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The Journal of Aging in Emerging Economies (JAEE)

The Journal of Aging in Emerging Economies

(JAEE) is an online, peer-refereed forum for increasing understanding of human aging and for improving the services provided to later-life adults. It is the only journal that deals specifically with aging issues in emerging economies. The JAEE offers a platform for high quality research on aging. It is published two times per year, and to date, it has published four issues of articles and book reviews about aging in Chile, China, India, Jamaica, Mexico, Norway, Turkey, and the USA. The journal welcomes submissions that investigate all aspects of aging including social, psychological, and biological dimensions.

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The Journal of Aging in Emerging Economies (JAEE)

Journal Focus

The *Journal of Aging in Emerging Economies* (JAEE) is targeted to increase the understanding of human aging in countries at various stages of economic development, and to improve the services provided to later-life adults. The JAEE welcomes articles, commentaries, and news about all areas of gerontology. Priorities will be given to applied research, practice concepts, education, and training, such as articles that apply sociological, psychological and biological concepts. JAEE is published online biannually in January and July by the Department of Sociology at Kent State University, Kent, Ohio, USA. Manuscripts will be refereed by an international panel whose names appear in each issue. Reviewers will employ the blind peer review system. Authors may contact Egerton Clarke, Editor, at (330) 337-4296 and may submit manuscripts electronically to eclarke@kent.edu. For more information, go to the URL:

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  Keep specialized formatting to a minimum. Use left justification only and avoid changing margins, fonts, and tabs within the manuscript unless there is a compelling reason to do so.

- *Artwork and Figures*

  Submit all art work, images, and figures that accompany the manuscript in web-ready format, either JPEG or GIF.

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Letters to the Editor

We encourage readers to submit letters to the editor concerning topics and ideas discussed in the published articles. All letters that are accepted for publication will be edited as needed and, before publication, the edited letter will be returned to the author for approval. Author(s) of article(s) discussed in these letters are encouraged to reply to the letter(s).

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Volume 3 – Number 1 *JAEE* January 2011 ISSN 1944-009X

FROM THE EDITOR

Welcome to Volume 3 – Number 1 of the *Journal of Aging in Emerging Economies (JAEE)*.

In this Issue: Social and Methodological Issues of Aging

FEATURE ARTICLES

Social Justice Education: Impacts on Social Attitudes

Bronwyn Cross-Denny, MSW, LCSW, Fairfield, CT. USA; and Janna C. Heyman, Ph.D., West Harrison, NY USA

ABSTRACT

Paramount to multicultural social work practice is acquiring a comprehensive understanding of oppressed and vulnerable populations who often lack access to healthcare and economic resources. A practitioner's self-awareness of social attitudes can provide a foundation for developing cultural competency skills. Using a pretest posttest design, social attitudes of Master of Social Work (MSW) students enrolled in a required social justice course were examined (N=85). A repeated-measure MANOVA indicated significant main effects on: 1) within subject factor of time on students' cognitive attitudes towards racial diversity, affective attitudes toward racial diversity, and women equity following students' exposure to the social justice course, and 2) between subject on the racial diversity affective subscale. Implications for practice are discussed.

Key Words: *social attitudes, social justice, discrimination, oppression, equity*

The Birth of the Nursing Home Phenomenon in Ottoman-Turkish Society: The Case of *Darulaceze* (Almshouse) in Istanbul

Serif Esendemir, PhD candidate, Denton, TX, USA; and Stanley R. Ingman, Ph.D., Denton, Texas, USA

ABSTRACT

Turkey has a strong state tradition based on centralized power. Most social services have been left to civic based organizations, families and communities although they were not powerful enough in decision-making until recently. However, there is an exception. Darulaceze was built by Sultan Abdulhamid II in 1895 to show state`s interest in institutional care for needy people regardless of their sex, gender, ethnicity and religion. This paper focuses on the reasons for building this institution and provides a vision for the future of institutional care in Turkey.

Key Words: Darulaceze, Ottoman-Turkish family, nursing home, central state, civil society, older adults, poverty.

Elderly: Does Count or Characteristics Matter?

Dr. Udaya S Mishra Kerala, India; and Atish kumar Dash Kerala, India

ABSTRACT

Research on aging is primarily focused on changing share and magnitude of elderly population and its associated adversities. However, these are discussed independently rather than one accounting for the other. In fact, three aspects of aging of population namely (i) how many are old, (ii) how old are old and (iii) the age distribution of the old need to be accounted for in a robust measure of aging. Further, there needs to be recognition of changing characteristics of the future elderly as against the current ones depicted in terms of the differential progression to varied adversities over age. This paper illustrates the said concerns in measurements and interpretation of aging.

Key Words: *headcount, intensity, progression, age-linked adversity*

FROM THE EDITOR

In this Issue: **Social and Methodological Issues in Aging**

Dear readers:

It is a pleasure to introduce the first issue of volume 3 of *The Journal of Aging in Emerging Economies* (*JAEE*). The theme of this issue is "**Social and Methodological Issues in Aging.**"

Lead article by Dr. Janna C. Heyman and Ms. Bronwyn Cross-Denny examines the impact of social justice education on social attitudes of practitioners. This article raises relevant policy implications.

In our second article, PhD candidate, Serif Esendemir and Dr. Stanley R. Ingman trace the role of the state in the development of nursing homes in Istanbul, Turkey. This paper give readers glimpses of policy implications that will emerge as care elderly shifts from informal to formal caregivers.

In the final article, Dr. Udaya Mishra and doctoral scholar, Atish kumar Dash address methodological issues relating to measures of age and oldness of a population. The central thesis of their paper is that while interpreting aging of a population, the age of a population as well as oldness of the population has to be considered. They present new measures for aging (the indices P and Q) that not only reflect the number of the aged within a population (like the traditional measure H), but also account for the number and spread of the different ages within the aged (unlike H), subject to a number of sociological influences. Readers will find the development and justification of the new indices for aging logical and sound. These measures have implications for planning health care services as well as social services for the elderly population. In this regard, the article represents a novel and useful addition to the sociological literature. One drawback, which the authors recognize is that the index values, will depend upon what is considered old.

On behalf of all members of the advisory and review boards, welcome to Volume 3 – Number 1. Our next issue is scheduled for July, 2011. As always, please join in the discussions and debates about these and other related issues.

Cordially,
Egerton Clarke, Ph.D.
Editor

The Birth of the Nursing Home Phenomenon in Ottoman-Turkish Society: The Case of *Darulaceze* (Almshouse) in Istanbul

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Abstract

Turkey has a strong state tradition based on centralized power. Most social services have been left to civic based organizations, families and communities although they were not powerful enough in decision making until recently. However, there is an exception. Darulaceze was built by Sultan Abdulhamid II in 1895 to show state's interest in institutional care for needy people regardless of their sex, gender, ethnicity and religion. This paper focuses on the reasons for building this institution and provides a vision for the future of institutional care in Turkey.

Key words: Darulaceze, Ottoman-Turkish family, nursing home, central state, civil society, older adults, poverty.

Introduction

The aging of population has moved to the forefront among world issues. Although Turkey still has a comparatively young population, statistics show that the aged are gaining more attention. Historical records show that the aged were of some concerns in the past. *Darulaceze* and various religious affiliated nursing homes, such as Balikli Greek Hospital Charity Organization Nursing Home, French Almshouse Nursing Home, French Lape Hospital Nursing Home, Serbian Agop Hospital Charity Organization Nursing Home, Serbian Pirgic Armenian Hospital Nursing Home, and Charity Organization for Elderly Nursing Home in Istanbul show that there were a variety of institutionalized social services for the older adults even in the Ottoman period. A review of the foundation of all these nursing homes reveals an interesting fact: all of them were founded in the 19th century and had a strong relationship with modernization or centralization of the state. Although the extended family was the dominant tradition, there were special factors like poverty and family breakdown created the need for institutional care in the 19th century.

The Structure of the Ottoman-Turkish Family

Traditionally, Ottoman society was based on the extended family. That is because, as Imamoglu (1996) mentions, there was a close relationship between family members, which encouraged them to live together. In this family structure, the oldest person was supposed to be the head of the family. Therefore, when he or she got old, the family would take care of him or her at home. It is interesting to note that the oldest person in the family, especially the male, owned all property rights. For instance, when a young male got married and could not stay for lack of space, he was supposed to leave. As Imamoglu (1996) states, the meaning of "marry" (*evlenmek*=to get his own home) in Turkish supports this idea.

Fast-forwarding to the modern era, although it is still possible to encounter the extended family structure in the rural areas and *gecekondu* (shanty town) areas of big cities, the nuclear family has become dominant in Turkish society (Bugra and Keyder, 2005). One can find many reasons for this transformation, but it seems that rapid urbanization and dissolving of traditional values brought about this rapid change.

Older adults are one of the prominent social cohorts most affected by the dramatic transition from the extended to the nuclear family. This is because the older adult, having

enjoyed a leading position in the family for many years, has now started to be viewed as a burden to the remaining family members given the difficulties of urban living. That is to say, older adults who are no longer able to shoulder the economic burden of the family will inevitably lose respect in the eyes of the other family members. Applying D.H Fischer`s four phases in the attitude changes toward the elderly to Turkey, we argue that Turkey has started to go through the third phase in which older adults have begun to suffer condescension, whereas young people are venerated by popular culture (Fischer, 1978). All these social issues stemming from rapid urbanization and changes in the attitude toward the older adults have paved the way for the search for new service models for older adults.

Darulaceze: Central State Attention and Politics of Poverty

Antonio Gramsci (1971) describes civil society as consisting of private and non-state organizations, whereas he views political society as a hegemonic or dominant power representing political institutions. This creates a social dichotomy. We argue that such a dichotomy helps us to understand the tension between the centralized political state and civil peripheral organizations, which were common providers of public services in the Ottoman-Turkish society. One can readily observe that *Darulaceze* is the first social institution representing central state attention to the public services for older adults.

We would argue that one major reason for the building of *Darulaceze* is the changing policy of the state from a decentralization policy to a centralization policy. The state began to assume more power to address the needs of the elders. According to Ozbek (1999), this centralization policy can be traced back to Sultan Mahmut II in 1826. Therefore, it seems that Sultan Abdulhamid II (1842-1918) wanted to follow his forebears by proceeding towards centralization policy. Obviously, the endorsement of this policy had a special meaning at that time. It meant that since the state did not want to stay behind civil organizations in providing public services for the older adults, it worked on preparing alternative plans and accelerating policy on the centralization to minimize the role of civil society.

Another reason for the building of *Darulaceze* can be found in the dramatic increase in the poverty rate due to the flow of migrants from the Balkans and Crimea, especially following the Russo-Ottoman War of 1877-78. As Ozbek (1999) states, in addition to moving to various parts of Anatolia, a considerable number of them settled in Istanbul. As a result, the poverty in

Istanbul increased significantly. Some immigrants had to resort to begging due to the hard living conditions in the city. Thus, the number of beggars increased in the streets of Istanbul. According to Ozbek, 1999), this began to tarnish the Sultan`s image and that of the state. As a token of his largesse, the Sultan decided to found the almshouse, *Darulaceze* around 1895.

The special interest of the Sultan Abdulhamid II in building *Darulaceze* can be understood through the following steps. First of all, according to Farimaz, Yucel and Lacin (2008), the Sultan donated 10,000 gold coins for the establishment of *Darulaceze*. Considering that 50,000 gold coins represent the total expense of the building, one can easily appreciate the significance of this gesture.

The Sultan also was involved in choosing the building site, which was one of his few interventions in social matters. The neighborhood called *Kagithane* was chosen after in-depth explorations as the location for the facility. According to Ozbek (1999), *Kagithane* was selected for two reasons. First, it was primarily a recreational area for the upper class. Apparently the Sultan`s aim was to build an almshouse near the well-to-do in order to focus their attention on poverty and gain their support for the institution. Secondly, *Kagithane* is a prominent site in Istanbul, visible to all citizens. Additionally, as Ozbek (1999) states, the Sultan installed a main road with sidewalks decorated with palm trees to increase its visibility. One can add another important reason to why this place was specifically chosen. It seems that *Kagithane* was situated at the edge of the Pera region which was almost completely inhabited by different religious groups who had already opened smaller almshouses. The Sultan wanted to prove to them he was also interested in social issues and he could create a facility superior to other groups.

The Sultan enforced a different *Nizamname* or code of law for *Darulaceze*. Looking at Ottoman history, this seems to be a bold step towards a secular law system. As Inalcik and Quataert (1994) assert, the Ottoman legislation rested on *Shari`a* (Islamic law) and customary law (Inalcik and Quataert, 1994). *Shari`a* was dominant in use, while customary law was confined to the local parts of the Ottoman Empire. Although the legal code prepared for *Darulaceze* falls into the category of customary law, its French aspect makes a difference. For instance, French law prohibiting begging was taken as a base in the code of law to establish the *Darulaceze* almshouse. So it seems that the Sultan was not completely against some of the Western legal codes.

Darulaceze was able to accommodate the inhabitants from different religious backgrounds (Table 1). This appears to be one of the prominent reasons for enforcing a different code of law in such an institution. As mentioned before, this seems to be a gradual transition to a secular legal system to meet religious diversity.

Religion	Male	Female	Total
Muslims	240	355	595
Greek	24	92	116
Armenians	16	42	58
Jews	9	17	26
Total	289	506	795

Table 1) Distribution of Darulaceze`s residents according to religion and gender in 1905 *(Ozen, 2001).*

Sultan Abdulhamid II also used print media for advertising the inauguration of *Darulaceze.* Considering the Sultan`s negative attitude towards the press, this seems to represent a major breakthrough for that period. As Yazici (1997) states, the attitude of the Sultan towards the press has always been associated with stringent censorship of the free press. In particular, according to Keskin (2003), the Sultan used the Russian War of 1877 and the following Greek War of 1897 as an opportunity to restrict media opposition. However, the free release of news about *Darulaceze* was readily available. Therefore, it is likely that the Sultan wanted to be recognized by all of his subjects as a protector of the poor through national media.

Conclusion

Based on the discussion above, it can be argued that social services for older adults had partly been institutionalized by the state before the 20th century. The main providers of social services for older adults were civil organizations at that time. However, the state in the 19th century made some initial steps to assume responsibility for the poor and to take care of the elderly. This is not completely different from the Western experience. Western societies went through a similar transition (Alkema, Wilber and Enguidanos, 2007). Western societies have

seen the transition from civil organizations (religious groups primarily) being the dominant service providers for the older adults, to having the public sector assuming more control for the care of older adults. Each society creates its own particular blend of civil and governmental organizations to solve older adult care issues. Europe and USA show a wide range of public vs. private control and operational systems. The for-profit institutions play a more dominant role in the USA than in Europe. In a young society like Turkey, as its population ages, there will be many policy questions to be decided as the care of the elderly moves from informal or family care to formal care, as well as what form the formal option will take. As third-party care providers assume a more dominant role in elder care, there will be complex social and financial policy decisions for Turkey and many other emerging economies to address.

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Appendix



The entrance building of Darulaceze

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