

The Image of the Body in Its Historical Transformation*

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Research Article

Abstract

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The concept of body has been studied for ages because it is subject to many fields such as medical science, chemistry, sociology, psychology, communication, marketing, fine arts and history. It is inevitable that body will be subject to many researches in the future as long as humanity exists. The aim of the article is to examine in detail the perception of the body, which started from the Ancient Greek and Roman periods to the present day and remained the same in some aspects. Even if the body will be handled from a communicative and sociological point of view within the scope of the article, revealing how it is handled in religions and mythological stories in the literature in the historical process serves the purpose of the study. In this context, the effects of Christianity on the body phenomenon in the Middle Ages were revealed under the subheadings of "Body in Ancient Greece and Rome", "Body in the Middle Ages" and "Body from the Renaissance to the Present", and finally, the importance attributed to the mind and body phenomena with the enlightenment was discussed how the body perception of women and men emerged from a single gender and how it changed and transformed from the Renaissance to the present day.

Introduction

The body into which man is born; exists with it, gains a place in this world thanks to it, at the same time it is classified, controlled and taken under control. In addition to being the most private area of human beings, the body is also a means of harmonizing with the society and culture in which it communicates and interacts. On the subject of the body, neither natural scientists nor social scientists have yet reached an agreement. Whether the body is a physiological structure or whether it exists with the innate of the individual; or whether it is a sociological structure designed by the society after birth still continues. "While biologists, geneticists and medical professionals based on the socio-biologist approach define the body as a field of existence with its own nature and boundaries, social scientists based on the socio-biologist approach argue that the body is fully socially and culturally constructed" (Canatan, 2011a: 16). The body has become a social tool within itself that gains meanings over time or that meanings are attributed to the body by control mechanisms. The media, whose power we cannot deny within the control mechanisms, are children, women, men, youth. It constantly categorizes old bodies and puts them into certain standards according to time.

When we look at the historical process, Descartes, one of the 17th century thinkers, claims that human existence is separated as body and mind and consists of two opposites in which the mind is superior to

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the body, with the conviction that I think, then I exist. For him, a body without a soul means nothing; the soul does not even need a body to exist. "So much so that this 'I', that is, the soul, thanks to which I am what I am, is completely different from the body and even easier to recognize/know than the body, and even when there is no body anymore, it loses nothing from being exactly what it is" (Descartes, 2010: 33). Foucault, on the other hand, accepts the government's view of the body and sexuality as the encirclement and violation of the body of things that should and should not be done sexually. It claims that the discourses produced during this intervention are determined and that all these interventions are the object of a new discourse. He says that he does the archeology of all created discourses (Foucault, 2015: 132). According to Foucault, no one has to be subject to these discourses; all these restrictions and prohibitions put in place encourage much more discussion of the aforementioned issues. This is the way the power secretly disseminates its own discourses by using their power of domination and control.

Firstly, the body perception, starting from ancient Greece and Rome, has been discussed. Then, under the title of "The Body in Monotheistic Religions", the subject of the body in the monotheistic religions of Judaism, Christianity and Islam was examined in line with the quotations from the holy books. Mythological texts, which are one of the important reference points in the fields of visual arts, literature and visual communication, and body image in Buddhism, which has the most members after Christianity and Islam, are discussed.

History of The Body

The body is a field of study that has been subject to a lot of discipline, is still under study and will never lose its up-to-dateness. The body, which is handled from different perspectives in the fields of medicine, biology, anatomy, physical education, art, sociology and communication, is important in terms of revealing the perspectives developed on this subject until today in a chronological order. However, considering the body from a historical point of view does not mean that it is only the subject of the discipline of history. Addressing the body in one aspect and within the framework of a discipline means not understanding it sufficiently and not examining the subject in depth. Therefore, even if the body will be handled from a communicative and sociological point of view within the scope of the article, revealing how it is handled in religions and mythological stories in the literature in the historical process serves the purpose of the study. In this context, the effects of Christianity on the body phenomenon in the Middle Ages were revealed under the subheadings of "Body in Ancient Greece and Rome", "Body in the Middle Ages" and "Body from the Renaissance to the Present", and finally, the importance attributed to the mind and body phenomena with the enlightenment was discussed how the body perception of women and men emerged from a single gender and how it changed and transformed from the Renaissance to the present day.

Body in Ancient Greece and Rome

During the Ancient Greek period, the common view in Europe was that the male and female bodies originated from a single gender. The difference between male and female was a degree difference (such as hot-cold, dry and moist) rather than a kind of difference. This idea led to the assumption that the female body was the inverted male body among anatomists (Crawford, 2013: 27). In ancient Greece, the body was thought of as a single whole without separating as the feminine or masculine body. Therefore, women and men it can be easily said that the species distinction between men and women corresponds to later periods. "Greeks believed that 'feminine' and 'masculine' represented two poles of bodily continuity" (Sennet, 2011: 35). What Galen, one of the anatomists of that time, said about the integrity of men and women is quite striking. He claims that the female uterus is the inverted male penis and that the female ovaries are the same as the male penis (Crawford, 2013: 27). In ancient Greece, the approach to the body is quite holistic, so it is very different from today's body and gender perception. As Galen argues, there are some anatomical differences, but they certainly do not indicate the separation and difference of the two bodies. For example, Aristotle establishes a bond between menstrual blood and male sperm and calls menstrual blood cold blood and sperm cooked blood. According to Aristotle,

sperm was superior because a new life was born thanks to it; it was essential, but menstrual blood was thrown out of the body; it was unnecessary (Sennet, 2011).

The absence of body discrimination indicates that there is no gender discrimination and therefore gender roles are not developed. The absence of a difference in the form of 'female body' and 'male body' has also made homosexual partnerships ordinary and natural. The fact that there is no difference between heterosexual and homosexual relationships caused them to be seen the same (Crawford, 2013: 28). Sexuality, on the other hand, is not perceived as it is perceived today; it is considered quite sacred due to the emergence of a transcendent union as a result of strong love. Strong love for another person is so precious that sometimes sexuality becomes much less important and this person is highly respected in society. The reason why homosexual relations were encountered so often at that time is in a sense the occasion of these social acceptances and dignity.

Richard Sennet, in his book *Ten and Tas*, mentions that in the war between Athens and the Spartans in 431 BC, leaders wandered the squares almost naked with their naked bodies, covered only with shields and spears. "In the city, young people wrestled naked in the gymnasium, and the loose clothes that men wore on the streets and in public places revealed their bodies" (Sennet, 2011: 25). This situation, which is quite strange for us living in the modern age, is considered quite common in Ancient Greece. Nudity, which was condemned in this period, was accepted as an indicator of how civilized the body and actually the body of that person were by not hiding it. "The civilized Greek had made his body an object of admiration" (Sennet, 2011: 26). Naked body, physiologically, also represented the healthy body; if the body is cold, it is lazy and lazy, but if it is hot, it is active and aggressive. A body only needs cover if it is hot; this shows that it is strong enough to act in a short time, and undoubtedly a strong body fights well. "The Greeks' understanding of the human body brought about different rights for bodies with different temperatures and different urban spaces. These differences were most obviously seen in gender discrimination because women were thought to be the colder versions of men" (Sennet, 2011: 27). The heat of the body has been a means of distinction, domination and subjugation for the Greeks. The warm body belongs to the man, the man is healthy, strong, can mix with the society, his dignity increases in proportion to his nakedness. "Body heat was thought to guide the process of human formation. At the beginning of the pregnancy, it was thought that the fetuses warming well in the uterus would be male, and those who were deprived of this first heat would be female " (Sennet, 2011: 34). Therefore, the female body is depicted as cold, unhealthy, should be covered and should not have much place in society.

However, all this understanding of nudity, which is a sign of civilization, courage and health, has not been valid for women, but is attributed to men. In Ancient Greece, as in today's modern age, public space belongs to men and private space belongs to women. "Women could not appear naked in the city; moreover, they mostly kept to themselves in the house as if the indoor spaces without light were more suitable for their physiology than the sunny areas open to them" (Sennet, 2011: 27). While men displayed almost all their bodies freely with all their courage, at the same time this was a occasion of prestige, women were in society in quite thick and inconspicuous matte cloth that stretched to their ankles in the public sphere.

It is important to include the Olympic Games while addressing the body issue in Ancient Greece. In Ancient Greece, sport was almost an invariable part of life. The Olympics, today's largest sports organization, were born in Ancient Greece. According to the records, although it is seen that the first Olympic Games were played in 776 BC, it is observed that Homer, who lived in 1200 BC, mentioned sports activities in Olimpia in his works (Tekin and Tekin, 2012: 123). In ancient Greece, competitions and events were organized in the name of the gods that all Greece participated in. The most famous of these is Olimpia, which was held in the city of Elis (Elia), which has even given its name to today's international sports events. "To the "V" shape the most striking structures of Olympia are "gymnasium", which is used as a stadium for running races, and "hippodrome", where horse races are held (Tekin and

Tekin, 2014: 128). Gymnasium is very important for body development. Adolescent boys were brought here by their parents, and adolescent bodies were trained and developed here. "The word gymnasium, which comes from Greek, comes from the word "gymnoi", which means "naked". The naked and beautiful body was seen as an extremely natural thing, it was a gift given to man by nature" (Saliji, 2009: 15). Gymnasium was teaching young men how to be naked, how a body can be free from its clothes. "In the gymnasium, a boy's body was tried to be shaped between the middle and the end of adolescence at a point where the muscles started to tighten the skin surface but the secondary gender characteristics, especially the beard mustache, were not yet developed" (Sennet, 2011: 38). The activities here also served to increase the body temperature; at this age, due to the high temperature in the body, this heat was spread to the muscles in the body as much as possible thanks to the sports. Before wrestling, body lubrication, rubbing of the bodies together while wrestling, increased pulse and blood circulation due to sports were all made to increase body temperature. In gymnasium, the goal was to teach men how to use their bodies to desire and be desired. Unlike the gymnasium in Athens, at the gymnasium in Sparta, besides men, women were also encouraged to wrestle with each other because it was thought that a woman who had developed her body would give birth more easily.

In Rome, on the other hand, there is a widespread belief that the human body is highly related to geometric shapes. The Roman architect Vitruvius claimed that the human body was shaped by geometric relations, especially by two-way symmetries between bones and muscles, eyes and ears (Sennet, 2011: 78). According to this claim, the structure of the body was utilized while planning temples, worship centers, Pantheon, and even cities. The same ratio was used in the construction of the buildings by subtracting the size measurements and ratios. This symmetrical order developed by the Romans with reference to the body has even been their means of ruling the whole world. "The Romans used this bodily geometry to bring order to the world they ruled as imperial conquests and city founders" (Sennet, 2011: 88). The body was founded in Ancient Greece and Rome arrangement, design, determination of gender roles and order of social life.

Body in the Middle Ages

Medieval times coincide with the period when Europe got rid of paganism and accepted Christianity. In this period, the suffering of the body has an important place. In this period where ascetic understanding is dominant, inhibiting the desires and desires of the body, feeling pain in depth and relying on it indicate the belief that the level of the individual will be increased. It is believed that this is the way to God because Jesus did so. He suffered for all the Christians he left behind and will come after him, pushed aside his bodily pleasures and became a deity. Therefore, what is sacred is not to give the body what it wants, but to discipline it by removing it from its desires. "The Christian's body should have rapidly gone beyond the limits of pain in order to feel nothing, lose the sensation, and exceed the desire" (Sennet, 2011: 115). The fact that Origenus castrated himself as a way to approach God by being deprived of all these worldly desires also coincides with this period.

As will be explained when talking about the phenomenon of the body in Christianity, the body is considered sinful by birth. "The anti-reform church deepened the suspicion awakened in the religious authorities in the Middle Ages against the body, which is "that disgusting garment of the soul" (Gélis, 2007: 17). According to this belief, which was born in the Middle Ages, if a person is involved in any sin, it is definitely his body that is responsible. Man has been a sinner since he was cast out of heaven, the cause of this sin is his bodily desires, as well as all the sins that will come after him will come from the body. As mentioned above, Christianity is the only religion that accepts that the prophet sent takes the form of God. Gélis argues that Christianity was built on the destruction of the body of Jesus and that this messianic centrist understanding emerged in the Middle Ages (2006: 19).

The perception that the blood temperature of the man in ancient Greece and Rome was higher than that of the woman, and therefore the man was superior, was definitely rejected in the Middle Ages, which corresponded to the first Christian period. "Moreover, although Christianity has long adhered to the

ideas of the Ancient period on body temperature and physiology, early Christianity has not been able to infer in principle that men and women are not equal based on this physiology. (Sennet, 2011: 116). All men had the same body in the eyes of God; they were neither fairer, nor uglier, nor superior, nor inferior. In his First Letter to the Corinthians, Saint Pavlos mentions that men and women must wear different styles of clothing in order to be separated from each other in appearance. However, he claimed that the same did not apply to male and female prophets, but that they were sexless because they were filled with the spirit of God (Corinthians 1. Letter, 11: 2-16). It is seen that those who are of the spirit of Jesus do not care about appearance, clothing, jewelry or any ornament. Such things are of no value since they turn to God with a much more transcendent spirit.

The Body From Renaissance to Present

The most striking of transformations in the body image started with the 16. century It started to happen with the century. People who thought that they carried both their own body and the body of their ancestors in line with superstitions felt a two-way belonging. However, the change in the consciousness of life, the transformation of the worldview in people, and the answers to some questions in the minds have created some differences. "If scientists such as Copernicus, Kepler, Galilei and for a short time Newton were able to determine the triangulation points of a new worldview and Vesalius was able to determine the triangulation points of a new view of the body, it was because minds have changed (Gélis, 2008: 73). The expansion of people's horizons has led them to ponder and ask questions about their existence and bodies. Issues such as the mechanism of the body, the functions of the organs, and the secret of living healthy and long have raised some questions in people's minds and they have started to wonder and examine the body. Thus, people started to pay more attention to their bodies and move away from the idea of the body of their ancestors and now focus on their own bodies, which revealed the phenomenon of personal care. From a chronological point of view, there was a process of transition from the tortured body to the precious body that attaches importance to its health and personal care, which believed that the sinner would be saved from these sins by suffering with the belief that he was born. The shires which existed in Rumeli Province, The idea of protecting his health for as long as possible had begun to settle from the 21st century onwards. The books that glorify healthy body and aging in a beautiful way are proof of this " (Gélis, 2008: 74). This perspective has made people out of being fatalistic and become individuals struggling to prolong themselves, their bodies and their lives. An important part of the history of humanity thanks to the vision that led to an important the transformation in the history of humanity, people have now overcome the mortality of this world and stopped feeling sorry for their sins and ordeals and started to develop and change.

The lack of technological developments that could provide visual data in the mentioned periods led people to fiction. According to the information received about the human body through the depictions of people in stories and novels, the first criterion of being human has been an upright stance with the prominence of body image, appearance and beauty. Standing upright gave the most important information about the person's physiological structure, religion and psychology (Pellegrin, 2008: 96). The upright stance, which is a pattern that society produces morally and physically, was also a criterion of beauty from that period. One of the patterns and rules laid on the body was the dress. "Bodies and behaviors should be visible-readable, this should be tied to some rules down to the finest detail of clothing, creating a basis for creating an easily perceptible clothing language" (Pellegrin, 2008: 117). It was understood from the clothes that the individuals from different occupational groups and different classes in the society belonged to which group and class. Identifying people with their clothes reveals that the clothing is related to belonging. It is seen that distinctions such as female-male, rich-poor, noble-slave are made primarily through clothing. In this context, it is possible to say that each garment has a language and that it is the designer of people's ways of communication. Even the fact that one of the same clothing model is silk and the other is cotton gives an idea about the styles, genders, societies and classes of the people who carry it. The distinction of women with the same style of casual attire was made according to their behavior in society, laughter, joking styles and even whether they swear or not.

Such women were seen as men in women's clothing (Pellegrin, 2008: 118). Those who did not abide by these rules were excluded or even punished, as failure to abide by them would create a disconnection and disorder in society. The biggest irregularity that was feared to disrupt this order was the behaviors that allowed the transition between genders. "Although it is a common habit in all armies, sometimes even in rural areas, women wearing panties was a crime against official authorities as well as a disrespect for the sacred laws" (Pellegrin, 2008: 118). However, there was an unfair judicial system here; while the woman disguised as a man was considered to be tolerated by the desire to rise, the man disguised as a woman was considered to be humiliated and disgraced. When a man wore a tight or short dress that stuck to him like a woman, it was a sign that his body was dirty.

Interventions on the body have never remained only with clothes in any period of history. Traditions, laws and social norms constantly have the power to regulate, control and discipline people's bodies. According to Matthews and Griecon (2008: 139), all these purposes occur in two ways; in the first, all powers try to direct the reproductive function of the body and suppress all sexual excesses, in the second, the body is considered as a special area and it is seen that sexual actions can be relatively restricted. The training of the body is also one of the interventions made to the body. As a result of the importance of the body, self-care and personal health, The academies established in Europe since the 18th century started to provide physical exercise education to the nobles. "The art of riding, dancing and using a sword in body training was brought together and the scope of the exercises to be done by the nobles was determined precisely" (Vigarelo, 2008: 206). The aim of this discipline at the academy was not only to educate the body, but also to give students a physical stance by passing them through a state, attitude, eda tedrisat and designing their clothes. The increasing importance of the body has led to more measurement of the body, the prominence of numerical values and the widespread use of standard measurements. "In other words, the body was now evaluated according to an expectation... when compared, this is now more concrete"figures", weaknesses and disabilities were recorded more frequently" (Vigarelo, 2008: 229). As stated by Vigarelo, the issue of the body has ceased to be only the interest of physicians and has become the policy of the state. 17. In the middle of the 17th century, the state was given for the first time the responsibility of healing the patient, ensuring the physical empowerment of the people, and intervening in the bodies of people on the condition of prolonging human life.

In the future, studies on body representations have shown that the body of women and men is designed to continue their species completely. Therefore, both his body and spiritual differences arise from this. 18. And 19th century. The idea of the similarity of the male and female genitalia in Ancient Greece and Rome, mentioned above, was completely destroyed at the beginning of the 20th century, and this difference has now started to be accepted. This difference has led to the opinion that the social roles of women and men are also different. "The belief that the advancement of civilization strengthens the difference between men and women is embedded in the idea of role separation" (Corbin, 2008: 120). It is seen that the differences between men and women gradually increase with the discoveries made in anatomy and physiology. In 1984, the French in the dictionary written by the author Alfred Delveau, the definitions of men and women are expressed with a clear distinction. In the "Gender" article of the dictionary, it is written for men; (Delveau 1997 cited in Corbin, 2008: 120).

"In men, resilient powers are more developed than in women. The square-shaped body has a density. The shoulders are wider, thicker and stronger. Arms and legs are shorter. Bones and hair are more developed than women. The man's bones are thicker and stronger, his skin is rougher and duller, his flesh is harder, his beams are stronger, his chest is wider, his breath is stronger, his voice is thicker, and more chimes, his pulse is stronger and slower, his brain is wider and larger. The spine and spinal cord are more common in men than in women. Therefore, the cerebrospinal system is more effective and more vibrant in men. The characteristics of men are acts that require power". For women in the same dictionary, "The contours of the female body are round and attractive. His thighs are wide and wide. Her thighs are strong and more discrete than that of a man, which makes her walking difficult. Of course, her breasts-the "breasts" are hardly mentioned in the anatomy or physiology books of that

period-are much more developed than the male breast and much more dislocated. The woman's skin is soft, slippery and flowing; her voice is sweeter. Female-gender gracious - exhibits a sensitivity that directs her to friendship and makes her suitable for family joys and "spiritual excitements of the heart" in general. Ancient culture was taken as a reference by likening a woman to Venus and a man to Heracles. It was thought that these forms of description would attract the breeds and thus trigger reproduction by the emergence of biological pleasure.

In the 19th century, with the influence of Christianity, it was forbidden for women to show their thighs, even their ankles, for men to meet their toilet needs in public places, and for puerperals to reveal their bodies. The body has become more and more visible with the 21st Century (Shon, 2013: 76). The development of the concept of freedom, the increase in the demand for transparency in individuals and the motivation of people to like themselves caused the body to appear more. As a result of women and men showing their bodies with their gender-specific clothes, the concept of 'gendered body' has emerged. From the time when men and women were sunbathing on different beaches in their bathrobes, when women switched to one-piece jerseys and men to long swimsuits, tanning was in fashion. The characteristics of this period started to show itself in advertisements. "Advertisements that achieved early freedom started to exhibit women in dressing rooms in 1900 with their annoying corsets; as a matter of fact, the advertisements contributed greatly to the sanctification of the female body" (Sohn, 2013: 77). With the birth and advancement of the cosmetics industry in the early 1900s, every struggle against aging has become quite widespread; eliminating wrinkles, removing stains and preventing sagging. The fact that the intervention to the body and skin is so popular has led to the realization of many innovations in plastic surgery and to progress in the field of aesthetics and beauty. This trend has led to many changes in society, from production to marketing, from economics to medicine, with the emergence of a new industry. Aesthetic and beauty anxiety 20. Century visual arts. "The 1920s are not only the years when order came back, but also bear the mark of surrealistic beauty" (Michaud, 2013: 351). In the following years, it penetrated the lives of the masses in popular culture, fashion advertising, illustration art and many other fields. The body, which is so central to beauty, has become more and more exhibitable. The body, which was once disciplined and tried to be preserved, has now become accessible and visible in every medium.

Body In Monotheistic Religions

"Throughout history, religious affiliations have mostly been achieved through physical practices. For this reason, one of the most important ways to analyze the mutual relations of religion and society is to understand the relationship between religion and the body " (Kara, 2012: 32). Canatan defines monotheistic religions (Christianity, Judaism, Islam) as prophetic religions and Emphasizes that they are based on Abraham, and therefore they are called Abrahamic religions (2011b: 193). While the advice that these three religions want to give is mostly the same, they can also carry some different features. "Comparison of profetic religions in terms of" world "and" body" views requires an effort, a comparison, to understand how they behave in the face of earthly and material things" (Canatan, 2011b: 193). Under this heading, topics such as how the human existence is explained physically in these three religions and how the human body is present in these religions are discussed.

The body is a sign of human existence. We can only talk about the existence of an individual by the fact that he/she exists in a concrete way. Our reality in the outer world created by the mind-body or soul-body duo is possible with the representation of our body. Considering the way religions handle the body, it is argued that the body is treated as a mortal substance, but the soul will last forever, and therefore, it is necessary to develop and educate the soul, not human physics. "In all religions, the body is temporary, the main thing is dominant" (Kuruoğlu, 2018: 6). Therefore, it is quite natural that the body is being studied both socially and psychologically, as well as biologically and religiously. "So much so that both in the scriptures of divine religions such as Judaism and Christianity, such as the Torah and the Bible, and other religions and different schools and schools in these religions have sometimes constructed and expressed themselves over their bodies" (Hıdır, 2011: 217). The body has been an

indicator of many messages, even ahead of language and words. The bodies and bodily movements of representatives of religions, prophets or prominent people of that religion have given messages about how to live or worship those religions.

Body in Judaism

“Approximately The "Ten Commandments" form the basis of Judaism, which was born eight centuries before Jesus. The scriptures expressed as Torah in our language are "Torah" and this word means "Law" (Canatan, 2011b: 195). According to this scripture, God created the world in six days, and on the seventh day, Saturday, he was rested. The seventh day was proclaimed a holiday by God; therefore, the Jews rest their souls and bodies on Saturday in accordance with this rule included in the Ten Commandments from Friday evening, avoiding all kinds of activities and duties. According to Judaism, Adam, the first man, was attached to Eve, who was created from his rib bone, and together they became "one body". As a result of the fact that the snake tricked Eve into eating the forbidden apple and Eve made Adam eat the apple, both of them were expelled from heaven and sent to the earth, where they realized their naked bodies and made the fig leaves a means of covering themselves. Eating this forbidden apple, and as a result being expelled from the garden of Eden, awakening can be described as a realization and awareness. "Here,"nudity" has an interchangeable meaning. In other words, man realized this after eating the forbidden fruit (of the tree of knowledge and life) while he was unaware that he was ignorant and ignorant before " (Canatan, 2011b: 1989). Leaving the garden, changing from nudity to a cover can be considered as starting a kind of social life for them and moving to a life where there are now social rules. In a sense, with the first sin, man became aware of his own body and, after being expelled from the garden of heaven, he gave up nudity and preferred to be covered. Marti (2011) states that the sense of privacy is not an attempt originating from religions, it is a natural feeling, and that human beings have existed with such a motive since Adam and Eve. "This situation points to a shame experienced due to nudity and an effort to open a distance between them; it is this natural feeling that does not recognize an ethnic and geographical distinction that has caused the practice of covering to take place in all known societies since prehistoric periods" (Marti, 2011: 239). It is almost impossible to think of the privacy of the body apart from covering, that is, dressing. When dressing is considered as an unwritten social rule, covering the private parts of the first person with leaves can also be considered as the first state of dressing. Nudity is also a metaphor in which the first man is deprived of knowledge and not mentally conscious. This sin has led man to know God, punishment, sin-redemption, and in a way, himself.

"In the creation story, interesting information about the body is also given. Accordingly, the origin of the human body is soil. Although soil is its basic substance (arch), the main factor that makes it valuable is the breath of life given to it by God " (Canatan, 2011b: 198). In the Torah, there are no concepts such as resurrection after death, afterlife, heaven and hell. Religions guide people on how to live, how their bodies should be, how to live in a kind of society. The Torah contains advice on body cleaning, "On the seventh day, he will shave his hair, beard, eyebrows, and all the hair on his body. He will wash his clothes, and after washing himself, he will be counted clean " (Levites: 14/9). On the seventh day of the holiday, people were told to devote their time to body cleaning, remove their hair and wear clean clothes. "This is what you will do to purify them: sprinkle the water of sin on them, and let them shave all the hairs of their bodies. Thus, they are purified " (Census in the Desert: 8/7). In short, for Adam and Eve, who were expelled from heaven in Judaism, it was reported to people through revelations that the body is an entity that should be covered and that individuals should comply with the rules of society and that man is a social being. Dressing has also become an accepted, unwritten basis of the society. At the same time, the Torah also advises that people should be careful about cleanliness and meticulousness over the body.

Body in Christianity

Christianity emerged with the establishment of a new religion separated from Judaism. The creation story in Christianity is quite different from Judaism; "According to a very common understanding, man made a great and vital mistake by committing the first sin. This is something that is irreparable. In the understanding of Christianity, the original sin was not only a sin committed by the first man, but also transferred to future generations " (Canatan, 2011b: 202). The body phenomenon has a very important place in Christianity because according to this belief, Jesus is the incarnation of God, that is, the incarnation of God. Battaglia describes it as follows; "On the one hand, the body is so noble in terms of our original dignity that even God has taken a body. In this respect, as in almost all aspects, the pattern of Christian body understanding is the body of Jesus " (Battaglia, 2001: 143). Gélis says that the body is at the center of Christian cannabism, so it is an invariable basis for the people of modern centuries (Gélis, 2007: 19). "The body of Christ is at the heart of the message of Christianity, and Christianity is the only religion in which God takes the form of man and goes down in history: Christianity is the religion of the incarnated God" (Gélis, 2007). Therefore, in Christian texts, the subject of body is included quite a lot. According to Christianity, every man is born a sinner; therefore he is baptized as soon as he is born, that his body may be cleansed of this innate sin. According to this belief, Jesus sacrificed himself for all Christians by being crucified and ensured that all of them were absolved of their sins. Nevertheless, each child is baptized after birth and both cleansed of his innate sins and declared as a member of this religion with a ceremony. "The body is initially incorporated into a Christian universe through baptism. This is not only symbolic culture transfer, but also a physical process. Baptism in the early Middle Ages was not only the immersion of the body in water, but also the redesign of the body as a prerequisite for participation in beliefs and ideas was perceived" (cited by Miles 1992, 2012: 34). "Being baptized in Catholic Christianity is still It is an indispensable condition of belonging to Jesus. During the sacred bread and wine ritual, The flesh and blood of Christ is represented, and the person When combined with the body of Jesus, Jesus is united with him and forms a whole " (Falk, 1994: 66). According to this belief, thanks to baptism, They reincarnate with Jesus, that is, with God. "Jesus came out of the water as soon as he was baptized. At that moment the heavens opened and Jesus saw the spirit of God descending like a dove and landing on it " (Matthew, 3:16). Bread is considered quite sacred according to the Christian belief because it is believed that bread is the body of Christ. "During the meal, Jesus took bread in his hand, gave thanks, interrupted the bread and gave it to his students. He said, "Take, eat" and "This is my body" (Matthew/26). "I am the living bread that has come down from the sky. Whoever eats this bread will live forever. The bread I will give for the life of the world is also my body" (John/6). According to Christianity, Jesus is God's flesh and blood. Likewise, wine is believed to be the blood of Christ, and like bread, wine is considered sacred. "He who eats my body and eats my blood will also live through me" (John/56). "Therefore, whoever eats the bread improperly or drinks from the cup of the Lord, commits a crime against the body and blood of the Lord" (Corinthians, 11/27).

The task of religions to design the human body is seen in Christianity as in other religions. According to the Christian belief, the body, which cannot be governed by reason, can be dragged into sin by worldly passions; the duty of religion is to protect people from the sins they commit over their bodies. "Therefore, do not allow sin to reign over your mortal bodies in order not to conform to the passions of the body" (Romans: 6/12). Likewise, the fact that the limbs, which are part of the body, are not used for sins, recommends that they be directed to goodness, beauty and truth. "Do not offer members of your body to sin by committing injustice. Devote yourself to God, as do those who rise from the dead; offer the members of your body to God as instruments of righteousness " (Romans: 6/13). The design and inspection of the body is ordered in the Bible by fasting. But thou, when thou fastest, anoint thine head, and wash thy face; So that you will appear fasting to your father, who is in secret, not to people " (Matthew:6/16).

In Christianity, as in Islam, there is the belief of the Hereafter. It is believed that the souls will be resurrected, not the bodies. "It is buried as a natural body and resurrected as a spiritual body. There is

a spiritual body as well as a natural body (Corinthians: 15/44). Your body it is also seen in Christianity that there is a distinction different from the soul; "Do not be afraid of those who kill the body but cannot kill the life. Fear God who can destroy life and body in hell " (Matthew/10). "It is the soul that gives life. The body is useless. What I say to you is soul, life" (John/199). The Bible says that what leads to hell is not only crimes committed by the body, but also crimes committed spiritually. "Dear brothers, now that we have these promises, let us purify ourselves from all that defiles the body and soul; let us be competent in holiness in the fear of God" (Corinthians, 7/7).

The world has a negative connotation in Christianity since the person who comes to the world comes to this world with his sin. There are worldly passions, ambitions and materialism in this world, but here there is the message that if you are a good servant to God, you will be in an eternal state of well-being in the spiritual world. "After the world and the earthly gained a negative meaning, the position of Christians against the body also changed. Because the body created from the earth is also an object from the world. In this respect, the body attracts people to the world and makes them worldly, contrary to the orientation of the soul that constantly wants to rise " (Canatan, 2011b: 203). According to Christianity, while the body was already a sinful entity due to the first sin, it became a worldly object because it came from the soil and the soil belonged to this world, and a very negative meaning was attributed. In line with this point of view, the body has a negative quality that is materialistic, nafsani, sinful, pursuing these world blessings, and does not have spiritual characteristics. "The fact that Christianity expressed a negative worldview is not only due to its views on the first sin and human nature. At the same time, in this religion, the "earth" (world) was placed opposite the "sky", the "body" was placed opposite the "soul"; thus, while the celestial and the spiritual were exalted, the earthly and the physical were also humiliated" (Canatan, 2011b: 213). This negative understanding of the body led Christians to the convent life where they closed down to suffer and to the belief that it was something that should not be experienced in order to get pleasure, except to reproduce sexuality. Another reason for this is that It is that Jesus is seen as God and that God does not feel any pleasure of bodily desire, but rather that he suffers for the whole Christian world by being deprived of all bodily feelings. In this way, the person isolates himself from earthly physical desires, He believes that Jesus is continuing his ordeal.

Unlike the prophets of other religions, in Christianity, The body of Jesus was depicted very clearly. Even The crucified body of Christ has become the most obvious symbol of this religion. "With its cross spreading everywhere, the wounded body of Christ in the Crucifixion, which reminds him of the sacrifice for his salvation " (Gélis, 2007: 17). . It is possible to see Jesus and especially his mother Mary very clearly in churches, in houses, as an icon on many jewelry or items. Battaglia writes in his text on body comprehension in Christianity; "The primary image of Catholic churches, as it is now, was Jesus Christ, who suffered in our name at that time, and the representation of the body suffering on the cross is a meet image of what it might mean to have a human body" (Battaglia, 2006: 142). . Jesus has become a symbol of the suffering of a body for Christians. According to them, the sign of the cross is a reminder of the suffering of all Christians who have changed from God to man.

Body in Islam

"According to the Quran, man was created from the earth and revived when Allah blew his soul on him" (Canatan, 2011b: 206). As in the Torah, the creation of a woman from the thigh bone of a man is not included in the Qur 'an. The process of human creation is as follows: "O people! Be wary of your Lord, who created you from a single soul, and from it created its mate, and from the two of them scattered many men and women. Compared to Judaism and Christianity, Islam refers to the afterlife, heaven and hell in precise terms. There is an end to this world, and even though the human body is mingled with the earth and destroyed, its soul continues to live in the afterlife, even when the real life begins. "Know that the life of this world is nothing but play and amusement, adornment, mutual boasting, and the rivalry between wealth and children" (Hadid, 20). Islam finds this world mortal and finite, but as in Christianity, it absolutely denies that man is born with a sin, that he will suffer in this

world and that his salvation is impossible. According to him, man's salvation and his calamity are upon him. Whoever does good in this world will also achieve prosperity and salvation in the eternal afterlife. Those who do not obey the commands and prohibitions of Allah in this world will be punished in hell in eternal life. Islam does not regard this world as a negative and suffering place, but as a game that determines the victory or loss of the Hereafter. In Islam, man is not judged solely by his body; his intentions precede his actions and he is believed to be judged by the intention of the servant. However, the body is a trust given to man by God. Your servant should take care of it and protect it.

"Historically, Judaism refers to its orientation to world life, Christianity refers to its escape from world life, and Islam refers to a world design that tries to achieve the balance of the world and the Hereafter" (Canatan, 2011b: 214). According to the Islamic belief, going to heaven depends on performing the prayers and avoiding the prohibitions ordered by Allah. Most of these worships are performed in the body such as ablution, prayer, pilgrimage and fasting.

In the Qur 'an, there are rituals about the body, for example, there are legends about how to bury the body of the dead and how to cover it, and how to apply the body. "...Finally, he killed his brother... Then Allah sent a raven digging into the earth to show him how to hide the corpse of his brother (al-Maide, 5/30-31). As here, it was explained through the physical movements of the crow that the dead body should be buried. Likewise, in his verse "Their markings of prostration are on their faces..." (al-Fath 49/29), he mentions that the servants prostrate themselves while worshipping and the effect of this on their faces. "In other verses in the Qur 'an about prostration, relationships are established between the body and prostration, which is one of the most important indicators of spiritual and physical surrender. Moreover, this is the case in almost all religions; however, it is much more evident in Islam" (Hidir, 2011: 222). Prayer, which is one of the bodily worships, is frequently mentioned in the Qur 'an with the expression "salât". Hidir describes prayer as a worship in which faith turns into action and value into behavior (Hidir, 2011: 229).

In Islam, body privacy is important in that a person's body is private to himself and his privacy. The body is both the most private and intimate home of man and an object of communion with society. "A person's own specialness means a place that is unique to him/her. In other words, the body, thanks to its privacy, provides the formation of a social space that is largely closed to the influence of others " (Marti, 2011: 244). It communicates nonverbally with the society with its human clothing, style, body ornaments, openness and closure of its body. As mentioned earlier, with the committing of the first sin, Adam and Eve felt the need to cover their private parts. Kara interprets this as the embodiment of the concept of Islam on the threshold of shame, "Why should sin turn into covering its private parts with the feeling of shame? The fact that the first reaction to sin is through the body and that the sexual organs of the body are considered private and that it is tried to be hidden emerges as decisive questions in the relationship between religion and the body " (Kara, 2012: 39). The act of covering and dressing the body, which started with the first man and the first sin with the feeling of shame and has continued since then, has been class distinction, hierarchy, and even occupational differences. In Islam, both men and women are ordered to be covered without distinction. O children of Adam, And We have given you garments to cover your private parts and to adorn your private parts. It is best to dress in righteousness " (A 'raf: 7/46). In the Holy Qur 'an, it is written that the garment is a blessing given by Allah to His servants.

His body is the most private part of the human being, and the Qur 'an commands its servants to be wary of God and to be wary of others. Looking at the private is forbidden to both men and women. "Tell the believing men to keep their eyes closed. Tell the believing women to keep their eyes closed... " (Nur, 24:30-31). Islam aims to respect the privacy of the society through the bodies of individuals and to help them establish their own private spaces. The body is the home of all emotions, thoughts, unique beliefs.

In Islam, one is forbidden to interfere with one's own body to the extent that it changes it, because interference with the body has been interpreted as disliking what Allah has created and disrupting what has been given to it. In the surah of the spirit, "There is no change in the creation of Allah. This is the

true religion, but most people do not know it " (Rûm, 30/30). In the surah of Nisa, he mentions that the devil is a rebel against God and says, "And I will order them, the people, to change God's creation" (Nisa, 4/119). Based on these verses, Islamic scholars have described interventions such as tattoos and aesthetic surgery that will cause permanent change in the body (except for circumcision) as haram. As a result, it is quite possible to say the following for the body perception in Islam; it is a trust given while the body is being created and the person is obliged to respect his body in the form created by Allah, to protect it and to take good care of it until he surrenders his soul.

Body In Buddhism And Mythology

After the body is mentioned in historical and celestial religions, under this heading, Buddhism, which has a large number of members around the world, and in mythological texts, where we refer to all visual elements today, refers to the phenomenon of the body. In Buddhism, the body is important because many traditions, customs and behaviors of today are influenced by this religion and are included in our practices. In particular, this religion, which identifies the female body with the soil, which is a natural being, has made the man united with the temples and altars, which are the sanctuaries of worship of religion. Mythological stories, on the other hand, are necessary to make sense not only of the past but also of many texts in the present. It is very important to recognize mythological stories and figures in order to interpret a movie, a poster, a poster or an advertisement. Mythology, which presents certain main stereotypes, provides detailed information about the existence of man, the physical differences of women and men, the way of life of society and the struggles it has given since the archaic period.

Body in Buddhist Texts

According to Buddhist belief, the feminine body is the earth. The sacred ground is identified with the body of a female genie. "In ancient Tibetan myths, the soil itself is a feminine primitive genie lying on its back, nailed up so that it does not cause turmoil among people" (Dargyay, 2006: 122). According to this belief, the female body, that is, the soil, is dangerous; it can mix things up, destroy houses or roads through landslides, become dangerous when hail rots the harvests, and harm people and the environment. Therefore, the soil must be controlled, managed in a disciplined manner and never left to its own devices. If measures are taken against the soil, inspected and systematically dominated, the harvested crops yield, the soil grows, turns into rich pastures and gives life in a way. Therefore, the soil could be kept under control by nailing the phallic temples on the soil symbolized by the female body. "The altars and temples that are erected on his body are the nails that hold him to the ground. The desire to control the Untamed Earth genie results in a phallic act of penetration and immobilization " (Dargyay, 2006: 124).

Here, the female is the soil metaphorized with her body, while the male is the temple and altars with a phallic structure. In other words, according to the Buddhist belief, it is the man who restrains the woman, prevents her from causing disasters and keeps her under control. According to the Buddhist belief, the earth of Tibet is depicted as follows; "The country itself, which is seen as its mysterious body, consisting of massively loose gravel and sand coasts and high, shimmering slopes, is fragile. It is prone to bring disasters to human settlements. As a result, the mother should be hammered with symbolic 'nails' in the form of temples " (Dargyay, 2006: 123). According to the Tibetan tradition that embraces the Buddhist understanding, soil symbolizes a feminine body and this soil needs to be cultivated. The goddesses who live in the soil or in the caves that symbolize the female uterus are responsible for these shocking forces of nature. Soil, which is a threat in its current form, can be a disaster if it is perceived as a genie and not reined in by a masculine.

Body in Mythology

Myths are important to humanity because they give insight into the lives, lifestyles, behaviors, and psychologies of communities from primitive man. The code of the social subconscious lies in myths,

because people were raised to be exposed to these stories. Today's attitudes, roles in everyday life and the behaviors they spread are due to the myths in the minds. "Myths are a product of human culture, and in many ways, a culture that is parallel to the beginning of humanity. As a result, myths have been a manifestation of cultural introversion, which means that the body itself is the central interest and issue of culture " (Sansonese, 1994: 27). Myths are stories that emerge and spread with oral traditions independent of religions, but it is possible to see their effects in written and visual art, media, psychology, education, even in daily life. "Myths tell us about us, who we are and where we come from by giving us special information about the life processes of our bodies" (Sansonese, 1994: 36). These narratives, which have been going on for centuries, have become established patterns, stereotypes and perceptions in minds. "Myths do not symbolize, they describe. He doesn't sarcasm or make sense of it. It depicts the systematic discovery of the bodies of primitive individuals of archaic cultures " (Sansonese, 1994: 37).

According to Greek mythology, Prometheus was the first to shape the human body. According to the legend, Prometheus shapes the first man by covering his tears with clay, then he breathes his own breath into this body and adds life to it. According to another rumor, Prometheus made the body out of mud and Athena gave it the soul (Cömert, 2010: 25). According to the story, the first man created is a man, followed by the first woman Pandora. "Hephaistos, at the command of Zeus, takes a piece of land and mixes it with water. Her face looks like immortal goddesses and her body looks like beautiful young girls. " (Cömert, 2010: 25). Pandora's description of the female body was made in detail. Athena teaching him handcrafts like weaving, ornate belts around her waist ties, gold necklaces around her neck, and wearing spring flowers in her hair give clear insight into the typical female image.

Body emphasis is frequently used in mythological texts. According to these texts, gods and goddesses are physically very strong, imposing and large. They are depicted as very different from ordinary people, much larger and stronger than standard measurements. One of the superhuman characteristics of gods, goddesses or creatures mentioned in the stories is that they complete their physical and mental development in a much shorter time than normal people's growth time. Shortly after birth, they immediately grow up and blend into life. There are really far-fetched exaggerations that symbolize power in body descriptions. For example, the famous story of Greek mythology mentions gods and goddesses in the War of Giants and Gods as follows, "Each had a hundred arms on the shoulders of their powerful bodies. They stood with bare rocks in their husbands' hands in the terrible war against the Titans " (Erhat, 1972: 110). According to mythology, there is a separate giant species of face-arms called Hekatonkheires in Greek; "Each one had a face-arms hanging from his shoulders, over his terrible and fifty-headed strong shoulders. The relentless power of their large bodies was terrible " (Erhat, 1972: 375).

In mythological stories, most creatures have half human or animal bodies. For example, creatures that are half horse and half human are called Kentour. "Kentours, that is, horse men, are creatures with half human and half animal bodies. When they look forward, their heads and their breasts and their arms and their forelegs are like human beings, and their backs are like horses. They have manes and tails" (Erhat, 1972: 170). In the fairy tales, they named the living beings, who are called as mermaids, as Seiren (Siren). "The Sirens first mentioned in *Odysseia* are defined as women's bodies, bird wings and beautiful voices. Later, with the influence of the figures created by the Middle Ages and seen especially in the northern folklore, the Sirens ceased to be winged and were revived as mermaids in the form of half human and half fish " (Erhat, 1972: 344). Other creatures with bodies in the form of half-man and half-fish, such as sirens, are Telkhines; "They were in the form of half-man and half-fish, and sometimes they disguised themselves as snakes" (Erhat, 1972: 361). Another semi-animal half-human depiction was made for the Giants born by Gaia; "The Giants have been depicted as beings whose bodies end with the tail of a snake since the age of Alexander the Great" (Cömert, 2010: 24). As can be seen, in mythological stories, the concept of body does not only represent a human or animal.

The extraordinary elements, which are unique to mythologies, have also manifested themselves in the bodies of mythological heroes.

When we look at Western myths, Odysseus, one of the most famous heroes of Greek mythology, has become an exemplary person of today's modern people with his personality and has also inspired many novels. Thanks to his personality, in addition to being able to overcome all difficult situations with integrity and honesty, he has come to the fore with his physical characteristics. "Odysseus is not only superior in mind, but also superior in body. It is beautiful and powerful, once it is seen in many examples that women adore and attach to it " (Erhat, 1972: 285). Odysseus has bodily qualities that impress everyone with his strength and strength as well as his good looks. "Especially in stretching the bow, stretching the bow that no one can even lift from the ground and hitting the arrow right to its target reveals what a great athlete he is" (Erhat, 1972: 285). In mythological stories, the female body is also described in detail. Hera, one of the important female figures of Greek mythology, is depicted as a woman with a very full body and a curved body structure. "He has a majestic and dignified face, serious and thoughtful gaze. It is in a curvy dress that does not show its nakedness " (Cömert, 2010: 37).

Aprodite, one of the most important women's representations in mythology, is depicted as the most ostentatious, the most attractive and the most beautiful. This beauty of her even influenced the ideal image of today's woman, and the concept of beauty was almost identical to her. Generous analyzes the definitions of Aphrodite in mythological texts as follows; "We see the goddess fully clothed in archaic sculptures. Even his head is implicit. A.C. 5. From the second half of the century, some parts of his body begin to open up. For example, a shoulder, a breast, a piece of the leg. In the Hellenistic period, the most sexual and nudistic nudity prevails" (2010: 64). As in women, significant physical characteristics are noteworthy in men. Zeus, called the god of the gods, was portrayed naked in very few of the depictions. Described physically in a very large, strong and muscular way, Zeus is depicted with thick hair, thick beard and a very serious look. For example, Dionysus, son of Zeus, has muscles that symbolize power, long beards and a large structure. Generous claims that Dionysus' wooden images in the form of phallus refer to his reproductive power (2010: 74).

Mythological stories spread through verbal culture, independent of religions and in a different way, provide a lot of information about the perspective of societies and cultures on the body. The bodies of mythological heroes have always been depicted quite large, and the fact that gods and goddesses are physically large has become a reference to both their physical and spiritual power. In these stories, it is also seen that the body of some characters has animal characteristics such as wings, snakes or fish tails. In such stories, handsome men stand out in terms of being muscular, bulky and thick-haired, while the description of beautiful women is associated with being full-bodied, rounded and long-haired.

Discussion/Conclusion

The body changes and is shaped not only by the society one is in, but also by the norms and values of the family, society or group to which it belongs. The fact that each community has its own aesthetic criteria, clothing style, values and rules also affects the body culture of the members of that community. Is the individual an active subject who is free about his body, can make his own decisions, can manage and design his own body, or is he an object governed by the class, segment, society he belongs to and their ideology? Regardless of the answers to all these questions, it is the body in question, all these discussions will be made over the body and the answers will be given over this. Whether it is glorified, despised, humiliated or blessed, the main issue is the body. Therefore, in order to understand humanity, society and past civilizations, it is necessary to analyze the body and its history. Solving the relationship of the body with the mind and spirit and revealing how today's body perception is possible by understanding the past and the present.

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