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## KÜLTÜR VE BİLİM DİPLOMASI SÖYLEMLERİ BAĞLAMINDA NEOLİTİK DÖNEMİN GİZEMLİ TAPINAĞI: GÖBEKLİTEPE

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### Öz

Neolitik çağ, göçebe hayatın yavaş yavaş sona erdiği, tarım toplumuna geçişin hızlandığı ve mimari yapıların ortaya çıktığı bir dönemdir. Dünyadaki en etkileyici neolitik alanlardan bir tanesi Şanlıurfa'daki Göbeklitepe'dir. Göbeklitepe, Şanlıurfa Arkeoloji Müzesi ve Alman Arkeoloji Enstitüsü'nün 1995'ten beri ortaklaşa yürütüğü çalışma sonucunda gün yüzüne çıkarılmıştır. Bu bölge pek çok taştan yapılmış alet ve büyük boyutlu düzgün kesme taşlarla doludur. Göbeklitepe, neolitik insanlar tarafından yerleşim amacıyla kullanılmadığından bu amaca yönelik herhangi bir bina kalıntısı bulunmamaktadır. Bu alan tapınaklardan oluşmaktadır ve yeryüzündeki tapınakların en eskisi ve en ihtişamlı olanıdır. Bölgedeki yapılardan her biri, birkaç ton ağırlığında ve T-şekilli monolitik sütunlardan oluşmaktadır. Bu sütunların merkezinde ise dairesel bölümler inşa edilmiştir. Dairelerin yaklaşık 10-12 sütunu ocak taşı duvarlarıyla birbirine bağlanmıştır ve bunların çapları yaklaşık 10-20 metre arasındadır. Göbeklitepe neolitik dönemin anlaşılması dolayısıyla tarımın başlangıcı ve yerleşik hayatı geçme süreci hakkında insanların erken tarihindeki sürecin aydınlatılmasında önemli rol oynamaktadır. Bu çalışmada Neolitik dönem tapınağı olan Göbeklitepe'nin kamu belgesellerindeki söylemlerle, imaj ve itibar yönetimine nasıl katkıda bulunduğu ele alınmıştır. Araştırmanın evrenini kamu yayıncılığı yapan TRT Belgeselin resmi YouTube kanalı, örneklemini ise amaçlı örnekleme yöntemine uygun olarak seçilen *Gizemli Tarih: Göbeklitepe ve Medeniyetler Kâşifi: Göbeklitepe* belgeselleri oluşturmaktadır. Araştırma betimsel analiz programı olan Maxqda programında söylem analizi yöntemi kullanılarak yürütülmüştür. Bu doğrultuda söylem analizinden elde edilen bulgular şu şekildedir: Her iki belgeselde üç makro söylem konusu bulunmaktadır. Bu söylem başlıklarları: Göbeklitepe'nin tarihçesi, avcı-toplayıcı insanlar ve dini öğelerdir. Makro söylem düzeyinde her iki belgesel içeriği kiyaslandığında, tapınak mimarisi, avcı-toplayıcı insanların yaşam tarzları ve dini öğeleri oluşturan kültürlerle ilgili söylemsel farklılıkların olduğu da görülmektedir. Oluşan bu söylem başlıklarını retoriksel olarak irdelendiğinde sade bir dille beraber akademik terimlerin kullanıldığı görülmektedir. Belgesellerde cümleler arasında referans bağlantısı takip edilerek nedensellik kurulmuştur. Her iki belgesel ikna unsurları açısından analiz edildiğinde bilimsel kanıt sunma, örnek verme ve merak uyandırma gibi üç farklı teknik kullanıldığı tespit edilmiştir. Bu ikna teknikleri, Göbeklitepe üzerine oluşturulan bilimsel teori ve tespitlerin açıklanmasında etkilidir ve bu, kamu belgeselciliğinde bilimsel ispata dayalı bir retorik anlayışının olduğunu göstermektedir. Sonuç olarak belgeselde tarafsız anlatım ve bilimsel retoriğin hakim olması yumuşak güç açısından kullanılan kamu belgeselciliği aracılığıyla uluslararası imaj ve itibarı artırmaya yardımcı olmaktadır.

**Anahtar Kelimeler:** İmaj ve İtibar Yönetimi, Kamu Diploması, Kamu Belgeselciliği, TRT, Göbeklitepe

## THE MYSTERY OF THE NEOLITHIC PERIOD IN THE CONTEXT OF CULTURE AND SCIENCE DIPLOMACY DISCOURSES: GÖBEKLİTEPE

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### **Abstract**

The Neolithic era is a period when nomadic life gradually ended, the transition to agricultural society accelerated and architectural structures emerged. One of the most impressive neolithic sites in the world is Göbeklitepe in Şanlıurfa. Göbeklitepe was unearthed as a result of the work carried out jointly by the Şanlıurfa Archeology Museum and the German Archaeological Institute since 1995. This area is full of many stone tools and large sized smooth cut stones. Since Göbeklitepe was not used for settlement by neolithic people, there are no building for this usage that remains. This area consists of the oldest and the most magnificent of the temples. Each of the structures in the area weighs several tons and consists of T-shaped monolithic columns. In the center of these columns, circular sections were built. About 10-12 columns of the circles are connected by hearthstone walls and their diameters are between about 10-20 meters. Göbeklitepe plays an important role in understanding the Neolithic period, the process of agriculture and settled life, and illuminating the history of humanity. This study discusses how Göbeklitepe contributes to image and reputation management with the discourses in public documentaries. The universe of this study is the official Youtube channel of TRT Documentary, and the sample of this study is the Mysterious History: Göbeklitepe and Explorer of Civilizations: Göbeklitepe documentaries have been selected by the purposeful sampling method. This study has carried out using the discourse analysis method in the Maxqda program. The findings obtained from the discourse analysis are as follows: There are three macro discourse topics in both documentaries. These discourse titles are as follows: The history of Göbeklitepe, hunter-gatherer people, and religious elements. There are discursive differences on temple architecture, the lifestyles of hunter-gatherers and the cults that make up religious elements. This reflects macro discourse. And, academic terms are used together with plain language rhetorically. In the documentaries, causality is established by following the reference connection among the sentences. The documentaries have been analysed in terms of persuasion and, it has been determined that three different techniques have been used, such as presenting scientific evidence, giving examples, and arousing curiosity. These persuasion techniques are effective in explaining the scientific theories and determinations on Göbeklitepe, and this shows that there is a rhetorical understanding based on scientific proof in public documentaries. As a result, the dominance of impartial narration and scientific rhetoric in documentaries helps to increase international image and reputation through public documentarian used in terms of soft power.

**Keywords:** Image and Reputation Management, Public Diplomacy, Public Documentary, TRT, Göbeklitepe

## Introduction

The Neolithic age is a period when nomadic life gradually ended, the transition to agricultural society accelerated and architectural structures emerged. There are settlement remains from this period in various parts of Anatolia (Karacali and Urfalioğlu, 2019: 63). The best known of these settlements are in order of discovery (1956) Hacılar Höyük (Burdur), (1958) Çatalhöyük (Konya), (1960) Göbeklitepe Höyük (Şanlıurfa), (1963) Aşıklı Höyük (Aksaray), (1963) Çayönü Höyük (Diyarbakır), (1990) Hallan Çemi Höyük (Batman) (Özbek, 1999: 391–402) (Kutlu, 2018; Toprak, 2020). One of the most striking of these mounds is Göbeklitepe, in which no traces of settlement were found.

Göbeklitepe is located 15 km northeast of Şanlıurfa in Turkey, at the high point of a vast mountain range. Established on approximately nine hectares, this place is an enormous accumulation of layers up to fifteen meters high, dating back thousands of years to today (De Lorenzis and Orofino, 2014: 41). This area has not lost anything of its attractiveness today, as in the past, because even today, the area residents want to see the wish tree standing on the top of Göbeklitepe's ridge.

Şanlıurfa Archeology Museum and the German Archeology Institute have brought this area to light due to their joint work since 1995. This area is full of many stone tools and large-sized smooth-cut stones. Therefore, Göbeklitepe, which contributed to a new understanding of the beginning of agriculture and the process of sedentary life, played an essential role in revealing the secret in the early history of humanity (Schmidt, 2010: 239).

Göbeklitepe is one of the most impressive Neolithic sites in the world. Göbeklitepe is a prehistoric, artificial monumental hill region filled with circular and rectangular sections surrounded by T-shaped monolithic columns representing supernatural humanoid beings (Gresky et al., 2017: 3). It was built in an area with a limestone ridge for 800 years, and for 1800 years, the monuments in the second layer were expanded by supporting auxiliary structures (Seyfzadeh and Schoch, 2019: 35). This area was abandoned in 7000 BC and became a history mystery.

Göbeklitepe was not used for the settlement, and no domestic building remains were found in this area. Therefore, there are only a few holy temples in this area (Schmidt, 2000: 46). The oldest monument in these temples is the most magnificent. Each of the structures in this area weighs several tons and consists of T-shaped monolithic columns. In the center of these columns, circular sections were built. Hearthstone walls connect approximately 10-12 columns of the circles, and their diameters are between about 10-20 meters (Schmidt, 2010: 240). This magnificent region, which the hunter-gatherer built, III. they are arranged in layers. Layer I contains many pebble-sized rocks and cobblestones and has a brownish yellow, very loose surface (Schmidt, 1998: 1–5). Layer II is where there are many sanctuaries. It is noteworthy that there are no settlements in this layer. In the layer III, large circular structures disappeared, and they were replaced by rectangular rooms (Magli, 2016: 337). However, the T-shaped columns, which are the most considerable support of the monumental sections, were able to withstand the harsh conditions of the time. Therefore, almost all of the buildings in level II are defined as sanctuaries today. From the past to the present, the architectural scale of the remains in these layers has decreased, and the size and number of columns have also decreased significantly as the result of archaeological excavations. Additionally, while the average height of the columns in the layer II is 1.5 meters, the average height of the columns in the layer III is around 3.5 meters (Schmidt, 2010: 239–241).

Göbeklitepe, built by hunter-gatherer people in the Neolithic period, is the subject of cultural documentaries today, which supports soft power elements with public relations activities and contributes to image and reputation management through cultural diplomacy. Therefore, within the scope of this research, the contribution of the documentary, which is an artistic activity and soft power tool, to the formation of image and reputation will be discussed. In this direction, the Youtube page of TRT Documentary, which produces public documentaries, will be examined. In this context, documentaries, named *the Mysterious History: Göbeklitepe* and *Civilizations Explorer: Göbeklitepe* will be analyzed with the method of discourse analysis in the Maxqda program. These documentaries were selected by purposeful sampling method from TRT Documentary Youtube posts, which have an artistic visuality in new media environments. The research

is essential in presenting the discourses TRT Belgesel, a public documentary filmmaker, over Göbeklitepe, at macro and micro levels and contributing to culture and science diplomacy.

### **1. The Birth of TRT Documentary as Public Documentary and Published Documentaries**

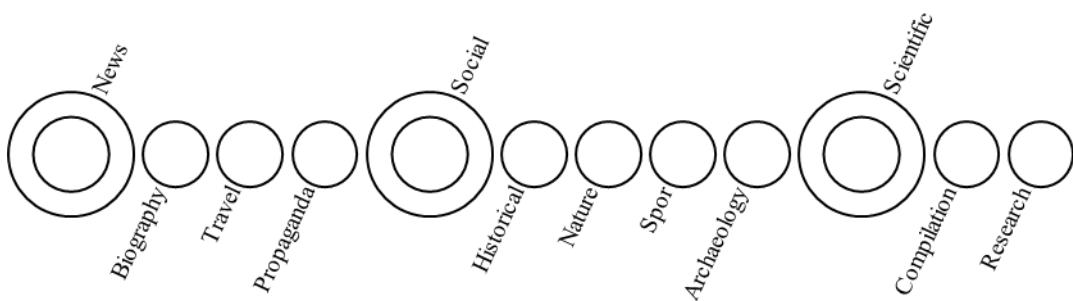
The documentary concept, which does not have a single definition, was used for the first time in the cinema industry. While documentaries are usually shown in movie theaters, they were broadcast as TV programs after World War II. The content of the documentaries that have an artistic perspective is blended with the philosophy of making sense of the life of the individual who recorded the documentary, social realities, customs and traditions, issues on which the society agreed, political events, and phenomena (Ulutas and Çevik, 2015: 26). In this direction, the documentary film is discussed in three sections, namely the white screen, television, and finally digital, in terms of the screening medium where it meets the audience. Due to the environment in which the documentary is broadcast, its format and content are also affected by this situation. The situation of being affected can be handled technologically, politically, and economically, as well as spatially (Kuruoğlu and Parsa, 2017: 10). All these criteria should be considered when evaluating a documentary in this context.

Photographers or filmmakers who seek to find the truth, record, find an aesthetic way, and analyze it want to consider the word documentary with a clear perspective on the world order in which they exist. Acting with this perspective, documentarians interpret their work as a new art style. According to Zimmerman (2000: 46–47), capital, documentary, and state are common living spaces. Thus, when the public or the non-public provide financial support to the documentary, they do so ideologically because the target audience of the state in the documentary is the citizen; therefore, the audience calls the audience to be in a national society by understanding and interpreting the message in the documentary. According to Althusser (1994: 19), it is impossible to interpret the message separately from society's ideology. Therefore, it is not essential to be on the private or public side in a documentary as the carrier of the ideology, and the important thing is to transfer the value (Işık, 2012: 78). In short, it has the mission of narrating the doctrine of an ideology, whether the state or the capital makes its documentaries.

It can be said that the broadcasting philosophy of TRT, which has been broadcasting culture, education, entertainment, and news in addition to these contents, has been education-oriented since 1968. This education-oriented broadcasting makes it inevitable to broadcast documentaries on TRT. The subject contents of the first documentary program broadcast on TRT are land ownership, perception of landlords, rural problems, and cultural elements, respectively (Mutlu, 2008: 117). In the process after 1980, TRT did not include documentary subjects that touched on history or the people's problems, with the effect of globalization, and mostly documentaries containing natural beauties, historical sites, and folkloric elements of the country were produced.

When TRT 2 started broadcasting art history, fine arts, historical events, etc., documentaries on many subjects were broadcast. When the documentary audience grew in time, it was decided to establish the TRT documentary, which only broadcasts documentaries. The primary purpose of the channel, which broadcasts in five languages (English, French, German, Russian and Arabic), is to promote Turkey. The broadcasts of TRT Documentary, consist of sports, news, travel, historical and social events, nature, or scientific developments. Thus, the transition from cinema to television documentary filmmaking in public broadcasting in Turkey was completed with the establishment of the TRT documentary. (?) After this process, with digitalization, TRT Documentary started broadcasting on social media via Youtube on October 3, 2011.

Documentary productions that diversified in content after documentaries met with the audience on television in Turkey gave birth to different types of documentaries. According to Rotha (2000:20), documentaries should be classified as content in four categories. These contents are propaganda, news, romantic and realistic. According to Nichols (2001: 20-25), who works on the documentary, documentaries should be handled in five groups in terms of content. These groups are reflexive, explanatory, observant, interactional, and operant. Nichols' purpose in making this grouping is to reveal the purpose of making documentaries. Based on these classifications, documentary genres can be classified as follows:



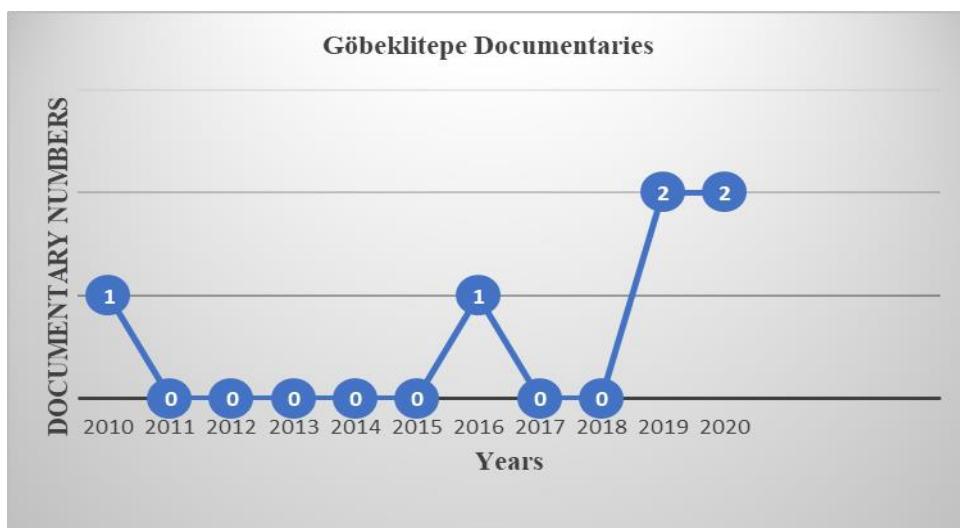
**Figure 1:** Documentary Types(Nilüfer, 2000: 530–531)

Documentaries that deal with reality with an artistic style and narrate events in the flow of daily life; deal with people, events, or facts who witnessed an event. According to Arda (2019: 2869), documentaries are considered documentation activities, as they are seen as films that include good senses and socially valuable things.

Although documentaries are seen as documentation activities, they are also very effective in forming international image and reputation. According to Gültekin (2005: 128), announcing the name of a country's film, documentary, or song in international festivals or competitions contributes to creating a positive image. Therefore, the messages given in these broadcasts and the discourses that come to the fore with the reflection of the culture are also directly effective in the formation of image (Yerdelen, 2017: 56). In this context, including historical sites, cultural events, sportive, and scientific events to promote the country in public documentaries makes a positive contribution in terms of image management and increases the positive country image in the international arena.

## 2. Göbeklitepe Documentaries from Past to Present

Göbeklitepe is a temple built in the Neolithic period. Although this site was discovered in 1963, the archaeological significance of the temple was realized as a result of the research of archaeologist Klaus Schmidt in 1994. In 1995, archaeological excavations started in the region (Kurt and Göler, 2017). The findings of the oldest temple in the history of humanity during the excavations have increased the interest in the region at the national and international levels. Göbeklitepe entered the UNESCO World Heritage List in 2018. After the year 2019 was declared the Year of Göbeklitepe in Turkey, the number of visitors to the region started to increase in the number of news, movies, and documentaries with the theme of Göbeklitepe (Yavuz and Bayuk, 2020: 69). The graphic of local and foreign documentaries with the theme of Göbeklitepe is as follows:



**Graph 1:** Göbeklitepe Documentaries by Years

Considering the distribution of the documentaries made according to the broadcast years, it is seen that a total of 6 documentaries were shot, one each in 2010 and 2016 and one in 2019 and three in 2020. These documentaries are classified as public and private:

**Table 1:** Göbeklitepe Documentary Types

Documentary Title	Production Year	Public/Private	Producer
Göbeklitepe- The World's First Temple	2010	Private	Ahmet Turgut Yazman
	2016	Private	National Geographic
	2019	Private	National Geographic
	2020	Private	Sedat Benek
	2020	Public	TRT
	2020	Public	TRT

When the documentary production types are analyzed, it is seen that the first documentaries with the theme of Göbeklitepe were made by a private institution/person. It has been determined that the documentaries broadcast in 2020 were made by TRT, which is a public documentarian. In this context, it can be said that Göbeklitepe attracts attention from both national and international documentary producers.

### 3. Discourse Analysis as Documentary Analysis

Today, it is possible to say that the developments in linguistics have increased. In general, discourse analysis is among the growing and advancing disciplines. In discourse analysis, mass media messages are systematically examined. Discourse analysis is seen as a research method and an autonomous effort to create a sound and reliable media discourse theory (Van Dijk, 1983: 20). In this context, discourse analysis is handled at the macro and micro levels. According to Van Dijk (1993: 257), revealing the discourse relations in the macro-micro structure helps to comprehend social cognition.

Foucault's discourse analysis, on the other hand, aims to reveal the knowledge-power and power relationship. This discourse includes two methods; while archaeology refers to the discourse, it analyzes genealogy and power relations. Thus, Foucault's discourse approach determines the domain of power (Şahin, 2017: 121–122). In this research, Van Dijk's method will be used since it is aimed to reveal the mediatic critical discourse. In this context, the research questions are as follows:

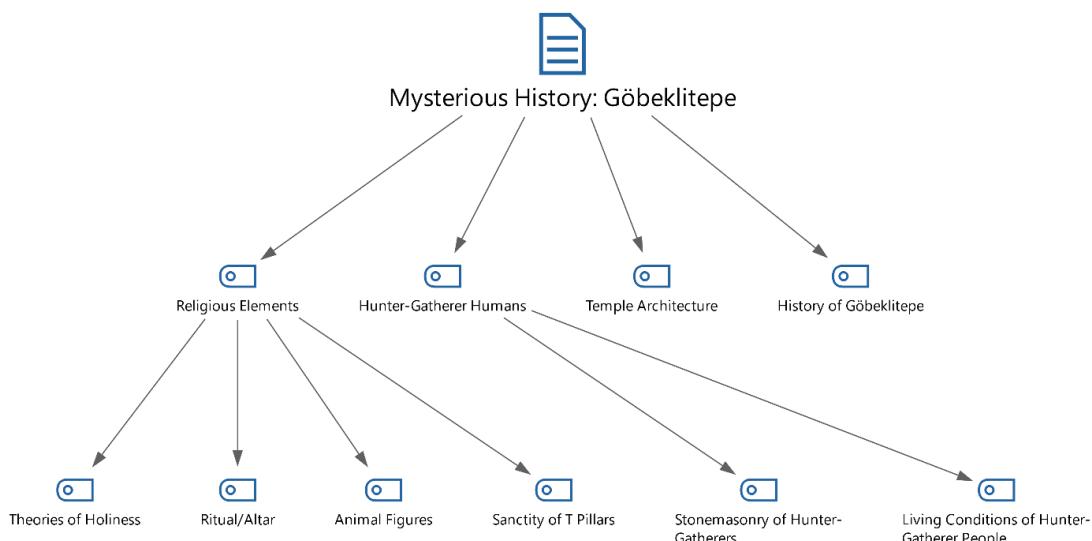
1) What are the macro discourse titles of the documentary in the context of public documentarians?

2) What elements of Göbeklitepe documentaries contribute to image and reputation in terms of micro discourse?

## 4. Results

### 4.1 Mysterious History: Discourse Analysis of Göbeklitepe Documentary

When the documentary, titled *Mysterious History: Göbeklitepe*, published on TRT Documentary Youtube channel, is analyzed with the method of critical discourse analysis, the macrostructure discourse topics are as follows: The history of Göbeklitepe, the architecture of the temple, hunter-gatherer people, and religious elements.



**Figure 2:** Mysterious History: Gobeklitepe Documentary Discourse Titles

At the opening of the Göbeklitepe documentary, the age of this temple is conveyed to the audience by referring to the discovery process of the temple as follows: "It is thousands of years older than the Egyptian pyramids and Stonehenge, and goes back to a much more deep-rooted past than Hagia Sophia, the polished stone age. This temple defies all theory, with its bizarre symbols and gruesome depictions, with a never-before-seen divine presence." With its explanations, an age definition has been tried to be made about the deep-rooted history of the temple by comparing it with the oldest places of worship in the world. The narrator said that since the construction of Göbeklitepe points to the stone age, this temple contradicts the theories explaining the living conditions of the period, "But why did the stone age people build a mega temple? What secrets does this mysterious temple have about the history of civilization? It all started with planting a handful of wheat in the heart of the soil. Humanity abandoned the hunter-gatherer nomadic life and moved to a settled agricultural society. Thus, time was started to be saved in finding food. This created an opportunity to think and produce. There was a relative leap in technical knowledge and aesthetic thinking in a short time. The journey of civilization from flint-tipped spears to space rockets from polished masonry to collecting Mars stone began with agriculture. The theory said so until Göbeklitepe was discovered, whose roots date back to the agricultural revolution and settled life. He assumed that the agricultural revolution and the transition to settled life constituted the origin of civilization. However, a discovery made us think otherwise. It was older than anything we knew. However, can a truly ancient temple rewrite the history of civilization?"

In this interrogation in the documentary of *Mysterious History: Göbeklitepe*, that there have been many technical developments since the construction of Göbeklitepe, but this discovery contains information that will change the history of humanity.

The documentary, which frequently emphasizes that Neolithic people had hunter-gatherer identities and lived with a nomadic lifestyle, argues that the density of animal bones unearthed in the region also supports that people did not establish a settled life in this region. "Was it all made by nomadic hunter-

gatherers? Hunter-gathering is humanity's oldest way of life and has been the main means of subsistence for over 100,000 years. Until 10,000 years ago, hunter-gatherers lived in small nomadic groups. They survived by collecting fruit and hunting. Since they have no settled order, they lived in wooden shelters and built temporary villages. However, they - built gigantic temples out of limestone. A 8000-year-old fox bone belongs to wild animals from Göbeklitepe is discovered there. More than 100,000 bones like this one were found. In other words, those who built Göbeklitepe did not settle there. They did not abandon the nomadic life but still built a huge temple. Göbeklitepe was built without tools that emerged with the transition to settled life. Can a temple be built using only sharp stones in an age when there was no writing, wheel, or even pottery yet?" It draws the general framework of the living conditions of the hunter-gatherer human communities who built Göbeklitepe with an emphasis on the period. Although it was an unprecedented practice for the Neolithic people to build temples when there was no equipment development yet, it is stated that stonemasonry was developed in this period by the narrator.

In the Neolithic period, people became quite skilled in stonemasonry. The stones used for stone processing and their features are explained as follows: "The use of stone in the culture of life started with the Neolithic period. The Neolithic period is the soul of stonemasonry. There are two important stones of this period. We consider silex as the steel of that period. Obsidian was used as a cutting tool. Obsidian is seven times sharper than a scalpel when sharpened correctly and is used in modern surgery. These stones are much more functional than expected when worked patiently in skillful hands, and the builders of Göbeklitepe knew how to use these stones very well. Neolithic period- the polished stone age, is the era when the stone was worked with stone. For a skilled hand, sculpting limestone with flint is a breeze, but it took many hands and much time to build a huge temple." As a result, even though stonework required widespread practice and expertise during the construction of Göbeklitepe, the construction of a temple would require many individuals for this craftsmanship.

During the construction of Göbeklitepe, hunter-gatherers lived in small unorganized groups. The documentary discusses the theories explaining how these human societies built a gigantic structure like Göbeklitepe as follows: "For this structure, you need a well-organized and crowded workforce, much more than mastery. So, how big of a workforce? An engineer whose expertise is in constructing huge buildings can answer this question. The first point, we know that the columns are 24 tons. If this machine wants to haul around 24 tons, we need to produce 240 000 tons of power. So how much can a person draw? A human can pull about 600 newtons. So that means we need 400 men... Contrary to this classical theory, when Göbeklitepe was built, people lived in small groups of 40 people and did not have a developed division of labor. The only occupation of all members of the clan was hunting-gathering. Could it be that there was a first time in the construction of Göbeklitepe and those who made it a hunter united?"

According to the classical theory, since hunter-gatherers lived in small groups, a large labor force would be needed to construct the temple. "We do not know how long this period was, but it is likely that the structure was built over a more extended period by a smaller group than anticipated, or smaller groups may have come together. Therefore, it is possible that smaller groups of 30, 40, 50 people may have built such a structure instead of large groups of 200-100 people. Regardless of their numbers, the nomadic hunters who built Göbeklitepe incurred a high cost. They transported each pillar, weighing more than 20 tons, to the construction site in one piece. They worked the stones, and they became statues." As seen in the statement, although there are various theories about the temple-building process of the hunter-gatherer clans who built Göbeklitepe and the working workforce, these theories have not yet been answered."

As well as the construction process of Göbeklitepe, there are also arguments that this temple is different from the Neolithic period architecture. Very descriptive information about the architecture of the temple, the engravings of the T columns, the features of the C room, and the area it covers are given as follows: "The zero point of history is terrific, imposing. T-shaped pillars, stylized sculptures, animals ready to attack, and rooms without doors were all built from limestone 12000 years ago and are still standing as they were on the first day. In the area where the first excavations began in 1995, the temple structures are all-around planned, and there are obelisks in all of them. Of course, there are 16 other temple structures identified from aerial photographs. These will be unearthed in future excavations. Göbeklitepe was built on

20 football fields. 4 large rooms form the center of the building. Room C, the oldest and largest of these, is 24 meters in diameter. T-shaped columns are located in the center and walls of all rooms. Some of these columns weigh 24 tons and reach 6 meters in height, and there are more than 200 T-shaped columns of various sizes in Göbeklitepe." In this context, there are various explanations about the relationship between the architecture of the temple and the construction of the temple.

The explanation that Göbeklitepe also has architectural differences and therefore its sanctity is as follows: "Göbeklitepe has an extraordinary architecture, especially structure Chas a magnificent entrance. We know that there were no doors in Neolithic architecture, but they entered the buildings from the roof, whereas this room has a clear entrance, but there is an interior room without a door. This is a feature we do not encounter in neolithic architecture. Why hunter-gatherers made an inaccessible room in the center of their temple? This symbolism references the inaccessibility of the sacred. Perhaps, room C was Göbeklitepe's sanctuary... Nevertheless, there is another explanation for the unusual architecture of the C structure. Structure C, one of the most significant structures here, has three main parts, and each part is getting smaller and smaller. So these structures took quite a long time to build, and we also have to consider that these structures were not built all at once. The builders of Göbeklitepe always constructed their temples in the same area, and they persistently erected one thing in the center of each room they built, T-shaped columns."

As a result, two different views emerge regarding the architecture and sanctity of this temple. The first view is that the C structure in Göbeklitepe is the holy of holies, and the other is that the C structure was built in a gradually shrinking way over the years, and there are T-shaped columns in the center of these structures.

The importance of the T shape regarding the sanctity of Göbeklitepe has been made in various interpretations regarding the altar/liturgical area or the meaning of animal figures. "T-shaped pillars are an unprecedented abstract depiction of the sacred. T-shaped columns were discovered in the region in Neolithic areas other than Göbeklitepe. T-pillars were also erected in the center of the temple of the ancient city of Nevalı Çori. T-pillars were also found in newly discovered neolithic sites such as Karahan Tepe. Perhaps, these columns symbolized a new faith in Mesopotamia, and Göbeklitepe was the turning point of this faith... Perhaps the Stone Age people symbolized their faith with T-pillars. The symbolic part of Göbeklitepe is the T-shaped pillars, but the mystery is not just the pillars, but also the ones on them." explanation is given. In this context, it is stated that the T shape is not only found in Göbeklitepe but also found in other Neolithic excavation sites such as Nevalı Çori and Karahan Tepe. Therefore, it is underlined that T-shaped columns are part of a belief system and that these sacred columns and their shapes are also important.

Regarding the abstract embroideries on T-shaped columns in Göbeklitepe, which is a Neolithic temple, "We can say that these T-pillars represent the sacred of the society at that time. However, they were unprecedented depictions. A mysterious statue of the same age tells a completely different story. The Urfa statue is 12,000 years old. The eyes are obsidian, the nose is given, and the hands meet in front. In other words, those who built Göbeklitepe could have made sculptures that look like real people if they wanted to, but they did not; they deliberately worked on the T-columns. They carved human hands but not faces. Perhaps these columns did not depict man. Perhaps they were representations of much higher beings. People tried to portray them to form emotional bonds with their divine, and at first, they thought of their gods in anthropomorphic form, just like the Romans."

The narrator emphasizes that abstract embroideries are sacred descriptions of his discourses. Apart from these abstract depictions, regarding the animal figures engraved on the T columns, "Dozens of different animal figures were engraved on the columns of Göbeklitepe. Boar, vultures, reptiles, and a leopard. They were sculptures and drawings, each of which was extremely ingenious. All of these animals were ready to attack. Michelangelo says that there is a potential to be a sculpture in every stone. However, why was this potential used only for wild animals 12,000 years ago? These animals were perhaps the guardians of Göbeklitepe. He was guarding the sacred T-pillars with his menacing stances, just like the gargoyle statues on the roof of Notre Dame cathedral. Perhaps this symbolism represented man's new position in nature. Perhaps it was the harbinger of a new age. Perhaps, these were just symbols of the clans that built

Göbeklitepe, but, certainly, those who built Göbeklitepe did not worship these animals. They saw them as tools and signs." these are put forward. The first of this thesis is that the animal figures are the protective power of the T-pillars, and the other is that they are the symbol of the hunter-gatherers who built Göbeklitepe.

Another discussion about the sanctity of Göbeklitepe is about the rituals held and the altar area. It is the terrazzo floor of the temple that started these discussions. Regarding the use of terrazzo floors as an altar or ritual space, "The floor of all rooms in Göbeklitepe is made of the terrazzo floor. Perhaps Göbeklitepe was used as an altar site, and hunter-gatherers offered sacrifices to their gods between these pillars, or this ground was built for bloodier rituals. Or are people being sacrificed in Göbeklitepe? This question is mind-boggling. What kinds of rituals were held in Göbeklitepe? ... Could it be that bloody human sacrifice rituals were performed in the distant past of these lands, just like the Aztecs? We need much more than just myths to say yes to this question... Can anything be said about the fact that the owners of these skulls may have been killed in the temple area of Göbeklitepe? Scientifically, we can say that the skull was separated from the body and processed after death. We have no evidence of human sacrifice in this structure. All the fractures and scratches on the skull were made postmortem. They probably exhumed the skulls. So what was the real purpose of the terrazzo floor? ... In Mesopotamia, to date, no traces of human sacrifice have been found in the temple, and the findings from Göbeklitepe do not indicate human sacrifice rituals." Explanations are made. Therefore, the use of terrazzo floors in this temple completely refutes the assumptions about human sacrifice.

Theories about the source of Göbeklitepe's sanctity have been produced. The first of these theories is the discourse produced regarding the star Sirius: "The classical theory says that man first sought his holiness on earth, that people first believed in the holiness of nature, and then they lifted their heads and began to search for their holy ones among the stars. That is why most ancient temples were built according to the position of the stars. According to one theory, the T pillars in Göbeklitepe were positioned relative to the star Sirius, one of the brightest stars in the sky. According to Prof. Dr. Adnan Ökten, the people of Göbektepe, had no opportunity to see the Sirius above the horizon in the celestial sphere, that is, in no month of the year at that time. Göbeklitepe's architectural structure does not refer to any known celestial body. It is not about the sky if there is a mystery in its making." Therefore, although the theory of Göbeklitepe's construction connected to the star of Sirius, which explains its sanctity according to the classical theory, has been refuted, discussions on the geological location, which is another approach that brings the sanctity of this temple into the discussion, have started.

The last theory about the sanctity of Göbeklitepe, a Neolithic temple, is that it is considered sacred in terms of location. Depending on the rituals of offering and wishing that have been going on for years in the temple area, which the local people describe as sacred, "One of the most interesting drawings in Göbeklitepe was unearthed from this hill. On a hill where both women giving birth and women without children come to make vows. Could there be an ancient tradition of 12000 years based on the belief of the local people, or did hunter-gatherers choose this hill because it is sacred? Geologist Hayrettin Koral thinks there is a more pragmatic reason for choosing the area. This region is where limestone rocks can be seen abundantly on the surface and exploited. It is a region with rocks containing obsidian just a few kilometers to its side. The site selection of Göbeklitepe 12000 years ago indicates how people could benefit from geology even though their lack of knowledge." explanation is made. As a result, although various theories have been put forward regarding the sanctity of Göbeklitepe as an ancient temple, there is no data to prove these theories yet.

As a subject in the documentary, *The Mysterious History: Göbeklitepe*; Words such as hunter-gatherers, Göbeklitepe people, stone age people, ancient people, natives, and clans are used. Although the use of simple language is generally dominant in the documentary, it is seen that a more academic language dominance has emerged from time to time with the effect of scientific explanations. Although the active-framed sentence structure is seen, the causality relationship with the historical reference connection is observed from the beginning to the documentary's end. To establish causality with a reference link, "12000 years have passed since Göbeklitepe was built. We invented electricity, split the atom, and walked on the moon during this time. All of this has drastically changed our universe, but man's relationship with the sacred has always remained the same." description can be given as an example. In this context, it is explained in a

causal relationship that the importance given to the sacred does not change, no matter how much technological development occurred after the construction of Göbeklitepe, the oldest temple in the history of humanity.

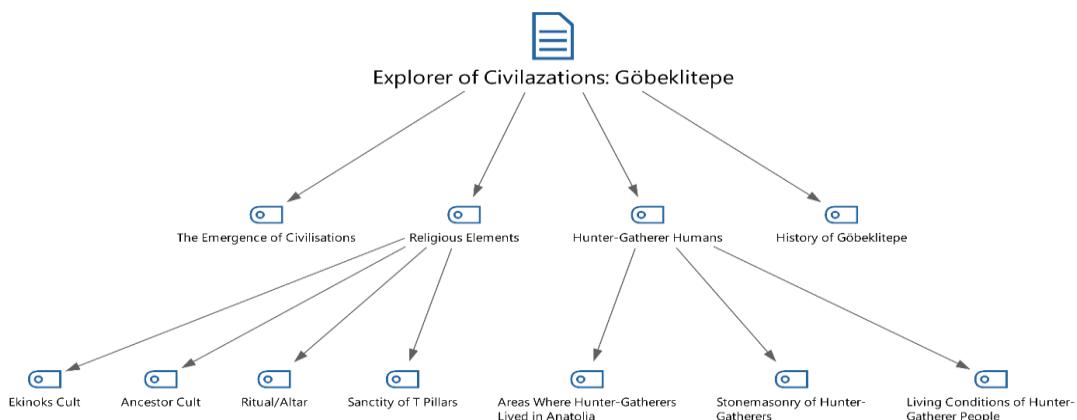
When the documentary was examined rhetorically, it can be seen that it tries to convince with scientific evidence, giving examples and arousing curiosity techniques. Persuasion by presenting scientific evidence is provided by experts or scientists whose explanations are included in the documentary. "Excavation coordinator Lee Clare: I think Göbeklitepe was built by classical hunter groups. I can say that these structures were built according to a concept." As can be seen in the example, scientific persuasion was provided by including the explanations of the excavation coordinator in order to introduce the human communities that built Göbeklitepe.

Documentary micro discourse is another persuasion method used in the documentary of *Mysterious History: Göbeklitepe*. The application of this method in the documentary "Göbeklitepe was the Hagia Sophia of a Neolithic belief system." as an example of Göbeklitepe being an essential temple-like Hagia Sophia, or "You enter a mosque or a church through a magnificent door, just like passing through the Lion's Road. When you step over the threshold, the ordinary world is left outside. You pass through a layered structure and go right into the heart of the temple. It is the church's foil, the mosque's mihrab, and the C structure in Göbeklitepe. This point is where the insurmountable boundary between the sacred and the world begins. In fact, for centuries, no one has been able to cross this border." As in explanations of the narrator, he states that the C structure of Göbeklitepe was designed similar to mosque or church entrances and that there are signs of holiness.

It is the method of persuasion used in the documentary to arouse curiosity. This method opens the door of persuasion by asking questions, and then persuasion is reinforced with explanations and scientific evidence. "Can a temple be built using sharp stones? Geologist Hasan Emre knows how skillful primitive people used these stones. Stone is an important value in Neolithic human life. The use of this formation in the culture of life also started with the Neolithic period." Emre's example is quite suitable for this persuasion technique. Again, "Will the history of Göbeklitepe go back to the ice age, or will there be more ancient temple areas in the region? Time will tell all this, but until then, Göbeklitepe is the zero point of history." explanation can be given as an example of persuasion technique by arousing curiosity.

#### 4.2 The Explorer of Civilizations: Discourse Analysis of Göbeklitepe Documentary

The documentary, *Civilizations Explorer: Göbeklitepe*, published on TRT Documentary Youtube channel, is analyzed with critical discourse analysis, the macrostructure discourse topics are as follows: The emergence of civilizations, the history of Göbeklitepe, hunter-gatherer people, and religious elements.



**Figure 3:** The Explorer of Civilizations: Göbeklitepe Documentary Discourse Titles

At the opening of the Göbeklitepe documentary, the relationship between civilizations and belief

systems is conveyed by referring to the emergence of civilizations as follows: "History was shaped by beliefs. Man, sometimes on the ground, seeking the creator that the beliefs pointed to and pursued his manifestations on earth. Sometimes he sought heaven and built great temples that towered into the sky. So, how did this quest turn out? Eventually, this ancient quest turned into a gigantic legacy of humanity. The answers that man finds are actually in the civilizations he discovered." He points out that civilizations were established due to a religious search with this explanation. This search has affected the beliefs of the civilizations established in Anatolia, "The geography of Anatolia has a unique importance in the history of civilization. Many cultural values that are the subject of art history, archeology, and general history emerged in these lands and spread to the world from these lands. Among these elements, we mainly choose the ones belonging to the faith. Our concern goal is to understand the history of Anatolian beliefs." Emphasizes speech of the narrator. In addition, understanding this quest; states that it will be effective in understanding history, beliefs, and humanity.

After introducing the relationship between the establishment of civilizations and the formation of belief systems, the history of Göbeklitepe is mentioned. Tells the history of this Neolithic temple by comparing it with the Egyptian pyramids and Stonehenge. "Göbeklitepe was built before all the civilizations and historical structures of the known stone age. It is 7500 years older than the Egyptian pyramids and 7,000 years older than Stonehenge in England. Göbeklitepe has a repertoire that is both unexpectedly old and unexpectedly rich. Archaeologists, art historians, historians, theologians, historians, sociologists, and psychologists discuss and try to understand and interpret these structures." With these discourses, it is claimed that as Göbeklitepe is the oldest of the stone age works, it causes various disciplines to work together with its richness.

In the documentary, after the history of Göbeklitepe, the living conditions of hunter-gatherer people, the places where the people of this period lived in Anatolia, and their stonemasonry skills are also mentioned. "Mankind began difficult journey hundreds of thousands of years ago. Only those with the skills to make tools for communication, cooperation, protection, and hunting survived this journey. Humanity was using stone, wood, and bone and was constantly changing places. They had to go after their food sources depending on the climatic conditions. They used the caves, rock bottoms, and big tree hollows they found during these thousands of years of migration as shelter. Most stone tools have survived from this era. That is why we call this period the stone age. Especially for prehistoric, early periods, stones are significant. Because we can trace the history of many objects from where they came from, through flints or similar stones or similar objects." The narrator expresses it in his words. These explanations help to understand the habitat of hunter-gatherer people in Göbeklitepe and to understand the living conditions of the period. He said that hunter-gatherer people have mastered the use of stones and developed an understanding of art by using stone: "During the excavations in Göbeklitepe, archaeologists unearthed T-shaped obelisks with animal figures on them. The relief technique on the stones and the richness of the content in the motifs provide information about the talents of the people who built Göbeklitepe. This is a perfect example of stone age art: a predator, perhaps a leopard, showing its teeth in high relief. A corpse is depicted, with a flat relief of a wild boar underneath. There are three different levels of art here. Cubic stone pillars, high relief and flat relief on the T-shaped column are on the same stone." backed by his words.

The description of the living space established in the Neolithic period in Anatolian lands is as follows: "This is Göbeklitepe, a mysterious belief center that was built about 12000 years ago and amazes the whole world today. Göbeklitepe was founded in the region known as the fertile crescent surrounded by the tributaries of the Tigris and Euphrates rivers. Before Göbeklitepe was discovered, the common belief was that hunter-gatherer people, who continued their lives as nomads for thousands of years, discovered agriculture with the softening of the climate and thus settled down. What was the real force that brought people into society and enabled them to establish great civilizations? A man probably had some ideas about faith, which almost led to their settled life. Humanity first established belief centers and started to settle down with the cultures formed around these belief centers." Therefore, the narrator says that seeing Göbeklitepe as a center of belief impacts the formation of settled life culture.

The narrator explains that the hunter-gatherer people working in the construction of Göbeklitepe may have established a living space in this region, using the example of the Man of Urfa (Balıklıgöl Statue) in Balıklıgöl: "The Balıklıgöl Statue, unearthed around Şanlıurfa Balıklıgöl, is dated to 9500 BC. Known as the world's first sculpted sculpture in full size, the 190-centimeter Statue of Balıklıgöl suggests that Balıklıgöl may have been a visiting center from those times. We can say that similar statues may exist in Göbeklitepe as well."

There are various religious elements related to Göbeklitepe in the documentary. These religious traces are included in the documentary with the following expressions; "The first traces of humanity's religious rituals were hidden in Göbeklitepe" The first of the religious elements described in the documentary is the cult of ancestors, and the relationship between Göbeklitepe and this cult is mentioned in the documentary: "Many skulls were found in Çayönü in the region. This shows a strong ancestral cult in the Neolithic era. The skulls and their depictions in Göbeklitepe may be related to this culture. Because according to the cult of ancestors, the soul of the person was in the skull, and after the person's death, the skull had to be separated from the body and buried in a holy area. What other clues show that Göbeklitepe has a belief system related to the cult of ancestors? Generally, ancestors were perceived to be related to stones. In other words, the concept of stone or rock, especially high areas, mountains, or hills, is considered to be the places where the spirits of ancestors who have largely died descended or lived. Every year, on the spring equinox, which we call Nowruz, the ancestors who died come to the Altai mountains and go to that region to be commemorated or to be blessed, and some rituals are performed there. Therefore, these T-shaped pillars or stone works, which we have frequently encountered in the surrounding region, which exist in the surrounding area of several 100 square kilometers, must very likely be related to the cult of the ancestors." His theory suggests that hunter-gatherers living in the region built this temple to keep this cult alive.

Regarding the relationship between the T-columns attributed to divinity and the cult of ancestors, "The hands and arms of the stone pillars found in Göbeklitepe and even clothing embroideries that seem to be made of animal hides are seen. The only thing missing from these human-like struts is their faces. Why didn't people who could reflect stone so skillfully make faces? What did these faceless monuments mean in their belief system? Sometimes there are 12 stone columns in Göbeklitepe. Sometimes there is a smaller number of stones. There is a possibility that each stone in the environment was erected by a tribe or clan in the region. Each stone may represent an ancestor or ancestral spirit, and those ancestors, that is, ancestors who have died, may also be present. So such a thing can be believed." explanations are made.

As a subject in the documentary Göbeklitepe; Words such as hunter-gatherers, human beings, Paleolithic man, Neolithic man are used. In general, the use of language with a straightforward expression is seen in the documentary. Although the active-framed sentence structure is seen, the causality relationship with the historical reference connection is observed throughout the documentary. "Many of the scientists think that to be able to build a structure with such technical features, and it must have been experienced before. Could the same be said for the belief system? Could it be that man's turn to the belief system was based on a divine instinct that he had previously subconsciously? These are subconscious codes that never die. In other words, since the beginning of history, people have lived and produced what they have constantly passed down through generations. Some religious beliefs that were produced in civilizations such as Sumer, Assyria, Babylon, or Egypt below did not emerge out of nowhere; that background was going back to these ages."

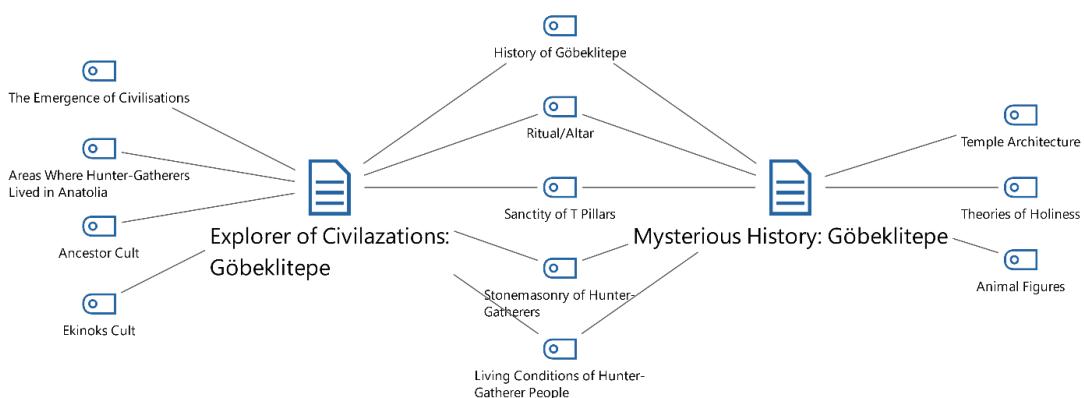
Discourse can be given as an example. With this historical reference, the narrator provides the discourse that the instinct in the construction of Göbeklitepe formed the basis for the first examples of civilization.

When the documentary is examined rhetorically, it is seen that persuasion is provided with the techniques of presenting scientific evidence, giving examples, and arousing curiosity. The technique of presenting scientific evidence "Archaeologists pay attention to two points to obtain more detailed information about a discovered place: other settlements and simultaneous civilizations in the surrounding area. Göbeklitepe, on the other hand, stands before scientists as a uniquely developed, complex, and

monumental structure. There are different opinions about the relief animal depictions on their stones. If there is a cemetery area around, animals may come upon dead bodies. However, such a necropolis area has not been found yet in the excavations carried out. Another option could be animals representing tribes participating in rituals. Another may be related to the spells cast in rituals. What we know about prehistory, that is, before the invention of writing, is possible through the interpretation of archaeological remains." manifests itself in his speech. It clearly states that these explanations were made in the light of archaeological findings.

By giving an example, the persuasion technique shows itself with the order of the temples. "Great civilizations shaped by beliefs: Göbeklitepe, Artemis Temple, Hagia Sophia, and Divriği Great Mosque. These magnificent structures are the perfect examples of the civilizations in Anatolia that were kneaded by beliefs." It has been tried to persuade by giving examples of various civilizations established in Anatolia and their places of worship by bringing a chronological order with their explanations.

One of the persuasion methods used in the documentary is the technique of arousing curiosity: "While Göbeklitepe was the center of attraction of this secret-filled period, why was it abandoned when there was no trace of natural disaster, war or invasion, and it was systematically covered with soil? Could they have taken ritual objects with them when they left? So, where and why did the communities that built this place go? The archaeological findings obtained carry important clues that these communities may have moved to the west." Persuasiveness is ensured by asking questions in the form of arousing curiosity and then answering the questions with scientific findings.



**Figure 4:** Mysterious History: Göbeklitepe and the Explorer of Civilizations: Göbeklitepe Comparing the Discourse Topics of Documentaries

When both the discourse titles of Göbeklitepe documentaries, *Mysterious History: Göbeklitepe* and the *Explorer of Civilizations: Göbeklitepe* are analyzed, the macro discourse topics that both of the documentaries address are: The history of Göbeklitepe, hunter-gatherer people, and religious elements. The living conditions and stonework of hunter-gatherer people, the sanctity of T-pillars, and ritual/altar subjects about religious elements are mentioned. Another discourse title mentioned in the documentary is the architecture of the temple.

The differences in the documentary content are the diversity in religious elements. Theories of holiness, animal figures, ancestors, and the cult of the equinox are among the spiritual aspects of the documentary. Other topics in the documentaries are the emergence of civilizations, the architecture of the Göbeklitepe temple, and the places where hunter-gatherer people living in Anatolia lived.

### Conclusion and Evaluation

In this study, international image and reputation management in public documentaries, a soft power element, is discussed. In the research, the *Mysterious History: Göbeklitepe* and *Civilizations Explorer: Göbeklitepe* documentaries were selected by the purposeful sampling method among the shares of TRT

Documentary Youtube channel, were examined. The study is essential in revealing the discourses in the documentary produced by TRT, which carries out public documentaries using soft power elements. In addition, the study is essential in terms of being the first study on documentaries made on Göbeklitepe, which contributes to science and cultural diplomacy and contributes to the literature in this respect. Van Dijk's critical discourse analysis method is used in this study. The results discussed in this context are as follows: The titles that make up the macro discourse focus on both documentaries; The history of Göbeklitepe is hunter-gatherer people and religious elements. In the light of the findings, "What are the macro discourse topics of the documentary in the context of public documentarian?" The research question was answered.

Under the title of "History of Göbeklitepe" in the macro discourse topics of the *Mysterious History: Göbeklitepe* documentary, scientific data on the construction date of the temple are analyzed. Structure C and similarities with other ancient cities are discussed in theories about temple architecture. In the religious elements of Göbeklitepe, animal figures, the sanctity of T shapes, ritual/altar, and sanctity theories are mentioned. The living conditions and stonework of hunter-gatherer people, another subject of discourse, are discussed.

The scientific data on the emergence of civilizations in Anatolia and the emergence of Göbeklitepe culture are discussed in the macro discourse topics of the documentary, "The Explorer of Civilizations: Göbeklitepe." In the documentary, the lifestyles of the hunter-gatherer people in Göbeklitepe are also referred to as the artistry in the stonework. In the documentary, the relationship between the ancestors and the equinox cult, the sanctity of the T pillars, and cults are also pointed out. In this context, when the contents of both documentaries are compared, it is seen that there are discursive differences about the temple architecture, the lifestyles of hunter-gatherers, and the cults that make up religious elements.

When the micro discourse of the documentaries is analyzed, since the active sentence structure is used, the subjects of the sentences are selected. Although plain and straightforward language was used in both documentaries in general, academic language was also preferred from time to time in the documentary "Mysterious History: Göbeklitepe." In the documentaries, the causality relation with the reference connection is included between the sentences. When examined rhetorically in the two documentaries, three different methods of persuasion were identified. These are: presenting scientific evidence, giving examples, and arousing curiosity. In the light of all these data, the dominance of a straightforward and sometimes academic narrative in the documentary, the ease of subject tracking with the active sentence structure, the making of scientific theory and determinations, as well as the presence of rhetoric based on scientific "what is proof?" constitutes the answer to the question.

As a result, it has been determined that the narrator uses a language with a scientific background and rhetoric in TRT documentaries, which are public. This academic style contributes positively to TRT Belgesel, a public documentary filmmaker, in terms of international image and reputation. Thus, it is anticipated that these two documentaries will contribute to science and cultural diplomacy, which is one of the soft power elements and will help increase the positive country image. It is recommended that those who will work in the field reveal the reflections of this positive country image in public through studies.

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