

Disadvantageousness, Social Work and Religion

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Edited by

Abdullah Ince and İsmail Akyüz

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LIST OF ABBREVIATIONS

QCT: Qur'an course teachers

UK: United Kingdom

RSPCA: Royal Society for the Prevention of Cruelty to Animals

TFF: The True and Fair Foundation

VAT: Value added tax

NGO: Non-governmental organizations

İHH: İnsan Hak ve Hürriyetleri İnsani Yardım Vakfı

INTRODUCTION

Some of the chapters in this book have emerged from the ICPESS conference held in Sarajevo in May 2017, which invited Turkish Ministry of National Education undersecretary representatives, the head of board of regents Türkiye Maarif Vakfı (Turkish Education Foundation) Prof. Dr. Birol Akgün and also representatives from the Bosnia-Herzegovina Ministry of National Education. The conference brought together valuable studies from the fields of Applied Linguistics and Education. The quality of the studies combined with the cutting-edge methodologies used in some of those studies has provoked us to edit a book in which studies that either 1) have a very recent and up-to-date topic 2) and/or utilize the most recent methodologies/approaches in their fields are included. Consequently, in addition to the selection of the quality presentations in the ICPESS conference, some other researchers whose studies are valid and innovative in their fields were invited to contribute to the book. So, this book set out to form a collection of studies which present cutting-edge topics and/or approaches and methodologies in the fields of Sociology, Social Work and Religious Studies. Regarding the focus of this book, it will provide chapters with various topics, methodologies and approaches. This means that the book offers readers a variety of topics and methodologies, which in turn makes it a handbook for readers who would like to learn about some of the recent issues in Sociology, Social Work and Religious Studies. In this sense, readers will be able to read and learn about the most recent topics, approaches and methodologies in their fields.

The book addresses two main themes: cutting-edge topics and/or approaches/methodologies in Sociology, Social Work and Religious Studies. In recent decades, especially as a result of globalization, many individuals and groups have become disadvantaged. Today too many people are affected by wars, regional conflicts, unemployment, poverty, substance dependence and other social problems. Recently interdisciplinary approaches and studies are accepted to be more effective.

The main objective of this book is to explore and unpack the cutting-edge topics and approaches involved in the fields of Sociology, Social Work and Religious Studies and to develop an awareness regarding the social

problems and the alternative solutions. The collection consists of this introduction, eight chapters and a conclusion. While the first three chapters in this collection focus on issues related to Social Help and Religion, the second part focuses on Disadvantageousness, Education and Religion via four chapters. The third section of the book focuses on Immigration, Disadvantageousness and Religion via two chapters. And the last chapter of the book focuses on disadvantageousness and ageing. The common theme of the book—cutting-edge topics and methodologies—however, runs throughout the book.

SECTION I:

**DISADVANTAGEOUSNESS,
SOCIAL HELP AND RELIGION**

CHAPTER ONE

PUBLIC RELIEF INSTITUTIONS IN TURKEY

İSMAIL AKYÜZ

Poverty is one of the most important social problems facing today's societies. In the context of social assistance, it is understood that some social benefits received by unemployed or unpaid employees in working life and the in-kind and in-cash assistances the state provides to poor citizens act as a social policy on the legal frame (Seyyar, 2002: 559-560). Social assistance in the most general sense can be defined as a one-off or continuous unrequited aid in a systematic way to families or individuals who are in need of care or in need of assistance. Social assistance can be done in a legal framework through public and non-governmental organizations. In this sense, it can be said that social assistance is as old as human history. People living in society have developed various mechanisms throughout history to help victims or persons in need of care due to different reasons. In this sense, in all societies, there are various social service and aid applications which are shaped in the frame of traditions, religious and cultural values and social conditions that are similar in various aspects. In traditional societies, various social services and aid activities, especially religious institutions, professional organizations and other voluntary organizations, have played an important role in protecting the poor and needy people and in solving their problems (DDK, 2009: 2).

However, the mode of production, which underwent radical changes with the industrial revolution of the eighteenth century, deeply affected social life and led to great breaks in the traditional way of life. Factors such as industrialization, rapid population growth, migration from the rural to the urban, world wars and regional conflicts have caused a significant increase in the number of victims or people in need of care after the Industrial Revolution. With the increase of industrialization, production and employment became widespread, while on the other side there emerged the problem of large numbers of people living in very bad conditions. In

this period when capitalist economies are beginning to emerge, there has been tension between capital owners acting with enthusiasm for continuous and more earning and the proletarians who work for low wages, and without any social security. The growth of industrial societies in the nineteenth century led to an increase in wage labour as well as urbanization. Thus, dissatisfied large populations that work at low rates under difficult conditions have emerged; they cannot participate at all in the political processes at national or local level in European cities where life conditions are already not very good. Over time, these masses of people organized and began to announce their voices and claim their rights. This led to the beginning of some legitimations which answer some demands of labourers. These legitimations were later called social policy (Wallerstein, 2016: 16-17). In this sense, social policies began to be used as a means to improve the quality of life of society, to remove poverty, to reduce social inequalities, to promote social justice and social integration (Ferge, 2006: 616). Social policies have brought together concepts of social welfare and welfare state. These concepts first emerged in Britain and began to be widely used, especially after World War II. The welfare state is generally defined as a state that uses government apparatus to develop, enforce, and finance policies to improve the common social interests of citizens (Briggs, 2006: 733). In this sense, we can see that the European states have increased their welfare level by focusing on internal problems and have developed policies for this after World War II. In this period as a consequence of the welfare state/social state concept, social services and social assistance were assumed to be among the main tasks of the state. While the social state principle gives social services and benefits to the responsibility of the state, the utilization of these services and benefits for citizens has begun to be accepted as a social right (DDK, 2009: 2). Public social assistance, which emerges as a requirement of the modern state's social responsibilities to protect the poor, is an important tool in the struggle against poverty. The main aim of social assistance is to provide income security to needy people until they are able to live their lives without getting help (Öğülmüş, 2011: 84).

The Republic of Turkey is also described as "a social law state" in the second article of the Constitution. The Republic of Turkey, which adopts the social state principle on a constitutional basis, has set policies for increasing the social welfare of its citizens in line with this principle. An important part of these policies consists of social assistance applications that are made real in the context of the fight against poverty. The emergence of the social assistance system in Turkey in today's sense (Hacımahmutoğlu, 2009: 69) has been realized by providing the elderly

and disabled in need with a salary in 1977 in accordance with Law No. 2022 "Providing who have completed 65 years of age, Needed, Weak and Lonely Turkish Citizens with Salary." The law foresees providing Turkish citizens, who have completed 65 years of age and who are determined to be in need of Social Assistance and Solidarity Foundations and who have no social security, with a certain amount of salary as long as they continue to be in need. According to an amendment to the law made in 2013, it has been decided that health board reports can be taken into consideration within the framework of the relevant legislation by the Social Assistance and Solidarity Foundations to decide that Turkish citizens who are above 18 years of age, are deemed to be in need if they are disabled and cannot continue their lives without the help of others,. When the salary is provided, the social review reports and, if necessary, the health board reports are taken into consideration by the Social Assistance and Solidarity Foundations.

Ministry of Family and Social Policy

At the centre of social assistance activities carried out by the state in Turkey is the Ministry of Family and Social Policy. An important part of social assistance is organized by the General Directorate of Social Assistance, which is established within the ministry. These benefits are distributed through the Social Assistance and Solidarity Foundations under the ministry. When it comes to social assistance in Turkey, the organization that comes to mind is undoubtedly Social Assistance and Solidarity Foundations. Law No. 3294 on Encouragement of Social Assistance and Solidarity which was issued in 1986, is one of the most important regulations on this issue. It is stated that the law aims to help citizens in need and people who have been accepted or come to Turkey anyway and if necessary, to distribute the income in a fair manner by taking measures to reinforce social justice, to promote social assistance and solidarity. For the realization of the services envisaged in this Law, the Prime Minister's Social Assistance and Solidarity Fund was established. The fund's aid activities are carried out in the provinces and districts of the 1000 Welfare and Solidarity Foundations channel. The functions of the Fund for the Promotion of Social Assistance and Solidarity are as follows (SYGM, 2017a):

- Determining distribution priorities and allocating distribution resources in the framework of social assistance projects and

- programmes and investment programmes to be carried out by provincial and district Social Assistance and Solidarity Foundations,
- To discuss the qualifications, personnel rights and other criteria to be determined in the provincial and district Social Assistance and Solidarity Foundations,
 - To evaluate the requests and proposals for social assistance from provincial and district Social Assistance and Solidarity Foundations and other institutions and organizations,
 - To develop and support solidarity and sharing in society, to provide scientific, social and cultural programmes and projects, to support the prepared projects.

The Fund for the Encouragement of Social Assistance and Solidarity's incomes consist of resources which are donations and assistances, 2.8% of the taxes collected in the country, 50% of the traffic fines, 15% of Radio and Television Supreme Council incomes (these incomes consist of fines which are paid by the stations which are broadcasting outside the law.) and the annual budget of the state. The fund collected is transferred to the Social Assistance and Solidarity Foundations by the General Directorate of Social Assistance in accordance with decisions taken by the Fund Committee and assistance is provided to citizens by the Foundations.

1-1. Social Assistance and Solidarity Fund's Incomes and Expenses between 2003-2011 (SYGM, 2017a)

YEARS	INCOMES (TL)	EXPENSES (TL)
2003	826,583,000	651,990,000
2004	1,260,574,000	1,347,846,000
2005	1,357,521,871	1,304,664,099
2006	1,379,511,063	1,389,547,995
2007	1,597,593,985	1,413,757,199
2008	2,037,888,054	1,797,079,768
2009	2,410,010,502	2,365,038,720
2010	2,292,256,839	2,032,537,496,22
2011	2,745,185,929	2,622,412,735,02

The General Directorate of Social Assistance and Solidarity provides social assistance to specified people within the scope of specified programmes. These programmes consist of areas such as housing, education and health.

Accommodation Programme: In the context of this programme, residents who reside in old, neglected and unsanitary residences are provided with accommodation or cash aid for the care and repair of their homes. This aid programme aims to provide healthy environmental living conditions for citizens who are unable to take care of their homes and as a result of which are living in bad conditions.

Maternity Allowance Programme: From 2015 onwards, a maternity allowance of 300TL is provided for the first-born child, 400TL for the second child and 600TL for the third; and subsequent children who are born alive to Turkish citizens. The maternity allowance is given to mothers only once after delivery. The aim of the maternity allowance, is both to encourage population growth and to provide economic support to the new mother.

Educational Assistance: Lack of education is one of the most important causes of poverty. While poverty hinders participation in education processes, lack of education also contributes to poverty. As the promotion of education is one of the most important elements of the struggle with poverty, educational support is given to needy families who have children of school-going age in the fight against poverty in Turkey. In this context, the Social Assistance and Solidarity Fund (SASF) meets basic school needs such as aprons, shoes, bags, and stationery of children of needy families who are in primary education and high school. In addition, "Conditional Education Aid" is provided to families who are located in the poorest 6% of the population; and who cannot send their children to school due to financial impossibilities, provided that their children attend school. Payments are made directly to accounts opened on behalf of their mothers. The amount of help for girls is higher than for boys. Within this scope, an amount of 35 TL/month is provided for educational support for male students who continue their primary education as of 2017, and 40 TL/month for female students continuing primary education; 50 TL/month for male students continuing in secondary education and 60 TL/month for female students continuing in secondary education. Within the scope of educational aids, since the 2003/2004 academic year textbooks are provided free of charge to all primary education students from the fund. Students with disabilities are transported to school free of charge since

2004/2005 as part of the "Free Transportation Project for Providing Access to Schools for 'Students with Special Needs' ". This is financed by the SASF.

Family Allowances: In order to meet basic needs such as food and clothing for needy families, resources are allocated to SASF twice a year in the month of Ramadan and before the Feast of Sacrifice. The transferred resources are given to poor families identified before the holiday. Within the scope of the Family Allowance Programme, from 2003 onwards, at least 500 kg per household is distributed in order to meet the winter heating needs of families in need through SASF provided by Turkish Coal Enterprises. It is also aimed to bring the underground resources of the country to the economy and to contribute to the employment and transportation sector with the help of the fuel aid to the poor families.

Medical Benefits: Under the Conditional Health Assistance, regular cash benefits are provided on condition that the children in the poorest part of the population take their children aged 0-6 years for their health checks on a regular basis. Payments are made directly to accounts opened on behalf of their mothers. Monthly payments are 30 TL per child. In addition, Conditional Health Assistance is given for pregnant women who give birth in a hospital and go for regular hospital check-ups. Pregnancy benefits of 75 TL per month are paid if the birth takes place in a hospital or 35 TL monthly for home births and a further 35TL is paid if the mother undergoes regular check-ups.

Regular Employment Assistance Programme for Widowed Women/Widow Allowances: Women in particular feel the deepest effects of poverty and widowed women feel it even more. Economic support for widowed women is important in combating women's poverty. In this context, the General Directorate of Social Assistance and Solidarity has begun to provide a monthly subsidy of 250 TL to widowed women whose welfare conditions have been fulfilled since 2012.

Regular Employment Aid Programme for Needy Families of Soldiers: The Ministry of Family and Social Policy regularly provides financial aid to needy families of soldiers who carry out compulsory military service. In this context, if the person who goes to military is married and the social security of the spouse is not available, the soldier's wife can benefit from the programme. If the soldier is single and his parents do not have social security, the soldier's mother can benefit from the programme. If the soldier's mother is not alive, while the priority is for the mother, the father

can also avail of the aid. Within this scope, a monthly subsidy of 250 TL is paid to the family of a needy soldier.

Aids to Disabled: this is a social aid programme aimed at meeting all the equipment needs that will facilitate the integration of disabled citizens with social security. Under the programme, disabled people can acquire the tools they need according to their handicap free of charge.

1-2. Source for Disabled People's Needs Benefits Between 2003-2011 and Number of People Benefiting (SYGM, 2017b)

YEAR	SOURCE (TL)	NUMBER OF PEOPLE BENEFITING
2003	2,585,344	2,051
2004	2,484,605	1,804
2005	1,779,881	1,344
2006	2,647,728	2,275
2007	2,494,528	1,797
2008	1,754,075	1,353
2009	1,206,479,52	462
2010	707,907	366
2011	991,600	410

Home Care Salary: The Home Care Salary is a monthly allowance for a caregiver who is a relative or legal guardian who has agreed to look after a disabled citizen who falls into the "Severely Handicapped" class. Every disabled person who is declared to be "Severely Handicapped" in health board reports, who cannot sustain their daily life without the help or care of others, who has eating, drinking, toileting, washing and similar needs alone is entitled to apply. In order for disabled persons to benefit from home care/home support aid, they are required to apply to Family and Social Policies Provincial Directorates. Under this programme, relatives whose income is determined to be below a certain limit, following an inspection by the staff of the Directorate, are given a monthly fee to enable them to care for the disabled citizen in their own home. Staff of the provincial directorate monitor the homes at regular intervals to ensure that the disabled person is being properly looked after.

One of the important social aid programmes in Turkey is the Social and Economic Aid service made by the General Directorate of Child Services, affiliated to the Ministry of Family and Social Policy. The General

Directorate of Child Services operates this process on the basis of developing social policies that prevent children from becoming in need of protection and care and that will provide care for children primarily with their families. Children in need of protection or care are taken into care by the directorate in accordance with relevant laws and regulations. However, the basic approach of the Ministry of Family and Social Policy is based on the principle of preventing the dispersion of the family and ensuring that children live with their families first. Poverty is one of the leading causes of children becoming protected or in need of care. In this context, the main target of the Social and Economic Support Aid is to ensure that children and young people, whose primary target is to live together without dispersion of the family through economic aid and other supportive social service practices instead of taking them into institutional care. The social and economic support service includes social support services—psycho-social support services—to families who cannot maintain their lives at even the lowest level and to provide them with economic support in order to meet the basic needs of their children. The main principle in social and economic support services is to bring people to a level of self-sufficiency. Social and economic support payments are not salaries. Support of the family for their efforts to improve and change their economic conditions is provided temporarily, with the aim of ensuring that their children are not harmed in this process and that their needs are met. Clients in need must be able to become self-sufficient, to work and have a profession and arrive at a position where they can pass on to the family. The situation of the children provided with economic support and decisions on whether their families are using the aid provided appropriately is determined by the professional staff—social worker, psychologist, child developmentalist, psychological counselling and guidance teacher, and sociologist—working in the Provincial Directorates of Family and Social Policies or social service centres. These children are checked at least every 6 months.

Local Government (Municipalities) Social Assistance Activities

“In the Municipal Law No. 5272 adopted in 2004, Article 14 defines the responsibilities of the municipality by saying “Municipality, provided that it is local communal carries through “..... social services and assistance....”” And “municipalities with a population of over 50, open nursing homes for children and women”. Furthermore, in the provision of services appropriate methods are applied in the case of the disabled, the elderly, the deprived and those on low-incomes. So, this phrase makes

municipalities responsible for the social services and aid activities for the disadvantaged groups. Furthermore, while the duties and authorities of the mayor are identified in Article 38 of the same law as “To use the appropriation for the poor and needy in the budget, to carry out the services for disabled people and to establish a center for disabled people”. According to this, municipalities have been given the task of social assistance. Article 60 defines municipal expenditures such as, "social services and aids for those on low-incomes, the poor, the needy and disabled people," are included.

In the "Special Provincial Administration" law enacted in 2005, there are also provisions related to social assistance and services. Similar to the municipality law, in Article 6 of the Special Provincial Administration Law, the duties, powers and responsibilities of Special Administration are arranged as “Special Provincial Administration is responsible for social services and assistance, granting micro credits to the poor, opening of nurseries and orphanages. Granting benefits for poor and needy citizens are considered as expense items in the Special Administration budget. And authorization for spending this budget is given to the governors of the cities”. The same regulations are also found in the Metropolitan Municipality Law issued in 2004.

In Turkey, municipalities allocate large budgets for social assistance in the relevant legal framework and perform many social assistance activities. The relevant departments of the municipalities are providing financial aid as well as aid in kind, such as food, fuel, clothes, medicine, building materials, hot meals and health equipment both to detected poor people and applicants. For this purpose, a social welfare unit was established in each municipality.

Finally, it is seen that the state allocates 45 billion TL in the 2017 budget for social assistance expenditures. In 2017, 7.2 billion TL were allocated for health expenditures to approximately 9 million citizens with no solvency. A total of 544 million TL was allocated for birth aid to 1.2 million people. Altogether 10 million TL has been allocated to women who are victims of violence; 4 million TL for childcare provided for children; TL 6.5 million for temporary financial aid payments. Payments amounting to 86 million TL have been allocated for the protection of children under the programme of protective family services to care for children in the family environment for as long as they need the care. An appropriation of 5.8 billion TL has been allocated for the support of the home care of poor disabled people. Nursing service at special care centres

is provided for disabled people who cannot be cared for at home. A monthly maintenance fee per person is paid as compensation for this service. In 2017, 403.3 million were allocated for the aforementioned payment.

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CHAPTER TWO

IN TURKEY, PLANNING OF SOCIAL POLICY
SOCIAL SERVICE AND SOCIAL AID
IN CENTRAL-LOCAL DILEMMA

BURAK HAMZA ERYIĞIT, İMAM BAKIR KANLI
AND NURTEN İNCE

Introduction

Local governance phenomenon has been one of the most widely spoken concepts in the recent period, both in literature and in practice. There are many political, administrative, economic, cultural, social and technological factors in this concept that could become prominent. Democratic, effective and efficient governance, besides the processes developing around political, administrative and economic aspects of neo-liberal policies, assimilation as a result of the enhancement of interaction between nations in parallel with the technological advances in information and communication technologies, have caused local governance phenomena to burst even more into prominence.

It can be stated that local governance gained importance in Turkey, in parallel with global trends. In this context, especially from the beginning of the 2000s, many reforms have been introduced to develop local governance. Strengthening of metropolitan municipalities through Law Number 5216, provincial, county and township municipalities through Law Number 5393, reorganization of provincial administrations through Law Number 5302, taking measures to enhance local government capacities to cooperate through Law Number 5355, establishment of metropolitan municipalities in fourteen additional provinces, which sum up to thirty metropolitans, through Law Number 6360, extension of authorities of metropolitan municipalities to cover provincial borders just like Istanbul and Kocaeli metropolitan municipalities and abolition of

provincial administrations in provinces with metropolitan municipalities are some examples of these reforms.

Despite the breakages it experienced in history, with regards to the Western World, Turkey went through a reform process by introducing liberal worldviews to respond to the Western level of civilization. This situation brought with it the abandonment of social, cultural, political, administrative, economic and societal forms and the endeavours to internalize the forms within the scope of the liberal idea. As a result, in the recent period, in terms of social policies, social services and social assistance, we are confronted with a complex field of institutions from traditional era and social solutions of the modern and post-modern period.

This situation brings out three different political approaches. These can be listed as individual-centred, institution-centred and family-centred. In terms of institutional capacity, this situation again produced three different structures, which are central government, local government and civil society. Within this context, this paper analyses various socio-political approaches in the world and focuses on the development of the Ministry of Family and Community Services, which emerged as the most important implementation of the central government in the area of social policies, social services and social assistance in Turkey. It then evaluates the organization model of the Ministry of Family and Community Services within the context of the change experienced by public administration and thus by the welfare state, in the central-local conflict, and suggests a model around social policy social services-social assistance, in civil society-local government-central government, including authorizations, responsibilities and resource allocations.

1. Transition of Social Policy in the World

The social service concept in today's context can be evaluated with its true meaning upon articulation of the social state concept. Whether evaluated as the response of the capitalist production and sharing model to increase total demand to overcome the crisis it is undergoing today or as the manipulations of liberalism on the socialist order to become superior in its struggle with socialism; the social state is a historical fact that has achieved real depth in the twentieth century.

In particular the collapse of supporters of the classical liberal economic approach with the Great Depression in 1929, brought a new model over the economic arguments of Keynes to increase total demand, and together

with implementations from socialist arguments, led to the transition to a new type of government, which is called the social state or the welfare state. In this new model, the government undertakes the responsibility to provide minimum living conditions for people to sustain their lives and to be responsible for rehabilitation of the disadvantaged groups that arise within the society. This new era where the government itself goes into the market system as a producing entity, to be able to meet the needs of the society and protect disadvantaged groups, triggered a new crisis of both unemployment and inflation, with the cooperation of oil shocks, in the 1970s. To overcome this crisis, the issues designated as the causes underlying the previous crisis of capitalism, were referred to as the solution method to overcome the next crisis, and evolved into a structure where the government withdrew from the market, and took the role of a regulating, supervising, guiding actor (Eryiğit, 2013). Although some authorities claim that societal institutions in the traditional lifestyle were reinforced on purpose to eliminate the social exclusion and social explosions that would take place in the vacant area left behind by the government in this period, there is still quite a number of intellectuals who assume that this is the product of the learning and experiencing process of human species.

Evolution in the political system brought representative democracy to the point of participatory and deliberative democracy and thus, emerged a new era that brings civil society into prominence in decision-making processes. In this new era, which can be named as governance in administrative terms, gathering all parties together to develop a response with a consociation approach, increased the significance of civil society, which is comprised of foundations and societies, even more.

Furthermore, in this new era, as a result of government's withdrawal from the market to undertake the role of regulator and supervisor, to relieve the side effects of the legacy left behind by the government, private sector practices were adapted in the public sector and this created a new paradigm that is considered as the new public administration in the public domain. In this context, there were endeavours to develop a structure that utilizes information and communication technologies as well as to minimize errors against the misuse of the authoritative power transferred to the local authorities, power which was previously concentrated in the centre.

Market-oriented, institution-oriented and family-oriented social policy approaches took a different form with the weakening of welfare practices. Abandonment of the welfare state approach, brought with it a period,

which can be named as post-modern and brings to the fore the traditional-era institutions and organizations (family, religion, foundation, community, etc.) In the recent period, some intellectuals with ideological motives evaluate this aforementioned change as a move backwards from modern government and society, an abandonment of the welfare state, within the sphere of globalization and neo-liberal policies.

The attitude presented by Gulen on this situation is quite remarkable¹. He states “With the reforms that currently took effect, it can be observed that it is endeavoured to abolish and transform the social state into a regulating mechanism in Turkey, the ‘localisation’ of social security services, which are more dominant in social state definition, is not a matter of localisation, but a subject of ‘globalisation’, this area is transferred to global financial markets, monopolistic banks and insurance companies. There are two options against this situation; first is to say ‘no need for this kind of social state’ or ‘this capital is the product of an obsolete capital accumulation model’ in dissatisfaction and weariness, and leave the government domain out of the scope of social struggles and support the reforms of global capital; the second option is to try to protect and develop a social state as a form representing the benefit of the people against monopolistic market-oriented attacks, also in this new situation it is possible to stop the new rightist reforms and fight with a social state focus, for democratic demands that diminish market and private company interests”.

As we can see, the solutions for capitalism to overcome its crisis, eventually become the conflict area of new ideological assumptions. Thus, a differentiation in the services offered, first goes through the filter of ideological assumptions, and becomes a conflict area, where those that pass through the filter are accepted, those which fail are rejected. Discussing government-centred issues over ideological fixations and discussion of the services dimension around this idea has the potential in some situations to lead to heavier problems for people in need.

At this point, it is useful to mention and decipher various political assumptions in the field of social services globally. Gosta Esping-Andersen is among those who made this classification strongly. Andersen analyzed social service-oriented governments from three aspects (1990: 3):

¹ Birgül Ayman Güler’s speech text from “Individual, Society, Environment, City and Architecture” Symposium by TMMOB on April 21-22 is taken as a basis in this paper and evaluated (<http://www.yayed.org/uploads/yuklemeler/msy-2-2.pdf>) Access Date: 29.05.2015).

- Conservative State
- Liberal State
- Social Democratic

It is true that various types of additions are made to this classification. Some examples of these classifications are; welfare regime typology by Fenger, South or Mediterranean Welfare Typology added by Bonoly, Jones or Kwon's Eastern Asia Confucian Type Approach, Castles and Mitchell who made a definition radically or completely dissociated with other liberal regimes, re-differentiating in Australia or New Zealand, and finally Kasza's welfare typology, which refuses the radical or completely dissociated approach (Fenger, 2007: 6-7).

Among these classifications, Mediterranean Welfare Typology needs to be specifically emphasized. Gal in his work "Is There an Extended Family of Mediterranean Welfare States?" evaluated Turkey within Mediterranean Welfare Typology (2010: 283).

Mediterranean states imply the countries, which industrialize somewhat later and thus adopt industrial capitalism later. Prominent agricultural structures have been the dominating characteristic in these countries' socioeconomics until recently. Rural lifestyle and underdeveloped institutions and limited government intervention among agricultural activities, can be considered as the structural characteristics of Mediterranean Countries. At the present time, these countries have begun to rank among countries where a withdrawal from agriculture is experienced as a result of rapid urbanization and institutions are designed according to the new structure. Likewise, no matter how much they are changing, relatives and neighbourhood relationships are still important up to a point in these countries. Again, in these countries, we observe the sector and structures trying to compensate for the insufficiency of the government with the informal sector and relative-neighbour relations (Kesgin, 2012a: 43-44).

Is Mediterranean Type Welfare Typology a result of the modernization of South European Countries or is it caused by the delay on the way to modernization? (Flquer, 2000: 3). Did this delay enable these institutions and relationships of traditional life to be transferred so strongly to today's life? This is to say, is Mediterranean Type Welfare Typology possible in late-capitalized societies? When this approach is evaluated together with Weber's thesis in his book *Protestant Ethic and Spirit of Capitalism*, in terms of cause-effect-causality, the chain presents a consistent logic rhyme. Here, without getting into the details of the approaches Weber

supports, it can be stated that in societies that are loyal to their beliefs, traditional relationships and institutions maintain their strength, or less responsibility falls to the government in the social domain, as traditional institutions and relations are stronger compared to more materialistic societies.

Kesgin is one of the supporters of the idea that, within the sphere of globalisation, when the state instrument is withdrawn from social life in parallel to neo-liberal policies, the approach, expressed as Mediterranean Welfare, can be reproduced. Kesgin's comments on this subject are as follows (2012b: 173):

In many parts of the world, external economic pressures and social pressures undermine the legitimacy of a weak state. Welfare is one of the areas that is maximally affected from this situation. Social expenditures are cut first and easily due to the heavy weight on budget in debt. This also weakens government social policy practices. By replacing "*Public responsibility*" with "*individual responsibilities*", compliant with neo-liberal philosophy, choice towards the individual is made over the social. How much of the vacant space left behind by the state is filled or is being filled by multiple actors and how much or the social policy is performed by informal structures vary from country to country, but the same trend can be observed all over the world. Mediterranean welfare practices are also reproduced and shaped under this pressure. Governmental perspectives are insufficient alone to evaluate the welfare practices of Mediterranean Countries. Because family, local communities and religious organizations are also the primary providers of welfare in these countries. In addition to social state practices, informal sector is one of the leading service providers in Mediterranean basin countries, in which Turkey is included.

The above classification is actually like an expression of the three various approaches in the area of social service. Social state supporters, who predicate an institutional approach and claim that social policies can be solved with an institutional approach; liberal state supporters, who put the individual to the forefront and support the implementation of individual-oriented social policies and conservative state supporters who base their approach on the family and the traditional lifestyle and focus on the solutions of social problems through family.

These three assumptions are an area of serious conflict in shaping social policy and social service leans on these three approaches. Starting from the 1980s, the new right policies that took effect through the economic path built by monetarists caused the state to stop producing many products and services and left them to the market. In the domain of social policies and

social service, those who put forward the institutional approach as the product of the Social Democrat approach, tried to calm their rage due to the withdrawal of the state from this domain, by attacking neo-liberalism, as well as the institutions and organizations (non-governmental organizations and local governments) that are trying to fill the gap in this area. The policies to strengthen traditional structures in social life to overcome the social explosions arising due to the gap caused by the withdrawal of the state instrument from this domain, are classified as new right, new conservatism, neo-liberalism, etc. and in Western civilisations carried the concepts of the liberal thought and conservative thought to a common ground. This commonality is one of the essential reasons why the social democratic approach and the supporters of institutional resolution are left behind.

Actually, if the discussions over the contradictions of these three approaches were left aside, and just like the association established between the individual-oriented approach of liberalism and the conservative approach built over family and traditional institutions, the social democracy thesis and institutional approach could be synthesized between central-local, a strong social policy, social service and social assistance process could be implemented. Within this context, the transition of social policy and the present situation in Turkey should be studied, as a first.

2. Transition of Social Policy in Turkey and the Ministry of Family and Social Policy

It is possible to say that in late capitalizing countries like Turkey, social policy and social policy discussions have fallen behind (Buğra, 2008). It is possible to mention activities for social assistance, social service and social security without policy first, rather than social policy, in Turkey. According to problems that arise, sometimes social assistance, sometimes social services and security applications are performed to resolve the problem.

This setting was valid in Turkey until the 1980s. After 1980, together with the transition to a market economy, economic relations and the role of the state with regards to society started to change, and thus a mechanism other than social policy that provides security to individuals also started to become insufficient. Within the newly forming market society, in the environment that capitalism grows, these mechanisms started to become non-functional (Buğra, 2008). Turkey was introduced to the crisis based