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**USE OF WOVEN FABRIC OF KIZILCABÖLÜK FOR THE DECORATION OF HOTELS;  
PARTICULARLY, THEIR KITCHENS AND RESTAURANTS AND PROMOTION OF THE  
TURKISH CULTURE**

**ABSTRACT**

The main component of Kızılcabölük economy is textile industry; in addition to this, agriculture, stockbreeding, and hand crafts are other important sources of income for the local people. Turkey is a tourism country. The easiest way of promoting and selling our local weavings both inside and outside the country is using weavings for the decoration of hotels, particularly, for the decoration of kitchens and restaurants which are the places of public use. In so doing, both the attraction of tourist will be drawn to the cultural values and the hotel owners will be proud of themselves as they put forth efforts to promote the values of their own culture.

**Keywords:** Kızılcabölük, Decoration, Woven, Turkish Culture, Restaurant Decoration.

**KIZILCABÖLÜK DOKUMALARININ OTEL DEKORASYONUNDA ÖZELLİKLE MUTFAK VE  
RESTORANLARINDA KULLANIMI VE TÜRK KÜLTÜRÜNÜN TANITILMASI**

**ÖZET**

Kızılcabölük'ün ekonomisini tekstil sektörü oluşturmakta ayrıca; tarım, hayvancılık ve küçük el sanatları da halkın önemli geçim kaynakları olarak görülmektedir. Türkiye bir turizm ülkesidir. Yöresel dokumalarımızın yurt içinde tanıtımının yanı sıra değişik ülkelere tanıtımı ve böylece pazarlamasının kolaylaştırılmasının en kolay yolu, turistik bölgelerdeki otel dekorasyonlarında dokumalara yer vermek, özellikle toplu paylaşımın olduğu, mutfak ve restoran gibi alanlarda dokumalardan oluşan bir atmosfer yaratmak, hem turistlerin ilgisini çekecek hem de işletme sahiplerine kültürel değerlerimize sahip çıkmanın ve yabancılara kendi kimliğimizi sunmanın huzurunu verecektir.

**Anahtar Kelimeler:** Kızılcabölük, Dekorasyon, Dokuma, Türk Kültürü, Restoran Dekorasyonu.



## 1. INTRODUCTION (GİRİŞ)

Kızılcabölük located on the Aydın-Karacasu-Muğla highway and nearly 50 km. away from Denizli, was announced as a town in 1912. Heraklia-Salbase Hieronu and Ören tumulus where the archeological excavations are still continuing are located on the north of it and they are visited by hundreds of tourists every year. The main component of Kızılcabölük economy is textile industry having about 500 automatic and 1500 semi-automatic weaving looms; in addition to this, agriculture, stockbreeding, and hand crafts are other important sources of income for the local people. In these weaving looms, bed sheets, handkerchiefs, shirts, dimities, table clothes, napkins, unprocessed cloth are woven. Hand woven clothes are sold inside and outside the country. Our local weavings are our one of the most important values reflecting the culture of the country; hence, it should be a duty of every Turkish citizen to claim and improve these values. Therefore, it is of great importance to make these values known to the whole world before other peoples claim them. Turkey is a tourism country. Every, year, many tourists from different parts of the world visit it. The easiest way of promoting and selling our local weavings both inside and outside the country is using weavings for the decoration of hotels, particularly, for the decoration of kitchens and restaurants which are the places of public use. In so doing, both the attraction of tourist will be drawn to the cultural values and the hotel owners will be proud of themselves as they put forth efforts to promote the values of their own culture.

## 2. RESEARCH SIGNIFICATION (ÇALIŞMANIN ÖNEMİ)

Image described as the identity of a country is of great importance for countries. The countries having problematic international images need well-planned promotion campaigns to create a new image and new identity. For Turkey, the issue of image is of great importance. And the reflections of the image on tourism are also very important. While making decisions about their holidays, tourists are not only affected by their knowledge about the country, but they also pay great attention to their impressions, expectations, and image consisting of feelings, opinions and stereotype judgments In this respect, it is necessary to create an image of a respected country for Turkey to have the market share which it deserves in tourism sector. Turkey should get its voice heard in the fields of science, art, literature, culture and sports (Avcıkurt, 2004). The art of producing handicrafts which have been going on since antiquity is about the die in our country. Different branches of this art face the same destiny, and they are perished by the challenge coming from their mass-produced cheap alternatives. Hand weaving is not an exception to this. In our country, yarn used to be produced from cotton by processing it with traditional techniques, but starting in 1900s, importing yarn and woolen clothes produced in England first and then from other countries, has had adverse effects on cotton production and hand weaving in our country. Though our eyes have got used to seeing "made in China" in recent years, the problem dates back to earlier times (<http://antikdatça.blogspot.com.htm/2006>) Now, it is difficult to find workers who want to work in the hand weaving sector in Kızılcabölük which has a weaving-dependent economy. The town is exporting products worth 20 million dollars annually, but now it is experiencing a severe problem of labor force. Besides wooden looms, there are many automatic and semi-automatic looms in the town, which is known as the district of factories without chimneys. While clothes, bed sheets, handkerchiefs, dimities and table clothes are woven in automatic looms; clothes, table clothes and curtains are woven in manual looms.



In Kızılcabölük, which meets most of the need for handkerchief across Turkey, the students from vocational high school work at manual looms and make great contributions to the production in the town. The production covers a wide spectrum of products and provide job opportunities for the people of the neighboring towns. In recent years, the hand-woven clothes have been exported to America from the town ([www.byegm.gov.tr/yayinlarimiz/ANADOLUNUN\\_SESI/187/AND24.htm](http://www.byegm.gov.tr/yayinlarimiz/ANADOLUNUN_SESI/187/AND24.htm)). Turkey is a tourism country. Every, year, many tourists from different parts of the world visit it. The easiest way of promoting and selling our local weavings both inside and outside the country is using weavings for the decoration of hotels, particularly, for the decoration of kitchens and restaurants which are the places of public use. In so doing, both the attraction of tourist will be drawn to the cultural values and the hotel owners will be proud of themselves as they put forth efforts to promote the values of their own culture.

### 3. GENERAL INFORMATION ABOUT KIZILCABÖLÜK (KIZILCABÖLÜK HAKKINDA GENEL BİLGİLER)

#### 3.1. History of Kızılcabölük (Kızılcabölük'ün Tarihi)

Kızılcabölük, located on the highway of Aydın Karacasu and Muğla, was given township in 1912. It has a population of about 6.000 and long-established history. Its history dates back to nomadic people coming to the region from Middle Asia. The ruler of these people had three sons. One of them settled in a region that is Kızılhisar (Serinhisar) today, the second one settled in Kızılca, Tavas, and the third son settled in a place that then turned into Kızılcabölük town. The houses in the town were located in a scattered manner, distant from each other. The people living there used to get by through herding and they used to live in the form of nomad groups. The number of these groups was 7-8. Then, some thefts occurred in the town and the people complained to Cevher Paşa, the local governor of Muğla, about these incidents. Cevher Paşa made some investigations in Kızılcabölük and ordered the local people to live closer to each other in one residential are. He got Kavak Mosque built and over time, the people built their houses around the mosque and started to live in houses close to each other and the basic foundations of today's Kızılcabölük Town were laid at that time. According to information from the elderly people and written documents, there are many stories about the name of the town. According to one of them, when the town was first established the people used to live in groups located far away from each other and these groups are called "Bölük". These "Bölüks" settled in areas with red (kızıl) soil. Hence, the town was given the name of "Kızılcabölük" meaning the groups living in areas with red soil. According to second story, the old women there used to wear red scarves and the old men used to wear red hats. Therefore, the town was called first "Kızılbürgü", "Kızılbürgü" meaning the area where the people with red scarves and hats are living. Then it turned into "Kızılcabölük". The town was administratively connected to Muğla Menteşeoğulları principality up to 1883 and then as a result of an administrative change, the town was administratively connected to Denizli together with the other towns of Tavas. Kızılcabölük is nearly 50 km. away from Denizli. It is located in the southeast of the Aegean region and south of Denizli. The north of the town is covered with mountainous areas and south of it is flat covered with plateaus. The highest point in the region is Çakıroluk Hill. The main resources of the income for the local people are textile, agriculture, husbandry, and handy-crafts. There are about 500 fully automatic, 1500 semi-automatic and 250 manual weaving looms in the town; hence, it is a town of industry. There are 3 primary schools and 1 high school and vocational high school. With its



health clinic, post office, Agriculture Credits Cooperative, Trade and Commerce Cooperative, and a municipality, the town provides many services to the people of the surrounding villages. As the town is on the highway, many tourists going to Muğla and Pamukkale visit it every year. There are some historical sites on the north of the town such as Heraklia, Salbase Hieronu and Ören Hill and they are visited by many tourists every year (<http://www.kizilcaboluk.bel.tr>)

### **3.2. Some Traditions in Kızılcaölük (Kızılcaölük'te Bazı Gelenekler)**

In Kızılcaölük, people used to marry through arranged-marriages. Long-lasting wars, and agricultural life forced the male members of the families to marry at early ages and this led to emergence of more extended families. Until 1950 and 1960s, boys used to get married when they were 16-17 years old and they had to marry the girls their families approved and arranged whether they liked or not. The boys were not asked for their opinions. Usually the girls chosen for the boys used to be either the daughter of relatives or neighbors. It is not important that the boy see the girl or know her. The groom could see his wife only in the bridal chamber. The girl used to be chosen by the family and then someone known by the girl's family was sent to the girl's family as a messenger. This messenger told the family that the boy wants to marry their girl and said he/she would come again few days later. When he/she came second time, the girl's family told their decision. If the decision was negative, he was told not to come again to talk about the issue but if their decision was positive, he/she was told to come again together with the boy's family. Then the boy's family came and they decide about the dates of the engagement ceremony and wedding. Meanwhile, jewelry to be given to the girl was presented. When some families wanted a lot of jewelry and their demand was not accepted by the boy's family, the marriage was cancelled. If the boy's family agreed to buy this jewelry, then the boy's family was invited again and certain dates for the engagement ceremony and marriage were determined. At the engagement ceremony, family and its close relatives were invited to the house of the girl and there some snacks were eaten and the hodja brought by the boy's family used to read some verses from the Koran. The visitors used to congratulate the families. Some jewelry was given to the bride and while this was done, a woman announce who gave what. After the engagement ceremony, preparations for the marriage started. If there were some other weddings before their own wedding, the boy's mother used to take the girl to these weddings. The girl used to dance at these weddings and while she was dancing, the boy's mother attached her some jewelry. In this way, everybody learned that the girl was engaged. In Bayrams (festivals), the engaged girls came together with their friends and walked around. The engaged boys also used to walk around with their friends. When the engaged partners meet each other while walking around, a woman used to call the boys and told him to take the girl. Then, the boy left his friends and gave some money to the woman calling him. With this money, the girl's friend used to buy some nuts and halva and ate them. When the day of the wedding came closer, the families of the girl and boy, gave some clothes and other things as present. The boy's family used to buy clothes for the girl's father and mother. And the girl's family used to buy clothes for the boy's parents. Moreover, the families used to buy other necessary furniture for the house of the couple. However, today boys decide who they want to marry. Some of them spent some time by flirting before deciding to get married. Previously, for a week, meals used to be eaten in boy and girl's houses. At nights, some musical instruments used to be played and danced. The trousseau of the girl used to be exhibited on



Wednesday before the wedding day and the people coming for the wedding looked at them. In the house of the boy, wheat used to be ground by the friends of the boy for special meal called "keşkek". In the afternoon of the same day, the young boys of the town used to hold a shooting competition and the winner was awarded. Wealthy families used to organize wrestling competition. The winners were awarded with sheep. In the evening of the same day, three sticks were pushed into the ground and some hair was put on them. And then they were lit and called "meşale" (flambeau). Young people used to dance around the fire and enjoy themselves with different games such as "Kız kaçırma" and "Köçek oynatma". On Thursday morning, "Keşkek" was cooked in the boy's house and served to the guests. Young married women from the family or relatives of the boy used to wear their best clothes and ride on the horses brought by their husbands. These women were called "Yenge". Children to get some money stopped the horses. When preparations were finished, the belongings of the boy were loaded on a camel. In the town square, the game of jeered was played and after the game, the people on camels or on their feet used to go the bride's house. After some dance in the house of the girl, the bride rode on the horse and her father or mother used to scatter sweet and coins for bringing happiness and abundance to the life of their daughter. Then, the bride was taken to the house of the groom. Afterwards, the guests were taken to café to drink tea and coffee. In the evening, in the house of the groom, relatives gathered and had the dinner. On Friday, people came to see the bride. Meanwhile, in the house of the groom, girls and young married women used to dance. At present, the wedding starting on Friday continues until Sunday. And the bride is taken to the groom's house with cars. People come to see the bride on Monday and the wedding ends. Few days after the wedding, first the family of the groom visits the bride's family together with some close relatives and then bride's family visits the groom's family. This procedure is called "art ön". When the relatives are visited, some presents are given to them as they came to the wedding and this is called "dürü". The wedding continues in the house of the bride for five days. On Tuesday, women from the house of the groom bring some sweet to the bride's house and the women bringing sweet are given handkerchiefs as present. These women dance with the women from the family of the bride, and so doing they start the wedding ceremony. On Tuesday evening, neighbors and relatives come together and enjoy themselves. On Thursday evening visitors to the bride's house are served boiled wheat and this is called "tuzlama". On Friday evening, different foods mixed with grapes are served. Hence, this evening is called as "ÜZÜM-BEBE" (GRAPE-BABY) evening. These foods are brought from the house of the groom. On Saturday, henna is put on the palms of the people. Henna ceremony is accompanied by songs and folksongs (www.kizilcaboluk.biz.com.tr).

### **3.3. Weaving Industry in Kızılcabölük (Kızılcabölük'te Dokumacılık)**

The history of the art of weaving in the town goes back to 600 years ago. Some of the people coming from Middle Asia settled in what is now called Kızılcabölük. The art of weaving is thought to have been brought to the region by the people coming from the Caucasus. From the 16<sup>th</sup> century to 19<sup>th</sup> century, manual weaving tools were used and only plain white clothes were woven. From the middle of the 19<sup>th</sup> century onwards, patterned clothes started to be woven. And after 1870, clothes for costumes were woven. At that time, the people coming to the region used to deal with herding; hence, they processed wools of the goats and sheep to produce their own clothes, bags, and saddlebags. In the Ottoman Era, the art of weaving considerably improved. Many of the



princes, grand viziers and state men of era wanted their clothes and costumes to be produced with the fabric woven in the region. In short, in Kızılcabölük weaving has a traditional background dating back to hundreds of years. Even, Evliya Çelebi (a famous traveler) mentioned the weavings of Kızılcabölük in his famous book "Seyahatname". Though the developing technology in fabric production, even today, traditional weaving is performed with wooden weaving looms in the region. These looms work completely with human power, and clothes produced in looms are subject to great interest in domestic and international markets. Motifs on the clothes are specific to the region and they are same as the ones woven hundreds of years ago. Every motif has its own meaning and story. Hand weaving first used the specific red dye and its shades which were made from blood, weed roots, olive oil, sirken otu (wild spinach), a kind of yeast obtained from goat's abdomen, and towards 1880s, new colors such as European alizarin, yellow, green, black, indigo were added and they were used up to 1910. Then, original dyes were replaced by artificial ones bought from Europe as they were cheaper. Due to intense competition, such inexpensive dyes had to be used in the hand weaving industry carried out in the region. Of course, the yarn used at that time used to be spun by hand. This hand-spun yarn was locally called "ham" yarn. Manual weaving looms were used until 1940. After that time, semi-automatic electric weaving looms started to be used and manual weaving looms fell into disfavor. ([www.kizilcaboluk.biz/dokumacilik.htm](http://www.kizilcaboluk.biz/dokumacilik.htm); <http://kizilcabolukvakfi.com/dokumacilik.html>).

With people's longing for the old in a world full of technology everywhere, the traditional hand woven fabrics have gained great popularity in the recent years. In the hand woven products, no method of imprinting is used. The pattern on the clothe is completely made through weaving with the hand. The people engaged in hand weaving have no information about the science of chemistry, yet, they can produce natural dyes and use them. It is known that manual weaving has never ceased though somehow decreased. The history of weaving in Kızılcabölük is as old as the history of manual weaving looms. Manual weaving looms are looms made of wood to meet the needs of the local people. They are operated with human power. Everything is done with hands and feet. The art weaving in Kızılcabölük dates back to 400 years ago. The first electrical weaving looms were used in the region in 1959 with the generators brought. With the widespread use of electricity beginning in 1968, automatic and semi-automatic weaving looms started to be used (<http://kizilcabolukvakfi.com/dokumacilik.tml>).

#### **4. KIZILCABÖLÜK'S WOVEN CLOTHES AND HOTEL DECORATION (KIZILCABÖLÜK DOKUMALARI VE OTEL DEKORASYONUNDA KULLANIMI)**

There is a tendency to divide the art of internal decoration that is defined as the art of creating harmony with the place of residence and the furniture and accessories inside into two categories as "residential areas" and "business areas". The design of "residential areas" is concerned with the design of the house and its related parts. Even if the needs of the house owner do not change for years, the new trends and the findings from various disciplines have forced the professionals to seek for novelties. The design of the "residential areas" is still one of the most important part of interior design. The second biggest area of interior design is the "business areas" and this mostly refers to the design of social places such as offices, institutions, exhibition areas, hotels etc. (Kalınkara, 2006).



When we look at the decoration of various hotels (curtains, towels, decorative stuff, table clothes etc.), we can see that the use of hand-woven products are not very popular. The hand-woven products are usually used by small-scale hotel organizations or pensions. Turkey is a tourism country. Thousands of tourists visit the country every year due to its natural and historical beauties. Many people go out of their cities and stay in different hotels for purposes not connected to tourism. Hotel decoration is of great importance for the issue of customer satisfaction. Decoration does not only serve the function of pleasing the customer, it is also means of protecting and promoting our cultures and values. Using the traditional motifs and patterns on the accessories, curtains, napkins and table clothes which are especially used in areas such as restaurants where tourists come together in great numbers will have great contributions to the promotion of culture and values. In this way, we can both protect our national values and promote our handicrafts so that they can have greater market share in international markets. This will lead to revival of our handicrafts. It is possible to use such hand woven clothes even in the costumes of cooks working in hotel restaurants and other materials such as drying clothes pot-holders. As the dominant material is cotton in these products, they are ergonomic and accordingly safer.

##### 5. CONCLUSION AND SUGGESTIONS (SONUÇ VE ÖNERİLER)

Image described as the identity of a country is of great importance for countries. The countries having problematic international images need well-planned promotion campaigns to create a new image and new identity. For Turkey, the issue of image is of great importance. And the reflections of the image on tourism are also very important. While making decisions about their holidays, tourists are not only affected by their knowledge about the country, but they also pay great attention to their impressions, expectations, and image consisting of feelings, opinions and stereotype judgments In this respect, it is necessary to create an image of a respected country for Turkey to have the market share which it deserves in tourism sector. Turkey should get its voice heard in the fields of science, art, literature, culture and sports (Avcıkurt, 2004).

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Resim 1. Multi-purpose decorative covers  
 (Picture 1. Çok amaçlı dekoratif örtüler)



Resim 2. Laundry box and decorative mask  
(Picture 2. Çamaşırlık ve dekoratif örtü)



Resim 3. Pike and curtains  
(Picture 3. Pikeler ve Perde)



Resim 4. Dish towel and table cloth  
(Picture 4. Kurulama bezleri ve masa örtüsü)

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