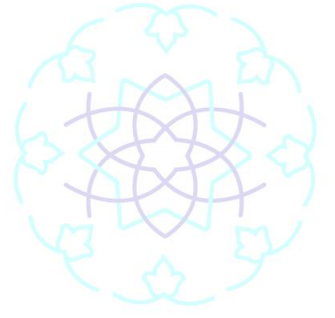




BAÇINI

SANAT DERGİSİ / ART JOURNAL



Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5

Ocak / January 2025

Ss. / Pp. 94-110

THE ROLE OF WOMEN IN THE TRANSFER OF TURKISH BATH WHERE WOMENS SOCIALISING DOMAIN AND BATH CULTURE TO THE PRESENT OF TURKISH CULTURE

Songül KARACA AYDIN¹

Abstract

The aim of this study is to provide information about Turkish baths, which are a part of Turkish culture, to provide descriptive information and to contribute to the literature by evaluating the bath culture as a socialization area for women from past to present, and the role of women in transferring the bath culture to the next generations. In this context, the importance of the bath culture, where the social and cultural heritage can be traced, for women and the transfer of this culture to future generations is seen as an important issue. In Turkish culture, water, which is accepted as the basic element of cleansing and healing, and related baths are also used as socialization and entertainment places besides cleansing and purification, especially for women. Based on this idea, the aim is the belief in the necessity of the transfer of the bath culture, the preservation of the bath culture and the active survival of the bath culture, based on the functions of the bath culture, which is losing its function in today's conditions.

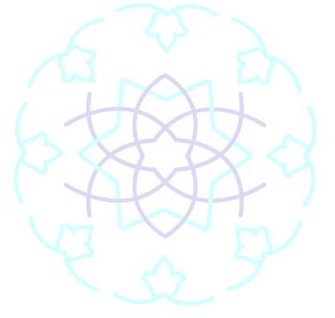
Key Words: Bath, Turkish Bath, Women, Culture Transmission.

¹Atatürk Üniversitesi, songulkaraca.aydin@atauni.edu.tr, ORCID: [0000-0003-3421-5424](https://orcid.org/0000-0003-3421-5424)



BAÇINI

SANAT DERGİSİ / ART JOURNAL



TÜRK KÜLTÜRÜNDE KADINLARIN SOSYALLEŞME ALANI OLAN HAMAMLAR VE HAMAM KÜLTÜRÜNÜN GÜNÜMÜZE AKTARIMINDA KADINLARIN ROLÜ

Özet

Bu çalışmadaki amaç; Türk kültürünün bir parçası olan ve geçmişi çok eskilere dayanan hamamların ve hamam kültürünün kadınların sosyalleşme alanı olması, kadınların hamam kültürünü bir sonraki kuşaklara aktarmadaki rolü üzerine betimsel bilgiler vererek literatüre katkı sağlamaktır. Betimsel modele dayalı olarak yapılan bu nitel çalışma kapsamında konu ile ilgili literatür taraması yapılarak veri toplanmış ve bu veriler ışığında değerlendirmeler yapılmıştır. Derlenen bilgiler ışığında günümüzde, toplumsal ve kültürel mirasın izinin sürülebileceği hamam kültürünün kadınlar açısından önemi ve bu kültürün gelecek kuşaklara aktarımı önemli bir konu olarak görülmektedir. Türk kültüründe temizliğin, şifanın temel ögesi olarak kabul gören su ve bağlantılı olarak hamamlar, özellikle kadınlar için temizlenme ve arınmanın dışında sosyalleşme ve eğlence mekânları olarak da kullanılmaktadır. Bu düşünceden hareketle günümüz şartlarında işlevini giderek kaybetmekte olan hamam kültürünün kadınlar açısından işlevleri baz alınarak hamam kültürünün aktarımı, hamam kültürünün korunması ve hamam kültürünün aktif bir şekilde yaşatılması gerekliliğine olan inançtır.

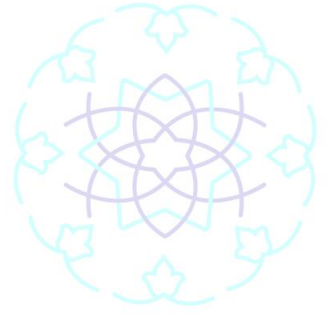
Anahtar Kelimeler: Hamam, Türk Hamamı, Kadın, Kültür Aktarımı.





BAÇINI

SANAT DERGİSİ / ART JOURNAL



Giriş

The most basic item that makes a society exist is culture. The term culture has been explained as all of the values that contain all the experiences that societies have achieved in their own historical process and shed light on present day. Culture is a factor that reflects the values related to time and spatial values, but it has passed into a cultural heritage and formed the cultural heritage of a society by differentiating according to the way of life of societies over generations and continuing to the present day (Ar, 2015, s. 1-7). Turkish bath culture which is a part of our cultural memory is Under the framework of this cultural heritage. The bath culture, which has a long and deep-rooted history, is a place of great importance in terms of preserving and transferring the traces of the past to future generations, especially as a socialization and communication environment for women.

The Concept of Turkish Bath and Turkish Bath Culture

In general terms, a bath is a structure where the act of washing with water and hot place. The basic meaning of the word hamam, which is defined by the Turkish Language Association as “a place to wash, yunak, heat, or a place where washing is done in exchange for money”, in the dictionary is “warming place” and is expressed as a place to wash (TDK, 2020). The origin of the concept of hammam derives from hammam (hamam), which means “to warm, to be warm” and has been borrowed into our language from Arabic (Ertuğrul, 2009, s. 241).

Also, the word “hamam” is used as “munçak” or “munça” in Old Turkish, and as “germâbe” in Persian sources, and this term means hot water bath, spa and thermal spring (Devellioğlu, 1962, s. 341; Ögel, 2000, s.103). In the simplest definition, a hamam can be phrased as a place where people come together to wash, purify and heal by heating water.

Water, which is considered sacred in Turkish culture and many belief systems, has been one of the factors that determine the lifestyle of societies. Therefore, human beings felt the

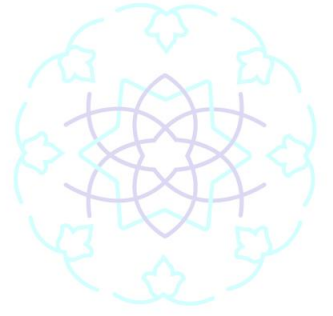
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



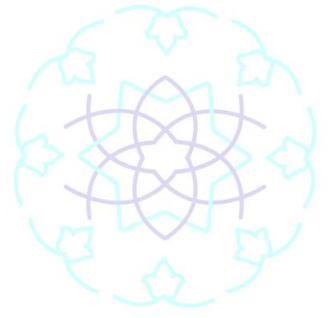
need to build these new structures, called baths, for reasons such as cleansing the body and purifying the soul. Thus, the baths, which emerged for the purpose of cleansing and spiritual purification, brought people from all segments of society together and created opportunities to share a sense of equality, unity and belonging, and these places, which are common use areas, have turned into places where people from all walks of life can go.

When considering the historical background of the bath culture, which is a great value of Anatolian civilization reaches back to the Sumerians, who existed 6 thousand years ago (Çalışır vd., 2019, s. 1244). When the literature studies on the concept of the subject are examined, although there is not much source information about the baths in the periods of the rise and spread of Islam, it is known that the first person to build a bathhouse was Hz. Süleyman. Although cleanliness is known as a requirement of Judaism in the Middle East geography, just like in Islam, Arabs living in hot places such as Hejaz did not need a bathhouse, and in this hot region, after the death of the Prophet, they had the chance to meet the bathhouse during the period of the Sahaba (Companions). The bath culture, which took its place in Turkish-Islamic society, opened a new door with a new structure in the social sphere and enabled this culture to spread everywhere from cities to states (Sami, 2017, s.1532-1533).

The Turkish bath, which was brought to Anatolia by the Seljuks in the 11th century and fed by the idea of washing, purification and healing, becomes the most important element of civil architecture and a part of daily life in the Ottoman period (Bozok, 2005, s. 64-65). Thus, baths, which existed in many civilizations, also emerged as an element of culture (Turkish bath culture) in Anatolia with the Ottoman Empire. The importance attributed to cleanliness by the Islamic religion and the fact that cleanliness is a condition dictated by the religion have enabled the Turks to give more emphasis to the bath culture and to ensure the spread and development of this culture on the lands they reigned over (Ertuğrul, 2009, s. 242). The Ottoman Empire, which harmonized the tradition of bathing with Roman and Byzantine traditions and created a synthesis, determined its role by carrying the concept of the Turkish bath to “trans-local” cultures (Sami, 2017, s. 1534).

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



The Turkish bath culture is defined as a characteristic of a culture with an inlaid dome and walls, encircled on all four sides, which is not only a place for bathing and cleaning, but also a symbol of a culture that is a part of social life, which lives with terms specific to the bath culture (baht attendant, rubber, man who works in Kulhan...etc.) and is passed on to new generations (Apaydın, 2009, s. 209). Considering the historical development process of the bath culture, it started in the Sumerians, showed its existence in the Roman, Byzantine and Bronze Age civilizations of Anatolia, and has survived to the present day as a cultural element developing in every civilization in every age of history.



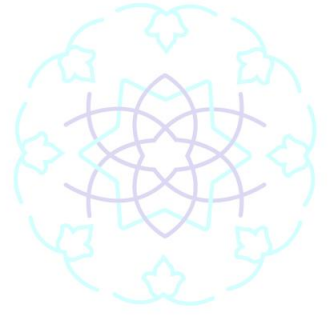
Visual 1: Ministry of Culture and Tourism (Old Bath)

The bath, located on Eski Hamam Street in the Meşetlik District of Kilis, was built by Emir Canbolad, son of Emir Kasım. In this bath, where cold, warm and hot sections are on the same axis, only the cold section is made of smooth, cut yellow stone; Other parts are made of yellow and black stone.

Kaynak: <https://kilis.ktb.gov.tr/TR-61670/eski-hamam.html>, (25.08.2020).

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



Visual 2: Ministry of Culture and Tourism (Old Bath)

It is located in Ordu province, Altınordu district, Eskipazar (Bayrambey) District. Eskipazar Grand Bath is a work built in the 16th century. It is located on the south side of Eskipazar Mosque. It consists of three parts: cold, warm and hot. The exterior of the Eskipazar Grand Bath is made of rubble stone and the interior is made of smooth chipped stone. Dome and vault were used in the cover. The restoration work was completed by our Ministry of Culture and Tourism.

Kaynak: <http://www.ordukulturturizm.gov.tr/yazdir?3C763FC4137A2CB520BEF05AE4CB7018>,
(14.07.2020).

Design and Characteristics of Turkish Bath Culture

Although the bath structures, which have historical, cultural and social content in our geography, have undergone many changes until today, they have also had an important place in modernized urban life. The tradition of the Turkish bath, which Western societies abandoned by time, continued uninterruptedly in Anatolian lands with the Ottomans, and this tradition was called “*Turkish bath*” in the Western (Yentürk, 2010, s. 98-99). With the perception of cleanliness being a requirement of the Islamic religion and a part of daily life, baths have always maintained their precious position in Turkish society. It was the Ottomans who highly valued the bath culture and built large and small baths wherever the borders of the state reached.

The interior structure of the Turkish baths consists of four parts: dressing place, warmth, temperature and kulhan. At the first entrance of the baths, there are dressing places called

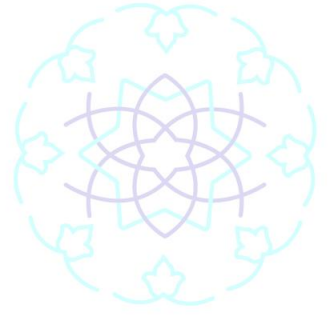
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



camegâh. In this part of the baths, there is a marble pool with a fountain in the center. The warmth section comes after the camegâh section and it is not as warm as the temperature section. This area, which is rarely used, is mostly reserved for the sick and those who are disturbed by the extreme heat. The temperature section, which contains an iwan and a halvet section, is the main bathing area. While the areas where the private bathing process of the person is carried out are called halvet (cell), the places where the public bathing process is carried out are called eyvan (general gathering area). In the center of the temperature section, there is a navel stone, usually with a marble base, about 40 cm above the ground, used for relaxation, sweating and massage. The purpose of the construction of the navel stone is to accommodate the külhan part, which is used for heating, in the bathhouse. The reason for this is that the baths are humid and to help protect the fire. The width of the section called Külhan differs according to the size of the bath and is structured in a way equal to the length of the water tank (Mazlum, 2019, s. 61-65).

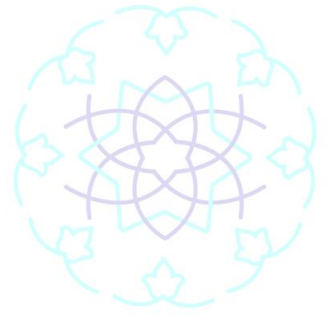
The baths, which have been used continuously by civilizations throughout the ages, have derived various concepts from the tools which used in the baths to the names of the people who working there and the conversations held in the baths, and have developed a culture (Benli, 2012, s. 6).

People working in women's baths are called “*nâtur*”, while those working in men's baths are called “*tellâk*” (dellâk). In addition to these people, there are also employees who work in the baths with names such as külhancı, meydancı, loinclothier, çıkmacı, coffee maker (Ertuğrul, 2009, s. 243).

Turkish Baths are divided into three according to their purpose of use. One of these is the double baths, where men and women meet everyone's bathing needs in separate structures or have access through separate doors. The baths that serve only women are called avret baths and those that serve men are called rical baths (Apaydın, 2009, s. 209). Another one is the public baths, which are separate days and hours for men and women. Another type of bath is the private baths. These baths are smaller private baths that were offered for the use of a small number of

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



people in buildings such as pavilions, mansions, palaces and dervish lodges. Due to their small scale, some parts of these baths were not built. Another type of private baths in a palace, mansion or large house is the healing water (ılıca) spas built on underground springs (Bozok, 2005, s. 69).



Visual 3: Ministry of Culture and Tourism (Gaziantep Bath Museum)

Gaziantep Bath Museum, one of the best examples of Ottoman bath architecture and culture, served as the bath section of the social complex built by Lala Mustafa Pasha. According to its foundation charter, it is understood that it was built in 1577. The building, which served as the Pasha Bath for many years, was restored by Gaziantep Metropolitan Municipality in 2015 and turned into a museum where Gaziantep bath culture is kept alive. In the bathhouse, which is displayed faithfully; Coldness, warmness and temperature sections are animated with bath tools and equipment from the Haluk Perk collection, bath customs, wax sculptures and models.

Kaynak: <https://www.kulturportali.gov.tr/turkiye/gaziantep/gezilecekyer/gaziantep-hamam-muzesi>, (21.07.2020).

The baths, whose main function is washing, purification, cleansing and healing, have played an important role in the development of social relations by creating an environment for a

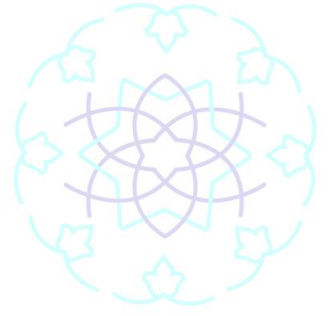
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



number of social actions in addition to these functions (Subaşı, 2019, s. 38). Therefore, besides the function of bathing, the baths, which are also a socializing area, have now become a reason for people to come together for different reasons.

The baths, which are visited together with wives, friends, relatives and kin, are places where conversations are held, entertainment is organized, poems, manis are read, folk songs are sung, as well as the scene of prospective bride admiration events; in short; they are places that have been in the memories as socialization places. (Çalışır vd., 2019, s.1245)

Turkish bath culture, which developed based on religious beliefs or basic needs, gradually turned into a socio-cultural norm and became a field of study for human sciences and sociology (Sami, 2017, s. 1532). In this context, baths, which are also places where ritualized ceremonies are experienced, also have the feature of being places of cultural cohesion and coalescence. For this reason, baths have also affected the way people organize and come together in social life.

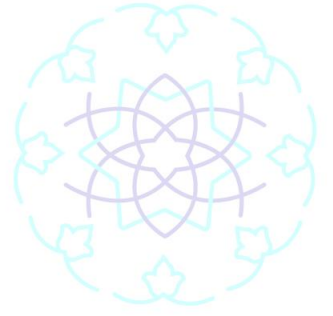
In other words, beyond being a physical structure, baths create a plane of equality through the human body, and the main factor here is the social unity of the bath culture and the understanding of spatial equality it creates (Tepe, 2019, s. 6).

Women's Baths, Which Are a Socializing Space for Women, and Their Importance

With socialization, which is defined as the communication process that people shape in line with their needs as an individual and social being from birth to death, the individual learns the rules, traditions, customs, habits and culture of the society in which they live (Karaboğa, 2018, s. 916). For this reason, people who have to survive on a geography need spaces where they can socialize, display their social identities and socialize with other people in daily life. The necessity for society and individuals to exist and survive in a space has made interpersonal communication compulsory. As a result of this necessity, communication brings with interaction and the need to be in a space within this interaction. The city, neighborhood, home, working environment, touristic areas, etc. where individuals live have a great role in the formation of lifestyles and the determination of behavioral patterns. Therefore, spaces are very important for

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025

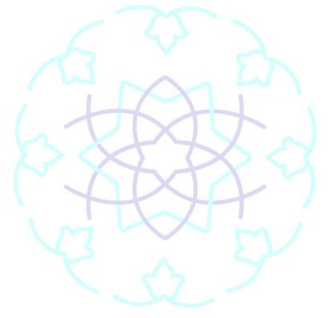


human interaction and communication (Baday, 2011, s. 7-8). In this context, baths are one of the social spaces where entertainment, socialization and communication activities are held in addition to cleansing, purification and relaxation, and baths are places with special meaning in social life. Particularly during the Ottoman period, baths were one of the most suitable environments for women to socialize and communicate with other women outside their own circle. Thus, for women, the baths were a communication channel through which they could learn of events taking place in other circles and receive news. Apart from this, the baths also have the feature of being places where ceremonies that determine important events in the lives of the people of the period are held (Ergin, 2010, s.7). On the day they were going to the bath, women would send their food and fardels ahead of time with an assistant so that it would not be discovered that they were going to the baths. In these fardels, which went to the bath before them, there were combs, bath bowls, soap, lif (a soaping cloth made of braid), nalın, bath spread (carpet, floor cloth), tulbent, mirror, eyeliner kit, jewelry box, henna, rastık stones (black dye used to dye women's eyebrows or hair), towels, clay laid on rose petals for washing the head, bath bowls, and nalins. The nalins were left at the bathhouse and handed over to the main woman, while the fardels were given to the assistant (halayığ) and sent to the bathhouse in prior to the bath. These were highly regarded as they displayed the social status of the bath-goers. In the baths, which were visited in the early hours of the morning, a long time would be spent and they would return home towards the evening (Açıksözlü ve Bozok, 2018, s. 4-5). Since the baths brought many people together for the purpose of establishment, it is inevitable for people in the same environment to communicate with each other. For this reason, baths are cohesive spaces that allow communication.

In addition to people's use for washing, cleaning and therapeutic purposes, going to the bathhouse, especially on Thursday evenings, before festivals and on the evening of eve, was one of the bathhouse traditions that have continued until today. 'bridal bath', 'groom's bath' and 'forty baths' are also among these traditions.... In Ottoman society, the baths, which were places where women

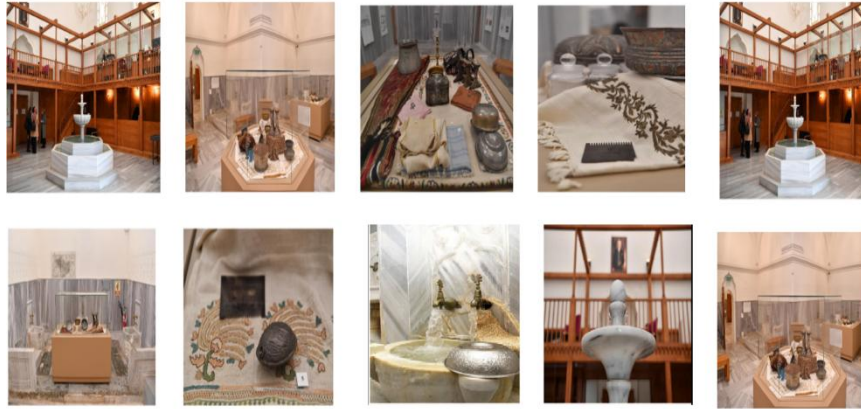
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



gathered, where conversations and entertainment took place, where they beautified themselves, where mothers who have sons admired bride candidates for their sons and where they were informed about current events, had a different importance not only for architecture and cleaning but also for their traditions. (Ürük, 2016, s.198)

These places, which have a special meaning for women, have in fact been one of the most important places of celebration of our customs traditions and have been instrumental in the transfer of this culture to the present day. The role of women in the transmission of Turkish bath culture is quite great. In addition, since the baths are an important element in the social organization of the society in which they are located, they have been a factor that has shaped many branches of art (Açıksözlü ve Bozok, 2018, s. 4).



Visual 4: Istanbul University (IU. II Beyazid Turkish Bath Cultural Museum).

Among the 16th century baths in Istanbul, it stands out with its flamboyant architecture, size and double bath. Bayezid Turkish Bath Culture Museum exhibits many artifacts from the Byzantine period as well as Ottoman period bath items. The bath is a part of the Beyazid Complex, "II. Bayezid Bath, mother of Yavuz Sultan Selim II. It was built as a foundation structure by Gülbahar Hatun, wife of Bayezid. The bath, also known as Hamam-ı Kebir due to its ostentatious structure and striking dimensions, was restored after becoming the property of Istanbul University and started to be used as a museum as of May 26, 2015.

<https://www.istanbul.edu.tr/tr/haber/istanbulun-en-buyuk-hamami-iu-ii-bayezid-turk-hamam-kulturu-muzesi>

The Role of Women in Transmitting Turkish Bath Culture

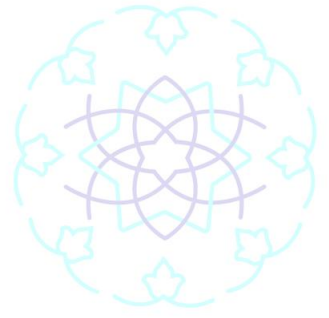
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



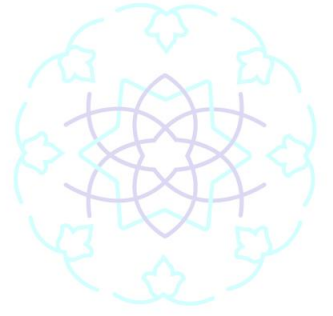
The collective culture of a society is the factor that holds that society together and keeps it alive. The collective culture of a society is the factor that holds that society together and keeps it alive. People tend to protect and maintain the culture and cultural features that shape their lives and are the common product of societies. There are many factors that ensure the continuation of the concept of culture and cultural elements fed by the traditions and habits of a society. The most important of these factors is gender roles (Şahin, 2019, s. 233-234). Social interaction is one of the main factors in the transmission and shaping of cultural heritage, and its most important role is to transmit the culture of the geographical region to the next generation. In the context of culture transmission, the transfer of Turkish bath culture to other generations with the power of women is a very important factor. The woman, who is the pioneer and subject of culture transmission, is also the most important means and transporter of Turkish bath culture.

The duties and functions of the baths, which have been preparing the ground for the socialization of people since the past, especially women during the Ottoman period, have undergone changes, have developed, have been able to add something new to the next culture and have taken their current form by providing cultural transfer. The baths, which are formed in the framework of social life, also provide clear information about the needs and lifestyle of the age. In the light of this information, both cultural experiences are formed and serve as a bridge in the transfer of this culture.

In the past, men and women used separate spaces for socializing in line with cultural and religious beliefs. Turkish baths are an example of these separately used spaces. Baths have been a means of entertaining and socializing for women who have a constrained life outside the home. Turkish bath culture has kept many other cultures alive. Almost all sources in the literature cite as examples of these traditional rituals: bridal baths for girls getting married, forty baths for women in childbirth, votive baths, mourning baths, groom's baths, circumcision baths, and military baths for those calling for duty. Women would go to the baths in crowded groups and bring food and drink with them while organizing these events. The purpose of the baths for

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



women, was not only to have a bath, but also to share their feelings, thoughts, sorrows and joys, food and drink, and spend hours of time together. In this context, it has been concluded that the bath culture, which has a history of thousands of years, has a close connection with interpersonal communication (Çalışır vd., 2019, s.1262-1263).

With the beginning of urban transformation and the modernization of living spaces and the addition of bathrooms to houses, these rituals, which are not repeated in modern life, have led to a certain decrease in the demand for baths. Before the transition to the modern lifestyle, the baths, which were only found in the mansions of people with wealthy, have now entered the houses as modern bathrooms in the new architecture, which has led the bath culture to forget and reduced the demand, but it has always continued to be indispensable for traditional ceremonies in our culture.



Visual 5: Ministry of Culture and Tourism (Sivas Kurşunlu Bahts).

Sivas Kurşunlu Hamman; The building, called Kurşunlu Hamam because it was built by pouring lead into the iron connections on the body walls, was built by Behram Pasha in 1576 as a double bath made of cut stone. There are

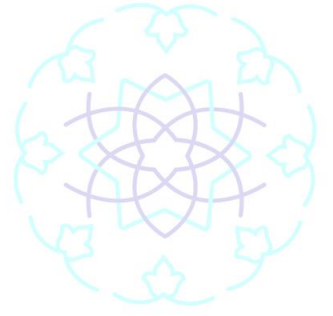
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



separate sections for men and women in the bath, which bears the characteristics of the classical baths of the Ottoman Era. It still serves as a bath

Kaynak: <https://www.kulturportali.gov.tr/turkiye/sivas/gezilecekyer/kursunlu-hamam> (25.08.2020).

Conclusion

As a result of the socialization process, people adhere to the current cultural norms and values of the society they live in. One of the most valuable legacies of our traditional life culture and left to us by our history is the bath culture. In this literature study, it was seen as an important issue to raise awareness about the baths where women socialize and the transfer of bath culture to the next generations. The baths, which carry the traces of the past from the Sumerians to the present day and are our cultural heritage transferred to the present day thanks to our ancestors, especially our women, are not only a place to bathe, but also an environment where people gather and come together for many reasons. The ritual of women going to the baths together, which continues to this day, has been an effort to preserve this aspect of bath culture by transferring it between generations and keeping it alive. Starting from this feature of the baths, which have a special meaning for women, protecting our cultural values and keeping them alive depends to a large extent on increasing the awareness of these elements.

When the literature studies on Turkish bath culture and Turkish bath culture are examined, it is seen that the subject is generally examined in terms of structural (architectural) sense, and appeared to have not been done much interdisciplinary work. There is a need for more detailed studies on the subject in order to understand the role and importance of women in the transfer of bath culture and the transfer of this culture to future generations. In accordance with our cultural values, it is of great importance to follow a policy and produce projects that can be adapted to today's social structure of the bath culture, and to analyze the implications for the public for different purposes (sports, social activities, city museum, cultural center, education, entertainment, etc.). The neglect of the baths and collective culture, based on staying the

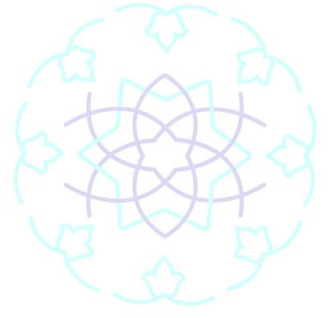
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL



background can be attributed to the change in social life, urban transformation and the acceleration of modern life. Therefore, in the modern life we live in, the baths are no longer as popular as they used to be, and it is crucial for the relevant institutions to work on the subject by searching for solutions at the point of protecting our cultural heritage and bahts which is rapidly destroyed.

As a result, it is one of the greatest expectations that women, who are attributed key roles in the progress of societies and in the transfer of the cultural values of that society to other generations, should be more active and determinant in the social domain. For this reason, in order to revitalize the traditional common cultural memory, it should be transformed into spaces that provide re-empowerment and social cohesion. By re-modernizing the bath and bath culture as a gathering and socializing space for women, it should be adapted for new generations and revitalized with a different spatial identity.

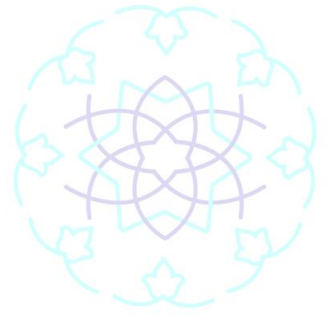
The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



BAÇINI

SANAT DERGİSİ / ART JOURNAL

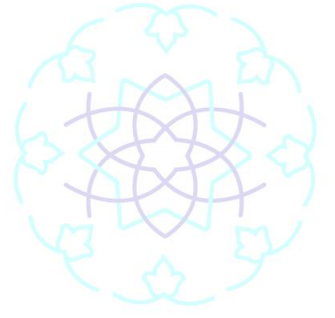


References

- Açıksözlü, Ö. ve Bozok, D. (2018). Türk hamamlarında hijyen ve sanitasyonun turist sağlığı açısından ele alınması: Antalya ili örneği. *Çanakkale Onsekiz Mart Üniversitesi Uluslararası Sosyal Bilimler Dergisi*, 3(1), 1-20.
<https://doi.org/10.31454/usb.419894>
- Apaydın B. B. (2009). Türk hamam kültürünün spa ve wellness mekânlarının tasarımına etkileri. *Zeitschrift für die Welt der Türken/Journal of World of Turks*, 1(1), 207-220.
<https://www.academia.edu/636852/>
- Ar, H. (2015). Somut olmayan kültürel mirasın korunmasında turist rehberlerinin rollerine yönelik turist algıları üzerine bir araştırma. *Journal of International Social Research*. 8(41), 1406–1406.
<https://doi.org/10.17719/JISR.20154115122>
- Baday, Ö. N. (2011). Modern kent mekânlarında mahallenin konumu. (Yayın No: 294521). Yüksek lisans Tezi. Selçuk Üniversitesi.
<https://tez.yok.gov.tr>
- Benli, G. (02-04 Kasım 2012). İstanbul Üsküdar'ın hamamları, hamam mekânları ve çalışanları. VII. Uluslararası Üsküdar Sempozyumu. İstanbul.
- Bozok, D. (2006). Türk hamamı ve geleneklerinin turizmde uygulanışı. *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 8(13), 62-86.
<https://dergipark.org.tr/en/pub/baunsobed/issue/50339/651854>
- Çalışır, G., Uncu, G., Ünal, A.M. (2019). İletişim bakış açısıyla hamam kültürü. *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi*, 7(2), 1242-1266. <https://doi.org/10.19145/e-gifder.565928>
- Ergin, N. (2010). İstanbul hamam kültüründe süreklilik ve değişim: çemberlitaş hamamı'nın öyküsü. *Arkeoloji ve Sanat Dergisi*, (133), 115–133. <https://www.academia.edu/2399028/>
- Ertuğrul, A. (2009). Hamam yapıları ve literatür. *Türkiye Araştırmaları Literatür Dergisi* 7/13, 242-266.
<https://dergipark.org.tr/tr/pub/tald/issue/43449>
- Devellioğlu F. (1962). *Osmanlıca-Türkçe Ansiklopedik Lügât*. Doğu Matbaası.

The Role of Women in the Transfer of Turkish Bath where Womens Socialising Domain and Bath Culture to the Present of Turkish Culture

Yıl / Year: 3, Cilt / Volume: 3, Sayı / Issue: 5
Ocak / January 2025



- Karaboğa, M. T. (2018). Üniversite öğrencilerinin bir sosyalleşme alanı olarak sosyal medya hakkındaki görüşleri. *Mersin Üniversitesi Eğitim Fakültesi Dergisi*, 14(3), 912-936. <https://doi.org/10.17860/mersinefd.475515>
- Ögel, B. (2000). *Türk kültür tarihine giriş*, Kültür Bakanlığı Yayınları.
- Sami, K. (2017). Halk kültürü bağlamında hamam(lar)ın toplumsal ve mekânsal dönüşümleri, Diyarbakır tarihi "Suriçi" örneği. *Elektronik Sosyal Bilimler Dergisi*, 16(6), 1531-1546. <https://doi.org/10.17755/esosder.311039>
- Subaşı, E. (2018). Sivas düğünlerinde "gelin hamamı"na "gelin bohçası" hazırlama geleneği. *Arış Dergisi* (13), 37-45. <https://doi.org/10.34242/akmbaris.2019.77>
- Şahin, M. (2019). Kültür Aktarımında Toplumsal Cinsiyetin Rolü. *Akademik Hassasiyetler*, 6(11), 233-249. <https://dergipark.org.tr/tr/download/article-file/725821>
- Tepe, G. (2019). *Türk hamam kültürü, hamamlarda kullanılan eşyalar ve çini sanatına uyarlanması*. [Yayımlanmamış Yüksek Lisans Tezi]. Uşak Üniversitesi Sosyal Bilimler Enstitüsü. <https://acikbilim.yok.gov.tr/handle/20.500.12812/690184>
- Ürük, ZF. (2016). Medeniyetler içinde hamamın gelişimi ve kültürel olarak mekân analizleri. *Akademik Sosyal Araştırmalar Dergisi*, 4(28), 185-209. <https://asosjournal.com/DergiTamDetay.aspx?ID=1239>
- Mazlum, F. (2019). Konya'da işlev değiştiren türk hamamları üzerine bir değerlendirme: Meram Hasbey hamamı. *International Design and Art Journal*, 1(1), 54-73.
- Yentürk, N. (2010). Roma banyosu nasıl türk hamamı oldu. *Acta Turcica (Çevrimiçi Tematik Türkoloji Dergisi)*, 2(2), 94-102.
- Türk Dil Kurumu sitesinden 14.07.2020 tarihinde <https://www.turkcesozluk.net> adresinden alındı
- Türk Dil Kurumu sitesinden 14.07.2020 tarihinde <https://sozluk.gov.tr/> adresinden alındı.