

DIFFERENT APPROACHES TO GAZİANTEP CULTURE AWARENESS

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Abstract

Considering that the global world technology is subject to a competitive environment with a dizzying progress today, the provision of this and the helpful standing of any region is closely related to the concept of "degree of economic development". The fact that another factor includes all the issues related to the values of that region constitutes half of the power and energy of being able to resist the said competition. Right here, it refers to the nature, history, culture and/or cultural differences and dynamic elements of the region in question. Considering that Gaziantep, the region that we will study in our article, is a city in Turkey dominated by industrial establishments of various sizes and accompanying services, and it was classified as one of Turkey's new local industrial nodes in 2005, how can the existing, affected and at risk of being affected Gaziantep culture The need for an awareness has led to the preparation of this article. The lack of tourism and cultural heritage on the political agenda while the local government is busy with dropping the infrastructure deficiencies of the city has caused almost no protection measures to consider for the cultural assets under pressure due to the new population coming to the city. As a result of the neglect of cultural heritage, turning sites into rescue places for the homeless and creating a sense of insecurity for the population in general, especially women and children, makes more research essential for this awareness. Despite the industrial growth, the fact that employment opportunities have created by attracting the nearby rural population and that a kind of realization has created causes different and more awareness measures, especially in terms of the city center. The fact that almost no protection measures have taken for the cultural assets under pressure due to the new population in the city is interesting and sad as a rare subject and value in terms of literature.

Keywords: *Gaziantep Culture, Gaziantep Awareness, Gaziantep Cultural Problems, Measures for Gaziantep Culture.*

1. Introduction

Gaziantep, which is the 6th city of Turkey and the largest city of Southeast Anatolia, has significantly shaped its history¹ with its municipal status, population, and economic potential.

¹ It has been home to more civilizations, being at the crossroads of Mesopotamia and the Mediterranean, where the first civilizations arose.

Gaziantep has a mysterious history where different civilizations, cultures, religions, and races met and united. Since the historic Silk Road passed through here, the city has been a frequent destination for civilizations and has supported its status as a center of culture and commerce throughout every period of history. The diversity of historical artifacts in Gaziantep, where important periods such as the Paleolithic, Neolithic, Chalcolithic, Bronze Age, Iron Age and Late Hittite periods have lived through, is an indicator of the city's cultural richness. While the city quickly rebuilt after Ottoman rule, the people lived well until the fall of Ottoman Empire. In 1818-1819, the city temporarily became the administrative district of Aleppo. This situation had a positive effect on Antep and allowed the city to develop socially, economically, and commercially². Gaziantep, which is the most important city in the region, attracts the attention of thousands of different religions and nationalities every year with its mysterious history, cultural values, famous cuisine, delicious Antep food, five organized industrial zones and connecting roads between cities and abroad.

2. Gaziantep as One of the Local Industrial Centers

Gaziantep, which characterized by industrial enterprises of varied sizes and going with services in the south of Turkey, was classified as one of Turkey's new local industrial centers in 2005. This industrial growth resulting in a form of rurality and created new employment opportunities by attracting nearby rural populations. Turkey, following international trends, introduced reforms to decentralize its highly centralized public administration system. These reforms also have applied to the cultural heritage sector, where innovative legislation since 2004 has allowed local governments and private actors to play new entrepreneurial roles. Gaziantep has also been at the forefront of this process, promoting measures to support cultural tourism as an engine of economic growth. The resulting positive outcomes make Gaziantep a successful example of decentralization in cultural heritage management. However, despite these successes, the discrepancy between rhetoric and results, as well as the fragmentation and uncertainty of responsibilities resulting from the decentralization process, raise fundamental questions about their sustainability and replicability.

² This situation continued until the First World War with the invasion of the British and French in 1919. The city, which fought with its young and old men against the enemies for 10 months and 9 days in the Antep War, it was awarded the title of "Gazi" on February 8, 1919. Gaziantep, which survived the enemy occupation on December 25, 1921, continued to develop with the proclamation of the Republic.

3. Unique Examples Related to Architectural Texture.

Architectural literature asserts that there are more factors that influence architecture. Culture, local materials, climate, socioeconomic conditions, and topography are the most effective factors that shape the architecture of a region. Throughout history, the climate of a place has been one of the most crucial factors in shaping the built environment of communities. The habitats that take their original form in a particular region under the influence of climate and cultures influence the daily life of the people living there and change their lifestyle in time. In this context, it can say that there is an interaction between traditional architecture, climate, and culture. (“(PDF) Impact of Hot and Arid Climate on Architecture (Case ...)”) Again, it is important to protect the current cultural fabric of Gaziantep from the threats posed by the irregularly growing population due to hospitality.

Gaziantep is an important city in southeastern Turkey. Gaziantep is in the north of Mesopotamia, where the first civilizations were born and settled³. Throughout history, the residential areas in and around the castle have integrated into the city. The city characterized by an urban structure suitable for hot and dry climatic conditions. The houses in Gaziantep built according to Mesopotamian tradition around a courtyard that completely separated from the street. Gaziantep's traditional dwellings that line the narrow streets distinguished by their materials, construction elements and original details.

4. Gaziantep by City Structure

Gaziantep Castle, one of the finest examples of Turkey's surviving castles, is in the city center and south of the Alleben Stream that attracts the attention of almost everyone with its mysterious history and splendor. Although there is no exact information about when and by whom Gaziantep Castle was built, it is known that its history goes back 6000 years and that it was founded on a hill town from the Chalcolithic period⁴. (“Bey Konağı - Gaziantep”) Bey District, where the traditional architecture of Gaziantep kept alive, even if only partially, has an unchanging cultural texture that is consistent with the phrase "At the beginning of every street in the city there are gates like a castle" as a settlement in Evliya Celebi's travel book. A

³ And throughout history, it hosted more civilizations that were important trading centers.

⁴ Gaziantep Castle, which rises like a sun for Gaziantep tourism and benefits Gaziantep tourism, awaits its visitors in a magnificent way and has become one of the most important attractions of Gaziantep tourism in the city center.

document dated 1764 shows the condition of Gaziantep's masonry and is also a natural museum that shows examples of Gaziantep's civil architecture and is an important source for Turkish architectural history. This shows that Gaziantep is the place where conceptual confusion still exists in more sciences and where one should look for confusing information. For example, there is no window facing the street for privacy but facing the courtyard in the architecture of the houses on the first floor, that less windows reflect the religious attitude of the owner, and the cross windows are seen in the houses of non-Muslims are just some of the differences between the architectural features of the city.

5. The Differences In The Cuisine of Gaziantep

Considering that Gaziantep has a history of about 6 thousand years and the city has hosted more than twenty civilizations during this time. Therefore, the city is in the westernmost part of Mesopotamia and in a region with cultural heritage like Zeugma. Since food culture is the most essential element of life, Gaziantep has developed its own cuisine that is different from the general cuisine. The geographical location, climate and civilizations in Gaziantep and its surroundings as well as on the Silk Road are especially important for this. This city, which came under the rule of the Ottoman Empire and then Turkey in the 13th century, added its own culture to the existing culture and has a cuisine consisting of almost 400 dishes and desserts. The famine and resulting hunger during the Turkish War of Independence led to the use of everything in the kitchen and the development of its own food culture⁵. In Gaziantep, food outside the normal diet occupies a prominent place. Desserts and meals prepared according to the seasons and special occasions best show the elements of social culture. According to the changing conditions, new ones always added to the existing food culture⁶.

6. Despite The Richness of Cultural Heritage

⁵ In Gaziantep cuisine, fruits, vegetables, dairy products, meat, and spices thrown into a pot and cooked with their own sauce. Soups and similar dishes cooked with fruits, yogurt, meat and vegetables, herbs and pulses in a kebab have their own characteristics.

⁶ Of course, the dish of the old culture preserved, and the new dishes created by enthusiasts continue the sustainability of this culture with new dishes. For this reason, the only cuisine that is known as a world city is the cuisine of Gaziantep.

Despite the richness of Gaziantep's tangible and intangible cultural heritage, most cultural assets neglected because of local politics⁷. It also shows that the city's policies have developed an integrated gender perspective that encourages women's participation in cultural life to harness their creative and productive potential. It should also note that the main aim of the policy is to promote local culture based on most fundamentals to support local development. Enhancing the reputation of the city;

- Maintaining cultural excellence in gastronomy, music, and folk art,
- Exhibiting cultural heritage to make it accessible to the people;
- Focusing on ensuring accessibility by breaking down barriers to welcome visitors and disadvantaged groups are the issues we need to focus on.

Other goals may list as follows:

- Promoting and protecting the tangible and intangible cultural heritage inherited from various civilizations; (“Mainstreaming Culture for the Local Sustainable ...”)
- Positioning culture as a pillar of sustainable development by preserving features of traditional cultural modes of production, creating jobs and sources of income for people and the city, and empowering people as producers and beneficiaries of culture; (“Mainstreaming Culture for the Local Sustainable ...”)
- Promoting a sustainable green economy through supported cultural tourism;
- Promoting a conducive, accessible, and safe environment for artisans, vendors, residents, and visitors;
- Empower disadvantaged groups as producers, artists, and consumers of cultural goods, including women, youth, people with disabilities, older artisans, and Syrian refugees;
- Improving social cohesion and enhancing the attractiveness of the city.

7. Preventing Damage to Cultural Heritage

Measures to prevent damage to cultural heritage, particularly in relation to the sudden influx of Syrian refugees, have created tensions in the implementation of the policy⁸. However, the city

⁷ In fact, the policy has given high priority to the inclusion of people as creators, artists, entrepreneurs, and visitors, especially by designing a cultural forum within the city that is accessible to all (in terms of location and transportation).

⁸ The city also faced a shortage of skilled human capital in various sectors, especially during the peak season.

has managed to address both issues through measures of protection and short-term skills development programs.

Local authority staff and other relevant stakeholders have significantly improved their management, planning and delivery ability as a function of cultural policy⁹ acting as a catalyst for local development. The key role of women in preserving and transmitting traditional knowledge is particularly highlighted by the creation of specific forums where they can present their creative productions.

The Gaziantep policy owes its effectiveness and pioneering to the following key points:

- A multi-stakeholder approach involving all relevant stakeholders from the outset.
- A comprehensive approach to the functioning of the city by positioning culture as a pillar of sustainable development with its economic, social, and environmental dimensions.
- Direct and tangible impact on people, especially vulnerable groups, the city, and the region.
- Drawing attention to the inclusivity that the integration of the incoming Syrian population entails.
- Recognize the environment as an indispensable part of the cultural ecosystem and promote intergenerational cooperation in the transmission of traditional knowledge.

8. Political Vision

It cannot overlook that the rapid changes in Turkish politics over the past 15 years have also greatly influenced Turkey's foreign policy vision¹⁰. In the plans and programs concerning Gaziantep, the relevant policies should formulate in a way that emphasizes the need to protect culture and cultural awareness.

The effects of the modernization movement that began with the early republican period felt in the city of Gaziantep in the 1950s. The need to preserve the cultural structure, especially in the phases of housing and urbanization, made it necessary to design houses with a new modernist

⁹ Cultural diffusion policies promote a more inclusive and resilient society by reducing the risks of exclusion and marginalization due to lack of employment, interaction, and dialog.

¹⁰ In more ways, this new mobilization has led to a need to rethink the traditional principles of Turkish foreign policy.

understanding¹¹. Because the need for information that is not present in the literature on this subject to shed light on future studies is inevitable for the cultural structure and awareness of Gaziantep. Based on the results obtained, it is important to point out that the configuration of the space has changed over time and that social and cultural factors have played a role in this change¹². A cultural policy that does justice to the responsibility that Gaziantep currently bears is one of the measures that must take as a matter of urgency. Of course, supporting the cultural fabric also has something to do with the economy. The economy has dynamic elements that keep the community's entrepreneurs alive. The challenges of opportunity and innovation attract risk-taking, dynamic people who produce by combining factors of production, keeping in mind the higher development of society.

9. Processes for Gaziantep Awareness

Along with the Industrial Revolution, the development efforts of cities around the world on the path to globalization in the last century have resulted in various issues push to the back burner or ignored. One of the best examples of this is Gaziantep, in terms of its relentless disregard for the natural elements of urban space¹³. Poor air quality, which is a problem in more cities around the world, is also one of the main problems in more Turkish cities. A similar problem has hit Gaziantep.

The implementation of urban design processes that are not "compatible with nature" or in other words "incompatible with nature" have resulted in inferior quality of habitats in terms of air quality in more cities¹⁴. Nature can take inspiration from the way cities created or designed without air pollution. Gaziantep is in the Southeast Anatolia region, has an area of 7642 km² and is one of the 30 largest cities in Turkey. Due to the ever-increasing population in cities, environmental problems are becoming more common in the city center (Cetinkaya, 2013). Considering the problem of air pollution described above, the research started with an understanding of the main factors that cause air pollution and the ways to drop them.

¹¹ To decide the impact of socio-cultural and socio-economic changes on housing culture and housing formation, how the settlement area affects planning characteristics and spatial configuration is a separate topic of discussion and research. To figure out the impact of socio-cultural and socio-economic changes on housing culture and housing formation, how the settlement area affects planning characteristics and spatial configuration is a separate topic of discussion and research.

¹² In other words, less decisions and actions need to be made based on this information and data.

¹³ The current process of urban planning is more time-consuming but leads to inferior quality of urban spaces.

¹⁴ (Quoted from Şahin 1989 and İbret and AYDIN - 2009)

Considering this information, the issues that require both scientific research and policy measures related to the cultural structure of Gaziantep can list as follows:

- (i) Population-related decisions,
- (ii) The feeling of urban pollution and threats to cultural structure,
- (iii) The preservation of cultural structures and general cultural awareness;
- (iv) The impact of residential and industrial air pollution;
- (v) The impact of traffic on air pollution;
- (vi) The air pollution based on vehicle density and traffic-related pollution levels (Cuci & Polat, 2015);
- (vii) The boundaries of urban areas and their impact on air pollution;
- (viii) Assessment of cultural structure in this context by evaluating air pollution parameters (NO_x, SO₂, PM_{2.5}, PM₁₀);
- (ix) Global clean city.

In this context, the pollutants caused by human activities seriously threaten human health and cause serious deaths such as respiratory diseases and heart problems.

10. Conclusion

Gaziantep is a city that is different from other regions and cities in every way and needs more attention. It is important to develop measures and policies that separately address issues of urban planning, preservation of cultural structure, better evaluation of cultural assets, preservation of traditions and customs and all facts of the city. Based on these characteristics and available data, Gaziantep needs to comprehensively evaluate with the awareness that more should be done for the protection and development of cultural data and its promotion. In this context, both the past cultures, the existing heritage, the policies related to the growing population and the people of Gaziantep need to reorganize and be supported by policies with more side factors. Even though Gaziantep awareness attracts the attention of thousands of people from more nations and religions, further national efforts are needed due to the problems mentioned in our study. This awareness also requires further work in the literature.

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