

Sports Management Organization in Göktürk State

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Abstract— This study, which aims to determine the principles of traditional Turkish Sports Management and organizational structure, will examine the ethnocenosis system of Göktürk State, which is a state that uses only the Turkish alphabet and the first Turkish identity among the Turkish States established up to date, and try to determine the structure of sport management and organization which they formed mainly in war and physical education. In the study, a qualitative method called "descriptive field scanning", documentary or documentary study was followed (Karasar,1976). In order to determine the organizational structure of the Göktürk State, it has been analyzed with the observations of China, Rome, Orhun Abdüleri, epic poems, traveler's observations, archaic cosmology of Gokturk society and the discoveries of various fields working on that period. Turkish history can be considered as a military history until the last two hundred years. Turkish society is one in which, in the light of the available data, throughout history, military-civil distinction is not considered, and all members of the society are considered soldiers. "The army was in the people, the people in the army". Therefore; Göktürk State was formed in parallel with the state hierarchy in all the cities under the state government (Yaylak-Kışlak) in the structure of sport management organization.

Keywords— Sports Management, Göktürk State.

Aim

This study, which aims to determine the principles of traditional Turkish Sports Management and organizational structure, will examine the ethnocenosis system of Göktürk State, which is a state that uses only the Turkish alphabet and the first Turkish identity among the Turkish States established up to date, and try to determine the structure of sport management and organization which they formed mainly in war and physical education.

The old institutions of a nation are the ideas, organizations and practices of an individual or institution of one country that may be of value to the past but of future generations. The organizational structure and practices of institutions are the common consciousness of that nation. If a person can not remember the past and consciously evaluate the present time and can not plan the

future in a healthy way, then a nation lacking the organizational structure of its institutions is in the same situation. For this reason, a nation needs to know its activities, past, and experience accurately. By taking advantage of these experiences, it will be able to assess the present and future of sport management as healthier. In this respect, the plans of the sporting organization for the future of the Turkish nation will be more accurate. In the study, a qualitative method called "descriptive field scanning", documentary or documentary study was followed (Karasar,1976). In order to determine the organizational structure of the Göktürk State, it has been analyzed with the observations of China, Rome, Orhun Abids, epics, the travelers of the period, the cosmology of Göktürk society's archaic rotation and the discoveries of various fields working on that period.

I. INTRODUCTION

Scientists document that In the IV.V and the X. Century , In Hun monograph,a part of Han dynasty history, four more Turkish states were established in central China by the Hun tribe, the continuation of the Southern Huns.These states, the Han or the first Chao (304-329), the later Chao (319-352), Hsia (407-431) and North Liang (397-439), both conquered the Chinese lands and they forced the Chinese to migrate near Yangtze river. The new Han emperors of China, despite their short life spans, have built extraordinary palaces, buildings, bridges, opened many areas, introduced new laws and placed education first.These states, which do not have their own written language, have been well searched by the historical materialism of mankind, and their laws and laws have been determined by studying their own history using Chinese language and various books on Buddhism they have accepted (Baykuzu, 2008). The social processes that spontaneously develop in the form of social and economic societies are only human beings within the community. Human communities are ethnos. There is not one person left in the world outside etnos. Studies of the Central Asian History and the Volga's downward archaeological studies to determine the functional linkages between physical geography and paleontology (phenomenology or fossilology) have reached three conclusions. First; an ethnos depends on the geographical landscape and the dynamic state of the landscape, which

is directly related to the outcome of its historical fate economic activities. Latter; an archaeological culture of an ethnos, reflects the paleogeography of the landscape - the science that investigates the geography of the past ages - as a crystallized trail following the end of the fate of history. In this way, it is more convenient to determine the date of the events. The third is; (Gumilev, 2001) Under this light, the archaic culture, community life, individual characteristics, state-individual relations and social institutions were tried to be determined under the light of Göktürk states in the period of the union of the materials of history and archeology (materials) .

The nature of human action requires the handling of the matter in the context of a traditional distinction in social theory. The dichotomy of "objectivity" and "subjectivism", with the first of these concepts, are social theories that think that social object has priority in society as an individual and that analysis of social institutions as the main field of interest. In subjectivism; the human element is placed at the center of social analysis as opposed to objectivity. Objectivist tradition is justified in asserting that society or social institutions are more persistent in a sense and more irrelevant than singular members of society. They have better analyzed the problems related to large-scale social transformations, conflict, and change in general, with historical research (Kılıç, 2015). Myths, the stories of creation, describe how something is created or how a behavior, an institution, a way of working is experienced (Eliade, 1994). Mircea Eliade argues that modern pre-societies tend to rely on *tarihe* and that the beginning of things longs for the periodic turn of the mythical time (great time), which is why they believe that their behavior is regulated by the revelations created by the gods or by supernatural beings or mythical heroes, they have a supernatural and a root of love. According to him, everything that the archaic man has done, has been done before. His life is an endless repetition of movements initiated by others, and each gesture gains meaning and reality as it repeats a first action. From the examples we have seen from various cultures, the archaic society has sought to find out what people believe and why. The first of these results; For archaic human beings, reality is a celestial archetype (the archetypal society thinks that the behavior of people is "reveled" and thus they have a superhuman and transcendent root). Second result; facts that show that reality is achieved through participation in "central symbolism". Cities, temples, houses are real with similarities to the center of the world. Third result; Rituals and important religious gestures that gain meaning and embody the meaning attributed to them by consciously repeating a number of actions set forth by gods, heroes, or ancestors. For the Archaic people the rivers, cities and temples that the worlds surrounding them traveled on the

worlds, the mountains they climbed, the domesticated and processed regions, where the presence and influence of the human being felt. There is an extraterrestrial archetype that grasps all these as a plan, a form, or a twin, which exists at a higher cosmic level, pure and simple (Eliade, 2001)

One of the most important elements of social structure is undoubtedly social institutions. Social institutions are social realities that develop outside of the individual, which force them to behave in a certain direction and change within their own laws. The most important of these are; language, religion and art. There are those who claim that the mother of all other institutions is these three institutions (Printer, 2014). Today, sport is emerging as an independent institution that has the most roots, the most popular and widespread activity area of today, especially after the influence of religious institutions. All the goals and functions of sport are realized by the individual through the help of the individual. In other words, all social, cultural, civil and environmental goals can only be achieved through the training of individuals by making them sufficiently qualified and competent (Krench, Crutfield, 1980). During the period of the Göktürk state, the sport was particularly covered by the religious institution. He took part in social life as a complementary ritual of religious rituals. The Göktürks, who possessed the characteristics of a military society, developed "heroism" and "conformity" institutions, which are the institutions of other Turkic states, which provide a kind of war physical education in order to realize the aim of better defense and fighting. Social status in society has become a phenomenon.

The first example of the administrative organization we know of was the primitive (super) military organization that came with the priority bronze age. The management considers the managerial segments that differ in terms of content and method, according to the general statement that can be abstracted from concrete situations. Management principles and organizational principles (regional, production or functional), management-relationship and balance, personnel selection and placement rules, motivational methods etc. it is important that the general indications that can be abstracted from the sometime are important. However, management conscience is not enough to examine the common social processes and the common administrative phenomena that are determined by these different social groups. Economy, education, and culture provide a way to explore, find, abstract and manage the principles and rules of rational and scientific governance of different segments of society within a broad spectrum of advocacy (Fisek, 1980).

Society is not a static and constant human crowd. It is necessary but not enough for the community to be a person. Because society is a network of human relations.

If there is no interaction, communication and interaction between humans, this network will not form and we can not talk about society because of social dynamism. In sociology, all biological, psychosocial and geographical directions are meant to name social structure for society as a whole. Social structure consists of two elements. These are physical and cultural structures. Geographical structures constitute the elements of physical structure, social organizations, groups, elements, norms, status, institutions and organizations as cultural elements. Here is a typical example among the institutions and organizations in the cultural structure is sport. (Yazıcı, 2014).

The origins of the sport depend on the birth of mankind. The first sports in history were for defense and aggression, whether it was vehicle or vehicle. In ancient China and India sport was used for spiritual and body harmony, but it was used entirely for military purposes in Ancient Greece, Egypt and Persians (Charles, Bucher, 1987). Pierre De Coubertin, the founder of the modern Olympics, once again emphasized the unchanging military approach throughout the sport, saying that "the sport's true task is the best way to prepare young people for war." First of all, it is indispensable to investigate and to attain enlightenment with all its aspects and scientific impartiality in terms of understanding and interpreting today correctly.

The research on the ancient / early inner Asia history made with this understanding is also a preliminary in terms of revealing the historical realities of other Asian peoples such as China, Iran, Russia and the old Hindu European tribes as well as Turkish science. From this point of view, the cultural interaction between the inner Asian tribes will be clear. (Vasary, 2007). The life style of the Turks can be documented clearly in archaeological periods for both BC and AC. The determinants of lifestyles are found in archaeological discoveries. (Durmuş, 1998).

The homeland of the Turks is known as Central Asia (Turkestan). According to archaeological excavations, Turks have developed many cultures in this geography. Among these are the Anav Culture (4000 BC, West Turkestan), the production of various kitchenware where agriculture is made, as well as the construction of grain warehouses and irrigation canals. For Afanasyevo Culture (3300-1700 BC, Altaylar), horse skeletons and harnesses proved that the horses were domesticated by the Turks. In addition, metal housings and jewelery items and cloth pieces found in the guilds show that the people of the region are aware of the mining and weaving. Adronovo Culture (1200-200 BC, Caspian Sea north) Balkas appeared around the lake and the God Mountains. This layer of culture is the continuation of Afanasyevo Culturalism. The war tools and harnesses found here are

evidence of the Turks being a horse and warrior nation. Karasug Culture (BC 1300-700, Central Asia, Siberia, Mongolia), the continuation of the Adronovo Cultural Karasug Cultural layer, is regarded as the most advanced culture compared to its contemporaries in Central Asia. The finds that emerged here are; copper, bronze, iron, gold and silver, and many of the mines are going to be processed, horseback war cars are widely used and carpets, kilims etc. weaving has also improved.

The common point among these cultures is that Proto-Turks have developed a "Bozkir Culture" in the geography of Central Asia since 4500 BC. The group called the Vienna School (W. Koppers, O.Menghin, W.Schmind and F. Flour) binds the Altai as well as the people who connect this culture to the Indo-Germans in certain geographies in the development of mankind. This culture of horse nomadic culture controls the large territories and the people there. Therefore, a strict social and economic reconciliation had been established. This culture BC It became apparent from the 2500's. This culture based on the horse spread from Turks to Chinese, to Mongols, to Hindu-Europeans. According to somebody, this is the first civilization in the world. (Kafesoglu, 1987, Khazanov, 1930, Olkhovsky, 1995).

Turkish epics such as Oguz Kagan, Manas and Dede Korkut stories are important sources for physical education and sports in Turks. The Manas legend is an example. The international equestrian, archery, spear, sword and wrestling competitions held during the mourning ceremony held on the death of the Kyrgyz koe Köketay shed light on traditional Turkish sports branches. It was a tradition to organize international competitions in Turks and to make them an indispensable part of social life. It is understood from the sources of 1000 years and from Kyrgyz epics. It is known that in the ancient olympic games only Greek athletes competed, slaves, captives and non-Greek athletes were excluded from the competition. The first Olympics BC, when the Turks were thought to have begun in 770 BC. It is known as the first international competitions for archery and equestrian competitions with Chinese in 1000 years.

It can be listed in the form of determinative factors, laws, ordinances, customs, customs, traditions, prohibitions, rituals, religious ceremonies, fashion, social beings that affect socio-cultural structure and cause it to differentiate over time. Each of the above norms defines socioculturalism in this sense when it encompasses the social relations between people. Norms make social relations and interactions within a cultural structure predictable and predictable. In this respect, a socio-cultural structure comes to the fore at the end of the interaction and integration of institutions such as family, faith, economics, education, politics. This is the culture of

integrated content. Each nation has its own tradition and custom, etc. (Özönder, 1990)

Cosmology and Sports of the Göktürk State Nation in the Archaic Age

In order to determine the Göktürk state sports management and organization understanding, it is necessary to understand what is the socio-cultural structure in accordance with the spirit of the period and the interest of individuals and institutions. For this reason, we can explain the culture of the archaic period and the construction of the Göktürk nation as follows: Myth is an important social force. The emergence of a myth community, its laws, makes it possible. It expresses and quantifies moral values, rituals and beliefs. It gains influence to traditions and traditions. It guides people's practical activities and teaches people the rules of behavior. Myth, the basic element of human civilization, is a living reality. Myth is at the same time a symbolic idiom that contains the future of society's life and the whole of the past. Myths that are not doubtful of the sanctity and truth are a system that collects and shapes the first scientific approaches of archaic societies, religious beliefs, various kinds of fine arts, philosophical knowledge and all layers of archaic society. (Malinowski, 1998)

Cultural elements of the Turkish individual living in Archaic period are formed as follows. The system of the universe as two universal breath, complementary but complementary, represented by all the formations of the sky and earth (earth), was the oldest and self-contained cosmology of Proto-Turk and Turks. The Turkish cosmology is called dichotomy (two primitive systems), based on two primitive representations of sky and place. Universalism was in the form of a centralized state religion. Tengri was considered to be the father of the Kagan. It was around the Gokturk state, which followed the political and cultural tradition of the East Huns, which the Chinese called Hsiung-nu. In the 4th and 5th centuries, when the Göktürks' kagan descent (the tribe of the Chinese called A-Shi-Na) was on the stage of history, the P'ing-ho- ho / Hoang- ho (the Ho- A Liang Taoist lived around the mountain, a shrine.

The centralist state philosophy was accepted in the Eastern Huns or in the Göktürks, but was interpreted according to them. During the times when they are particularly strong in the East Hunts and the Gokturks, the center of the world is not in China but in the army of their own Kagan. Ordu Orgin - Ötüken- Yiş was regarded as the four-way junction, the center of the universe. (In Göktürk texts, it is described as Tengri (Heaven) and Iduk (Sacred)). In the Gokturk State, like Kagan camp and city, Kagan Pavilions and temples were also regarded in the center of the universe and in the universe plan. The nine-

cell constructions facing four directions, one in the center, four in the center, four in the corners, were unique to the Kagan dwellings. Universal cosmology was as architectural as it is in every field, and also in the temples (Esin, 2001).

As Esin and Baykara have pointed out, cosmology of the Turkish-born Zhou state, which ruled in China before the Huns, was similarly applied in all the Turkish states that followed. Even the Seljuks and the Ottomans who chose Islam relate to similar practices. At certain times of the year, architectural works where rituals are arranged are mentioned. Various sources and travelers speak of the Göktürk state cities and their rituals, which are in a mooring (summer) and a fixed (winter) location. These rituals have common points. These points are; time similarity, military and sporting characteristics of the structure of the rituals. In particular, the organization structure and activities of the palace school called Pi-yung in the period of Chu are the characteristics of sports management. This situation; The Turks have shown their place in the social life and institutions since the previous centuries. The structure of the palace school called Pi-yung described below supports our views.

In the period of Chu, there was a palace school with military training. In this school, the ruler and the old heroes grew up young heroes with the son of the ruler at the head. The young heroes, who were called as the sons of the state and whose descendants were usually the Chu, learned to use guns, especially arrows, to drive two-wheeled carts of wagons, and to represent legends as dances. The weapons, armor and horse's clothing carried Turkish features. In the last months of spring, the Young heroes were hunting and setting on fire the bushes in the marsh. During the autumn and the celestial period, they made archery competition in music accompaniment. During the heavenly period, the place of the contest was probably held in a place called the Pi-yung in Chinese. The Pi-yung structure was on the left of the monarch spacious hall, which is similar to that of the sin-star team of the celestial ruler called ming-f'ang, who invented the fire. To the right of Mingtang, it was the Ling-f'ai tower, which aimed to determine the status of the stars. There was no doubt that Pi-yung was originally military. Because this place was in a round pool, it was a castle. Pi-yung was reached by crossing four bridges. Pi-yung was selected among the provincial and high-ranking heroes and subtle archers in archery competitions held in music accompaniment. Because in this contest, the point at which the music is pointing is not only mastery, but also training, accuracy, and celebration. Those who could not reach the target with the glass were offered drinks with horns. Each alp depicts the animal he has shot on his resident flag and this flag is considered to be his soul. Kağan was hunting only cattle and deer. The place of his

soul was a spear made of a cattle tail. In the feasts after the ceremonies, the rankings were their engagement mark, drums, drums, arrows, bows and axes; signs such as a goblet, which is the symbol of the right to drink, were distributed. On the military belt, they were hung with a sword and a wedge, a bone plate showing the ranks and a handkerchief called Turkish watercraft. The history of the nations is not only the history of the establishment of institutions and ideologies, but also the construction of the nation (Ludwig, 1975). For this reason, the nation needs to shape its bodies as well as the mentality worlds. Analyzing the biopolitical approaches that differentiate different periods in terms of both goals and instruments is an indispensable part of understanding the history of a nation (Beşirli, 2016)

Biopolitics; is part of the realization of the control and regulation of bodies on the population scale (Aksu, 2012). We can explain the physical supervision and regulation of the Göktürk state as follows; even if differentiated in the contemporary world, biopolitics did not differ for women and men in the archaic period. Despite the fact that women's primary duty was maternity, they played a role in all kinds of sports. Just as women are in the case of the heroes (inscriptions, epics, rock paintings, kurgan and miniatures). The social life in the Göktürk state has been shaped in parallel with the modern gender concept of today. The women and men Göktürks were subjected to a physical education in the form of wartime aggression-defense, and in the time of peace, they would take part in the economy (Heroism, blacksmithing, handicrafts, housework, trade, etc.).

In the Archaic period, the nations living in the steppe had to be vigilant at all times, not only by a specific task group but also by all their members. Otherwise, the slightest negligence to be shown in such a lively environment could confront the communities with the danger of raiding. This could have caused quite difficult results to compensate, and could even lead to the catastrophe of the community. This made it necessary for every individual in society to be prepared at all times in the face of any danger. So each individual was a warrior / soldier at the same time. In other words, there was no civil-military division in social life, and the people were in army and army were people (Ögel, 1983). This situation was also emphasized in Göktürk inscriptions.

Social Life, Institutions and Sports in Göktürk State

One of the important elements of social structure is undoubtedly social institutions. Social institutions are social realities that develop outside the individual, drive it to certain directions, force it to change within its laws. The most important of these are; language, religion and art. There are those who say that the mother of all other institutions is these three institutions (Printer, 2014). The

concept of peripatality was primarily developed within anthropological studies. On the other hand, it has been developed in different terminologies for the discussion of human communities. Robert Hayden defines this group as service nomads after underlining that pastoral (shepherd) and non-hunter-gathering nomads exist at least as a unique adaptation in South Asia (Hayden, 1979). Kumar calls them like symbiotic nomads by underlining the similarity of their discussion with the resident communities of idyllic and idyllic nomads. A-shih-na's (asena = Göktürk Kagan ancestor) adopted peripatetic strategies, and a dependent group gradually transformed into a warrior-pastoral tribe and gradually became the core of the Göktürk tribe federation, indicating that peripatetic groups could be diverted to different adaptations by differentiating them under unique conditions (Yıldırım, 2015). Divitçioğlu argues that the A-shih-na follow the form of a collective-hunter-anasoyl-matriarchal hunter-blacksmith-anasoyl-matriarchal and finally nomadic-shepherd-anaso-patriarchal social organization from the Chinese sources. Divitçioğlu, 2005). The integratedist rhetoric that the Göktürk state adopted for the social policy they have chosen to gather around other Turkic states and non-Turkish elements around the same living world is described in the Orhun Inscriptions. Entegrisism is described as being a follower of tradition by Garaudy (2010) and conservatism.

Existence integrationism of the Göktürk state; The Kokturk was a policy of collecting the other tribes under the influence of Turkish identity. Göktürk state shows itself in sport in socio-cultural life. As stated in Little sport is not just a physical activity, but also socialization. Sports is limited to a rules array. It also requires interlocking abilities according to the properties it carries. Whether it is training or contest, achieving success is possible by following rules that are not found in this daily life. This is a new situation process. The individual who has successfully completed the integration process now has some new features. More precisely, it has taken its place in society by developing some qualities. Apart from the economic value of hunting, which allows the development of sports branches and especially archery skills, military, social, managerial and sportive functions have appeared at the forefront. Organizations aimed at sports competitions take part in public life by organizing military festivals and ceremonial archery competitions that require a certain intensity of preliminary work (Öngel, 2001). In the early periods of Göktürk's history, today's modern law recognizes rights that are similar to those granted to women and children. During the periods when women and children were bought and sold as commodities in other societies with their contemporaries, and when they had all kinds of savings on their father's children and women, the Göktürk nation defined family

rights and a number of rights and responsibilities to each family member (Onay, 2012) Ibn-i Fadlan tells us that women participate in all kinds of social activities together with men, and that they manage the religious and official festivals themselves. In his travelogue, "women fight like men, agile ones, leaping on horses and their arms are strong", determining the war ability of women (Ibn-i Fadlan, 2010). According to sources in China, women played soccer while their wives were playing checkers. The women behave like men and participate in the war (Roux, 2006) In the old Turkish epics, the woman, the alp type woman who struggles for herself and the society, the companionship and the important role of the children as a spouse, a wife, a daughter and sister. In family and community life, he has always been regarded as an equal and side by side with men.

By field researchers; The Chu state says that the Huns and their followers, Gokturks, used music in religious ceremonies, festivals and sports training and competitions. Musicologists such as Jin Jan Min, Guen Yeweri and Chon In-Pyong, who studied about 28 notes on five-stringed pipe notes, said that 10 notes in the 28 music notes were musical notes belonging to Central Asia and Turks, while the rest of the notes were of Central Asian music They argued that they were notes developed by the influence of their notes. Another source of music originating from China sources, known as Göktürk, is Tu-jue yen (Turkish Music). Tu-jue Yen music is named after Chao-Zai, the first collection of Tang Dynasty stories by Zhang Zhuo. The results of the research on the history of Central Asia and Turkish music show that the period in which the Turks used the brightest note was the period of Göktürks and Uygurs (Ekrem, 2012).

About the religious rites of the Göktürk, Chinese texts give the following general information. In the second half of the fifth month (summer solstice), the great moon begins sacrificing the god of heaven and the god of the earth. Every year Göktürk Kagan takes Göktürk asylum to ancestors cave in order to sacrifice. Like the Chu, the Göktürks are also written in Chinese sources, where they hunt wild horses and deer as a preparation for the ritual (Esin, 2001).

War is an activity to sustain life rather than proof of strength for nomadic societies, and it is a source of livelihood for them. Therefore, for the nomadic Turkish societies, the importance of the economic dimensions of war is great. For this reason, it is possible for the Turks to regard war as a source of production and income expansion (Bozdemir, 1988).

Individuals who constitute the Gokturk state learn the political and social roles of their countries by learning the active and passive membership roles and internalize ideology and values systems so that even those who are familiar with them gain social status in the society of

Gokturk and Heroism institution and gain the social status by means of thought and action systems previously established as a member of Göktürk society they are placed in the system in which they can play the social role.

The idea of establishing a city in Göktürk state emerged in the late 4th century (AC) and many monuments, inscriptions and city remains were found in them, mostly in Mongolia (Ayyılmaz, 2004).

The Turks live apart from each other and sometimes a great chaginas come together. These were the horsemen of the horsemen. But it is not like known tribes; When the houses and businesses (factories) were once placed on the car, they were establishing cities with observers and artisans' dwellings (Gökalp, 1977). Women, like men, are equal and have equal conditions in social life. They have the rights of war and heroism. Women could be kagan, castle guardian governor and ambassador (Gökalp, 1976). Fishing has started to be used for cities since the time of Göktürk. Kagan, who made a place of conquest together with a Göktürk Kagan army or stayed in a place, formed a city that would form the center of a military city. In the city that was formed, it was surrounded by walls. The city was formed by walls. The Turkish city that developed in this structure was called "Ordubalık (Army City) " (Sumer, 1960). After Göktürks seized Fergana region, Turkish population started to settle in these cities intensively. For those cities, we can give example Taskent city, which was established earlier by the Huns and Talas city which began to develop during the time of the Western Göktürks (Demir, 2003). Chinese sources are an important indicator that the Göktürks have built cities and established cities (Chavannes, 2007). It allows the documents of the military governorates, governments and the provinces formed after the destruction of the power of the Göktürk by the Chinese. This document only allows the West Gokturk state to establish and build their own cities The Chinese who seized the territory of the Göktürk State formed two military governorships to manage these lands. One was Pei-t'hing military governor. There were 22 cities connected to this governor and the districts bounded to those cities. The other one was An-si (Kuça) military governor. There were 91 cities and counties linked to this governorate, which only showed Toharistan and its hometowns. The Fergana and Sogdian regions that participated in the Chinese Empire during the Hien-king period (656-660 BC) are not mentioned. In addition, there is no information about the cities of the East Göktürk State. Information about the economy, which comes from the Uighur state established in their place, from the Gokturk state, and the economy that has reached the day-to-day life in the Orhun inscriptions with the written labor law and accounting (Güvemli, Toraman 2014). This information; to be frugal, not to trust in the exchange with

the Chinese, the relation between politics and economics and the necessity of the national wealth. The data obtained shows that, Göktürk state is a more developed economy than its contemporary states. In Gokturk State, We see that heroism has taken its place as an important actor in institutional and sports houses and in the country's economy such as sports, religious and military.

Turks have taken education and training not only as a means of acquiring information but also as a means of protecting national identity. For this purpose they developed advanced training methods and specialized in education. Education was intensified on the writing and systematized for the first time in Pre-Turk writing schools. Tamgal Says that School is the oldest course given in the world. The text appeared here. Slyeth, Manisstav, Isub-Ög and Uw-On schools originated in different alphabets (Tarcan, 1988). B.C. In the 5th century the Persian rulers brought Scythian teachers and trainers to educate and direct their children (History I, 2000). Foreigners who live in cities where the Turks live as residents also have their own written language and schools. These groups are sometimes tied to the Huns and sometimes the Göktürks (Karakoç, 2004). It is understood that the Göktürk education systems have been adapted to the settlement and nomadic style of the Göktürk state (written works, kurgan, city remains, system, alphabet etc.). The results of the excavations in Central Asia and the scientific historiography give results in this view. Another document, also recorded in Chinese sources, supports the Russian historian Vasilyev Dimitri. In the year of 577 BC an Emperor Buddhist monk ordered the basic principles of Buddhism to translate into Turkish and distribute this text among nomadic Gokturks and make them try to join to Buddhism. Among the Göktürks, the fact that such a propaganda is made by the missionaries with written texts, not words, is evidence of the widespread literacy in the Göktürks. (Akyüz, 2005) In the barbaric communities of the Chinese living in northern China, large buildings were built where young unmarried young people on street crossovers day and night spent archery training and shooting. These archery training areas, which are also aimed at courage in the form of male homes, are a common tradition throughout Asia. In these sports houses, those who become more obvious in terms of shooting and hitting are divided into stages according to their skill. These stages were laid down hierarchically by generations and their colors. Belt was one of the characteristics of Turks in the period of Göktürk State. They shaped the belt for hanging straps for hanging small personal items with metal ornamental plates and needle-shaped toys. The word of belt was used both in real and side meaning about clothing and military and related to the number and type of the metal plates that embellished the arches, the level of the owner. Hence, the

generation seems to be an important trail, especially in terms of its continuity and history. (<http://www.kultur.gov.tr/portal/truzim.tr.asp:belgeno=32117>). According to the Chinese sources, In Göktürks "Qing-Ming" feast day (105 days after the change of the winter sun) is said about the fact that girls and boys played football with hair-filled balls. This was coinciding with the New Year's Day. This feast was celebrated in the form of exhibiting sports games based on body culture. For this reason it is possible to think of the feast as a "sports holiday". Tengri ritual, the New Year's Eve and the physical activities coincided with each other (Öngel, 2001)

It is understood from the fact that Göktürk women are placed on the front line in the society in the body activities in the case that they are reaching to the concept of gender which is still controversial today, which was early stages of the Göktürks.

According to Chinese chronicles, women are consulted on every issue in the Göktürks, and sometimes even women would decide to fight. Women became part of the war with men. Women were constantly involved in prey and wearing the same clothes as men who were at war (Rüdenko 1970).

Turkish women, like their male counterparts, have placed a special importance on riding, bowing, playing ball, wrestling and improving the body and being healthier. In fact, it is known that Turks perform horse racing activities during festivals, festivals and funeral ceremonies (Kafesoğlu, 1984, Gumilev, 1999) . There is a close relationship between Gökbörü and Göktürk. The people looked at the heroism and prowess of the people who played this game and told them the astronomers. As it is known, the wolf was the symbol of Göktürk. We can say that this game belongs to the Turks when we consider that Totem and the other name of Turks are the Gökbörü. The Göktürks therefore regarded as brave men as Gökbörü (Kaya, 2005). A.D. In 598 it was seen that Taogast was mentioned in the work of Theophylacte Simocatta, which enabled the Göktürk Kagan to reach the day-to-day letter of the Roman (Byzantine) emperor Maurice (Chavannes 2007). It is important to note that the Göktürks live in Taugast and the main point in terms of their position is that the people living in this city regularly perform body exercises every day. Archery houses, courage and fortitude trial houses, Pi-yung are seen as the first sports clubs to carry out archery training and have a very common function in Asia (Ögel, 2001). Wrestling, hunting, archery, horse riding, sword, footsteps, throwing, throwing and using buns, javelin, hood, polo, scorpion, snake, toe, etc, were used to be practiced thanks to the traditional tradition of Turkish customs and the society created by the life conditions (Güven, 1992).

II. RESULTS

Human beings are born with power to take sensations, they perceive simple senses that unite these senses, separate them from each other, they actually hold, combine and hide. It compares these compounds with each other. It catches common and separate points nowadays. It becomes aware of all these objects and easily mark them to bring new combinations. Man uses this power in his relationships with self-similar individuals. In addition, people, after the first development of the same power, have accomplished a number of inventions with the tools they have done. This development puts forward the tables of progress of human intelligence when it is examined from generation to generation in terms of its conclusions concerning the crowd of individuals living together on the same place at the same time. This progress depends on the same laws, which are seen in the individual development of our forces. Because, at the same time, it is the result of this development, which is dealt with in many individuals united in the community. This table is a historical one because of being undergoing changes ever since. It comes into view after successive observations of human societies in separate periods (De Morquis, 2010).

In the archaic period farming became a more productive means of livelihood, a primary source of livelihood, when this cultivation was not so troublesome because of the nature of the soil, and when pastoral nations had achieved any excellence in the farming tools where it was easy to use the same animals for their work on their journeys. It has been seen that some plants provide better, more abundant food for the flocks. It was understood that it would be beneficial to distinguish these plants easily from other, less harmful or even dangerous food. In this way, necessary means were obtained. The people started to produce more than they could consume. Music, instruments, poetry are perfected in a leisure time that allows people who deal with them to be able to observe their own emotions, to make judgments on certain thoughts, and to choose among them, providing listeners with a slightly elaborate taste because they live more comfortably (De Morquis, 2010).

The language that a nation uses must come before the religion and art institutions. The idea of describing objects with signs, this civilization was seen over the human intelligence in turn. These markings are possible only when they are introduced into the language in a timely, gradual, and indiscernible manner. The publication has become the essence of a man of genius. It was the work of the whole community that a linguist came to the square. These two kinds of progress are also the property of the human race at the same time (De Morquis, 2010).

The art of making guns, the art of making food into meals and getting the cap legs for them, the art of keeping these foods for a while. It's time when it's impossible for new

new foods to be found. The art of preparing appropriate seasonal foods. All these arts that meet very simple needs are the first and productive products of a long association. Smooth movements make people less tired. Those who hear are those who have heard the movements or connections between them easily. Because of these two reasons, these movements are a source of pleasure. That's why dance, music, poetry, and the roots of the community are up to this early childhood. This period has also been used for public holidays as a fun of your youth of dance. It is also known how a few musical instruments are made in this period. (De Morquis, 2010). It is seen that various sports branches are added to these activities in Göktürk society.

In the Archaic period education consisted only of home education. The children would learn from them the traditions of the little things that constituted the history of the Buddhist or the family, the tribes that went on in the community, the national customs and the moral principles. The children were matured in their military duties at poetic friends' meetings (De Morquis, 2010).

Chinese sources have indicated; The Huns, the predecessors of the Göktürks established the Chu state in the Chinese territory, the first Chao (Han) state, the next Chao state, the Hsia state and the provinces of the Northern Liang states in BC and AC. They even set up the Ministry of National Education and showed progress in education. According to Chinese sources, we have the knowledge that they can perform hundred thousand people in a great order. This information tells us; Turks have a high organizational knowledge. Participants suggest that this training has already been given in well-planned locations. The history of the administration of H. Fayol, which scientifically revealed in the late 19th century, is under the light of the data, at least from the time of Mete Khan, and shows by Turks that even though the understanding of the place of production is different. One of the most important elements in the social life of the Göktürk nation is the body movements. These movements are seen in all the actions of the society such as war training, moving city building-disassembly training, transported city defense training, religious ceremonies and festivals.

Gokturk soldiers were constantly engaged in battle drills to be successful in the war and were working to develop their physical strength. They were consuming better foods to provide this (Gumilev, 2003).

The fact that the sport for defense and aggression left strong traces in social life points to the fact that institutionalization has been organized with it. The institutional identity and organizational structure of the Pi-Yung state sports school in the state of Chu, which is the predecessor of the Göktürk state. The Seljuk state (sports schools), the Anatolian Seljuk state (sports

schools), the Anatolian Beylikler period (sports schools), which were the successors of the Göktürk state, and four of these schools were passed to the Ottoman Empire. A sports corporation was transferred from the Ottoman Empire to the state of the Republic of Turkey (Kepoglu, 2013). The institutions and organization of sports in the Republic of Turkey and other Turkish states ,Sports management have similar characteristics in terms of philosophy.

The fact that the horse is a single and important means of transportation in the archaic period reveals the fact that halter is found for horse training and that Göktürk society attaches importance to equestrian sport later. As a strong evidence of this; Societies encountering Göktürks are trying to imitate the organization they organize and the materials they use. As stated in Chinese sources; When the Göktürks were on the horse, they were using the arrow so well that they were making a very skillful attack on the horse while walking on the horse. This combined movement demonstrates the specialization of horse riding . As a result of today's researches, it has been observed that spinning arrows backwards on the horse results in fairly long regular and organized body workouts and experiences. The acquisition of this skill is seen as the background of an institutional structure with central and provincial organization.

Another fact that all Turkish civilization researchers have decided on jointly is the fact that Göktürk state social life has been included in this hierarchy due to the fact that the sports houses they established due to the nature of military organization.

Gokturk, especially specializing in archery, equestrian, sword-making and wrestling sports, has become intertwined with almost all kinds of sports branches within the archaic period of men and women, aged and young. Researches and archaeological findings on Turkish civilizations have documented the activities of Göktürk in these sports branches. These activities can be grouped under the following headings:

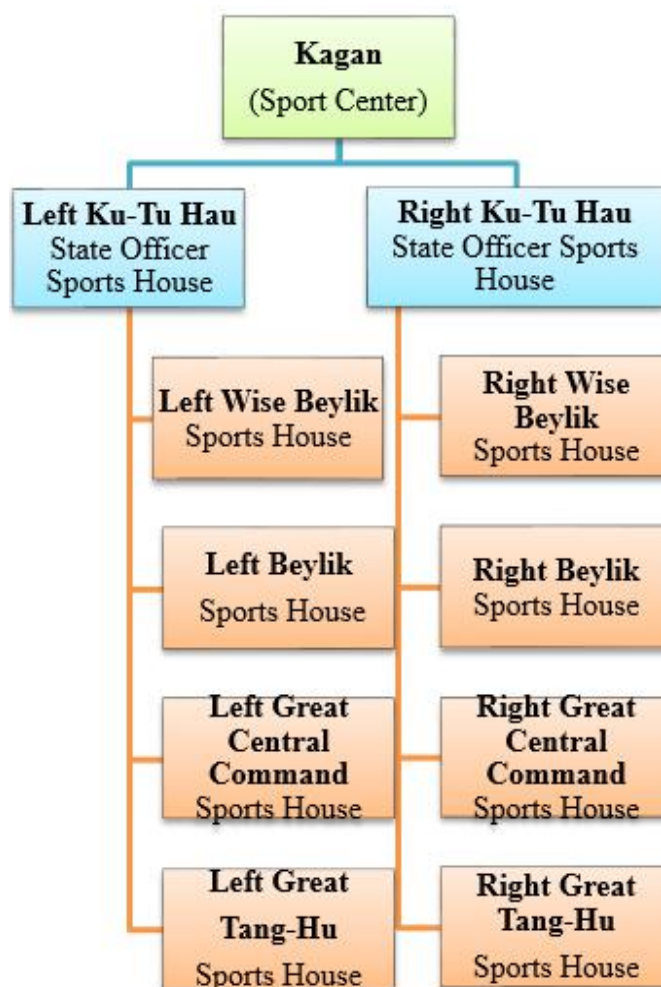
- War physical education
- Movable city building-disassembly training
- Movable city defense training
- Literacy training
- Religious ceremonies, mourning ceremonies and training of contestants in various festivals

The Gokturk nation, which is organized in a military manner in all spheres of social life, is understood from the continuity of successes in related sport branches as well as the necessity of establishing sport management and organization throughout the states of more than 200 years in archaic terms.

In the field studies related to the Turkish states and in the archaeological findings, it is seen that the Turkish states are similar in terms of sport management and

organization. Religion is an important element of the Turkish society in terms of life. The religious rituals of the Turks have always been related to sports branches. Even in the temples and areas where religious rituals were practiced, sports and religion showed similarities both in terms of practice and administration. After the adoption of pre-Islamic and Islamic religions, the practices carried out remained the same except for the religion of change in the Pi-Yung settlement during the Chu period, in the Atalar cave in the Hun and Göktürk period or in the temples around the temples, and in the Seljuks, Anatolian Seljuks, Anatolian Principalities and the Ottomans during the Ottoman Empire (both religious and sportive features). It has continued in the understanding of public administration. In the period of the Republic of Turkey; religious and state affairs are separated from each other, the connection between sports and religious temples is separated. However, in terms of public management understanding, the structure of the central and provincial organization remained the same.

GÖKTÜRK STATE SPORTS MANAGEMENT ORGANIZATION STRUCTURE



Turkish history can be considered as a military history until the last two hundred years. Turkish society is a society that can be counted as a soldier by all its

members, who can not imagine the military-civil distinction during the history in the light of the available data (Kafesoğlu, 1995) "The army was in the people and the people were in army" (Ögel, 1995) Therefore; Göktürk State was formed in parallel with the state hierarchy in all the cities under the state government (Yaylak-Kışlak) in the structure of sport management organization. Civil-military discrimination has a characteristic universality in other societies of the world. The existence of this classification is closely related to the patterns of life established in the relevant societies. The intention from the order of life is the nature of socio-economic activity. The socio-economic patterns that appeared in the archaic period are not so much. These can be divided into sub-units within themselves; agriculture societies, animal societies and merchant societies, collecting societies. Each of these categories leads to very specific characters in the society concerned. Man, who is dealing with soil, loses the physiological characteristics required by his military service, training, maneuvering and disciplined life when he is dealing with crops throughout the year, day and night, from planting to harvesting. For this reason, it is difficult to fight against groups with weapons and military capabilities. Whether he does not want it or not, it will be a military power by taking a look at feeding an inhabitant, or it will be a gentile man from outside. This, in both cases, produces the natural mechanism of class structure. Whatever the predominance of agriculture throughout history, this socio-economic model has led to the formation of class societies in China, India, Iran, Anatolia, Egypt, Ancient Greece and Rome, (Durant, 1996). Both the sources of nutrition and the aims of societies dealing with dealing, shouting, or trade are the type of society. Because agricultural societies are accumulating wealth in storing goods. The modular nature of the structure, which stands between the organization of the ten, the organization of the decimal army and the whole state, is a natural consequence of that lifestyle and worldview. İç-el- Dış-el, İç Oğuz-Dış-Oğuz, Bozok-Üçok, center-environment separations have made the dynamism of a social and political system and facilitated the operation of that system. But this structure never seems to walk in absolute rigidity. It is a modularism with a flexible and high maneuvering ability, where even the outermost ring that can meet the requirements when conditions are forced can assume the central role. (Kafesoğlu, 1987), the sports houses operating indoor and outdoor areas were constructed in accordance with the structure of tribe, İçel-Dış-el, İç Oğuz-Dış-Oğuz, Bozok-Üçok, center and surroundings. It is stated that Chinese, Byzantine and Muslim travelers traveled to Göktürk country on their travels, sports houses and Göktürk community played sport on a regular basis. The field related to Göktürk

society as a military society has been explained in alliance by the scientists who have done studies. Therefore; Archaic Göktürk is a part of sport religion ritual in the belief of society. Both combat physical education and hunting considered as economic activity require a regular workout. Another sign that Göktürk society is a military society is that the structure of society is seen in the states established after that. The cultural reflection of the military-civic unity in society is natural. It is possible to capture the same unity in almost every branch of Turkish culture, both in official and private life. Up to the Tanzimat in the mid-19th century, military ranks and titles also included administrative and municipal areas. However, after the Tanzimat, civilian bureaucracy became a root of civil-military separation. But military titles are also used in the titles given to the civilians. In other words, civilian soldiers were separated and civilian administrators were still "pasha", in practice. Like Cevdet Pasha (historian-lawyer), like Ahmet Vefik Pasha (edip), like Talat Pasha (postman) (Akdağ, 2004-2005). For this reason, the Göktürk state sports administration had been shaped in a military manner by public administration consciousness because there was no civil organization in the society due to the culture they had. The sport management structure mentioned above is that the Göktürk State I was under the captivity of the Chinese Empire and II. It was formed based on the public administration structure established in Göktürk state.

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