

## **A DESCRIPTIVE STUDY ON SOME VARIABLES IN TRADITIONAL ABA WRESTLING: GAZIANTEP EXAMPLE**

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### **ABSTRACT**

*Cultural activities are important accumulations that strengthen the ties of being nation and state. Customs, traditions and norms coming from the depths of history are accepted as a cultural element. Turks who lives in many geographical regions of the world with a separate state identity or an element of ethnic nation have also performed cultural activities in competition form. Among these competitions, wrestling has always taken its place. Aba wrestling is performed as a sports branch from the oldest Turks until today. The aim of this study is to determine the perspectives of the traditional aba wrestling individuals in the changing and developing globalization process and the most effective factors in their participation in the sport. In the study, the literature was examined and the data obtained as a result of the survey method used in the research were evaluated with statistical analysis. The population of the research consists of athletes participating in competitions organized by the Traditional Sports Federation and local administrations in the province of Gaziantep. The sample of the study was applied with a random method and a 5-item Likert type questionnaire to 128 wrestlers from Gaziantep, Kahramanmaras, Hatay, Mersin, Osmaniye and other provinces. In this study, the opinions of 128 athletes who form the sample to the 22 statements stated in the survey were evaluated with percentage and frequency analysis. When the literature is examined, it is seen that aba wrestling studies are mostly done by using qualitative method. In this study, field studies were conducted in the screening model included in the quantitative method and the findings were evaluated with descriptive method. The results that obtained were taken into consideration as a source for literature and other studies in traditional wrestling. As a result, it was seen that traditional wrestling was performed as it was but interest and excitement are diminishing. Also it was understood that the former wrestlers and successful athletes had a great influence on individuals starting this sport.*

**Keywords:** Education, Sport, Wrestling, Traditional Sports

## INTRODUCTION

Heroes depicting people such as freedom, courage, marriage, and bravery in Turks have been described with epics from generation to generation. The epics are known as the most important source of a cultural transfer before writing. The actions performed by people in Turkish epics are conveyed in the culture of competition. According to Naskali, besides the competition is expressed as the individual's self-proof, glorification of self and identity; it is stated that the races have an accumulation of values, organized activities due to the excitement and reward of the society. These competitions are not only an asset indicator in determining the social position of individuals in Turks; it was also seen as important activities in the transfer of cultural heritage. Today, such competitions are called traditional sports. According to Fisne et. al., (2016), for the concept of "Traditional Turkish Sports", cultural practices take an important place in the rich traditional culture range of Turkish society, the formation process dates back centuries and lasts for many years. It is defined as sportive activities that reflect the way of living of Turks, their inherent characteristics and the geographical features of the places they live in, provide competition, have a good time, carries assistance and recreational purposes, and include national and religious rites. Among traditional Turkish sports, wrestling is the best means of transportation and cultural heritage.

According to Altinolcek (2010), wrestling sport was inspired by the predators' struggle with each other. It has gained a concrete structure by being sanctified with the mystical power attributed to natural beings. Thanks to this consciousness, wrestling has reached a strong maturity and turned into a power test of the valiant. Regardless of the purpose of wrestling in Turks, it was perceived as a steppe dance. For Turks, wrestling has strengthened bravery, power, and dignity in many competition organizations. Wrestling activities have been expressed many times in epics and stories. Wrestling, especially in many epics, has been among the indispensable races of the Alps. Aca and Olgunsoy (2010) stated that races and tests in the Alpine marriage are a general feature of Turkish heroic narratives, and in these competitions, the Alps specialize in horse racing, arrow shooting and ultimately wrestling, thereby reaching the leadership of the community they belong to as "Hero". Wrestling, described as the game of bravery by Altinolcek (2010), while expressed as one of the indispensable traditions of entertainments, weddings and holidays; it is stated that the first known wrestling contest was held for not an only sportive competition, but also for entertainment and military training purposes. Besides, it is known that the concept of wrestling has been mentioned in epics and stories many times. According to Ozcan (1966); the history of wrestling, based on both body strength and intelligence, is as old as

human history. The wrestling figures seen in Egyptian wall paintings belonging to 2000 BC show that this sport has been systematized at least since then. Wrestling, known to be done by Greeks and Romans, was very common among ancient Turks. It is stated that in Chinese annuals, in some travel books, epics, and palace dates, Turks performed this sport on various occasions such as feasts and wedding festivities, as well as war measures and accepted as a measure of bravery (Ozcan, 1996; Konter et al., 2013; Bayansalduz, 2014).

Wrestling by the Turks has been mentioned in many sources; it is stated by Sahin (2007) that in *Tuhfe\_i Mubarizi*, which is the first Turkish book written by Hekim Bereket (1300's) in Anatolia, it is mentioned that keeping wrestling besides many sports activities protects health. Turktas (1999) stated that, in *Divanu Lugati Turk*, in the expression of "Don't Wrestle with a girl, don't compete with a mare (don't wrestle with a girl, because girls will be stronger, will defeat you; don't contest with a mare, it will defeat you, it is more agile than a horse), it is stated that besides wrestling is also done by women, and wrestling is written in the meaning of "calis and "celme (work and trip). It was stated by Aca and Olgunsoy (2010) that in Haan-Toguldur epic of the Tiva (Tuva) Turks, Haan-Toguldur who wanted to take the daughter of Demir-Kurlug Han had a horse race and wrestling in the epic. It is stated that this wrestling contest was held according to the order of Demir-Kurlug Khan, that the races were planned to last for three and a half days, and with the start of the competitions, Haan-Toguldur ended up with three hundred and sixty wrestlers in three hours and thirty minutes.

Wrestling culture has an important place in folk tales in Azerbaijan. It is stated by Adiguzel (2010) in the Kurdish Huseyin story that virtues such as protecting the weak and being loyal and fair are not only dependent on the power of the person, and that the wrestler should never use his power against the weak as well as he knows the rules of the society and the race.

Atay (2010) stated in the wrestling expressions in Nogay fairy tales that the wrestling lasted for a long time, even restarted three times, that the protagonist continued until he made his opponent "okay, give up", that is, he approved the opponent's power and became friends. It is stated that there are women who wrestle well in Nogai fairy tales, these women are brave people who are beautiful and confident enough to wrestle with men. It is stated by Baydemir (2010) that wrestling has an important place in Uzbek folklore. It is stated in Alpamis epic of the Uzbeks that the most famous ninety wrestlers of the "Kalmak Fatherland" lived in the Kesel cave, and a competition consisting of many stages was organized to get the daughter of Baysari's daughter Bercinay, the first stage horse racing, the second stage arrow, and bow race, the third stage sniping, and the fourth stage wrestling were organized. According to Alagusov (1999); some games and entertainments such as "Ulak Tartuu" which is one of the Kyrgyz national games in

Ramadan and Eid Qurban (Yeanling-Goat Grabbing Race; Torpokoglak: Calf), "Kokboru Game or Bozkurt Game", "Kiz Kuumay" (a kind of horse race between young ladies and boys), "Balban Kuros" were organized, songs and melodies were sung.

Many types of wrestling are mentioned in Turks. Sahin (2007) states that in the works of Iranian poet Sadi Sirazi, "Gulistan and Bostan", a Turkish wrestling master knows 360 plays and that he taught 359 of his apprentices, just in case. In another study, Uzun et al. (2018) stated that there are 28 types of wrestling in Asia (Turkestan), Anatolia, and Balkans where Turks live. Nowadays, the fact that traditional Turkish wrestling is performed in only five types, namely, Karakucak, aba, oil, shalwar, and flag wrestling, is attributed to the reason for the meaningfulness of the traditional game rites due to globalization. By Sakar (2010); it is stated that wrestling types are Karakucak, aba, belt, shalwar, and oil wrestling, and more than these types, Karakucak wrestling, aba wrestling, and shalwar wrestling are common. It is stated that those who wrestle are called "pehlivan" (wrestler), and those who are successful in wrestling are called "winner". Again by Sahin (2007), besides their Oil and Karakucak wrestling; Some of these wrestling types are Shalwar in Kahramanmaras, Aba Wrestling in Gaziantep and Hatay region, Belt Wrestling done by Crimean Turks in Eskisehir and Polatli. By Belek (2015) in Kyrgyzstan; at the beginning of the Kyrgyz national games about horses, "Kok boru" or "Ulak Tartis" (Yeanling Pulling) come first; also, he stated that the games such as "girl kuumay" (girl expelling), "tiyin eñmey" (taking kurus), "er oodaris" or "eñis" (wrestling on horseback) and "cambi atmay" follow it. It was stated that wrestling on horseback was mostly performed in big feasts, and in this contest, two strong Valiants hold on the horse by each other's hands, and the game is done based on dropping the rival from the horse. By Altinolcek (2010); It is stated that done with a flourish of trumpets in Turkey, six traditional types of wrestling are still made, namely "Karakucak Wrestling", "Aba Wrestling", "Tatar Wrestling", Shalwar Wrestling, "Oil Wrestling" and "Camel Wrestling". (Altinolcek, 2010).

Sport has social duties. Sport is not just a competition (Acar et al., 2016; Bayansalduz, 2012). Atabeyoglu (1988) stated that Ataturk should be a guide for your sports-related athletes, "Sports alone is not an advantage of body ability. Cognition and moral help in this work. Those who have less intelligence and insight cannot cope with those who have less intelligence. He sees the meaning of "I like a sportsman who is clever, agile and at the same time virtuous" as the basis of the sports and philosophy. It was stated by Guven (1992) that the child education was established in accordance with the needs of the nation in the old Turks and that the children had the first systematic training with wooden horse riding and wrestling games from a young age. He states that Manas defeated Kongur-Bay, one of the Chinese dynasties, in the Manas epic, Manas said: "It is God

who empowers me, who can skirmish as long as he empowers me". As can be understood from here, wrestling is regarded as a religious ritual and the power of belief in terms of faith as well as social status. Wrestling, which is one of the oldest sports performed since history, has also been among the important customs and traditions of social life. By Saribas (2006); in a hadith, The prophet said, "The real winner is the one who does not defeat his opponent in wrestling, but is the one who dominates his ego when he is angry." Here, the main purpose is to control the will and the social education role of wrestling.

In the Turkish world, wrestling takes place in every Turkish state. Sahin (2003) stated that wrestling was performed in very wide geography; He states that for Karakucak (Free Wrestling), which has been carried out from Oghuzs to the present day, starting from Manchu, it was also made in Yakut Turks, Mongolia, Azerbaijan, East and West Turkestan, Crimean and Kazakh Turks.

## **MUSIC**

Although the place and time of traditional wrestling are different, it is seen that certain rituals continue in the cultural sense. Music and announcement in these wrestling are some of the rites. According to Altinolcek (2010), rhythm is an ever-changing eternal movement that man feels in various ways at almost every moment of his life, starting with the heartbeat since his birth. The most prominent feature of wrestling music is the distinction of melodies voiced by clarion while the drum plays a certain rhythm. This indicates that wrestling music is named according to the melody motifs used. The melody turns into a show with the variations of musicians on the main music theme in direct proportion to the vitality of wrestling. There are many meanings of playing drums and clarions in harmony in wrestling. This meaning is the motivation to the square that affects the audience and the athlete. It is stated by Altinolcek (2010) that poetry, music, and epics play an important role in most of the traditional wrestling, especially wrestling music, like a musical, is played to encourage wrestlers to encounter wrestlers and is associated with various stages of wrestling. For example, when one of the famous wrestlers who beat their rivals in each match, the pace of the music is accelerated, while the audience is noticed, the athletes are also accelerated.

It is stated that while the athlete dances with special warm-up movements called peshrev and walking in the square, the music here is different from drum and clarion- is pre-warming, peshrev is the name given to the four-digit non-verbal musical works in classical music, but peshrev which is in-game appearance has any relations to that.

Also Altinolcek (2010); in wrestling music, he talks about two main measurements (rhythm), (12/4) wrestling music, and (24/8) ceng-i harbi.

Pehlivan Guresi, Ceng-i Harbi, Basaltina Gures Havasi of Osman Zurna from Edirne, and Bas Gures Havasi, Dagli Gures Havasi, and Karakucak Gures Havasi of Adali Halil are also some of the special wrestling kinds of music. While he expresses that Osman Biber, a wrestling musician raised next to Osman Zurna, declares “Balkan”, “Dagli”, and “Divan” are the three types of wrestling music; other musicians add one more melody to these music types called “Muhacir”. Throughout the history, Ceng-i Harbi, other than 16-time neva ceng-i harbi, is played in three ways 10-12-times, and played at the end of the wrestling music.

Altinolcek (2016) states that while the number of drums was six-seven according to the arrangement and organized style in wrestling competitions; It is stated that the number of zurna does not exceed more than two, one of the clarions plays the wrestling music while the other performs the rhythm instrument. He states that the musicians playing drums and clarions play melodies in non-verbal broken and unmeasured folk songs.

While the fast pace is called “ceng-i harbi” especially in oil wrestling in Kirkpinar, the group consisting of a drum and a clarion accompanying the game to slow down is called “kat”, in Kirkpinar, 15 drum-clarions (kat) are mentioned to be ready for the task every year. It was stated by Altinolcek (2010) that the music in the peshrev was called “Pehlivan Havasi”. In the Peshrev game, each of the wrestlers displays a challenge, faith, and self-confident attitude towards the opponent. The melodies that are played are of a nature that instills wrestlers with bravery, courage, and attack power.

Altinolcek (2010) stated that in an “Asirtmali Aba Wrestling” contests held in Gaziantep region, Koroglu, an anonymous folk song, is played in the square called “cukur” accompanied by two drums and two shingles until an opponent shows up to the present wrestler. He talks about the drums returning to wrestling melodies called “Harbileme” after the enemies go out to the field of contest. He states that Harbileme means war atmosphere and evokes a valiant wrestling invitation. He talks about the rhythm is constantly changing in Asirtmali Aba Wrestling according to the tempo of the wrestling, rhythms, and beats sometimes increase and sometimes decrease in extraordinary situations. In Gaziantep Asirtmali Aba Wrestling, the wrestling area takes on a festive atmosphere with tunes that are usually played with two drums and two clarions. The Harbileme melodies played here are “Sahin (2003) Cenk Harbisi, Cin Harbisi, Ahmet Borazan harbisi, Ahmet Sirvani Harbisi, Koroglu Havasi, and Cezayir Havasi”.

### **Cazgir (announcer) and Salavatci (prayer reader)**

According to Altinolcek (2010); It states that the cazgir or salavatci (a person prays for the highest) is called the person who introduces the names, titles, the skills of the wrestlers paired by the referee committee to the public, and even

starts wrestling with appropriate lines and prayers. In other words, the cazgir is the symbol of wrestling, by taking the wrestlers one by one, he tells the other wrestlers as if they were telling the public about each wrestler's name, lineage, fame, special skills and danger in wrestling with a strong voice. The cazgir, dressed in national clothes, tells the salawats accompanied by the war and wrestling atmosphere played by the drum and clarion, read religious, national epics, and tells proverbs one after another.

After reading the salawats, the cazgir releases wrestlers to the field of contest. He asks help from prophet Hamza, which is called "Istimdat". After this process, the drum and clarion start playing "Koroglu, Mehter, and Battle music". The gathering of wrestlers one by one in front of the cazgir in the field of the contest is also called "cikis" (show up). When the show up is completed, drum-clarion begins playing Koroglu and tying special melodies called peshrev and mehter.

### **Peshrev**

Nowadays, the peshrev, which is mostly done in Kirkpinar oil wrestling, is performed similarly in many wrestling activities in Anatolia. Altinolcek (2010) expresses that "Peshrev" is a series of warming games and shows of wrestlers before wrestling at the beginning of oil wrestling. At the end of Peshrev, there is "Salaam and Saying Goodbyes" (Temenna and Helallesme) among athletes. According to Altinolcek (2010), when the peshrev is over, the wrestlers are located at the corners of the wrestling field, they are called to the grip and shake hands, back of their hands touch their mouths, they greet the community "Salaam", later on, it is stated that they are doing "Saying Goodbyes", that is, "they are cross-holding right-hand with the right hand and left hand with the left hand". Peshrev has a provocative, encouraging, and empowering aspect. The wrestling music by the coarse clarions and drums enralls even the audience. Today, in many regions, single drums and jura, or clarinet play this music, and the peshrev are kept very short.

Malatya is among the wrestling regions where Peshrev is played in. Weddings are never held without wrestling in this region. In the event, traditional dance music with drum-clarion, and, Koroglu and Ceng-i harbi are played until the evening. Wrestling air in this region has a different character. Another region is the Sivas. Wrestling events are held at the threshing fields in the villages. There is always a wrestling match at every wedding. Wrestling is accompanied by drums and clarions. When wrestling begins, they stop. Koroglu is usually played in matches. In addition to these places, wrestling kinds of music and games are encountered in Icel (Mersin), Isparta and Yozgat regions. Ozcan (1966) states that one of the most important officers of wrestling is the announcer (cazgir) who introduces all the wrestlers by saying their features and praying loudly. The

announcers are usually one of the old wrestlers. According to one of these non-personal prayers, stated by GURES (1996);

*“Welcome to the field of contest  
 You honored emerald Kirkpinar  
 You wore the wrestlers’ tights to the thin waist with Basmala  
 You prayed for prophet Hamza  
 Willow tree shall not be wood  
 Muscovy girl shall not be a wife  
 Not every born becomes a wrestler  
 Hey hey  
 Allah Allah bless you  
 May we prosper  
 Our patron is Hamza the wrestler  
 Our ancestors were wrestlers  
 Two valiant men take the field  
 One is more valiant than the other  
 One blond one dark  
 Both seek the prize  
 Do not despair when down  
 Do not boast when uppermost  
 When above do not let go  
 Meet leg trip with a leg trip  
 Send a prayer to Muhammed  
 I hastened to the spring  
 May God be with both of you”.*

### **Aba Wrestling**

Mesopotamia region has affected our provinces such as Gaziantep, Hatay, Sanliurfa, and Diyarbakir a lot. In B.C and A.D, it is known that there are continuous wars and migrations due to the importance of this region. It was also the most important purpose of Central and Asia Minor Turks to settle in these fertile lands. Continuously sending Turkish tribes to these places continued until the 12th century and field domination was ensured. The Turks took their own culture wherever they went and lived these traditions. The Oguz tribes, settled in Gaziantep and Hatay provinces, have continued the Aba Wrestling, which is among the customs and traditions. As stated by Sahin (2007); Aba Wrestling in Gaziantep villages is known to the public especially as Asirtmali Aba Wrestling. Asirtmali Aba Wrestling is usually held at the end of harvest and weddings. The wedding owner who organizes the aba wrestling sends a reader (the person who distributes news to the villages, gives the invitation reading) with a piece of fabric called readout, and the wrestlers are said to have ratified the invitation.

The aba worn in Aba Wrestling in Hatay is collarless, long and half sleeved like a coat, and the arms are made of thick, felt-like cloth from the arm end to the armpit, where the arms swing like an ear. In Hatay, it is done between Daglilar (Yayladag and villages) and Kuzeyliler (Altindag, Hassa, and Kirikhan). Wedding invitations are made with readouts. The guests are welcomed by shooting into the air 300-400 meters before the square, the person who organizes the wrestling welcomes the guests halfway through the welcome atmosphere accompanied by drums and clarions. One linesman, a middle (carkaci), and a score referee serve in the competitions. Wrestlers go to the mersah (field) and practice the checking and weighing of the opponent before wrestling called Makaban (lifter). In wrestling, a single-elimination method is applied, once defeated, he is eliminated.

### **Clothes and Aba**

The concept of Aba has a very large burden of meaning. As a lexical meaning, it is a coarse, thick type of fabric used to make clothing made of wool such as jodhpurs and cardigan, and by flocking wool. However, besides being an outfit worn by dervishes, shepherds and wrestlers; it is stated by Sahin (2007) that the names of moon-aba and dun-aba in Oghuzs are known as the father in Sumerian and Hungarian languages. It was stated that the Roman state was founded by Basar-Aba, the son of Tok-Demir, one of the Kuman-Kipchak leaders. It is reported that, in Mongolian, aba is known as mother-father, as grandmother-sister-woman-aunt-brother's wife in Turkish. In the same source, it is stated that the fabric is a kind of wool fabric, and it is used as saddlebag and saddle cover as well as clothes made of forged wool, such as a housecoat, shalwar, boots, jodhpurs, vest, waistcoat, raincoat, mest, and slippers.

In folklore, Aba, and the belt, which are authentic competition dresses because of their localness in folklore; it is almost the only athlete outfit in Asirtmali Aba Wrestling. Aba wrestling is one of the rare sports done due to dressing style. It is expressed that in Gaziantep region traditional Asirtmali Aba wrestling, there are Red Aba (barren villages wear), Dun Aba (streamside and pistachio villages wear), and Black Aba (streamside and laborers wear). Also, aba types such as Cuha abasi, Maras abasi, Hamis abasi (glazed and embroidered although it means Thursday, worn by the village landlord, rich and noble class), Torun aba, made of sheep and goat hair are among the common aba.

In the wrestling of the aba, the belt is known as the athlete's handle as well as wrapping the aba. According to Sahin (2007), these belts made of special fabric according to their touch and yarn; Damascus belt, Aleppo belt, Horasan, Ismailiye, Bademli, Istanbul Bademlisi, Hasanbegli, Kismir (Kashmir) are some of them. It is also possible to count the types of Indian and Acem shawls and Tripoli belts known as shawl belts.

Referees who work in wrestling are also wearing special clothes, white shirts at the top, black or blue-colored shalwar at the bottom, and a red bait on the foot beside the white shawl belt tied to the waist. Contests are held, including a field referee, a table referee, and a belt referee.

### **Wrestling field-divisions-scoring**

Gaziantep wrestling takes place in an area called the “cukur” (pit). This area is made on soft ground by laying grass, soil, or straw on the ground in the threshing area or in a suitable place in the village. In competitions, women watch wrestling from afar and roofs, other spectators never cheer, winner and loser are regarded as respected people because of their great bravery and virtue they displayed with showing up in the field. In other wrestling, wrestlers wander around the field seeking rivals in the field, and at the same time, they warm up according to traditional rituals in the Koroglu music played by the drum-clarion.

In traditional wrestling, competitions are held according to divisions. In these wrestling, the brothers and the same peasants are not wrestled until the final as much as possible. Wrestling divisions are called “Ayak, Tozkoparan, Deste, Kucuk Orta, Orta, Buyuk Orta, Basalti and Agir (bas guresci). It is usually done according to the weights and with about 30 techniques. Wrestling is a cultural bond in which almost 7 to 77 people participate.

## **METHODOLOGY**

In a study conducted by Avsar and Kuter (2007), screening research aims to describe, thus evaluating the attitudes, behaviors and existing situations of individuals; Buyukozturk (2018) stated that the frequency table should be used in the analysis of the data collected in experimental and screening studies. In this research, in order to define the existing opinions of the athletes in the descriptive pattern with the non-experimental screening model, which is one of the quantitative research methods; It was tried to obtain data with a survey model of 5-item Likert type questionnaire.

In this research, in order to define the existing opinions of the athletes in the descriptive pattern with the non-experimental screening model, which is one of the quantitative research methods, it was tried to obtain data with a survey model of 5-item Likert type questionnaire.

### **Data Collection Tool**

In the research, the answers given to the survey statements of 128 athletes determined by the random method were used by applying the survey method. The questionnaire consists of a total of 22 expressions in a 5-item Likert type.

### Analysis of Data

For the questionnaire items used in the study, a 5-item Likert-type answer key was determined and evaluated in the scoring range of yes (5) and no idea (1). In the data set obtained in the study, Cronbach Alpha internal consistency coefficient was found to be 0.879. For the normality test, the Kolmogorov-Smirnova normality test was firstly examined and it was seen that there was  $p > 0.000$  in the 95% confidence interval and also Skewness and Kurtosis values were examined. Skewness value was found between -2.498 and Kurtosis value between 11.364. When kurtosis and Skewness values are -1.5 to +1.5, it is accepted to be normal distribution (Tabachnick and Fidell, 2013). In line with these results, it was understood that the data set did not show normal distribution. As a result, besides descriptive statistical analysis, non-parametric test method was used.

**Table 1.** Normal Distribution Test

Variables	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Age	,229	128	,000	,812	128	,000
Occupation	,332	128	,000	,686	128	,000
Education Status	,430	128	,000	,626	128	,000
Level of Income (Monthly)	,260	128	,000	,802	128	,000
Level of Participation in Aba Wrestling	,412	128	,000	,620	128	,000

As can be seen in Table 1, it was understood that the variables ( $p > 0,000$ ) did not have a normal distribution as a result of the data normality distribution test of 128 individuals participating in the study.

### FINDINGS

One of the traditional Turkish sports, Aba Wrestling, local governments, and cultural activities are also organized in Gaziantep, Hatay and Kahramanmaraş provinces. Within the scope of Aba Wrestling Traditional Sports Federation; it is one of the sports branches that national competitions and organizations of it are organized.

In this section, the demographic features of the participants, the determination of the factors that affect the start of the athlete's wrestling and their relation in terms of variables, the preferences of the participants to compare the structured expressions about the aba wrestling and the competitions and organizations held today and today are analyzed descriptively. The total score average of the questionnaire used in the study and whether there are differences between the variables was tested with statistical analyzes.

**Table 2. Demographic Features of the Participants**

Variables	Groups	Frequency(f)	Percentage (%)
Age	12-14 Age	40	31,3
	15-17 Age	38	29,7
	18-20 Age	13	10,2
	21 and above	37	28,9
Occupation	Student	65	50,8
	Athlete	31	24,2
	Officer	4	3,1
	Coach	5	3,9
	Teacher	2	1,6
	Self-Employment	21	16,4
Education	Secondary Education	90	70,3
	2-year Degree	11	8,6
	Undergraduate	23	18,0
	Postgraduate	4	3,1
Income (Monthly)	1000 TL and below	56	43,8
	1001 TL - 2000 TL	34	26,6
	2001 TL - 3000 TL	20	15,6
	3000 TL and above	18	14,1
Participation in Wrestling (Year)	1-5 Years	89	69,5
	6-10 Years	20	15,6
	11-15 Years	10	7,8
	16 Years and above	9	7,0

According to Table 2, it was seen that the majority of the individuals who participated in the study consisted of athletes aged 12-14 (31.3%), 15-17 years (29.7), and 21 years old and above (28.9%). According to their occupations, it is understood that the majority is students (50.8%) and the highest level of secondary education (70.3%) is at the level of education, and the monthly income level is 1000 TL and below (43.8%).

**Table 3. Effective Factors in Starting Aba Wrestling**

Effective Factors in Starting Wrestling	$\bar{x}$	Std. D.
My family and my elders were effective	4,3672	1,05645
Former wrestlers and successful athletes were effective	4,5234	0,87812
My environment and my friends were effective	4,4609	0,84091
My desire to acquire a reputation and be successful were effective	4,3438	1,00735
Watching wrestling in field of contest was effective	4,2266	0,99775

According to the averages of the answers given by the participants to the survey statements according to Table 3, the factors that were effective in starting wrestling, "Former wrestlers and successful athletes" ( $\bar{X}$ ; 4,5234) and "My environment and my friends" ( $\bar{x}$ : 4,4609) were found higher than other statements.

It was understood that the most effective factor for the participants to start wrestling is the former wrestlers and successful athletes, as well as the environment and the group of friends.

**Table 4.** *Participation in Views on Aba Wrestling*

Level of Participation in Some Views	X	Std. D.
Anything should be done to spread and make worldwide popular	4,6875	0,87619
Rules should be changed to make it widespread and more fun	4,0156	1,07940
Traditional rules should be changed and turned into entertainment for demonstration purposes	4,0625	1,01756
It should be ensured that it becomes widespread by adhering to traditional rules.	4,6172	0,88843
Rules should be united and local differences should be removed.	4,1250	1,18388
It should be done without changing as a traditional ancestor sport	4,5859	0,92666
This sport should be kept alive by teaching children like a duty.	4,6094	0,87155

In Table 4, according to the participation in some views about aba wrestling; “Anything should be done to spread and make worldwide popular” (x: 4,6875) was found as the highest average. In addition, it was observed that participation in the expression of “It should be ensured that it becomes widespread by adhering to traditional rules” (x: 4,6172) and “This sport should be kept alive by teaching children like a duty” (x: 4,6094) are higher than other ones.

In addition to taking the necessary precautions to ensure sustainability regarding the common wrestling of the participants; it was understood that the traditional structure should be taught to the new generations without impairment.

**Table 5.** *Comparison of Aba Wrestling with Past and Present*

Comparison Level of Aba Wrestling with Past and Present	$\bar{x}$	Std. D.
Today, enthusiasm and excitement in Aba Wrestling has decreased	4,2891	1,07332
Nowadays, adherence to religious and national rules in Aba Wrestling has decreased.	4,0938	1,08270
Today, the interest and participation of the audience in Aba Wrestling has decreased	4,3125	0,97002
Today, the value and importance given to Aba Wrestling has decreased	4,3203	0,97958
Today, the atmosphere of love and respect in Aba Wrestling has decreased	4,2266	0,98983
Today, the reputation and sympathy for Aba Wrestling has decreased	4,2266	1,02115
Today, the facility materials and facilities have decreased	4,3281	1,00479
Today, objections and complaints in Aba Wrestling have decreased	4,0469	1,21577
Today, Aba Wrestling is performed away from traditionalism.	4,1250	1,07952
Today, Aba Wrestling is performed in accordance with traditional rules.	4,4453	0,97858

In Table 5, according to expressions of comparison of aba wrestling with past and present of the participants, participation in "Today, Aba Wrestling is performed in accordance with traditional rules" (X:4,4453) has the highest average. According to the answers given by the participants, the second-highest participation occurred in "Today, the facility materials and facilities have decreased" (X:4,3281). It is understood that in addition to participation averages of "Today, the value and importance are given to Aba Wrestling have decreased" (X:4,3203) and "Today, the interest and participation of the audience in Aba Wrestling have decreased" (X:3,3125) have higher other expressions.

According to the responses given by the participants, it is understood that aba wrestling is still performed according to the traditional rules, but there are a facility and material problem, therefore the value and importance given to this sport have decreased and therefore the audience interest has decreased accordingly.

**Table 6.** Preference Levels of Expressions Effective in Starting Aba Wrestling

Expressions	Frequency	Yes	No	Partially	Unsure	No Idea
My family and my elders were effective	f	84	20	17	1	6
	%	65,6	15,6	13,3	0,8	4,7
Former wrestlers and successful athletes were effective	f	92	17	15	2	2
	%	71,9	13,3	11,7	1,6	1,6
My environment and my friends were effective	f	82	27	17	0	2
	%	64,1	21,1	13,3	0	1,6
My desire to acquire a reputation and be successful were effective	f	82	17	23	3	3
	%	64,1	13,3	18	2,3	2,3
Watching wrestling in field of contest was effective	f	69	28	25	3	3
	%	53,9	21,9	19,5	2,3	2,3

According to Table 6, according to the answers given by the participants to some statements that led to the beginning of wrestling, "yes" was preferred at higher rates than other answers. According to this situation, the majority of the participants-71.9% preferred the statement "Former wrestlers and successful athletes were effective". It is understood that, in "yes" answers, participants preferred expressions of "My family and my elders were effective"-%65,6; "My environment and my friends were effective"-%64,1; and "My desire to acquire a reputation and be successful was effective".

As a result, it was understood that the effect of the athletes who were successful in this culture was great according to the factors affecting the participants' choice of aba wrestling. In addition, it was understood that the desire to acquire family and social status continued its traditional influence in starting wrestling.

**Table 7.** Participation Levels in Expressions Aba Wrestling

Expressions	Frequency	Yes	No	Partially	Unsure	No Idea
Anything should be done to spread and make worldwide popular	f	110	5	8	1	4
	%	85,9	3,9	6,3	0,8	3,1
Rules should be changed to make it widespread and more fun	f	45	61	10	3	9
	%	35,2	47,7	7,8	2,3	7,0
Traditional rules should be changed and turned into entertainment for demonstration purposes	f	46	61	11	3	7
	%	35,9	47,7	8,6	2,3	5,5
It should be ensured that it becomes widespread by adhering to traditional rules.	f	101	14	8	1	4
	%	78,9	10,9	6,3	0,8	3,1
Rules should be united and local differences should be removed.	f	66	34	16	2	10
	%	51,6	26,6	12,5	1,6	7,8
It should be done without changing as a traditional ancestor sport	f	99	16	6	3	4
	%	77,3	12,5	4,7	2,3	3,1
This sport should be kept alive by teaching children like a duty.	f	101	12	9	4	2
	%	78,9	9,4	7,0	3,1	1,6

According to Table 7, it has been understood that yes and no rates are preferred at higher rates than other preferences, according to the level of participation of some expressions of aba wrestling.

According to these results, it is understood that in their "yes" choices, the majority of the participants preferred "Anything should be done to spread and make worldwide popular", - %78,9 as "It should be ensured that it becomes widespread by adhering to traditional rules", and "This sport should be kept alive by teaching children like a duty".

It is seen that, in their "no" choices, the expressions of "Rules should be changed to make it widespread and more fun"-%47,7, and "Traditional rules should be changed and turned into entertainment for demonstration purposes" are found as higher than other ones.

According to these results, it is stated that the majority of the participants requested that anything should be done to spread and make aba wrestling worldwide popular, traditional rules of this sports branch should not be changed and turned into entertainment for demonstration purposes as well as this branch should be taught to the youth as a duty in terms of traditional cultural mission.

**Table 8.** Comparison of Past and Present in Aba Wrestling

Expressions	Frequency	Yes	No	Partially	Unsure	No Idea
Today, enthusiasm and excitement in Aba Wrestling has decreased	f	73	35	12	0	8
	%	57,0	27,3	9,4	0	6,3
Today, adherence to religious and national rules in Aba Wrestling has decreased.	f	54	51	12	3	8
	%	42,2	39,8	9,4	2,3	6,3

Today, the interest and participation of the audience in Aba Wrestling has decreased	f	70	39	13	1	5
	%	54,7	30,5	10,2	0,8	3,9
Today, the value and importance given to Aba Wrestling has decreased	f	71	39	11	2	5
	%	55,5	30,5	8,6	1,6	3,9
Today, the atmosphere of love and respect in Aba Wrestling has decreased	f	64	41	15	4	4
	%	50,0	32,0	11,7	3,1	3,1
Today, the reputation and sympathy for Aba Wrestling has decreased	f	65	40	16	1	6
	%	50,8	31,3	12,5	0,8	4,7
Today, the facility materials and facilities have decreased	f	74	35	11	3	5
	%	57,8	27,3	8,6	2,3	3,9
Today, objections and complaints in Aba Wrestling have decreased	f	60	40	13	4	11
	%	46,9	31,3	10,2	3,1	8,6
Today, Aba Wrestling is performed away from traditionalism.	f	56	52	7	6	7
	%	43,8	40,6	5,5	4,7	5,5
Today, Aba Wrestling is performed in accordance with traditional rules.	f	86	24	12	1	5
	%	67,2	18,8	9,4	0,8	3,9

In table 8, according to participation levels in some expressions stated in comparison of past and present of aba wrestling, it is seen that “yes and no” rates are higher than other options. According to these results, in most of “yes” choices of the participants-%67,2, the participants selected the expression of “Today, Aba Wrestling is performed in accordance with traditional rules”, %57,8 of “Today, the facility materials and facilities have decreased”, and %57 of “Today, enthusiasm and excitement in Aba Wrestling has decreased”.

In “no” choices of the participants, expressions of %40,6 “Today, Aba Wrestling is performed away from traditionalism”, and %39,8 of “Today, adherence to religious and national rules in Aba Wrestling has decreased” are seen to be higher than other expressions.

As a result, in the statements asked by the participants for comparison of past and present in the implementation of aba wrestling; It was understood that traditional aba wrestling was not performed as in the past, but they needed sufficient facilities and materials and believed that there was no old enthusiasm and excitement in aba wrestling. The reason for this is that today, thoughts about the divergence from traditionalism, religious and national culture are understood.

**Table 9.** *The Relationship between Age Variable and “Former Wrestlers and Successful Athletes Effect”- the most effective factor in starting aba wrestling*

Age Groups		No Idea	Unsure	Partially	No	Yes	Total
12-14 years old	f	0	0	6	4	30	40
	%	0	0	15,0	10,0	75,0	100
15-17 Years old	f	0	0	1	7	30	38
	%	0	0	2,6	18,4	78,9	100

18-20 Years old	f	0	1	1	0	11	13
	%	0	7,7	7,7	0	84,6	100
21 and above	f	2	1	7	6	21	37
	%	5,4	2,7	18,9	16,2	56,8	100
Total	f	2	2	15	17	92	128
	%	1,6	1,6	11,7	13,3	71,9	100

According to Table 9, the analysis of the factor of “Former Wrestlers and Successful Athletes Effect”, which was effective in starting aba wrestling with the age groups of the individuals participating in the research, was analyzed. It was understood that the individuals who were most affected by “former wrestlers and successful athletes” are the age groups of 18-20 age group (84%), the 15-17 age group (78.9%), and the 12-14 age group (75%).

As a result, it is understood that the wrestlers and successful athletes that the younger generations take as models are effective in their starting sports.

**Table 10.** *The Relationship between Gender Variable and “Former Wrestlers and Successful Athletes Effect”- the most effective factor in starting aba wrestling*

Occupation		No Idea	Unsure	Partially	No	Yes	Total
Student	f	0	1	5	8	51	65
	%	0,0	1,5	7,7	12,3	78,5	100
Athlete	f	1	1	5	4	20	31
	%	3,2	3,2	16,1	12,9	64,5	100
Officer	f	0	0	0	0	4	4
	%	0,0	0,0	0,0	0,0	100,0	100
Coach	f	1	0	1	1	2	5
	%	20,0	0,0	20,0	20,0	40,0	100
Teacher	f	0	0	0	1	1	2
	%	0,0	0,0	0,0	50,0	50,0	100
Self-Employment	f	0	0	2	1	8	11
	%	0,0	0,0	18,2	9,1	72,7	100
Farmer	f	0	0	0	0	1	1
	%	0,0	0,0	0,0	0,0	100	100
Other Occupations	f	0	0	2	2	5	9
	%	0,0	0,0	22,2	22,2	55,6	100
Total	f	2	2	15	17	92	128
	%	1,6	1,6	11,7	13,3	71,9	100

According to Table 9, the analysis of the factor of “Former Wrestlers and Successful Athletes Effect”, which was effective in starting aba wrestling with the occupations of the individuals participating in the research, was analyzed. It is found that the group (%78,5) which was the most affected by “Former Wrestlers and Successful Athletes” consisted of nonemployed students.

As a result, it is thought that the individuals who see themselves as students in terms of the number of participants (51 people) and percentage are individuals who have an expectation from this sport.

**Table 11.** *The Relationship between Education Variable and “Former Wrestlers and Successful Athletes Effect”- the most effective factor in starting aba wrestling*

Education Levels		No Idea	Unsure	Partially	No	Yes	Total
Secondary Ed.	f	0	1	8	15	66	90
	%	0,0	1,1	8,9	16,7	73,3	100
2-years Degree	f	1	0	3	1	6	11
	%	9,1	0,0	27,3	9,1	54,5	100
Undergraduate	f	1	1	3	1	17	23
	%	4,3	4,3	13,0	4,3	73,9	100
Postgraduate	f	0	0	1	0	3	4
	%	0,0	0,0	25,0	0,0	75,0	100
Total	f	2	2	15	17	92	128
	%	1,6	1,6	11,7	13,3	71,9	100

According to Table 9, the analysis of the factor of “Former Wrestlers and Successful Athletes Effect”, which was effective in starting aba wrestling with the education levels of the individuals participating in the research, was analyzed. It was found that the postgraduate individuals (%75), undergraduate (%73,9), and secondary education %73,3) are the most affected groups by “Former wrestlers and successful athletes”.

As a result, although the number of participants (4) is few; it has been understood that the individuals at the undergraduate and secondary education levels, especially individuals at the graduate level, are the most affected by wrestlers and successful athletes.

**Table 12.** *The Relationship between Level of Income Variable and “Former Wrestlers and Successful Athletes Effect”- the most effective factor in starting aba wrestling*

Level of Income		No Idea	Unsure	Partially	No	Yes	Total
1000 TL and below	f	0	1	4	4	47	56
	%	0,0	1,8	7,1	7,1	83,9	100
1001 TL - 2000 TL	f	0	1	3	7	23	34
	%	0,0	2,9	8,8	20,6	67,6	100
2001 TL - 3000 TL	f	2	0	5	1	12	20
	%	10,0	0,0	25,0	5,0	60,0	100
3000 TL and above	f	0	0	3	5	10	18
	%	0,0	0,0	16,7	27,8	55,6	100
Total	f	2	2	15	17	92	128
	%	1,6	1,6	11,7	13,3	71,9	100

According to Table 9, the analysis of the factor of “Former Wrestlers and Successful Athletes Effect”, which was effective in starting aba wrestling with the income levels of the individuals participating in the research, was analyzed. It is understood that individuals with “1000 TL and below” (%83,9) are the most affected group among the others by “Former wrestlers and successful athletes effect” according to the level of income.

According to this result, individuals see this branch of sports as a financial gain as well as a traditional culture.

**Table 13.** *The Relationship between Level of Participation Variable and “Former Wrestlers and Successful Athletes Effect”- the most effective factor in starting aba wrestling*

Level of Participation in Aba Wrestling		No Idea	Unsure	Partially	No	Yes	Total
1-5 Years	f	2	1	11	12	63	89
	%	2,2	1,1	12,4	13,5	70,8	100
6-10 Years	f	0	0	2	1	17	20
	%	0,0	0,0	10	5,0	85	100
11-15 Year	f	0	1	0	1	8	10
	%	0,0	10	0,0	10	80	100
16 Years and above	f	0	0	2	3	4	9
	%	0,0	0,0	22,2	33,3	44,4	100
Total	f	2	2	15	17	92	128
	%	1,6	1,6	11,7	13,3	71,9	100

According to Table 9, the analysis of the factor of “Former Wrestlers and Successful Athletes Effect”, which was effective in starting aba wrestling with the participation levels of the individuals participating in the research, was analyzed. It is seen that the individuals with 6-10 years level of participation in aba wrestling are the most affected group among others by “Former wrestlers and successful athletes effect” according to participation levels.

According to this result, it has been understood that the number of individuals between 6 and 15 years is gradually decreasing, and “The effect of previous wrestlers and successful athletes” is quite high in their starting sports.

**Table 14.** *Kruskal Wallis Test Results to Determine Whether the Research Points Differentiate According to the Age Variable*

Variable	N	Mean Rank	df	X <sup>2</sup>	p
12-14 Years	40	60,88	3	3,895	0,273
15-17 Years	38	68,25			
18-20 Years	13	48,92			
21 Years and above	37	70,0			

*P<0,05*

As can be seen from Table 14, as a result of the Kruskal Wallis conducted to determine whether the research rankings differed significantly according to the age variable, the difference between the average of the rankings of the age groups was not found statistically significant ( $X^2 = 3,895$ ;  $sd = 3$ ; 05).

**Table 15.** *Kruskal Wallis Test Results to Determine Whether the Questionnaire Points Differentiate According to the Occupation Variable*

Variable	N	Mean Rank	df	$X^2$	p
Student	65	60,52	7	13,838	0,054
Athlete	31	59,61			
Officer	4	72,75			
Coach	5	46,60			
Teacher	2	41,50			
Self-Employment	11	94,68			
Farmer	1	52,50			
Other Occupations	9	85,94			

As can be seen from Table 15, as a result of the Kruskal Wallis conducted to determine whether the questionnaire rankings differed significantly according to the occupation variable, the difference between the average of the rankings of the age groups was not found statistically significant ( $X^2=13,838$ ;  $sd=7$ ; 05).

**Table 16.** *Kruskal Wallis Test Results to Determine Whether the Questionnaire Points Differentiate According to the Education Level Variable*

Variable	N	Mean Rank	df	$X^2$	p
Secondary Ed.	90	65,60	3	1,891	0,595
2-years Degree	11	72,64			
Undergraduate	23	55,83			
Postgraduate	4	67,25			

As can be seen from Table 16, as a result of the Kruskal Wallis conducted to determine whether the questionnaire rankings differed significantly according to the education level variable, the difference between the average of the rankings of the age groups was not found statistically significant ( $X^2=1,891$ ;  $sd=3$ ; 05).

**Table 17.** *Kruskal Wallis Test Results to Determine Whether the Questionnaire Points Differentiate According to the Income Level Variable*

Variable	N	Mean Rank	df	$X^2$	p
1000 TL and below	56	66,31	3	0,876	0,831
1001 TL - 2000 TL	34	59,84			
2001 TL - 3000 TL	20	68,15			
3000 TL and above	18	63,61			

As can be understood from Table 17, as a result of the Kruskal Wallis conducted to determine whether the questionnaire rankings differed significantly according to the income level variable, the difference between the average of the rankings of the age groups was not found statistically significant ( $X^2=0,876$ ;  $sd=3$ ; 05).

**Table 18.** *Kruskal Wallis Test Results to Determine Whether the Questionnaire Points Differentiate According to the Participation Year in Wrestling Variable*

Variable	N	Mean Rank	df	$X^2$	p
1-5 Years	89	60,35	3	5,770	0,123
6-10 Years	20	65,58			
11-15 Years	10	81,90			
16 years and above	9	83,78			

As can be seen from Table 18, as a result of the Kruskal Wallis conducted to determine whether the questionnaire rankings differed significantly according to the participation in wrestling variable, the difference between the average of the rankings of the age groups was not found statistically significant ( $X^2=5,770$ ;  $sd=3$ ; 05).

## DISCUSSION AND CONCLUSIONS

In Turks, wrestling and music that keep wrestling alive, melodies, clothes, and organizations are the legacies of the past. It is stated by Kutlu (2007) that the Epic of Manas has an important place in the Uzbek, Kazakh, Ahiska, and Uyghur Turks, especially in the Kyrgyz Turks. In these traditional organizations where children read by heart in the activities of Ramadan tradition, "Ulak tartuu" (Yeanling-Goat grabbing race; Torpokoglak: calf), "Kokboru or Bozkurt Oyunu", "Kiz kuumay" (a kind of horse racing between young girls and boys), "Balban Kuros" (Kyrgyz traditional wrestling) was stated. Bayraktar et al. (2012) stated that national elements bearing the characteristics of societies are also reflected in sports and that the traditional sports branches unique to societies emerged in this way. In this traditional structure, wrestling has been a symbol of belief in Turks since ancient times. It is stated by Yuksel (2018) that Turks see wrestling as "worship", wrestling place as "place of worship", wrestling field as "er meydani" and "worship (cem) square.

Aba Wrestling, which is one of the traditional sports branches, has a deep-rooted history and is a sports branch even when it is not included in the federation yet. It is stated by Turktas (1999) that, in the Divanu Lugat-it-Turk- written by Kasgarli Mahmut in the 11th century, he states that the games played on the horse, the archery races and the wrestling sport were performed within the games that were born from the living characteristics of the society living at that time.

Wrestling has a spontaneous value structure that needs to be valued as it is the bridge between the past and present in reflecting our self-culture. It is one of the rare sports that maintains its position and position within the developing and changing universal culture. Korkutan (2018) stated that ancestor sports should be kept alive in new generations and traditional games should play an active role in the lives of individuals. The emphasis of the participants in the results of the research data supports this.

According to the results obtained in this study, it is seen that the majority of the athletes are 12-14 years old and 21 years old and older (28.9%). Since Aba wrestling is organized in a traditional cultural structure, it is the process of adapting to the social structure in the common cultural heritage of every age individual. In a study conducted by Fisne et al., (2016), it is stated that the expression of participation rate (0-24 ages) %65,7 according to age is similar to the results obtained in the study.

The majority of the individuals participating in the study have been observed to have secondary education (Middle School-High School), and it is understood that aba wrestling sport continues to be an inspiration for the new generation. This situation shows that the new generation of athletes acts in harmony by establishing a connection between today's culture and the past.

Today, the insufficiency of minimum livelihoods due to time and transportation and economic reasons also affects people who do sports. It is understood that aba wrestlers with a monthly income of 1000 TL or less because they are both students and young people, and they perform ancestors sports within limited opportunities and with great devotion. It can be said that the people of the region where a traditional lifestyle continues in Gaziantep province have a high perception of their presence in weddings and post-harvest celebrations as in the Old Turkish bravery (Alpine) system.

It was seen that a large part of the athletes' wrestling experience has 1-5 years (69.5%). Among the factors affecting athletes' start of wrestling, "the effects of former wrestlers and successful athletes" were seen most. Stories, epics, life stories that are told among people living with traditions are seen as the continuation of the culture that has come from a long time ago. In the winter months, this culture is still experienced at homes, weddings, feasts, festivals. Since these narratives encourage people by emphasizing their desire to acquire social status, the athletes in Gaziantep are seen in our study, which exemplified the old wrestlers and successful athletes as role models. Another important factor that affects the athletes is that "environment and friends" can be expressed as revealing the reason for the individual's presence in social status.

Fisne and Other. (2016) stated that although wrestling is seen as our ancestor sport, social interest in this sport is low. In our research, today, the most

preferred of the expressions of what should be done in the execution of this sport has been in the direction of “anything should be done”. It is understood from the intentions of the participants that they have more expectations at the level of national and international organizations starting from local.

It has been understood that the individuals participating in the study have made their demands for anything should be done, adhering to the traditional rules and preconditions that the cultural structure in aba wrestling should continue without deterioration. As a result, it has been understood that the most common idea was to take the necessary measures to ensure the sustainability of aba wrestling, as well as to teach the new generations the traditional structure intact. In a similar study, the expression of carrying ancestor sports to the future and continuing the tradition among the reasons of the parents who encouraged their children to participate actively in traditional sports is similar to the research results.

In Gaziantep province, aba wrestling is seen as a cultural heritage and the expectations of this legacy should be respected, administrators and families should take responsibility for teaching it to the children as a duty. In the study, among the structured expressions of the participants to compare the present and the past, “aba wrestling is done in accordance with the traditional rules”, but there are a facility and material problem; for this reason, the opinion that the value and importance given to this sport have decreased and therefore the audience interest has decreased accordingly. In a different study, Uzun et al. (2018) stated that, despite the traditional appearance, traditional games are constructed with modern sports dynamics in today's practice, therefore, there is meaningfulness in traditional rituals.

In the expression of “former wrestlers and successful athletes”, which is effective in starting the wrestling of the individuals participating in the study, the most affected according to age groups are individuals between 18-20 and 15-17 years old, they have no occupations, and they are seen to have performed this branch of sports 6-10 years based on their participation history. As it can be seen in our study, it is thought by us that these athletes, who are students by age, financial and moral opportunities should be created for carrying out their education without being too dependent on their families.

As a result of the data obtained from the research, it is understood that there is no significant difference between the total score of the questionnaire and the groups of the variables and that the participants have similar feelings and thoughts.

As a result, it is revealed in our study that it is necessary to make more of wrestling promotions and organizations, but not to compromise adherence to traditional rules. New dynamics must be produced to meet the educational,

transportation, and economic needs of children. Since Turks always live with their customs and traditions, the successes of legends, stories, and famous wrestlers related to aba wrestling should be blended to make short films in visual arts (TV-cinema and virtual media). In this regard, we recommend that the Ministry of Sports, Culture, and National Education form joint working groups. Although the most important responsibility falls to the Federation of Traditional Sports Branches and local governments, we think that the Ministries of Culture and Tourism should also contribute to raising awareness in terms of sports tourism. Reflecting on our cultural richness, aba wrestling should take on universalism from regionalism like other wrestling types. In this regard, in the coming years, aba wrestling to be an official sports branch of the World Etnospor Confederation and take part in the World Nomad Games are the important developments. In light of these developments, by revising the national sports policies, we have the idea that creating sports opportunities in athletes training centers, sports high schools, and universities, with special placement, will contribute to the development of this sport.

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