

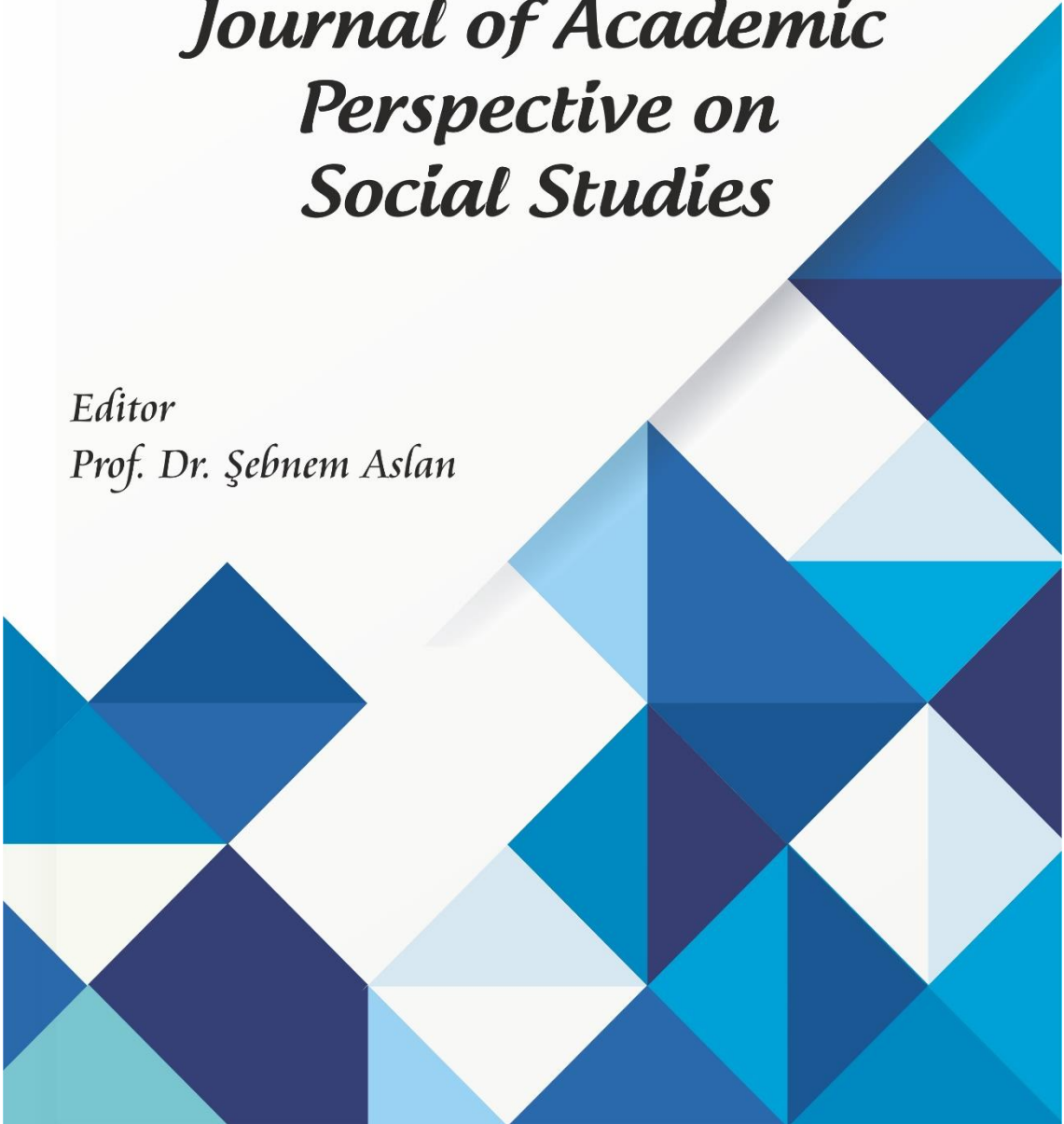
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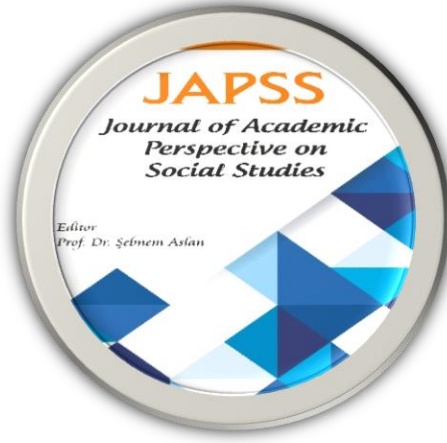
JAPSS

Journal of Academic Perspective on Social Studies

Editor

Prof. Dr. Şebnem Aslan





JAPSS

JOURNAL OF ACADEMIC PERSPECTIVE ON SOCIAL STUDIES

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Font Style	Normal
Type Size	(Head line) 12
Type Size	(Regular Text) 11
Type Size	(Footnote Text) 9
Type Size	(Abstract) 10
Paragraph Spacing	6 nk
Line Spacing	1

2. The abstract should be no more than 250 words and should have the following subsections.
 - **Summary** (which should contain details of the context for the article and methods/approached)
 - **Findings** (which should contain the key findings)
 - **Applications** (which should contain details of impact and application to Professional practice)
3. Full articles should be a maximum of 8000 words.
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Development
Derleme/ Review (35-40)

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TRANSFORMATION OF ISLAMIC POLITICAL PARTIES IN TURKEY



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Canan İNAN¹

ABSTRACT

West and Westernization components shape the identity of modern Turkish Islamic political parties, the recent endeavors of the Islamists questioning the this historical position around the Justice and Development Party. Thus this study first, explain the historical background and identity of Turkish Islamic political parties then, research the conditions that led the Islamists to reconsider and transformation their positioning and finally concentrate identity formation on the around of conservatism and policy orientation of the ruling Justice and Development Party.

Key Words: Westernization, Islamic Political Parties, Justice and Development Party, Conservatism

INTRODUCTION

Concept of Islam engaged with politics, economy, social life to a certain degree. Both western advocates of Islam express Islam as 'din wa dawla' (faith and country) so as to assert both Islam's comprehensiveness and its basically political character (Browsers, 2013). But, the notion that Islam provides some thing equal to a political ideology through its very nature is of incredibly current starting place. Even as there have been earlier movements with political projects in Islamic records, absolutely ideological information of Islam most effective develops inside the contemporary duration with the rooting of the kingdom states inside the religion.

Vali Nasr expresses that emergence and advance of Muslim Democracy as a "fact on the ground" and also it is influential over last fifteen years. According to him emergence and advance of since the early 1990s not only Turkey but also other Muslim majority countries like in Bangladesh, Indonesia, Malaysia and Pakistan view is that political life is through a pragmatic eye (Nasr, 2005). Put it differently, most of the Muslim society lived under similar conditions. With the rise of Muslim Democrats that they have want to associate integration of Muslim religious values like social relations, trade Islamic teaching on ethics, morality. However to be Islamic is not a solution, so that the Islamic political parties came to power by the transformation. For instance when we examine some of Muslim contries we can see; in Pakistan in 1997, the right of center but non-Islamist Pakistan Muslim League (PML) won 63 percent of the seats in parliament, marginalizing the Islamist Party, Jamaat-e-Islami(JI), similarly, in the 2001 Bangladesh Nationalis Party (BNP) captured 64 percent of the seats in parliament to sideline Bangladesh's own JI and in Turkey in 2002, the Justice and Development Party (JDP; Adalet ve Kalkınma

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Partisi; AK Party) – a group with roots in the world of the Islamism but which has always denied such Islamist speciality as the demand for state enactment of shari'a- won 66 percent of the seats in parliament (Nasr, 2005).

These examples demonstrated unambiguously religion has not a influential tool for the coming power because of this Islamist parties seem like “vital center” of politics is probable to belong neither to secularist and leftist parties nor to Islamist. Their purpose of establishment of political parties did not hold an abstract, meticulously theological and ideological harmonisation between Islam and democracy but rather than most of the Muslim world in response to the occasions and demands generated by ballot box. In general, parties take decision to come to power for these reason we can say that these decisions are pragmatic and maximize their own constituents' interest under the democratic order of the game.

Another enormous arguments of Nasr express that the rise of Muslim has depended on the interaction of several factors. One of them is that Muslim Democracy has surfaced in international locations in which democracy emerged after the military officially withdrew from politics, however remained a powerful participant factor. Military involvement in politics had three outstanding outcomes. Firstly, it restricted the Islamists chamber to maneuver. Secondly, it gave all actors an incentive to keep away from confronting the army while angling for benefit within the democratic technique. Eventually the military's meddling in politics brought about more elections, political realignments and shift in colations, accelerating and intensifying experimentation with new political formulation. In Turkey we can see that military strongly supported secularism due to this reason Turkey's Islamist learned to adopt pragmatic policies to avoid the generals and they learned to live together under a roof. Each the JDP and the PML sought to lessen army pressure on politics via a readiness to compromise with the generals in addition to via efforts to construct broader coalitions that the generals could hesitate to confront. Secondly, Muslim Democracy has emerged in the societies where there is a strong private sector. In Turkey, the fulfillment of JDP's Muslim Democratic platform is much less a triumph of spiritual piety over Kemalist secularism than of an impartial bourgeoisie over a centralizing state. In addition to the military dynamic and economic dynamic a third motor of Muslim Democracy appears to be the lifestyles of sturdy opposition over votes. Like many other parties Islamic parties adopt the pragmatic act to come power.

The competitive elections made every day led either spiritual parties to pragmatism and put the other parties into extra attentive attempts to symbolize Muslim values. The conspicuous impact is to praise moderation. The game is to win the middle. This is the politics of what electoral specialists call "the median voter" round whose position on the issue spectrum majorities cluster. In the Turkey Ekmeleddin İhsanoğlu is the most substantial examples of competitive elections. If Deniz Baykal showed a candidate we did not see competition in this election.

According to Nasr case of Turkey on the politics and Islam show that struggle between Islamist and military since 1990s. In these processes during early 1980s and until today we can see new term in political arena these consist of Islamist, consertavive democratic, politics of services, Islamic bourgeoisie. When we look at these processes, we see that end of about of direct military rule in the early 1980s had opened the door for Islamists to go into politics. In 1987, Necmettin Erbakan prepared the Welfare Party (WP; Refah Partisi; RP) to marshal Islamist help some of the lower and lower-center classes in addition to the booming unbiased non-public area. By means of 1994, the WP was winning municipal races in Istanbul and Ankara. A year later, it took 22

percentage of the vote in the countrywide parliamentary elections. In 1996 WP constituted a governing coalition with the secular the True Path Party. Erbakan became prime minister of the coalition government. The Turkish Armed Forces (TSK), lengthy the fierce keeper of Kemalism's secular nationalist flame, was now not reconciled to an islamist ascendancy. Beginning in early 1997, the generals launched steps of a "postmodern coup" (Nasr, 2005) manipulating the courts and parliamentary manner to upend Erbakan's government. The RP determined itself under a formal ban for transgressing the constitution's secularist red lines. Some of the Virtue Party (VP; Fazilet Partisi; FP)'s activists attempted to prepare a brand new formation referred to as distinctive feature political parties, however in 2001 that too was banned. Right-wing and mainly nationalist parties stepped into the resulting gap by along with appeals to standard Muslim values in secular platforms. The importance of this course has never disappeared for Islamic politicians. The military's politico-juridical strike towards the Islamists split the Muslim values bloc. In 2002, a collection of more youthful Islamist politicians beneath Erdoğan -the one time mayor of Istanbul who had simply served a prison term on prices of inflaming non secular passions- broke with Erbakan to form the AKP, leaving the distinctive feature Virtue Party's traditional-Islamists rump to rename itself the Felicity Party. The November 2002 elections had been an AKP romp, as the element gained a clean plurality of the famous vote and a massive majority of the seats in parliament. The Felicity Party (FP; Saadet Partisi; SP) received a scant 2.5 percent of the vote nationwide, nicely short of the ten percentage needed for parliamentary representation.

As we know most of the members of AKP belonged to the Welfare and Virtue Party and also they are also middle-class and lower-middle-class elements and their history did not related to Islamist thought.

Transformation of the Turkish Islamic movement according to M. Hakan Yavuz's arguments focus on the meanings of Justice and Development Party "uncontaminated" or "pure" party to differentiate itself from the alternative political parties (Yavuz, 2006). The JDP turned into positive within the 2002 country wide elections because it moved to the middle of political spectrum and citizens seemed this shift as credible and fantastic. Given its islamic roots and the past ties and statements of its leaders, the party applications, boom and conquest of electricity in Turkish politics merits attention. The transformation of Islamic motion inside the form of moving from oppositional to propositional is an outcome of underlying adjustments in Turkish society, mainly modifications inside the new commercial enterprise elegance and new intellectuals. Despite the fact that the pressures put on the JDP to undertake adjustments to fulfill the Copenhagen Criteria for European Union (EU) membership are crucial, they're insufficient to fully provide an explanation for the JDP's path of alternate. It's miles a sociological error to lessen the compass of political change solely to the Copenhagen Criteria. In this feel the JDP is not the cause the silent revolution going on in Turkey, however alternatively the outcome. The high agent of of this variation is enterprise class developed as a result of Prime Minister Turgut Özal's neoliberal economic revolution. The second key agent is the new highbrow magnificence outside the manage of nation (Yavuz, 2006).

Components of Conservative Democratic Political Parties

Although the twentieth century, liberalism, fascism, communism and socialism are known as the popular of ideologies, some thinkers see conservatism as an ideology so important that it can be compared with liberalism and socialism. However, the basic philosophy and founding principles of conservatism still remain a controversial issue. While conservative democracy supports a

limited and defined form of political power, it does not accept oppressive authoritarian or totalitarian practices. Conservative democracy takes into account political legitimacy based on the sovereignty of the people and later on the rule of law based on the constitution and universally accepted norms. These constituents are the basis of political power, and political leaders gain legitimacy by accepting the will of the nation. Therefore, political legitimacy is based on the common acceptance of a national identity that expresses itself in the norms of action, rules and collective value (Akdoğan, 2006, p. 50).

Before the JDP comes to power Turkish politics we can not see political, economic stability for these reason that a few scholars generally tend to study the present day experiment in Turkey because the successful political integration of an Islamic motion within a democracy. Despite the fact that the JDP leadership denies its Islamic background and claims to be conservative democratic party, however the party did emerge out of the ashes of the Welfare and Virtue parties that were closed down by means of the constitutional court docket on expenses of being a forum and proponent of anti secular sports. Moreover, most of people's deputies are observant Muslim in their every day lives. For instance their spouses retain to put on headscarves, which have been banned at public officies, ceremonies and universities due to the fact they are appeared as the task to the secular nature of Turkey. With the exception these Turkey's experince with the JDP raises are bringing to some of complex questions following that; is the JDP an Islamic party, is it viable for an ex-islamic movement to come to be a Islamic or non-Islamic, is the commitment of the participants of the contributors of the JDP or the spiritual values of their personal existence enough to label the party Islamic, when does a motion or a party end up or cease to be Islamic and even if the management of the Virtue party denies any reference to political Islam are we able to nevertheless do not forget the Islamic party?

Arguments of JDP is that is free to govern the country and ignores many religious claims of its conservative constituency. And also JDP position in Turkey identified itself "the process of post-Islamism or the shift from the politics of identity to the politics of services. In order to understand the origins and regulations of JDP one has to explore not handiest the social and political context of the brand new Muslim actors, that is, the Islamic bourgeoisie, but also the JDP's identity, its politics and miles dating with the Islamic political companies. It's far important to have a look at the function of the Islamic bourgeoisie gives the monetary method to develop the brand new political motion through its charities, television stations, radios and newspapers and such has boosted its social fame. These are important by virtue of these titles lead to the following questions; who are those actors, what are their identity and politics, how do they shape the orientation of the JDP and what is the position of Islamic bourgeoisie in the fragmentation, or even ultimately of Islamism?

According to Yavuz Recep Tayyip Erdoğan's new theory of politics and globalized discourse, alongside along with his charismatic personality, is in the back of his electoral achievement in November 2002. As an activist of Islamic politics the countrywide outlook motion of Necmettin Erbakan after which because the mayor of Istanbul, Erdoğan understood that political fulfillment and consolidation happens on the neighborhood level. At the local degree politics isn't always approximately huge thoughts or liberation ideologies but as an alternative approximately rendering social offerings and proving to the populace that problems of corruption and responsibility are addressed in a style markedly superior to preceding administrations. Politics,

for Erdoğan, is ready serving and enhancing one's regular life and a practical tool to articulate the claims of humans. On the premise of his experience in Istanbul, Erdoğan became conscious that the principle source of the JDP's legitimacy is based on meeting the needs of humans and supplying social offerings to all. This attention makes him the most pragmatic chief in Turkish records, and on the identical time the least ideologically devoted and primarily based this politics on a country wide scale.

Historical Background of Justice and Development Party

The most essential independent Islamic Movement in the history of the Republic of Turkey is National Outlook Movement (Milli Görüş Hareketi). The most important feature of the National Outlook Movement is that it is both opponent and modernizing. The history of the National Outlook Movement, which is shaped between these two opposite aims, can be explained in another way by the redefinition of religion-state, legal-illegal, private-public spaces and the relocation of religion to the public sphere (Yavuz, 2004, p.591). Necmettin Erbakan was the leader of National Outlook Movement (Dağı, 2006). He is inevitably known as the most influential Turkish Islamist politician of the twentieth century. The idea of intellectual property of National Outlook Movement were laid in 1967, and the start was given by Necmettin Erbakan and a group of his friends as independent candidates in the 1969 general elections. National Outlook's set up under same purposes and political aim various political parties; National Order Party (NOP; Milli Nizam Partisi; MNP), National Salvation Party (NSP; Milli Selamet Partisi; MSP), Welfare Party, Virtue Party and Felicity Party.

MNP is roughly composed of three social layers and one of them is mainly religious elites of provinces originating in the secular educational institutions of the republic and generally self-employed elite. Second one of them, religious entrepreneurs engaged in trade and industry in the provinces and last one is low-income Sunni religious people living in both rural and large cities. Because of this complex structure of party some times they can face to opposite quests or expectations. Therefore, under the 'Islam brotherhood' they try to ensure the harmony, order and unity (Çakır, 2004, p. 545). The substantial positions of the NOP's were mainly tied to the Iskender Pasha Islamic Monestary, one of the leading figures of the Nakshibendi sect in Turkey. The sect Sheikh Mehmet Zahid Kotku personally approved and encouraged the establishment of the Party. As I said above NOP was the first Islamic party in Turkey and it face to most of the issues and the most important of them is ideological uncertainty. They did not have any experience for the making of Islamist politics. More than that as we all know, the current laws were largely limiting the making of politics on an Islamist basis. Another important view is that although the objective conditions required the establishment of the party were the result of the sharpening of the functional divisions in the industrialised Turkish society, the press and the public regarded the new party and its rulers as the supporter of Islam in Turkey through political means (Sarıbay, 2004, p. 576).

The common feature of NOP policies are to create a type of believer who will take part in social life and economic activities and give importance to moral imperative. The NOP saw the heavy industry as the guarantee of political and economic independence. In this context, advocates the publishing of a new Industrial Incentive Law to ensure industrialization. In the First Grand Congress, Erbakan expressed the fundamental changes in NOP's economic meaning as follows.

Changing the system that finally installs the tax to the poor, saving our people and our economy from the damages of exploitative interest, prevention of waste, development of new systems that will benefit from soil maximum, creation of a spirit to work with the love of worship and introduction of national values by returning to national tourism.

When we came On May 20, 1971, the NOP was closed by the Constitutional Court because it went beyond the political system of the borders of the Kemalist ideology based on Articles 101, 92, 94 and 97 of the Political Parties Law. Following the closure of the NOP, National Salvation Party was established on October 11, 1972. The important question for the establishment of the NSP is whether there is any difference between the NOP; if so, where these differences are gathered. But as we know both founding leader of NOP and NSP are same. This shows that the NSP is an unmodified continuation of the NOP. The Constitutional Court begun to act more cautiously on the NSP executives in order to avoid the same result because of the closing of the NOP. So that Erbakan, who was the president of the closed NOP, was not even among the founders of the new party. When we look at the five main objectives of NSP; inner peace, state - nation integration, great Turkish torch again (yeniden büyük Türkiye meşalesi), spiritual development and material development (Sarıbay, 2004, p. 581). With these aims we can show that clearly similarities between NOP and NSP. In the late 1970s, radical Islamic movements in the entire Islamic world developed and increased and Turkey was under the influence of this radical wave. At this very moment, the Kudüs Mitingi organized by the party in Konya shows radicalization impact. Briefly after the Konya Mitingi, the army seized the administration on September 12, 1980 and the coup have tried the party leaders at the martial law court. After the 12 September junta allowed political parties, 33 people under the chairmanship of attorney Ali Türkmen founded the Welfare Party on July 19, 1983. But because of the junta veto, the WP failed to gain the right to participate in the general elections. It would have to wait for the political ban to be lifted and Necmettin Erbakan to be elected to the Second Congress of the WP in October 1987.

In the first elections, the WP did not pass the election threshold with a 7.1 percent rate and could not get Parliament deputies. In all elections since then, the WP had increased its votes. WP achieved its greatest success by winning 19,1 percent of the general municipalities in the 1994 local elections, winning many mayors of large provinces (Sarıbay, 2004, p. 596). The party that defined the worldview as a national opinion was both conservative, nationalist, and Islamic. The biggest difference between the NSP and the WP was that the WP had a more democratic and more civilised discourse of less religious concepts.

After the 1995 elections, the Turkish Grand National Assembly was ruled out for forming a new government, which entered as the first party. Iftar meal given by Erbakan to religious leaders, mosque debate in Taksim, Libya trip, support of WP's for headscarf action are prepared the 28 February process. The Constitutional Court closed the VP with the decision that it became the focus of anti-secular ideas and actions.

Identity of Justice and Development Party

Justice and Develoment Party is defining itself with conservative democratic rhetoric by avoiding the notion of Islam, though not exactly. First of all, in his party's founding meeting Erdoğan described JDP as a party defending the democratic and secular state of law, considers secularism

the basic principle of the guarantee of democracy and social peace, and in search of a permanent social consensus around the basic principles of the Republic (Akdoğan, 2004, p 625). Secondly, when we look at the JDP's politics of ground, we see that pragmatism is dominant rather than thinking; we can say that discourse is based on national values and economic development JDP's political project has not yet occurred. Applied political project is the Copenhagen Criteria, including the demands of the European Union; while the economic program is the agreements remaining from the International Monetary Found (IMF) and the Kemal Derviş period.

Even though the JDP leadership denies its Islamic background and claims to be a conservative democratic party that it did not emerge out of ashes of the Welfare and Virtue Parties that were closed down by way of the constitutional court label on charges of being a forum and proponent of antiseccular sports (Yavuz, 2006). In addition to this that the majority of the JDP's parliamentarians are obedient Muslims in their every day lives. When we look at the examples we can say that their wives continue to wear headscarves although which have been banned at public offices, ceremonies and universities. However, JDP leaders often expressed value-based discourses such as universal values and human rights, democracy and free market principles. As we know these are threat of secular nature of Turkey (Yılmaz, 2008, p. 56). Erdoğan frequently refers to the fact that his party is a conservative democratic party, while the public's visibility of religion can tolerates, but religion is not only an active part of the Islamist discourse, and it is also a cultural base. In contrast to the way of imposing an Islamist political identity on the basis of opposition to the West, JDP has consistently stressed the West's political values. At the same time party, the West, particularly the EU was seen as an important ally in the democratization of Turkey (Cinar, 2006).

Islamic political movement has changed the direction with the JDP. We can identified this process by argument of the process of post-Islamism or the shift from the politics of identity to the politics of services or well-known meaning hizmet partisi. For the understanding origins and policies of JDP we should consider social and political context of JDP, new Muslim actors, Islamic bourgeoisie and JDP's politics and its relationship between Islamic groups. The variations between the political identity of the JDP and the political Islamism of the National Outlook Movement, the movement from which the JDP is taken into consideration to have developed, can also be examined. The JDP's novel political identity no longer best impacts the existing political climate in Turkey, however additionally has ability to influence and change Turkish political way of life and establishments for years yet to come. These capability future consequences can also be taken into consideration.

Transformation of Justice and Development Party

In the previous section I explained that under which conditions political parties revise their political ideas, under which conditions radical political parties would moderate, under which conditions political parties pursuing identity politics give up their emphasis on identity and try to establish catch-all political parties, under which conditions Islamist political parties revise their political discourses these questions and apart from that I gave brief stories about political parties from National Outlook Party to Justice and Development Party. Now, in this part I will discuss which of the theory explain that transformation of JDP.

As for me, because of repression on the area of not only political but also social, economical parties can go to the moderate and avoid radical discourses. As we know National Order Party, National Salvation Party, Velfare Party, Virtue Party closed because of their religious discourses,

and governments changed by military coups. The last known example is 28 February postmodern coup. After this event WP found itself under a formal ban for transgression the secularism red lines. When we come to 2002, a group of Islamist younger politicians under Recep Tayyip Erdoğan's leadership served a party and avoided the values, discourses of National Outlook Movement. The November 2002 elections were resulted with victory of JDP and it take a huge majority of the seats in parliament. Although many JDP members belonged to the Welfare and Virtue Party but they are also middle-class and lower-middle-class and they have no history of Islamist ties. JDP more than two years, it has no clear political aim and electoral strategy. It also lacks a clear platform for the role of Islam in politics. I want to say briefly, members of JDP know that difficulty of their works. Because of they clearly know that Turkey's military would never allow to set explicitly Islamist political party and also they did not allow any party return to past Islamist party ties and come to power. This show us moderation of JDP. I think, JDP has pragmatic eye in other means, transformation of JDP is not ideological moderation it is tactical moderation. Their main purposes win to election. Nasr said that, 'Islamist view democracy not as something deeply legitimate, but at best as a tool or tactic that may be useful in gaining the power to build an Islamic state'(Nasr, 2005). He explain that as I understand that Islam is not threat for the coming power also is a pragmatic way to come power and govern the state. He believed that pragmatic decisions to maximize the votes in the elections and it is rules of the game.

As we know that most known criticism of party which consisted of the National Outlook Movement ideas that these parties did not believe democracy and secularism. Secular side everytime has power in Turkey and they are guardian of Republic of Turkey. Threatening factors or groups which are known as the "others". Because of this, when we look at the result of the 1995 elections Welfare Party tried to be excluded from new government building efforts under the leadership of Turkish Industrialists' and Businessmen's Association (TÜSİAD) and Turkish Armed Forces (TSK) and in addition to all these press. Within a short time government established but government downgraded by judicial, press and TÜSİAD cooperation. But staff of JDP consisted of Recep Tayyip Erdoğan, Abdullah Gül and Bülent Arınç that they establish close relationship both global system and EU supporters in the Turkey. Because of repression JDP identify itself conservative democrat. In addition to these when we look at the politics of JDP we can say that there is no political or ideological politics and there is pragmatic politics. So, I agree with Nasr's opinion through JDP is representing middle class more than religious groups. In other words, they want to take the median voter and they avoid to radical discourses and right and left ideologies that they try to stay in the middle.

Political Islam generally known as the enemy of the West, democracy, human rights and modernity. As said all these factors between this perception JDP avoided to Islamic discourses and got the moderate way. In short, JDP's imagination is shape the politics with taking support of the civil society, Turkish Army, business sector and especially people's support.

Conclusion

In Turkey, Islamist political party, religious discourses, religious values are everytime can be known as the threat of secularism and red line of Turkish Republic. Firstly Turkey encounter Islamist party or movement with National Outlook Movement and their political party National Order Party by the leading of Necmettin Erbakan. He used to "national" word for he emphasize the ummah. However not only their discourses but also their religious policies not only this party

but also National Salvation Party, Welfare Party and Virtue Party are closed down by the constitutional court.

Origion of JDP or most of the founding members of JDP came to National Outlook Movement. This is most known reality but today when we look at the implementing policies we can see great differences between them. I try to show them this reality with as I searched JDP's leaders who join a media meeting or who give interview a newspapers or TV channels. On August 14, 2001, Recep Tayyip Erdoğan, leader of the Justice and Development Party's publicity meeting in Ankara Bilkent Hotel, said that: The JDP is like Motherland Party center right party and it defines itself as a conservative democrat party and this party give importance intra-party democracy, participation and collective decision – making. Another statement that saying explicitly that coming to power in a landslide victory last year, Erdoğan styles his party as a modern conservative group based on Muslim values. He has distanced himself from former mentor Necmettin Erbakan, who founded the Islamic-influenced Welfare Party.

As we know apart from Recep Tayyip Erdoğan, Abdullah Gül we can say that Abulkadir Aksu is another foundin leader of JDP. When we look at their statement we can say that Conservatism in Turkey, especially during the Republican period, did not exist as a political thought and could not even express itself. We have only see the political framework of conservatism with the JDP. And he added that conservatism has emerged as a “tool of expression” in making the JDP's new political paradigm understandable, and as a “tool of embodiment” in its political actions, in other words, in its production of services.

Yalçın Akdoğan in his book Conservative Democracy express political philosophy of the Justice and Development Party as Conservative democracy. The Justice and Development Party aims to reproduce our indigenous and radical values system with a universal standard conservative political line, moving from our own thought tradition. According to Conservatism, politics is a field of reconciliation. The diversity and differences in the social context are recognized by government. According to JDP, the differences are natural and rich. Social and cultural diversity are political coloration on the basis of tolerance and tolerance that democratic pluralism will produce (Akdoğan, 2006, p. 10).

As a result, I ensure that JDP came to power with their new political identiy as we said above Conservative democracy. With this identity it create their policies for the taking vote every social groups like a tool in shortly. Without support of society most of the group that JDP did not demonstrate their assets. As I mentioned above elections are tool for coming power and prove its assets in the political area. I agree Nasr arguments because of arguments of him clearly show us transformation of JDP although its roots in the political Islamist National Movement in the political arena.

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A BRIEF DISCUSSION ON SOCIAL WORK ETHICS EDUCATION



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ABSTRACT

Ethics has become a crucial evaluation criterion in various sciences as well as social work in recent years. Ethical perspectives present complex needs and worlds, which people can mention about sociocultural difference. Following the right way while solving and discussing on ethical issues can open a new window in an individual's life, as well as, this relative approach should be reflected as to professional standards to the students in social work. It is obvious to aware the role of social work in human life as supporting social justice, advocacy, enhancing welfare.

The aim of social work is to support individuals as allowing self- determination and the right to direct life in what way they desire. Therefore, social work and social work ethics education have responsibilities to protect rights and areas of freedom of the clients. This perspective has indicated the objective of this paper as discussing the effects of multicultural perspectives, legal regulations, technological developments on ethics course in social work program briefly.

Keywords: Ethics, Ethics Education, Social Work Education

INTRODUCTION

Ethics, which is an important part of social work education, reflects and determines the effectiveness of social work practice and the relationship between social workers and clients. Social work ethics education has become a remarkable issue all over the world considering as both license qualification of the profession and changing individuals' lives and societies' structures. Social work education has an authentic model shaped with both theoretical background and practice. While this model has a complexity of dilemma with theory and practice, course contents should be framed as to standards and evaluated measurable outcomes (Alptekin, 2016). Social work ethics is one of these courses, which has a crucial place in balance between social work education and practice. Ethical codes and values in social work occupy a unique course in social work educational process and these issues are also taught in other course contents. In both contents, social work

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instructor follows universal standards of ethical values and has an effort to adapt universal values and perspectives into local values by considering on ethical dilemmas. This framework presents a triangle of social work ethics education as ethical standards, supervision that forges a professional link between instructor and student and developing skills about finding solutions for ethical dilemmas.

A demanding challenge for social workers may occur as referring to obtain ethical outcomes and measure the ethical issues and solution in social work practice. In the point of all this, social welfare and individual well-being can be a reference for measurement and evaluation of social work practice in terms of ethical standards. Reid and Billups (1986, p. 6) study on ethical perspective of the outcomes of social work intervention shaping with the rearrangement of the balance between needs of individuals, families and communities and resources such as money, services, power and status. In this relational process and intervention, social work as a profession has core standards and models to prevent or copy with problems generated by different perspectives or characteristics. Social work education has a theoretical background about ethical principles and responsibilities in profession. However, the difference between understanding and practice is confronted as a depth discussion (Biggerstaff, 2005, p. 246). Ethical standards and anti-oppressive approach light the ways of professional training, practices and policies (Mulé, 2006, p. 608). Besides, the core of ethics and standards have a critical role to designate boundaries in the professional relationship and provide leastwise an origin to obtain outcomes of social work intervention.

Collective consciousness is the most appropriate concept to relay the effect of cultural background and social environment on behaviors, thoughts, values and beliefs. Since the reality of interaction between individuals is valid and the same for all communities, social worker must accept the unique of client and aware individuality. This framework can be summarized as that the social work ethics focus on value, morality of client and ethical behavior of the practitioner (Congress, 2002, p. 152). In the light of all this paradigmatic analysis, this paper discusses social work ethics education in terms of ethical responsibility to clients and society. In this view, informed consent, anti-oppression as an ethical perspective and confidentiality have evaluated as a part of ethical commitment to clients. These values and responsibilities preferred because of considering as the most handled discussion topics by the students during the course social work ethics in Turkey.

ETHICAL VALUES IN SOCIAL WORK EDUCATION

Although ethical values have not reflected a new discussion topic in science, these have enhanced within years through the changing perspectives of people in the context of variable patterns of needs and thoughts. Reamer (1998) expresses the evolution in social work ethics education as the morality period, the values period, the ethical theory and decision-making period and the ethical standards and risk management period. Accordingly, ethical standards and responsibilities have transformed from preoccupation as client's morality and values to ethical guidelines for social work practices over years (Reamer, 1998, p. 488). Bryan (2006, p. 3) emphasizes actual central point of social work ethics education within two main aims as "exposure to the professionally specific principles important to the field of study, which indicate what one ought to do in this role" and "cultivation of ethical decision-making capabilities in the face of ethical problems, which requires that, at the least, one consider what one ought not do". Many skills of social worker such as problem-solving skills based on ethical dilemmas, effective communication, analytic thinking have handled in dual relationship through social work practice.

While obtaining information about individual values and needs, ethical standards of social work are required as well as individual understanding and meaning about the problem and need. "Core values" of the profession, which are highlighted by National Association of Social Workers' Code of Ethics (1999), lead social workers to manage ethical decision-making process and transform individual value and moral acts to professional case management. Besides, these "core values" of social work has a role as a guide (Bryan, 2006, p. 2) to identify the states of social worker and client in the context with the affected and affecting relations of social environment of client such as family, friends, groups, society. Six main codes of ethics in the framework with social work practice are aligned as responsibilities to clients, colleagues, in practice settings, as professionals, to the social work profession and society (Congress, 2002, p. 153). Although these core values are reflected to social work education with course of ethics, professional life and practices may present various aspects for disjuncture occurred discrepancy between belief and behavior. DiFranks (2008, p. 167) states this schema as describing the effects of different work settings on disjunction with the highest scores among social workers working at public agencies. Moreover, the study results that lower discordance of belief and behavior among social workers, who took social work ethics course, indicate the importance of ethics education. From this point of view, academicians in social work department should strike

the right balance between theory and practice. Practice training for social work students should be accepted as life- sustaining part of social work education. Academicians must also address the social work theory with the practical background and sample cases to describe ethical perspective, decision making and the possible ways of creating solutions to ethical dilemmas.

In recent years, core ethical values of social work incline to cover all situations, problems, needs, perspectives and beliefs. Equality and respect for all differences can be admitted as the building blocks within the social work practice and ethical decision making process. Reamer (2013, p. 24) underlines core social work values of NASW Standards for the Classification of Social Work Practice as formulating the triangle of social work practice, education and developing skills in social work intervention. According to this classification, basic values of profession include;

- Awareness of otherness of the individual in society
- Respecting the confidentiality of relationships with clients,
- Intending to create social change by meeting needs,
- Being able to separate personal feelings and needs from professional intervention,
- Awareness of differences
- Supporting clients' skills to help themselves by developing their resilience and coping strategies,
- Strengthening clients despite their frustrations,
- Tracing social justice and making effort to nourish the economic, physical and mental well-being of all members of society,
- Awareness of high standards of personal and professional conduct.

The core principles of social work education refer to social justice, human value and relationships, advocacy and integrity, fidelity and competence as constructing social work model. The concept of social justice can be questioned within supporting client access to resources, opportunities, social goods and participation in life effectively. Human value and relationships can be evaluated in terms of strengthening and improving interdependent autonomy, functionality and promoting self- determination. While helping people in need as to social rights, prevention harm to others and individuals and unethical practices by others emphasizes advocacy and integrity, fidelity and competence refer to practices of social worker by keeping promises, having supervision in the light of laws, legal regulations and ethical standards (Pugh, 2017, p. 319). All these concepts and standards constitute the main template of social work ethics education.

People may ponder on how the students can eliminate individual ethical perspectives while social work practice and when they can violate the boundaries of ethical values by separating cultural background and social interaction from social work theory or how they can consider them all together while trying to build the conformity with the clients. At this juncture, the objectives of social work ethics education, which have been classified by Reamer (2001, pp. 20-21) as stimulating moral imagination, developing analytic skills, eliciting a sense of moral obligation and personal responsibility and develop the ability to respond to ethical controversy and ambiguity (Hugman, 2005, p. 541), can teach the students their position in the professional interaction with clients. Dodd and Jansson (2004, pp. 457-459) enhance social work ethics education from traditional model to an expanding new model within five steps. In traditional model, first step begins with values in social work and ethical reasoning. Second step continues with discussing ethical issues in the shape of professional environment. In the third step, NASW codes of ethics are discussed. Moreover, discussing strategies for ethical deliberation is suggested as fourth step and model for theoretical understanding on power and politics is expressed as fifth step to enhance social work ethics education. The main discussion point of social work ethics is shaped as to individual differences so, social workers must study on the intervention plan like composing a song as to autonomy of the clients and also inform their clients in every stage of the plan.

Informed Consent

In a professional practice, clear and comprehensible informing an obligation as a part of evidence-based practice as well as willingness of client. A client can participate in social work practice voluntarily as much as openness of problems, needs and interventions have occurred. In that way, social work education has a responsibility to the clients regarding informed consent that possesses a role to gain client's voluntary agreement to social worker and client interaction within social work intervention (Burkemper, 2004, p. 142). Informed consent, which is required for clinical trials, scientific researches, professional interventions and practices, aims to reflect sufficient information about purpose, benefits, risks and other necessary information of the study or practice to allow participant, patient or client regarding individual self-determination to be volunteer for participation in process. The language is a critical part of informed consent, since it supports to understand by the participant in the way of finding meaning by her/himself (Nijhawan, Janodia, Muddukrishna, Bhat, Bairy, Udupa and Musmade, 2013, p. 134). A well-structured informed consent template should include a rational design in the

framework of general information about social work intervention, client rights and responsibilities, expertise and knowledge of social worker, professional relationship within the change process, confidentiality and limits of the relationship and intervention, recording and writing process, fees and disclaimer (Burkemper, 2004, p. 145). A discussion issue in the context of social work ethics education as related informed consent can be appeared as that a patient's decisional capacity in the emergency case and participation in medical treatment. This discussion has an important role in two aspects as firstly possessing legal right to reject treatment and autonomy for protecting physical integrity with the perspective of the patient (McCormick et al., 2014, p. 349). In such a case, patients or clients, who have ability for self-expression, thinking and making decision in the sense of mental health as described in criminal law, can prefer the best alternative for her/himself. Otherwise, social worker or practitioner must benefit from the other codes of social work ethics such as helping clients, creating suitable conditions to support personal change and development, respecting the rights and welfare of the clients. Ethical values have transformed with the development of technology and using in social work interventions to meet needs. While many methods for intervention such as online of telephone counseling, videoconferencing, Web-based intervention, electronic social networks and records help the social worker to enhance the skills, they can new ethical discussions and standards. This view and great influence of technology on social work has forced to elaborate core ethical values and codes. These standards can be included in guideline of NASW, ASWB, CSWE, CSWA Standards for Technology in Social Work Practice as providing information to the public about services and social work topics that using technology, facilitating with technology the delivery of services such as counseling, case management and other social work functions and interventions, gathering, managing and storing information about the clients via electronic records by regarding confidentiality and advocacy, using technological developments in social work education and supervision (<https://www.socialworkers.org/LinkClick.aspx?fileticket=lcTcdsHUcng%3d&portalid=0>).

Anti- Oppression as an Ethical Value in Social Work

Managing diversity in various fields such as race, disability, sexuality is a raising concept in the context of equal opportunities, awareness to differences and construct social policies. Besides, mainstreaming fosters the reflection of requirements, changes and differences in terms of perception on social reality of individuals that get involved in various groups, orientations and environments (Clifford & Royce, 2008, p. 6). Moreover, social work

ethics education focuses on enhancing otherness² of students so that they can find and nourish their own characteristics about intervening in the light of professional knowledge and skills in social work (Tsang, 2017, p. 313).

Social changes and mobility with migration requires social workers to enhance their cultural competencies and understanding of cultural identities in terms of various ethical values as antidiscrimination, anti- oppression, anti- racist views. NASW Standards and Indicators for Cultural Competence in Social Work Practice states ethical responsibilities to culturally different clients as understanding cultural differences in human behavior and social environment, expanding choices and opportunities for oppressed, disadvantaged and exploited people and groups, promoting policies and practices in the light of governmental regulations, human rights, equity and social justice, respecting race, ethnicity, gender identity or expression, age, marital status, political belief, religion, immigration status, mental or physical disability (<https://www.socialworkers.org/LinkClick.aspx?fileticket=7dVckZAYUm%3d&portalid=0>). Mungai, Wairire, and Rush (2014, p. 174) exemplified the importance of cultural basis of social work regarding ethics education as that many clients can describe their problems such as violence or early marriage as a part of their culture and they highlight their cultural values and norms. In this case, on the one hand, social workers should understand the cultural framework of the problem on the other hand, he/she should try to find legal solution and ways for increasing welfare. Anti-oppressive social work principles that are significant in social work program qualifications have focused on issues related with social difference, reflexivity, cultural background, interacting social systems, power (Clifford & Burke, 2005, pp. 683-685).

Sanders and Hoffman (2010, p. 10) contribute to social work ethics education in macro perspective with Bernard Gert's (1998) theory of common morality, which presents an informal public system describing the necessity of moral rules and ideals for shaping human behaviors and supporting continuity of society. While moral judgment expresses the resolving way of an individual for an ethical dilemma, ethical sensitivity means the ability to identify and reframe an ethical issue. Moral judgment and ethical sensitivity appear to be important elements of social work ethics education in order to constitute every phases of professional interaction (Sanders & Hoffman, 2010, p. 8). Ethics education prepares the students for the professional social work life. The study results of Ulrich et al.

²Otherness is identified as considering separated from conceptual categories about clients and not being able to comprehend the clients' needs and necessities with limited classifications (Tsang, 2017, p. 313).

(2007, p. 1716) contribute to this perspective by correlating social work ethics education and job satisfaction since having knowledge and skills about ethics helps social workers to recognize and express ethical issues clearly.

CONCLUSION

Globalization and multicultural perspective have altered the use of ethical approaches. Accordingly, social work has a different central point to solve ethical dilemmas. Social work education has many critical differences such as considering on ethics, values, professional identity and human rights in the framework of undergraduate and graduate education (Pawar & Thomas, 2017, p. 653). Social workers have a professional obligation to be equal, sensitive and understand the differences while handling vulnerable groups (Mungai et al., 2014, p. 171). Social work ethics education has three main element in the way of sharing knowledge with the students as lecturer's own ethical perspective and model to appropriate behavior and thought about the 'appropriate' (Clifford & Royce, 2008, p. 4).

Codes of ethics should be handled with a broader perspective in all courses of a social work program. Davidson (2005, p. 511) summaries the social work ethics education as identifying boundary violations, developing critical thinking skills and awareness of self and other and initiating prevention policies and strategies. Social work ethics has a two-way role that program curriculum has shaped with broader issues while teaching the students decision making process. Furthermore, social work ethics has a mediator role in the balance with fair, nondiscriminatory, legitimate, social policies and procedures (Strom-Gottfried, 2000, p. 251). In the light of all these discussion topics, it is recommended to consider on new ethical perspectives with changing behaviors, thoughts, feelings and social structures for further studies.

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Derleme/Review

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FEAR OF THE AGE: NOMOPHOBIA (NO-MOBILE-PHONE)



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ABSTRACT

Nowadays, developing technology has brought some addictions into our lives. Smart phone addiction, which is seen with the introduction of smart phones in our lives, has become remarkable in daily life. In the digital age we live, almost every process is handled by smart mobile phones. This makes mobile technologies an indispensable part of our day.

This work is designed to give information about nomophobia, a new concept known as fear of lack of mobile telephony.

As a result of the study, the widespread use of smart phones made it easier for individuals to make their daily lives easier but on the other hand they caused many social and psychological problems.

Key words: Nomofobi, Smart Phone, Addiction

INTRODUCTION

With the rapid development of technology in the age of technology, people's lifestyle has changed. It has become possible for people to meet their needs almost without fatigue. This situation was made possible by the spread of the Internet. In particular, the integration of mobile devices with the Internet has made it possible to access information and services at any time.

With the rapid development of technology, people's lifestyle has changed and many technological devices have become necessary. The latest versions of mobile phones, which are rapidly increasing in number of users, have combined the features of the phone and computer systems and have collected both communication and online status on the same device. These devices were generally called smart phones and soon replaced the classic mobile phones.

Smart phones can be used to check e-mails, take photos or videos, weather, map, bulk shipments or purchases, business or commerce in many other areas (Polat, 2017). Mobile phones and smartphones voice communication, internet connection, camera, navigation, multimedia, calculator, voice recording and so on. While facilitating our lives with services, it causes undesirable effects such as addiction and restlessness (Gördağ, Öztora and Dağdeviren, 2017).

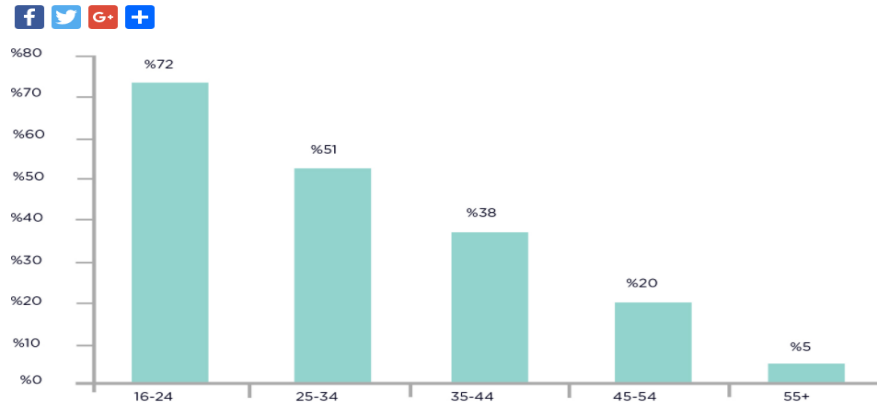
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In this study, the concept of olarak nomophobia telefon and the concept of "deprivation of the smartphone olan is given.

1. NOMOPHOBIA CONCEPT

Nomophobia is a new concept that points to excessive and problematic use of mobile technologies in psychological terminology (Gezgin et al., 2017). Nomophobia is a concept close to the problems of addiction, but is among the phobias. Nomophobia is considered to be associated with unwarranted fears and the negative physical and mental states of these fears (Erdem et al., 2016). Nomophobia, defined as the new phobia of the modern age, is defined as the fear experienced when the individual cannot reach the mobile device or communicate on the mobile phone (King et al., 2013; Yildirim and Correia, 2015). Nomophobia is seen as a condition that negatively affects a person when they forget the person's phone, are out of range or when the phone is out of charge (Dixit et al., 2010). Smart phones have internet access, social media applications and many applications can be used, and the ability to communicate quickly makes individuals more busy with smartphones and more concerned when they cannot access these devices (Yildirim & Correia, 2015; Yildirim et al., 2016).

The term nomofobia was first introduced as a result of a research commissioned by The Post Office in England in 2008. It was concluded that 53% of respondents felt uneasy when they lost their smartphones, when they ran out of batteries or were out of coverage, 58% of men and 48% of women experienced this anxiety (Bahi and Deluliis, 2015). As a result of another survey conducted in the UK in 2012, the rate of smartphone abstinence increased from 53% to 66%. Furthermore, contrary to the 2008 study, 70% of women and 61% of men were stressed when they could not reach the smart phone (SecurEnvoy, 2012).



Graph 1. Smart Phone Usage Rates by Age in Turkey (2015)

Source: Google Consumer Barometer

Chart 1 based in Turkey, smartphone use has the highest (72%) of 16-24 years, while the lowest (5%) is available in iron 55 years. In literature, it is seen that there are many nomophobia studies on young individuals (Kaur and Sharma, 2015; Deshpande, 2015; Cheever et al., 2014; Gezgin et al., 2017; Erdem et al., 2016).

Characteristics of nomophobic individuals; behaviors such as checking for continuous messages or calls, being out of or out of coverage, hearing anxiety and tension, leaving the phone open for 24 hours, entering the bed with a smart phone (Bragazzi and Pente, 2014). In addition, it is stated that in general, there are negative conditions such as neck pain, increased likelihood of accidents, loneliness, depression, decreased physical and social activities in life expectancy, low self-esteem in smart phone addicts which is a close concept with nomophobia (Takao et al., 2009; Tan et al., 2013; Şar, 2013).

The patient is still in the first phase if the nomophobia is distant from smartphones, stress or panic, the perception of surrounding events, the feeling of continuous mobile device control. However, the hormone that gives the person a sense of happiness shows that the dependency phase increases when the person's device becomes secretive (Polat, 2017).

The defined symptoms of nomophobia are as follows (Bragazzi and Pente, 2014):

1. *Spend a lot of time with your smartphone*
2. *To keep the mobile devices' chargers with them continuously,*
3. *Concern for ideas such as losing smartphone, being out of coverage*
4. *Frequent calls or checking messages*
5. *The smartphone does not turn off for 24 hours;*
6. *Communicating with new technologies by limiting social interaction face to face,*
7. *Exposure to large costs and debts by using a smartphone is reported.*

2. PROBLEMS CAUSED BY NOMOPHOBIA

Smart phones, along with the innovations and conveniences brought to daily life, also cause some problems. When used correctly, smart phones that provide benefits and convenience in many areas, cause serious damage when used unconsciously; physical and psychological health problems are beginning to create. These include:

- Health problems such as headache and eye impairment and sleep disturbance due to continuous screen viewing (Kwon et al., 2013),
- Reduction of face-to-face communication due to social media monitoring and message communication, and causing people to become a-socialized (Kwon et al., 2013; Choi et al., 2012),
- Consistency of concentration due to the desire to control the mobile phone (Al-Khlaiwi and Meo, 2004),
- Meeting the wrong people through comfortable communication with everyone and causing people to be attracted to unhealthy and illegal environments (Dredge et al., 2014: 13-20).
- Obsessed obsessions with obsessive use and anxiety and may cause addiction (Chiu, 2014),

- Causes accidents at home, workplace, traffic due to distracting feature (Nasar et al., 2008),
- It is observed that there are various problems such as the ability to intervene in the private life of the people due to spyware and to get their passwords (Ünal, 2015).

CONCLUSION

Nomophobia appears as a proof of how important technology is in human life. Nomophobia, a digital disease, has become quite widespread and can be seen in almost every individual.

Smart phones facilitate human life on the one hand, while on the other hand many social and psychological problems cause. As a result of people's dependence on mobile devices, nomophobi, when staying away from mobile devices, the person can be seen by the effects such as nervous, stress or aggressive behavior.

In order to talk about nomophobia, there must be many indications, such as the fear of losing the phone, not taking the phone from the bed while sleeping, calling continuously and checking the messages (Bragazzi and Pente, 2014).

In Turkey, smartphone use has seen the highest among 16-24 year olds. Therefore, it is seen that there are many nomophobia studies on young individuals (Kaur and Sharma, 2015; Deshpande, 2015; Cheever et al., 2014; Gezgin et al., 2017; Erdem et al., 2016).

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Derleme/Review

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OLD AGE IN TURKEY AND WORLD AND SIGNIFICANT PROBLEM OF AGING WORLD: ELDERLY ABUSE AND NEGLIGENCE¹



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ABSTRACT

Developments in the field of medicine and technology in our day, early diagnosis and treatment of diseases' becoming possible thanks to these developments, improvements in standards of living, decrease in fertility rate, extension of expected life time result in aging of World population. Aging world population brings problems on old age into agenda. One of these problems is elderly abuse and negligence.

Being a new subject matter for our country which was previously seen as a taboo throughout the world and started being paid necessary attention nowadays, elderly abuse is called as "all kinds of violent conducts directed to elders by relatives or other caregivers".

This study aims at assessing the situation in Turkey and world on the issue of elderly abuse and negligence and to set forth a projection concerning old age on the basis of demographic data in Turkey.

Key Words: Old age, elderly abuse, elderly negligence

INTRODUCTION

Elderliness is a period in which dependency increases due to the decrease in both physical and cognitive functions of the individual, income level, dignity, status and support of those around him decrease (Akdemir et al., 2008; Gülen et al., 2013). Old age is a universal process in every living creature, which cannot be avoided, causes a decrease in all functions and brings biological, chronological and social problems together (Uysal, 2002; Sayan et al., 2004; Yeşil et al., 2016).

The World Health Organization defines old age as "diminished or largely lost ability to adapt to environmental factors", and adopts age 65 as the onset of old age, age 80 and older as the advanced age of old age (Gülen et al., 2013; Molinelli et al., 2017). Today, the developments in the field of medicine and technology, the early diagnosis and treatment of diseases made possible, the presence of individuals who are more conscious about healthy living, the improvement of living standards, decreased fertility, increased life expectancy and increased the proportion of elderly population (Sayan et al., 2004; Arpacı et al., 2017; Uysal, 2002; Yeşil et al., 2016; Kissal et al., 2009; Cornell et al., 1982).

According to the World Population Estimate Report, which was prepared by the United Nations in 2017, "the world population in 2030 8.6, 2050 9.8, 2100 11.2 billion will exceed; currently 962 million in the world of 60 years and over, 3 times as much as 2100 to 3,1 billion is expected to increase" is expressed (<https://aa.com.tr/tr/dunya/bmnin-2050-dunya-nufusu-tahmini-98->

¹ This study was presented as a seminar at Selcuk University, Institute of Health Sciences, Department of Health Management.

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milyar/846660, 27.04.2018).As pointed out in the World Population Estimation Report, the world population is aging and the increase in the number of aging populations raises issues related to old age (Uysal, 2002). In this context, it is necessary to emphasize the elderly abuse and neglect which has become one of the issues that should be given priority in our country as well as the elderly population in our country (Lök, 2015; Akdemir et al.,2008).

1. Elderly Abuse And Negligence

The elderly/old age abuse, which is considered as a very recent issue in our country, is defined as “any violent behavior directed by relatives of the elderly or other caregivers” (Daşbaşı, 2014). As can be understood from the definition, elderly abuse is a form of violence and it has started to emerge as a result of domestic violence studies conducted in the field of child abuse with women (Artan, 2016,).

Elder abuse and neglect in the literature were first used by Baker and Burston in 1975 by the term” granny battering” (Kissal et al.,2009; Artan, 2016). The abuse and neglect of the elderly began to be treated as an important old age problem apart from domestic violence as conducted within the studies (Gökçe, 2017).

After the concept emerged, legal regulations were introduced in the United States of America, and in 1976, the obligation to make a legal declaration on elder abuse was adopted in the United States with 43 provinces, Canada and Israel (Artan, 2016; Daşbaşı, 2014). In 1990, the prevalence study was accepted as the first data for elderly abuse in the UK (Perel-Levin, 2008). Attention to elder abuse has led to the establishment of the international network for the Prevention of elder abuse (INPEA) in 1997 around the world. “The Toronto Declaration on Global Prevention of Elder Abuse”, adopted by the World Health Organization in 2002, aims to prevent elder abuse and emphasizes the importance of participation of many segments of society in the Prevention of elder abuse (Carmona et al.,2018). In the Toronto Declaration, “there is no single or recurrent inappropriate action or appropriate action that harm or stress the elderly in any relationship with a trust expectation” (World Health Organization, 2002).

In our country, there is no regulation to prevent elder abuse and neglect yet, and only reports on the issue are evaluated by Alo 183 line, which is connected to the Ministry of Family, Social Labour and Social Services (Artan, 2016).

In general, it is possible to define the abuse of the elderly as any physical, psychological or economic behavior or neglect that threatens or damages the health or well-being of the elderly (Akdemir et al.,2008).

Elder abuse has become a social problem in many parts of the world, which has recently been recognized as a private matter that should be kept unnoticed until recently (Carmona et al.,2018).

The fact that World Health Organization (WHO) data shows that 6 out of 6 elderly people in the world are being exploited reveals the importance of the problem (World Health Organization, 2018).

In order to give importance to the problem of elderly abuse, it is necessary to define the problem firstly (Comijs et al.,1998). In this context, in order to define elder abuse, it will first be classified into three groups as family, institutional and self-neglect, and then it will be referred to the types of age abuse, and it will be possible to get a better understanding of the issue.

Family abuse is the abuse of older individuals by family members in their homes or in the homes of other individuals who take care of them (Akdemir et al., 2008). According to World Health Organization data, 90% of the abusers are composed of family members. These abusers are mostly adults and spouses (World Health Organization, 2018).

Elder abuse can occur not only in the home environment of elderly people but also in housing and hospital settings. Such abuse is considered to be corporate abuse (Molinelli et al.,2017).

Self-neglect is that the elderly do not show the care and attention necessary for themselves (Fadıloğlu et al.,2012).

As noted in earlier sequences, elder abuse is classified into three groups: familial, institutional and self-neglect. Following this classification, the types of abuse against the elderly will be mentioned. It has been observed that the types of abuse in the literature about elder abuse are usually examined in five headings as physical abuse, sexual abuse, psychological abuse, financial abuse and neglect (Kleinschmidt, 1997; Lachs et al.,2015). The definitions of the above mentioned types of abuse are given below:

Physical abuse: Violence in the ways such as physically hitting the elderly, slapping, causing the elderly to bodily injury, etc. is considered physical abuse (Levine, 2003)

Sexual Abuse: Sexual abuse, which can also be categorized into physical abuse (Choi et al.,2000) is a close contact with the old person without his / her consent (Kleinschmidt, 1997). Older individuals who have been sexually abused, embarrassed, think that people who take care of themselves will be punished, etc. sexual abuse mostly been keeping reasons (Gökçe, 2017; Akdemir et al.,2008). Sexual abuse is usually less reported and less reported, and probably less recorded, for reasons such as these and similar reasons (Molinelli et al.,2017).

Psychological/ Emotional Abuse: The behavior of the elderly person to feel bad from the psychological aspect is considered as psychological abuse. In this context, such as insult, reprimand, intimidation, intimidation, and contempt of the elderly person are types of psychological abuse (Gökçe, 2017).

Economic Abuse: It includes illegal misuse or theft of the financial resources, property or assets owned by the old (Levine, 2003; Choi et al.,2000). As in other types of abuse in economic abuse, individuals are trusted by the elderly (Fadıloğlu et al., 2012).

Signs of economic abuse of the elderly, irregular withdrawals from the bank accounts of the elderly person, decreases in assets, the jewelry and jewelry of the elderly individual such as the disappearance of valuables, etc. Shows (Artan, 2016).

Neglect: In case of violations of human rights, legal and medical rights, the right to take decisions and decisions about the elderly person by the institutions responsible for the care of the individuals or the elderly person arises (Gökçe, 2017).

Among the negligence towards the elderly person, it is exemplary that individuals who undertake care of the needs of elderly people (eating, drinking, dressing, cleaning, etc.) are abstaining from being reluctant to take the responsibility of the elderly person and leaving the elderly person both physically and emotionally (Gökçe, 2017).

In 52 studies in 28 countries, including 12 low- and middle-income countries, supported by the World Health Organization (WHO) and published at Lancet Global Health; Almost 16% of individuals aged 60 and over were exposed to abuse. 11,6% of these individuals were reported to be emotional, 6,8% financial, 4,2% neglect, 2,6% physical, and 0,9% sexual abuse (World Health Organization, 2018).

1.1. Risk Factors Causing Elder Abuse and Neglect

There are a number of risk factors that can lead to elder abuse and neglect, which are considered as one of the major problems that have come to the agenda with the rapid rise of the aging population. These factors can be evaluated as the reasons for giving care, cultural, institutional and elderly individuals (Akdemir et al.,2008).

Elderly individuals who are dependent on others in order to meet the most important risk group especially in elderly abuse and negligence, who live alone, have a number of health problems

(American Psychological Association, 2012; Yeşil et al.,2016). In addition, the physical and mental insufficiency of the elderly person, the presence of alcohol or drug addiction, the presence of verbal behaviors with violence, abuse and neglect are among the factors related to the elderly individual (Akdemir et al.,2008).

As for the elderly person living with his family, the family history of violence, the different lifestyles resulting from the differences between generations, and the fact that the elderly create an economic burden for the family constitute the familial factors (American Psychological Association, 2012).

Elder abuse and neglect can be caused by factors related to the elderly individual and his family, and may cause factors related to caregiver taking care of the elderly individual. Factors related to caregivers may include the presence of physical and psychological illnesses in the caregiver, being addicted to alcohol or drugs, being addicted to violence, and being financially dependent on the elderly individual (American Psychological Association, 2012; Gökçe, 2017).

A variety of cultural attitudes and behaviors can also be caused by elderly abuse and neglect. The most important reason for the abuse of cultural attitudes and behavior is the lack of respect for the elderly person. The lack of importance to the elderly is also an important cause of cultural factors (American Psychological Association, 2012).

Among the institutional factors, the individuals who take care of elderly people living in institutions are employed for long hours with low wages, the managers and other employees are insensitive to elder abuse and neglect, etc (Akdemir et al.,2008; Gökçe, 2017).

1.2. Determination and Prevention of Elder Abuse and Neglect

A multidisciplinary approach is important in determining the elderly abuse and neglect. Here, people who are witnessing the abuse of the elderly person, especially the elderly person in the health sector, physicians, nurses and other health professionals, and social workers play a key role in determining abuse and neglect (Sayan et al.,2004; Choi et al., 2000).

Health professionals are especially important in determining the elderly abuse. The process begins with the suspicion of the elderly person in determining the elderly abuse and neglect. In the event of any doubt, health personnel should take laboratory tests from the elderly person, perform a full physical examination including sexual organs, fracture of the elderly person's body, etc. X-ray studies, such as X-ray, magnetic resonance, should be used when suspected (Levine, 2003). In addition to physical examination, health professionals should be able to observe whether the elderly person has social problems (Molinelli et al.,2017).Where it is believed that the elderly have been abused, health professionals must take on the role of rescuers who can extend the hand of aid to the victims and guide them to the authorities.

However, health personnel alone are not sufficient to prevent elder abuse and neglect, public health, social, medical and legal activities should be identified (World Health Organization, 2008). Elder abuse and neglect will continue to be ignored and remain as a taboo unless there is an interdisciplinary response to this kind of abuse and neglect (Perel-Levin, 2008).

The first step in the prevention of the abuse and neglect of the elderly is to be aware of the fact that no one should be subjected to any insulting or negligent behavior, including violence and profanity (American Psychological Association, 2012). In having such a consciousness, especially families and educational institutions have great responsibilities.Following such a social step, the training to be given to people about the abuse of the elderly is an important building block for the prevention of elderly abuse and neglect.In particular, health professionals who care for the elderly should be trained (Akdemir et al.,2008; Kissal et al., 2009). Providing social support to caregivers of elderly individuals is one of the factors that can prevent abuse and neglect.

2. METHOD

This study aims to present a projection based on data from secondary sources of old age and abuse in Turkey and in the world, and to assess the situation in Turkey and in the world on elder abuse and neglect.

3. RESULTS

3.1. Aging Results

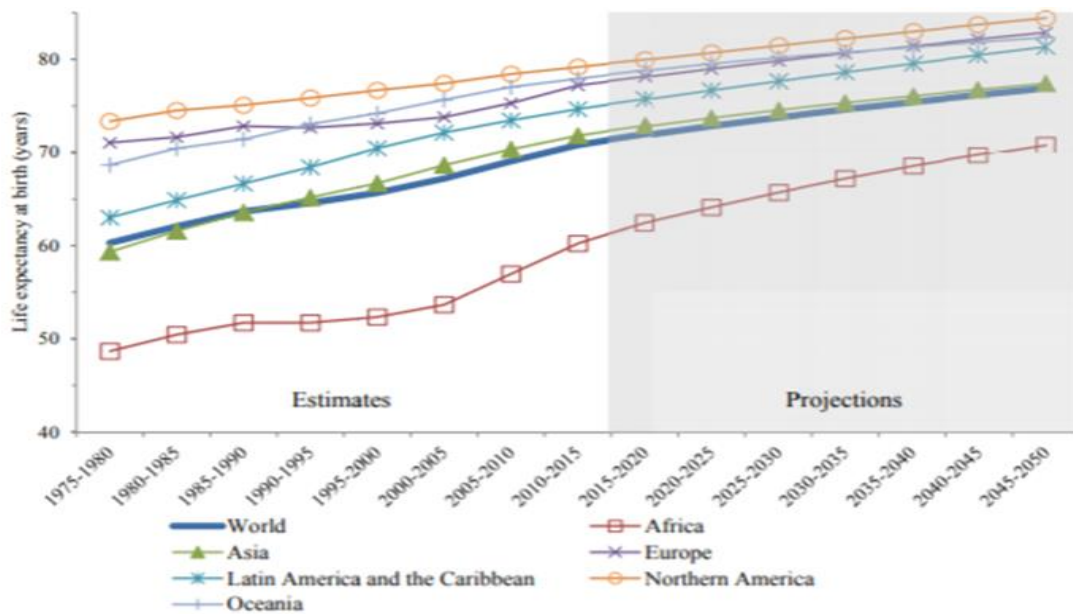


Figure 1: Life Expectancy at Birth, World
Source: World Health Organization, 2018.

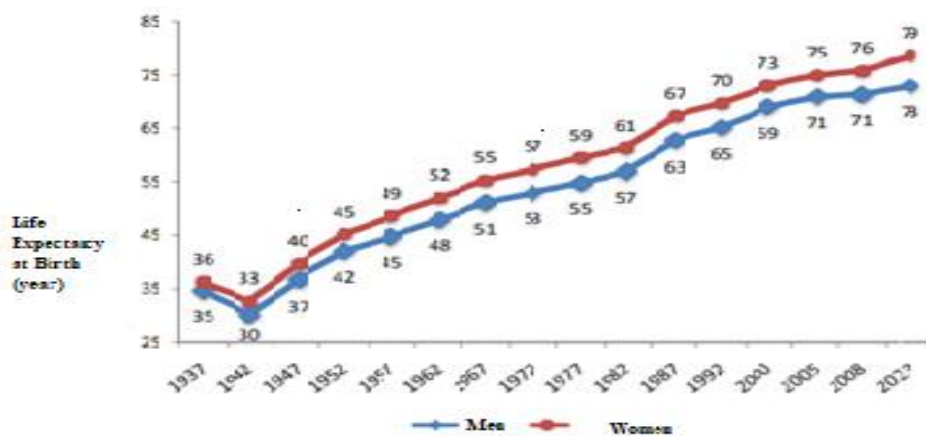


Figure 2: Changes in Expectation of Life Expectation at Birth, Turkey
Source: Turkey Demographic Transformation, 2008.

Figure 1 and Figure 2 show the expected life expectancy at birth, which is one of the important factors in the aging of the world population. As we can see, life expectancy in both the world and in our country has increased over the years, creating one of the building blocks of aging.

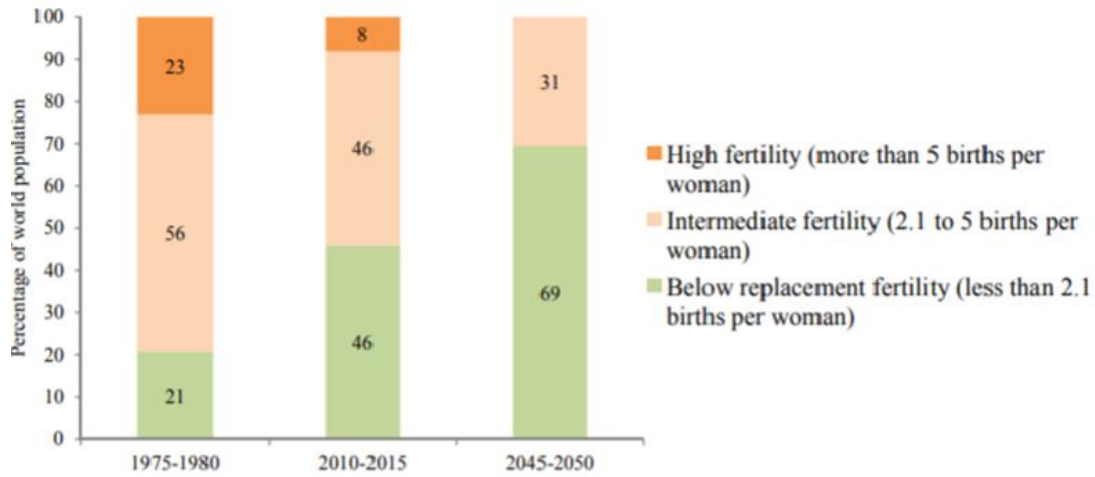


Figure 3: Distribution Of The World Population By Total Fertility Level

Source: World Population Prospects, 2017.

Figure 3 and Figure 4 also show changes in fertility levels, which are considered to be one of the important indicators of aging in the world. When examined, there are expectations that high fertility rates will be eliminated in the world between 2045-2050 and low fertility rates will be increased.

Figure 4 shows the rate of increase in the population of Turkey. Although population growth rate is declining, the population continues to increase is considered to be an indicator of low fertility and older population growth.

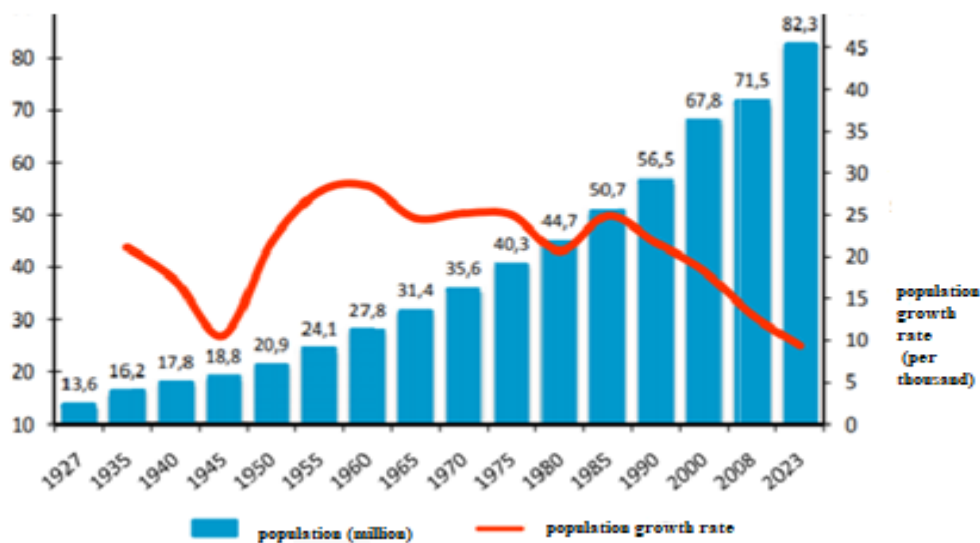


Figure 4: Population Size and Changes In The Rate Of Growth, Turkey

Source: Demographic Transformation Of Turkey, 2008.

In the above paragraphs, a number of indicators from both the world and Turkey indicate that the world population is aging. According to the world population forecast report prepared by the United Nations in 2017, "the world population in 2030, 8.6, 2050, 9.8, 2100, 11.2 billion will exceed; around the world 962 million 60 years and above, the population is expected to increase by 3 times to 3.1 billion by 2100," it is stated (<https://aa.com.tr/tr/dunya/bmnin-2050-dunya-nufusu-tahmini-98-milyar/846660>, 27.04.2018).

Region	Population (millions)			
	2017	2030	2050	2100
World	7 550	8 551	9 772	11 184
Africa	1 256	1 704	2 528	4 468
Asia	4 504	4 947	5 257	4 780
Europe	742	739	716	653
Latin America and the Caribbean	646	718	780	712
Northern America	361	395	435	499
Oceania	41	48	57	72

Figure 4: World Population

Source: World Population Prospects, 2017.

As indicated in the World Population prediction report, the world population is aging and the increase in the number of aging population raises issues related to old age (Uysal, 2002)..

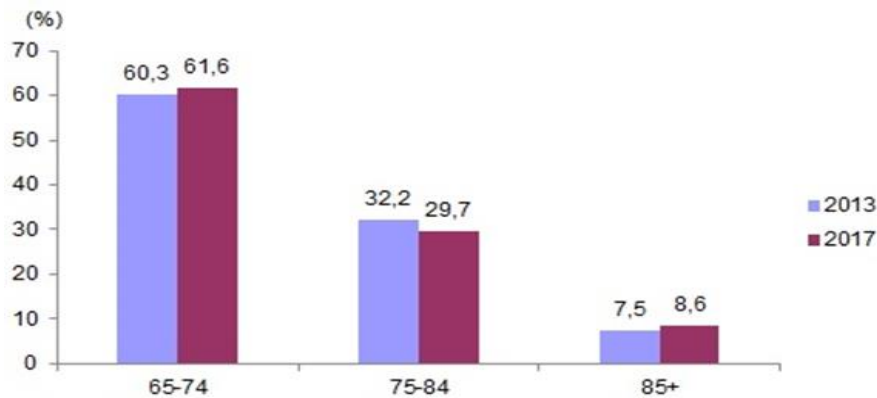


Figure 5: Elderly Population, Turkey

Source: Demographic Transformation Of Turkey, 2008.

In this context, as can be seen in Figure 5, the elderly population is increasing in our country as in the world. Elderly abuse and neglect, which has become one of the issues that needs to be prioritised along with the growing elderly population, needs to be emphasized (Lök, 2015; Akdemir et al.,2008).

3.2. Findings of elder abuse and neglect

According to World Health Organization (WHO) data, the World Health Organization (who) shows that 1 out of 6 of the aged population around the world are being exploited (World Health Organization, 2018) shows that elder abuse and neglect are an important problem.

Again, the World Health Organization's Global Situation Report on Violence Prevention (2014) in 133 countries, which is supported by high, medium and low income, provides a striking conclusion that the elderly are most abused in the highest-income countries (Figure 6).

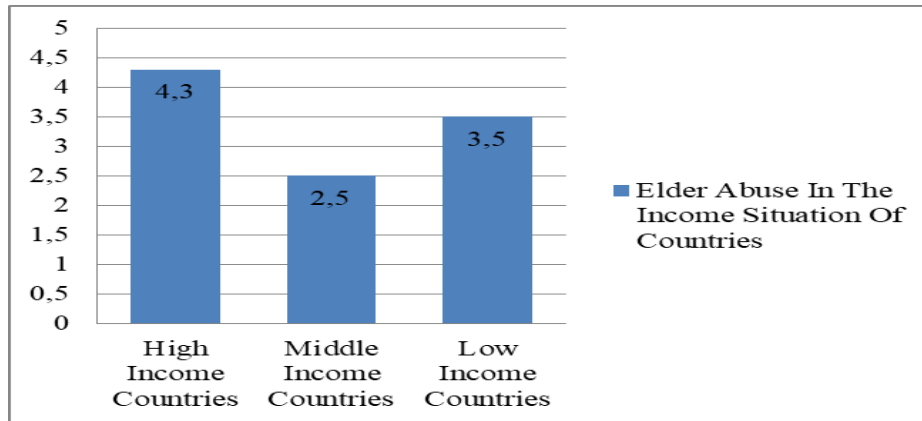


Figure 6: Elder Abuse In The Income Situation Of Countries

Source: Global Status Report On Violence Prevention, 2014.

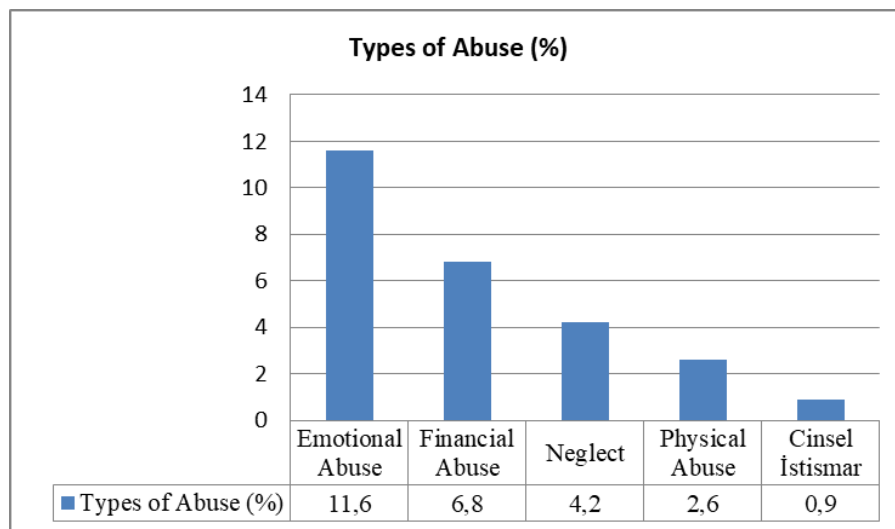


Figure 7: Types Of Elder Abuse

Source: World Health Organization, 2018.

In a study conducted in 28 countries, including 12 low-income and middle-income countries, supported by the World Health Organization (who), Lancet Global Healthcare found that almost 16% of adults aged 60 and over were abused. 11.6% of these individuals were emotional, 6.8% were financial, 4.2% were neglect, 2.6% were physical, and 0.9% were subjected to sexual abuse (World Health Organization, 2018).

4. RESULT

Today, social, economic, technological and medical developments in the field of medicine and living standards, along with the expected life expectancy of individuals has extended (Sayan et al., 2004; Arpacı et al., 2017; Uysal, 2002; Yeşil et al., 2016; Kıssal et al., 2009; Cornell et al., 1982). According to the United Nations World Population prediction report, the world population is rapidly aging (<https://aa.com.tr/tr/dunya/bmnin-2050-dunya-nufusu-tahmini-98-milyar/846660> 27.04.2018), and the increase in the number of elderly population raises many problems related to old age. One of these problems is the abuse and neglect of the elderly, which is defined as “any violent behaviour directed by relatives or caregivers of the elderly” (Daşbaşı, 2014).

According to data from the World Health Organization, 6 out of the aged people in the world are being abused (World Health Organization, 2018). 11.6% of these individuals were subjected to emotional, 6.8% to financial, 4.2% to neglect, 2.6% to physical, and 0.9% to sexual abuse (World Health Organization, 2018).

Although there are important tasks for health workers in the prevention of elder abuse and neglect, which is emphasized as an important problem with the aging world and whose importance has been understood, there is a multidisciplinary approach that is not sufficient for health workers alone (Choi et al.,2000; Perel-Levin, 2008). However, in the prevention of elder abuse and neglect, giving education to family members who care for the elderly, staff and health professionals who work in institutions that care for the elderly, and social support to family members who care for the elderly are an important step in solving the problem (Akdemir et al.,2008; KIssal et al., 2009).

Despite the fact that there is a worldwide awareness of old abuse and neglect, which was seen as taboo in the past with the aging world population, there is no step taken on this issue in our country. In the absence of such a step in our country, it is thought that the importance and respect given to an elderly individual is effective in Turkish culture. However, the rapidly changing world and especially the woman, who is an important member of the family, has difficulty in providing care to the elderly person with the proliferation of core family structures, and the choice of elderly care homes, as well as the issue of abuse against the elderly is thought to come to the agenda for our country. However, considering the aging population of our country, making legal arrangements for elder abuse and neglect for our country is an important step in ensuring awareness of the issue and preventing serious problems in the future.

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EFFECTS OF WAR AND FORCED MIGRATION ON CHILD HEALTH AND DEVELOPMENT



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Prof. Dr. Nilgün SARP¹

“Syria war: 2016 deadliest year yet for children” UNICEF

ABSTRACT

In the 21st century, unfortunately millions of children and young people worldwide are affected by forced migration, and war.

Children and young people are confronted with physical harm, violence, danger, fear and loss. It affects their health, and development, and this problem will continue increasingly. In this article, these effects have been examined, and the responses according to the developmental level, personality of the child and the situation has been discussed.

Key Words: War, Forced Migration, Child Health, Child Development.

INTRODUCTION

Wars are the worst events in human history, unfortunately since the beginning of time, there have been wars and the most vulnerable groups have always been children, women, elderly people and people with disabilities.

While humanity is longing for peace, unfortunately still, wars continue in the 21st century. Especially in the under developed/developed countries, never-ending wars are continuing increasingly, and wars cause forced migrations.

Migration is defined as; “Movement of people to a new area or country in order to find work or better living conditions “ in Oxford dictionary. As to another definition of migration is belong to International Organization for Migration (IOM). It is; “The movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification”.

Migration for better living condition is acceptable, but forced migration is unacceptable. Millions of people are currently uprooted, and the worldwide refugee population will continue to rise continuously.

The 1951 United Nations Convention Relating to the Status of Refugees (Geneva Convention) defines a refugee as someone who has a “well-founded fear of persecution for

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reasons of race, religion, nationality, membership of a particular social group or political opinion’’ (UNHCR 1951).

1. WAR AND CHILDREN

Children are more than half of the world’s displaced population. In this mercilessly world, millions of children have been killed, wounded, and orphaned in conflicts.

According to the United Nations Children’s agency report, approximately 50 million children in the world are refugees, migrants or without a home, 8% of these children need specialist care and 10,400 children are unaccompanied or separated from their parents, more than 52% are in school age and cannot attend school (UNICEF, 2016).

Another warning was from European Police Organization (EUROPOL). They warned that more than 10 thousand immigrant children in the last two years have been lost since they were registered in the country, and that these children may be forced into sex work and slavery by gangs. According to United Nations statistics (yıl), children are 50 percent of human trafficking in the world and the most suitable age for trafficking is 18 years. They may have been abducted for use in human trafficking (www.bbc.com).

War has various effects on children’s bio psychosocial developments. Firstly, they are dependent on their caregivers; secondly, they lose their opportunity for education, force to move into refugee or displaced person camps, and they have so many risks in their new life. According to “Convention on the rights of the child”, Article 38 (UNICEF);

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.
4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

The impacts of war and being a refugee on children are as follows (*Barbara,2006: 891*);

- 1-Death
- 2-Injury,
- 3- *Disability.*
- 4- *Illness*
- 5- *Rape and prostitution for subsistence*
- 6- *Psychological suffering*
- 7- *Moral and spiritual impacts*
- 8- *Social and cultural losses*
- 9- *Child soldiers*

Children are affected mostly when parents are killed, harmed and terrified, but when danger ends and the basic needs of children are met, they show extraordinary healing and recovery abilities. Responses are different according to the developmental level, personality of the child and the situation, but all of them will experience anxiety, and panic. Examples of Age Differences are given in the tables below-Compiled by Ann Masten (<https://melissainstitute.org/documents/effectsofwar.pdf>).

Infants & Toddlers(0-2)

Vulnerabilities, Common Symptoms	Assets and Protective Factors
Very sensitive to quality of care	Responsive to adult care
Severe separation distress, crying	Comforted by attachment figures
Clinging, sleeping and eating problems	Likely to elicit adult intervention
Sensitive to emotions of caregiver	Immaturity limits exposure

Key to intervention: Good care from consistent parent figures

Preschoolers (3-6)

Vulnerabilities, Common Symptoms	Assets and Protective Factors
Sensitive to quality of care & change	Responsive to adult care
Regression & loss of new skills	Respond to routine, stability
Believe they cause bad things to happen	Tolerate some separations
Nightmares, fearfulness, vigilance	Can talk, understand stories
Sensitive to visual images of horror	Can express through drawing
Play shows trauma themes	Can play more independently

Keys to intervention: Good care, stability, routines, and play

Young Schoolchildren (7-11)

Vulnerabilities, Common Symptoms	Assets and Protective Factors
Awareness of death and injuries	Larger network of supports
Growing capacity for worrying	Can gather & use information
Disturbing thoughts and images	Hero and rescue fantasies
Nightmares, sleeping problems	Can seek help more effectively
Mutilation and bodily-harm fears	Can help others more
Anger, aggression, irritability	Better at self-regulation
Noncompliance, acting out	Friends
Headaches, stomach aches	Structured activities
School problems	School resources
Depression, withdrawal	

Keys to intervention: Safety, monitoring, stable care & routines, opportunities for self-efficacy, control, prosocial activities, peers

As it is seen in the tables, there are different vulnerabilities and common symptoms in different age groups, and assets and protective factors are also different in these age groups. These specifications can help professionals to support children under negative circumstances.

2. FORCED MIGRATION AND CHILDREN

As it is defined as ; “Movement of people to a new area or country in order to find work or better living conditions “ in Oxford dictionary. However, migration has been a feature of human existence for centuries, humans have always migrated in groups and as individuals to escape hunger and poverty, to find new economic opportunities and employment, and to seek freedom from war and conflict.

International Organization for Migration (IOM) definition is;“The movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification”.

Forced migration is unacceptable, but it is necessary in some conditons. According to the IOM data, 65.3 million individuals were forcibly displaced worldwide due to persecution, conflict, generalized violence, or human rights violations, by the end of 2015. This is the greatest level of forced displacement ever recorded. The total figure includes 21.3 million refugees, 40.8 million internally displaced people and 3.2 million asylum-seekers. 19.2 million newly displaced by natural disasters across 113 countries during 2015. Turkey and Pakistan are the main refugee-hosting countries globally, and the refugees are from mainly Middle East, and former Russian countries (IOM).

Children have various risks or stressors in their development, but refugee children have the added traumatic stressors inherent, and traumatic experiences of displacement in the forced migration process (Brostein, Montgomery, 2011: 44-45).

The refugee children have problems such as food, shelter, education, and mental health remains mostly unresolved. Risk factors for mental health problems in refugee children are as follows (Fazel, Stein, 2002:367). ;

Parental factors^{[1][2]}

Post-traumatic stress disorder (PTSD) in either parent
Maternal depression
Torture, especially in mother
Death of or separation from parents
Direct observation of the helplessness of parents
Underestimation of stress levels in children by parents
Unemployment of parents

Child factors^{[1][2]}

Number of traumatic events—either experienced or witnessed
Expressive language difficulties
PTSD leading to long-term vulnerability in stressful situations

Physical health problems from either trauma or malnutrition
Older age

Environmental factors

Number of transitions
Poverty
Time taken for immigration status to be determined
Cultural isolation
Period of time in a refugee camp
Time in host country (risk possibly increases with time)

A Multiple-Case Study on Developmental Screening of Syrian Children was done in Turkey. The participants of the study consisted of 53 Syrian refugee children between the ages of 0- 6 and their families from Sultanbeyli a district of İstanbul. Data was collected by observation, interviews and using a developmental check list. After analysis of the data the results demonstrated that, children performed the highest score in motor development and self-care skills. However, the lowest scores were in cognitive skills. Based on this information, it was suggested that the essential prevention and intervention programs could be developed in line with the needs of Syrian children (Korkut, Temel, Sarp, 2016).

CONCLUSION

Effects of war and forced migration on child health and their development are crucial. Unfortunately, this problem will continue increasingly. According to Unicef latest data; 5.8 million Syrian children are in need inside Syria, 2.8m trapped in hard-to-reach areas, 281,000 living under siege, 2.3m have fled the country.

This is a global problem, and should be governed at the international level. An universal protection system should be addressing the shortcomings of the plight these children face.

If all kinds of problems, such as; psychological, emotional, and physical of the refugee children are not addressed today, they may generate other problems in the future both for themselves and for their society.

As a summary, in two-faced world, there is an interesting dilemma. Nominations for the 2016 Nobel Peace Prize, there were 376 candidates that out of which 228 are individuals and 148 are organizations. The highest number of candidates ever!!!

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