-time and place. All this information will form the basis for revealing potential attribute areas, problematic regions and values. The information obtained will also form the basis for providing usable information to decision-making bodies.

### 3.2 Case Study

The central district of the city of Muğla, located in southwestern Turkey, has been selected as the sampling area of the

methodology and tools. The application area of the proposed methodology is the traditional settlement and its immediate surroundings in the central district of Menteşe in Muğla province. Due to its geography, topography and strategic location, the central district of Muğla is a place where industry and tourism have not developed and agriculture dominated the production life until the second half of the 20th century. These characteristics have made the city sheltered, and it has been relatively less exposed to factors such as urbanization, tourism and industry that directly affect the development of urban space. Although the city has faced important breaking points that shaped the city in the urban development process, change and development in the city has remained on a singular scale in the context of conservation. Therefore, the fact that the inhabitants are still in dialog with the historic urban fabric is the reason for the selection of the area.

In order to understand the time-dependent changes in the spatial development of the study, which examines the past and present narratives and spatial relations of the inhabitants of the city, it will be important to look at the last and recent century in more detail. Because the study focuses on the tangible and intangible values arising from the relationship between people and place, the history of what is remembered and known will be sufficient to understand the field. Since the development of the city in history and its data will only gain importance with the contribution to these centuries, this study examines the spatial development and transformation of the city starting from the end of the 19th century, and the pattern of events affecting the spatial development before the 19th century is handled only by limiting the information that provides insight into understanding the city today.

The region where the city is located today is historically known as Caria. Caria covers the region from the south of the Menderes River to the south of Köyceğiz Lake, and the province of Muğla covers the whole of Caria. It also includes the west of Lycia (Buluç, 2006). When the general history of Muğla province is considered, it is seen that it has been under the territories of states such as the Lydian and Persian Empires, Carian Straplüks, Macedonia, Egypt, Syria and Pergamon Kingdoms, Rhodians, Roman and Byzantine Empires. It was later included in the territory of the Menteşeoğulları Principality and then the Ottoman Empire until the Republic of Turkey was proclaimed in 1923.

The traditional fabric of Anatolian cities was largely established in a transition zone that combines sloping land with flat agricultural areas. For societies with an economy based on agriculture, this situation prevented the growth of settlements towards agricultural lands, and at the same time enabled the houses on sloping land to benefit from advantages such as views, light, and natural drainage (Aktüre, 2006, p. 74). Muğla is one of the cities whose traditional texture was formed in this direction. The residential area formed with an organic street texture on the slopes of Asar Mountain is followed by a rationalized commercial texture on the plain. In the south of the city, there are agricultural lands on the plain. The city consists of Asar Mountain, the streams flowing on both sides, Karabağlar plateau and agricultural lands extending towards the plain. The settlement developed in a north-south direction on both sides of the water flowing between Kızıldağ and Asar Mountain, known today as Basmacı Creek; the neighborhoods were located on both sides of the water, and the bazaar and the market were located on the flat plain with a decreasing slope to the south of this settlement (Mete, 2004, p. 60).

Looking at the spatial development of the city, it can be said that the traditional settlement before the 19th century was shaped around the Ulu Mosque, with a residential area at the foot of the mountain and a commercial arastan on the plain. In the 19th century, changes across the empire led to the development of trade in Muğla, and the port of Gökova gained importance with the relationship established with Rhodes. Thus, the caravan route passing through the city became more important and many inns were built on this route. In addition, with the granting of privileges to minority communities in the Ottoman Empire, Greeks played a very active role in commercial life, became economically stronger and became landowners. The area at the intersection of the Saburhane District, where the Greeks resided at the time, and other traditional residential settlements gained importance after the 19th century. Newly constructed public buildings were also located south of the caravan route. A second administrative and commercial center emerged in the city.

The most important event that created a breaking point in the spatial change after the proclamation of the Republic in 1923 and directly affected the city with its economic, social and spatial dimensions was the decision of the Turkish-Rum Exchange taken in the Treaty of Lausanne. In 1924, the Greeks, who inhabited almost all of the residential fabric in Saburhane, dominated many commercial areas in the city, and owned land, left Muğla, and the city and the villages in the vicinity were settled by Turkish immigrants from Greece and the islands. The exchange was not only a political step, but also had a profound impact on the ties and memories of those who left and those who came, as well as the perceptions of those who lived in the city. The departure of the Greeks, who played an active role in many social and commercial fields and contributed to the spatial development of the city through construction and zoning activities, affected the social, commercial and other activities of the city's inhabitants. The mutual cooperation in which Turks were interested in the city's agricultural activities and Greeks were active in commercial and construction activities came to an end.

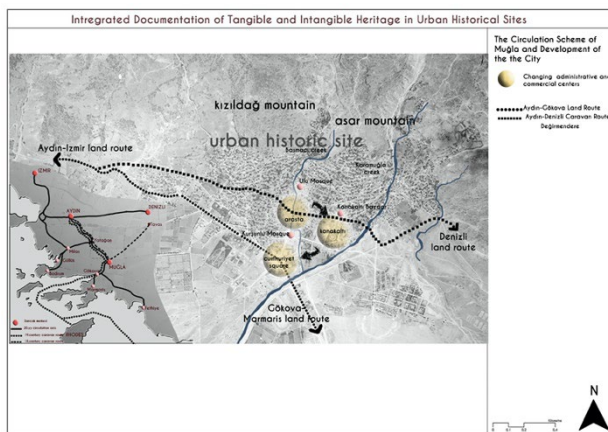


Figure 4. Changing centers of traditional settlements

As in Turkey as a whole, with the proclamation of the Republic, developments emanating from the center began to be followed in the provincial cities. The changing social, political and economic environment and life is directly reflected in the built environment. New building types, new materials and construction techniques emerged, and planned areas began to emerge. First of all, new functions such as elementary schools, cinemas, clubs, restaurants, banks, factories and hotels began to find a place in the urban space in line with the new ways of living defined by the new regime. With the first plan in 1936, the third

center of the city emerged. Public buildings were built around the center, which was formed by a square with a statue of Atatürk in the middle and five radial roads connecting to this square. The newly constructed areas became the spaces of the newly declared regime and ideologies.

This section, which includes information on written sources and physical data describing traditional settlement and spatial organization, will be overlapped in the next section with the findings revealing the acts arising from the relationship between people and place. For example, to what extent are the structures and areas that make up the three centers that play a role in the spatial development of the city a part of people's current and past experiences and narratives? Do the 'places' of people's narratives overlap spatially and spatially with the history of the city? If so, the documentation and preservation of existing tangible and intangible values play a key role in conservation processes.

### 3.3 Findings

In this part of study, some analysis maps take place mentioned in the methodology part. The whole parameters and analysis cannot be done within the scope of this study. However, it is the developable view of the study.

It can be seen that, the places associated with memories, meanings and narratives are not limited with buildings or built areas. The mountains, the creeks, the open areas, parks, agricultural gardens, squares, streets are also part of people's daily life in the past. The expansion of the places can be referred that in the urban fringe of the historic site, big scale places such as mountains, creeks, open areas take place, whereas the buildings or the small scaled areas are located inside the urban historic site. It can also be seen that, the places of narratives and the historic centers of the city mentioned before intersect. It means that people can remember and experience the historic places.

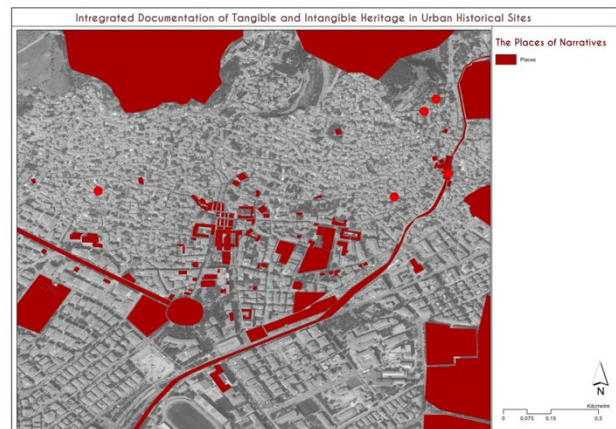
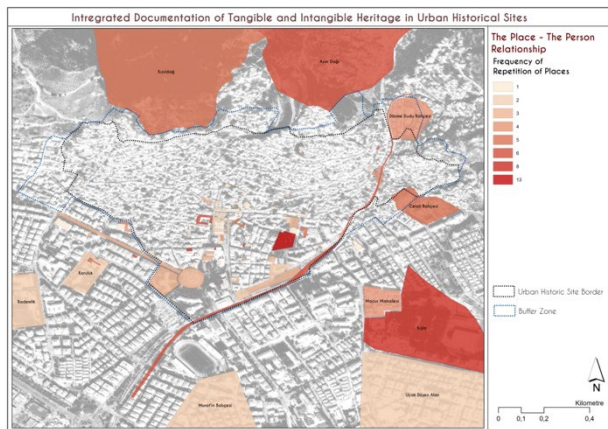


Figure 5. The places associated with peoples meanings and memories

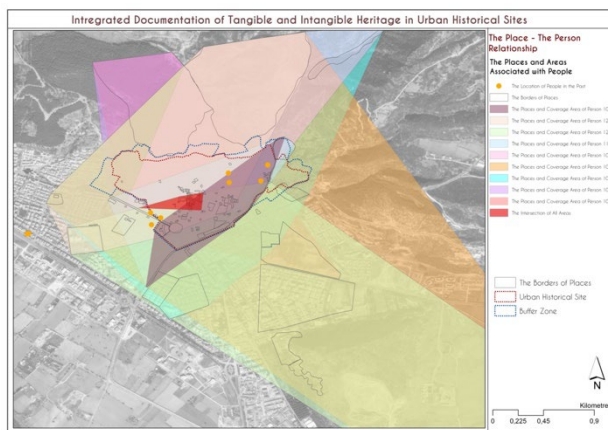
Another analysis of the place and human relationship is that a place is repeated by how many people. In another word, how the the remembrance frequency of a place is expanded in the urban historic site. Striking results are seen in the reviews. For example, the open areas, parks and public open areas are remembered more than built areas. A small park of a district is the most repeated place among all cultural heritage areas because people's spatial attachment to that park is very strong. In order to that, the park is still used by many people. Another example is that, a creek which was paved over nearly 40 years ago is also strongly part of many

people's narratives. Some of them were used to play football, some were used to riding a bicycle etc.



**Figure 6.** The repetition frequency of places associated with peoples meanings and memories

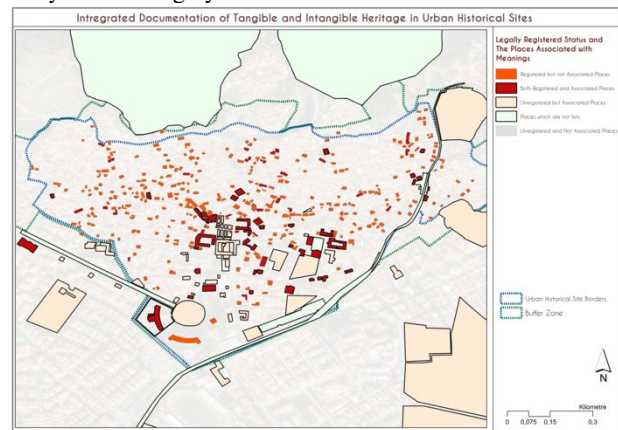
Within the scope of this study, the information about the people's childhood home or past home's location were gathered. Therefore, another the place- the human relationship analysis focus on that information. The places associated with people's narratives are located by mapping and the coverage area of those places is determined. This analysis is done for only 10 people because as the number increases the overlapping areas interrupt the clarity of the map. Therefore, the home location in the past of the people, current places and coverage areas are processed in the map. It can be seen that coverage areas are expanded so much. However, the intersection point of the areas can easily be determined. This area also overlapped with the core of the urban historic center. The methodology of this analysis can be changed and as the new data is mapped more inferences can be gathered.



**Figure 7.** The places and coverage areas of people associated with meanings and memories

The analysis produced within the scope of this study includes the place-human-time relations. However, it should not be limited and more analysis with the other parameters can be produced. For example, in the urban historic site some building lots and buildings are registered as the cultural heritage to be conserved legally. If the places of meanings, memories and narratives are cross analyzed, some inferences about the places can also be reached. For example, registered residential building located in the north of the settlement are not repeated many people. Whereas the registered public buildings are associated with

people's memories. And also one parameter can be added to that analysis: the category of edifices.



**Figure 8.** The relationship of places associated with people's meanings and memories with legal conservation status of places

Within the scope of this study, limited analysis maps can be prepared in order to sample the methodology. However, according to the different relationship much more analysis can be produced. For example, how the places can be differentiated for people from different generation. How the places and locations of a 80 years old person and 20 years old person changes. Can the intergenerational transmission of places be revealed? Or how the original and current functions of the buildings/areas differentiate according to the age of people? The whole data of those analysis were gathered from the site during the reviews within the scope of this research, but limited analysis can be done.

#### 4. CONCLUSION

Within the scope of the study, tangible and intangible components of cultural heritage sites are discussed in the axis of place, time and people. Documentation and protection of tangible and intangible heritage values involves multidimensional and complex processes. It includes both the unique characteristics and experiences of human beings and the society and social life itself. Documentation is thought of as a spatial tool that freezes and records images or codes, just like a recorder or a camera, but on the contrary, people change, the society or urban space in which people live changes, and people's experiences and what they remember also change. Even if there is no change in physical space, every process of remembering meaning, memories and narratives is a process of reconstruction. Memory is not something static and spatial, a series of family photographs; it is not something where experiences are frozen and brought into the present (Schacter, 2010). Therefore, the preservation of intangible heritage should not mean freezing the tangible with all its characteristics, carrying it into the future and refusing to accept change.

At this point, in the integrated documentation and conservation of tangible and intangible heritage, there is a need for tools where both physical data can be evaluated together with intangibles and data can be updated as change occurs. Especially in memory studies, interactive databases and maps are created through GIS, where users can contribute, written and visual documents and physical space can coexist, and at the same time, data can be constantly updated. The methodology proposed in this study utilizes GIS, which can incorporate the geographical location, the place itself and its narratives, which are also included in Cresswell's definition mentioned earlier. In many conservation approaches, physical, social, social and economic data about the

city and place are collected and decisions are made. However, due to the predominance of physical data, even if data on intangible values are collected in field studies, other data collected cannot be handled holistically, and therefore are not reflected in conservation recommendations. In this context, the study, which includes the stages of understanding, analysis, evaluation and decision-making similar to the stages of all conservation approaches, but aims to address these stages by focusing on the intangible features of the place and the place, develops a proposal to integrate the data of memories, meanings and narratives, which contain verbal information, with the physical space. At the same time, this study, which emphasizes the reading of the city with a different understanding of traditional settlements, is thought to make a significant contribution to the discipline methodologically with the proposal it develops based on data directly belonging to people. In addition to this, since the concepts focused on are mostly concepts that other disciplines have also dealt with and adopted by the disciplines of architecture and conservation, it is expected that the interdisciplinary conceptual discussion of the proposals will also contribute to the current understanding of conservation. On the other hand, the study also has limitations and room for improvement. By transferring the database and base maps in the study to an online and interactive environment, the changing aspects and data of the place-human relationship can be constantly updated. At the same time, these databases and maps can also become the memory repositories of people living in cultural heritage sites. All old and new visual and written documents can be processed on maps based on place and location.

As a result, the study questions the feasibility of documenting and protecting cultural heritage sites with an approach based on human beings as the user, the possibility of documenting tangible and intangible values in an integrated manner and the contribution of the data obtained to the conservation processes.

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