BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

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INDIVIDUALS' ROLES IN BUILDING A SOCIETY OF TRUST
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PSYCHOLOGICAL AND SOCIAL DIMENSIONS OF VIOLENCE
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INDIVIDUALS' ROLES IN BUILDING A SOCIETY OF TRUST

Why Is a Society of Trust Important?

Trust is the most basic emotion that makes people feel strong and reveals their feelings of love and compassion. The feeling of insecurity, on the other hand, is a psychological and spiritual condition that generally arouses fear and anger in people and leads them to make wrong decisions in social relationships. While they try to cope with this feeling, people who feel insecure may often commit acts that they will later regret.

The spread of violence in society may primarily be attributed to feelings of insecurity and distrust because these feed on the individual's feelings of anger and uncertainty over time. Another reason behind the spread of violence is moving away from values. Thanks to the peaceful environment provided by a society of trust, people learn and adopt cultural values and reflect them in their behavior. On the other hand, an insecure society makes it more difficult for people to protect and own their values and display virtuous behaviors, and people's tendency to do what is good and stay away from what is bad may grow weaker.

Protecting people from being subjected to violence and ensuring that those who commit violence get deterrent punishments or are rehabilitated are highly effective in forming a society of trust. It is unfortunately not possible to talk of a society of trust and security as long as bullying, discrimination, and unjust practices continue in that society, regardless of the affected party.

Social studies reveal that women and children are more affected by violence. It is known that women in Türkiye and the world experience certain forms of discrimination just because of their gender. Sometimes, a mental code that says women are created weak further endorses these situations, which do not befit human dignity. Consequently, this does not make anyone happy because real happiness is a feeling that may be achieved only with the mutual effort of all individuals in a society.

As is known, men and women have different qualities by nature. These differences turn into an advantage in some cultures while in others they may be considered a disadvantage. Societies expect women and men to assume certain roles in line with their understanding or beliefs. Even in different communities of the same faith, these roles may change because of the influence of culture. It is, therefore, possible to say that the inherent characteristics of men and women, i.e. their natural differences, are not a reason for superiority.

Recognizing men and women as two human beings equipped with strong qualities in different fields provides us with an important expansive perspective in this field. As a matter of fact, the differences between the sexes make it easier for them to come together and complement each other. However, when social realities are examined, it is oftentimes seen that women, unfortunately, are considered ontologically deficient or defective. Thus, in most cultures, it is deemed normal for women to be deprived of many rights that men have as human beings. We can say that this situation creates a serious contradiction, especially in societies shaped by the understanding that "justice is the foundation of the state".

As KADEM, we first would like to draw attention to gender justice. The concept of gender justice means that the social roles imposed on the sexes do not victimize women or men. The main goal here is to protect the dignity, inherent rights, and free will of individuals. In this way, it is aimed to ensure that neither women nor men encounter obstacles that result from the structure of society and prevent them from being happy and successful while they live according to their own nature. Both the region we live in and the experiences we have gained in our field point to this fact: As long as the injustices that women are exposed to are ignored, families and society are, unfortunately, dragged into experiencing undesirable consequences together with women.

Let me remind the reader of the reality that we should accept if we want to take a closer look into the issue: Like human beings, society is a living organism and is in a

constant state of transformation. These transformations may sometimes be slower and more uncertain, and sometimes faster. Social roles are also affected by these transformations. In periods of rapid transformation, people may experience some difficulties while adapting to new roles.

Indeed, many factors determining the flow of life have changed starting from the 19th century. We see that in rural life, housework and production responsibilities are shared in a certain way among women, men, and even children. However, during the initial transition to the industrial society, women remained off work to a great extent while men became distanced from home because home and workplace were now far away from each other, factories were not suitable for bringing children along, and jobs were mostly physically demanding.

With the growth of the economy, the diversification of labor categories, and the increase in educational opportunities, women started to participate in the labor force again. However, areas of responsibility for both women and men expanded due to the fact that working conditions and urbanization were still not child- and family-friendly. Women and men started to develop new expectations about each other. From time to time, conveying these expectations to the other party, as well as the acceptance or fulfillment of these expectations, turned into painful experiences. For example, women who were active in different spheres of life and contributed to society assumed more responsibilities than in the past. In parallel with this situation, fathers needed to be involved more in childcare and upbringing in the family. Without a doubt, this necessitated the development of mutual understanding between couples. However, intolerance, lack of communication, and, unfortunately, lack of respect toward each other's rights arose in families that could not achieve the understanding and development needed by both parties.

In general, women today have more and more opportunities to make individual choices. Still, exercising one's will and deciding on one's actions as a real and free agent, which are the most basic natural rights of every human being, can sometimes be denied to

women. We believe that the presence of women in all areas of life and the protection of their right to speak are surely decisive in maintaining social balance.

In our activities, we also invite women and men to assume joint responsibility in building up life. We believe that justice and societies of trust may only be thus possible. Indeed, the Prophet Muhammad's projection regarding the society of trust is truly inspiring for us: "There will be a day that a lady will travel from Al-Hira to the Ka`ba, fearing none."[1] The Prophet describes a society of trust with the security of women.

We understand from this hadith that the issue of security in civilized societies is not only a matter of individual responsibility but is also closely related to the sense of trust in society. It should not be forgotten, on the other hand, that a sense of trust can only be achieved through values such as respect, rights, justice, and keeping one's word.

Creating a society of trust is the fundamental basis of building a civilization. All contracts entered into upon the end of social conflicts are based on mutual trust. The parties assure each other that they will no longer resort to brute force and will act within the frame of their agreements. With this assurance, they recognize the rule of law. At the same time, they start adopting a settled life and offering quality products of culture. This process, which continues with people's contribution to human values, also involves the necessary conditions for the formation of long-standing civilizations.

The phrase "Let the people live, so the state may live" has a meaningful emphasis for all of us. Actually, this is not just a one-way relationship where one feeds the state organization, it is an interactional cycle. Humans are the direct or indirect cause of many things throughout their lives. Therefore, it would be an erroneous inference to think that what we experience happens beyond our will because each of us is responsible for spreading goodness in society, first in our own lives and then in our areas of responsibility.

1.Sahih al-Bukhari, Virtues and Merits of the Prophet (pbuh) and his Companions, 25

How Is the Society of Trust Constructed?

The building of a society of trust is directly related to the fact that the people who make up that society have solid self-consciousness and high self-esteem and are trustworthy. Without a doubt, a society of trust contributes greatly to raising trustworthy people. In this sense, the individual and society are two structures that feed each other. Therefore, both individuals and social institutions share a common responsibility in building up life and creating trust in society.

The society of trust provides a peaceful environment for people. During the traditional period, communities where all relationships were face-to-face were more inclined to be trustworthy than societies of today.

These communities were rather composed of small groups, hence the convenience of being closely acquainted among group members. In such communities, people not only feel committed to and dependent on each other, but they also develop a sense of belonging to the common principles that make them a group. They, therefore, can trust each other more easily. Also, it would not be difficult for them to notice strangers joining the group or people that offend the group's principles. In this regard, we can say that a social group that existed during the traditional period had some mechanisms to ensure and maintain its security.

The modern period, however, brought together people with different belongings in a society. Cities grew denser with the wars in the world, emerging political regimes, and mass migration movements from the 19th century onwards. Additionally, communication and transportation opportunities provided by technology seriously affected the demographic structure of cities.

People with very different beliefs, cultures, and world views live together in today's modern city. Therefore, every person who goes out to the street has to question how

much they can trust someone walking past them. This makes it important to keep social distance. Increased social distance, on the other hand, means losing the extended family and neighborhood culture as well as the natural protection mechanism that comes along with this culture. As a matter of fact, we see that in this culture, problems are mostly relieved within the family and the neighborhood before taking hold. Also, the presence of a legitimate hierarchy and authority in the immediate environment may help curb tendencies towards bad behavior such as violence. Unfortunately, in the modern era, a reduction in natural protection mechanisms in people's daily interactions, except for the state, may set the ground for the tendency toward violence.

Furthermore, changing social conditions also reduce the difference between a native and a foreigner. It becomes increasingly difficult to belong to a circle. As a result, the adoption of a cultural identity turns into an ambiguous process. People also find it difficult to feel a sense of belonging to the social groups they live in and internalize the moral and cultural values of those groups. This process may be defined as self-alienation.

Consequently, living in the modern era has a blurring effect on social memory. People are mostly away from where they reside and the social circles they are familiar with. This not only makes the formation of the feeling of trust difficult but also leads to miscommunication in a broad spectrum. It becomes more and more complicated for people who cannot recognize and internalize their own self and values to address and understand others. Then, relationships often lose their sustainability.

We can summarize the main reasons making society mistrustful in today's world as follows: The weakening of the natural protection mechanism in the neighborhood culture, and graying of identities and belongings. Criminal tendency due to communication challenges and loss of values resulting from the mentioned processes. When healthy communication is not established between the parties, some people, unfortunately,

turn to brute force instead. Violence, a result of the inability to express oneself properly, turns into a culture over time, and after a while, it does not remain within the family and is directed to other individuals of society and various professional groups, hence the socialization of violence. While violence against women especially has different dynamics, violence in its general sense increases by affecting men, children, youth, the elderly, teachers, physicians, etc. as well. Therefore, finding solutions to these problems undoubtedly requires a holistic effort. Adopting a coordinated approach in many areas from education curricula to media content, from legislation to social policies will have a significant impact on preventing violence.

The establishment of justice is indispensable to building a society of trust. In this process, religion sets forth binding conditions for believers, thereby giving direction to people's and communities' behaviors. It thus builds and protects the social structure. Similarly, education supports individuals' integration into social groups. Education also plays a role in the transmission of cultural heritage. Through their practices, political and economic institutions both ensure the transmission of this heritage and unite people on certain common grounds. On the other hand, in the modern era, we can say that mass media plays a decisive role in the thoughts and behaviors of people in the social sphere. Without a doubt, the family also has a principal role in shaping society. Communities with a stronger family structure may have better conditions to maintain a just and trustworthy society. Furthermore, nourishing the culture of consultation will surely strengthen the environment of trust in society by bringing about transparency. Indeed, individuals can neither build nor preserve a society of trust without collective awareness and action. To build and maintain such a society, a solid moral background and a strong will to preserve human values must be dominant in society.

Rules determined to construct and protect a society of trust primarily aim to prevent evil. It is also important that legal regulations satisfy the public conscience. Punishments for crimes are expected to console people from a cultural perspective. Otherwise,

everyone would want to establish their own justice, which would undoubtedly lead to great chaos.

The aim of building a society of trust is to ensure that people live in unity because unity in society makes the social structure strong. People living in a strong social structure also have strong and solid self-consciousness. Thus, they communicate properly with other people and develop strong bonds. Communities made up of people who express themselves easily and have high self-confidence are less likely to perceive strangers as a threat. Rather, they tend to tolerate and accept their differences and may even establish loving relationships. It is a well-known fact that people must first feel safe in order to form an attachment toward each other.

The Prophet's attitude toward living with the other presents a historical example in this sense. The Prophet, who migrated from Mecca with the believers and made Medina his homeland, made a contract with the Jews in order to organize their communal life in Medina. With this contract, which is known as the Constitution of Medina, the parties assured each other on issues such as security of life and property, freedom of religion, and worship. In this document, both groups were invited to take joint responsibility to establish an order where different cultures could live together. This document thus indicated the kind of understanding with which life in cities, the cradle of civilizations, should be built.

Ottoman history also provides beautiful examples of living with "the other". Gathering different ethnic and religious communities *(millets)* under a single empire, our ancestors largely succeeded in providing a just and peaceful life for all their subjects for centuries. So much so that Ottoman lands had been a refuge for Jews who were ostracized in Europe and Muslims who were expelled from Andalusia. Similarly, in recent years, Türkiye has been trying to ensure the security of Syrian, Afghan, East Turkestan, and Iraqi refugees with its wings of compassion. One's respect, care, and

attention to other people, regardless of their faith and nationality, surely demonstrates the person's own value.

We have an extremely rich cultural heritage, with examples from both our faith and our tradition. Our ability to be trustworthy people underlies the building of a society of trust. In other words, everyone who bears witness to us must be sure that they will not experience any difficulty because of our words and actions.

As KADEM, we have taken action as necessitated by the values we believe in. We have focused on the issue of violence, which is one of the biggest obstacles to the building of a society of trust. We have compiled the causes of violence, types of violence, and solutions to prevent violence in this booklet. As a civil society organization working for women to attain their rights, establishing gender justice in society is one of our main objectives. With this work, I would like to remind once again that we "stand against any kind of violence and violence against anyone".

I would like to express my gratitude to our esteemed professors, Prof. Aliye Mavili, Prof. Ahmet Gökcen, Prof. İsmail Hakkı Ünal, Assoc. Prof. M. Emin Alşahin, Kerim Çakır (PhD), and Assoc. Prof. Necmi Karslı, for their valuable contributions to this study. I would also like to thank Arzu Arıkan, KADEM Education Director, who managed the whole process and shared the editing responsibility with me. We hope that our study will revive our sense of justice and compassion.

Assoc. Prof. Saliha Okur Gümrükçüoğlu

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PSYCHOLOGICAL AND SOCIAL DIMENSIONS OF VIOLENCE

WHAT IS VIOLENCE?

Violence refers to the physically and spiritually harsh treatment of others, which includes oppression, threats, and coercion, and may lead to death. While the definitions of violence mostly highlight violence against human beings, the feeling of violence that grows stronger inside of a person may actually target all living and non-living beings in all forms of harsh, brutal, and detrimental behaviors.

Although we initially think of physical violence when it comes to violence, economic, psychological, and verbal violence have become widespread in society. Violence, therefore, is a public health issue as much as a violation of human rights because it negatively affects all dimensions of health by ruining physical, mental, and social health.

On the other hand, the fact that we are constantly exposed to violence within the family, at school, and the workplace, and in the media necessitates addressing this issue from the perspective of a multidimensional network of relationships.

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"TYPES" OF VIOLENCE

PHYSICAL VIOLENCE

Slapping, throttling, torturing, and forcing a person to live under the harshest conditions are examples of physical violence. Honor killings, forced marriages, human trafficking, and also murders, which are some of the harshest forms of physical violence for Türkiye, fall under this type of violence.

PSYCHOLOGICAL VIOLENCE

Insulting, shouting, swearing and threatening, humiliating, making degrading statements, isolating a person from their social circles, meddling with the way a person dresses under the pretext of jealousy, deciding where a person will go and how and forcing the person to comply with these decisions, depriving a person of development opportunities are all examples of psychological violence. Additionally, psychological violence in the form of swearing and insulting is also verbal violence.

SEXUAL VIOLENCE

Forcing someone to have sexual intercourse at a time and/or in a way to which they do not give consent, damaging a person's genitals, forcing a person to give or not give birth and to prostitution, and showing an attitude inclined toward unwanted sexuality through verbal or non-verbal behaviors are all manifestations of sexual violence.

ECONOMIC VIOLENCE

Not giving any money to one's spouse, giving a limited amount of money, not sharing information about the family's income and expenses, taking away the joint income from the wife without her consent (although it includes her earnings too), forcing her to work, and taking decisions alone in family matters are examples of economic violence.

VERBAL VIOLENCE

Acts of psychological violence such as humiliating, insulting, swearing, and mocking a person's appearance are also forms of verbal violence.

The most severe form of psychological and verbal violence is undermining someone's self-confidence through intimidation and threats.

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REASONS BEHIND VIOLENCE

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VIOLENCE FROM A PSYCHO-SOCIAL PERSPECTIVE

Biological Reasons

Some studies claim that individuals with too much of a hormone associated with tendency toward violence commit violence since they have problems with controlling themselves.

Psychological Reasons

As is known, personality, perception, communication, and relationship-building are some of the enduring characteristics of individuals. A personality disorder is addressed as a common disorder that emerges during adolescence or young adulthood, is a long-term issue, causes anxiety and stress, and leads to impaired functioning and problems in interpersonal relationships. Schizoid, schizotypal, paranoid, and antisocial personality disorders can be examples of personality disorders that lead to aggressive tendencies. Diagnosed during adolescence, this disorder creates crucial communication problems in interpersonal relationships and the family.

Economic Reasons

Prevalence of violence tends to increase as the family's and individual's income decreases. Indeed, 2016 records about violence are striking in that the level of education and income among the perpetrators of femicide is low.

Sexual Reasons

The presence of a sexual illness in one partner or the lack of sexual harmony may lead to violence.

Social Reasons

Social changes such as rapid urbanization, fragmented families, unemployment, poverty, migration, cultural differences, loss of trust, deprivations, and fear make individuals unable to cope with the changes and stress factors they experience and increase the tendency towards violence.

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HARMFUL EFFECTS OF ANGER

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Harmful Effects of Anger

Research on anger describes this emotion as a brief madness. In a healthy state of balance, emotions, behaviors, and thoughts are in harmony with each other; however, if the mind loses its control, the person expresses anger impulsively.

In a state of anger, the brain releases three chemicals that cause massive damage to the vascular system and the body. Long-lasting anger is like being in a state of war individually. For example, a surge of adrenaline increases the heart rate. Spasms in the neck and shoulders are related to the released chemicals. Cholesterol and sugar in the bloodstream increase fatty acids, thereby causing high blood pressure and diabetes. Therefore, how anger is expressed determines whether or not it is an enemy of physical and mental health.

Studies show that men express their anger more easily compared to women.

Their result-oriented thinking causes them to express their anger by personalizing or beating. Smoking and alcohol also lead to problematic expressions of anger. Consequently, their families and themselves become the victim of their anger.

On the other hand, when women bottle up their anger for a long time, the tendency toward depression increases. However, women's process-oriented thinking strengthens their capacity for empathy and enables them to express their anger by speaking about the specific behavior and moment that irritated them which prevents anger from being transformed into depression.

Anger is an expression problem. Weaknesses in processing, regulation, and control mechanisms result in violence against women.
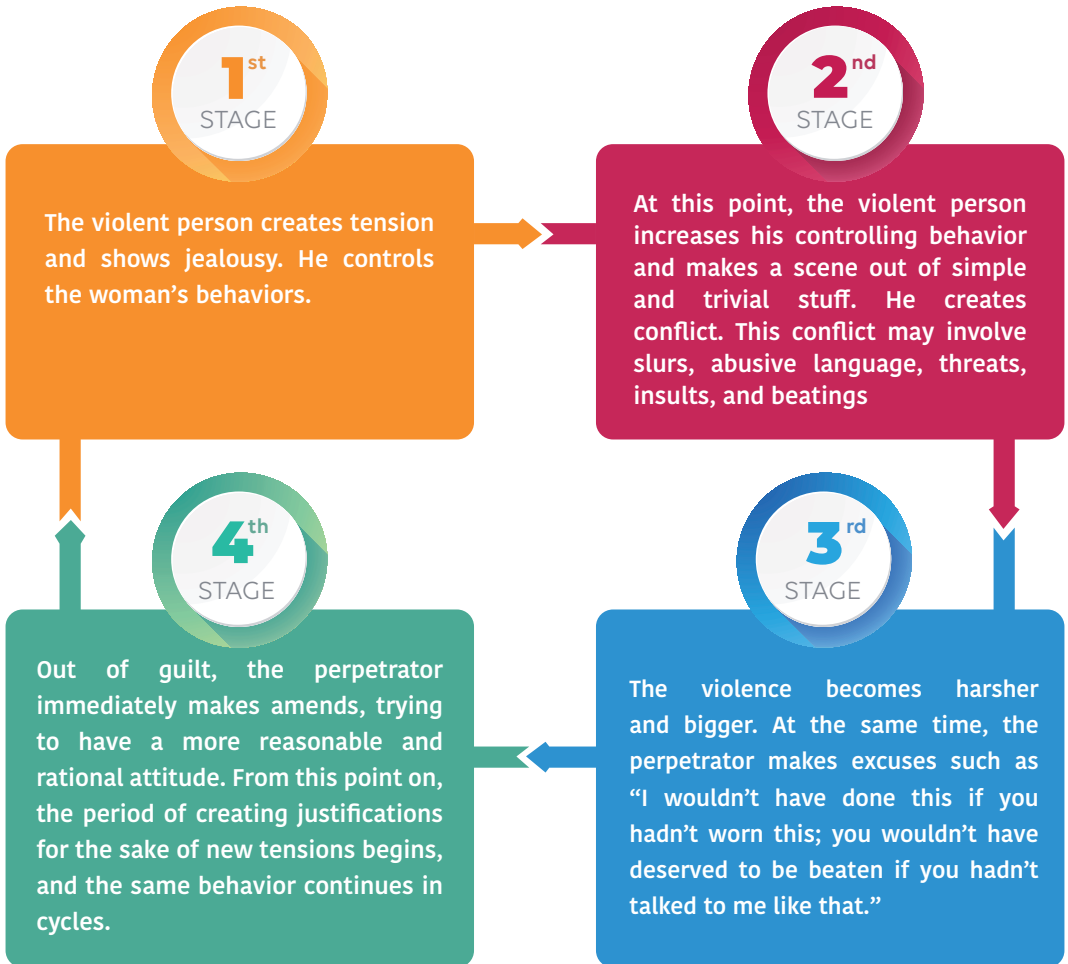
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CYCLE OF VIOLENCE

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VIOLENCE FROM A PSYCHO-SOCIAL PERSPECTIVE

Research shows that the helplessness and powerlessness of people resorting to violence lead them to repeat this behavior in a cycle.

The cycle can be summarized as below:

1st STAGE

The violent person creates tension and shows jealousy. He controls the woman's behaviors.

2nd STAGE

At this point, the violent person increases his controlling behavior and makes a scene out of simple and trivial stuff. He creates conflict. This conflict may involve slurs, abusive language, threats, insults, and beatings

4th STAGE

Out of guilt, the perpetrator immediately makes amends, trying to have a more reasonable and rational attitude. From this point on, the period of creating justifications for the sake of new tensions begins, and the same behavior continues in cycles.

3rd STAGE

The violence becomes harsher and bigger. At the same time, the perpetrator makes excuses such as "I wouldn't have done this if you hadn't worn this; you wouldn't have deserved to be beaten if you hadn't talked to me like that."

Emotional blunting in the female victim of violence leads to the re-emergence of uneasy feelings and tension.

Learning theory and behaviorist approaches adopt the view that perpetrating violence stems from a lack of social skills. Accordingly, in order for the male perpetrator of violence to break out of the cycle, he should be offered professional support that will enable him to learn new and functional forms of behavior. Also, the stereotypes that women learn during socialization such as "if a man loves, he beats", and "a man who beats is powerful" cause women to remain silent and sometimes to be the instigator. On the other hand, a woman's effort to fulfill her need for love and attention by pulling her husband towards herself (histrionic reaction) is also an example of emotionally unstable conditions.

Insecure attachment between mother and child during the childhood period negatively impacts romantic relationships in adulthood. An examination of the association between anger, self-esteem, and attachment styles demonstrated that those with fearful-insecure attachment had difficulty controlling their anger and had lower self-esteem. It can also be said that the weakness of family integrity, insecurity, and absence of parental attachment lead to criminal behavior. The existence of a secure and continuous relationship, on the other hand, prevents men from expressing their anger in the form of violence while protecting women against abuse and an insecure environment.

The sanctification of male dominance and the devaluation and humiliation of women are often baggage from traditional cultures and periods.

Multiple discourses on various platforms from advertisements to TV shows represent women as being the weaker sex and men as the stronger sex, first as the father, the brother, and then the husband, thereby repeating a vicious cycle.

We see some of the most conspicuous examples of sexism in proverbs, idioms, and slang in our culture. For example, expressions used for women such as "spoon enemy*", "skirt", "long hair, short of intelligence" reflect the mentality behind men's attitudes, and the use of this language makes it difficult to transform these attitudes.

Translator's note: "kaşık düşmanı" in Turkish. The phrase is used to refer to a new bride when she joins the family of the groom and they have to live in the same house. The bride is seen as another mouth to feed, hence the use of the word "spoon".

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VIOLENCE IN DIFFERENT SPHERES OF LIFE

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Domestic Violence

All forms of aggression by the powerful against the powerless among family members are considered domestic violence.

Women are often subjected to abuse and violence by people close to them, such as their fathers, husbands, and brothers. As is known, conflict and tension at home have a negative impact also on children. However, the family has an indispensable power and value in children's lives because it gives a sense of security to kids, ensures acceptance of them by and within society, illustrates appropriate behavior patterns and supports them to learn these, and provides guidance in problem-solving. Therefore, a total war on domestic violence and abuse is necessary and valuable for tackling the social, economic, and cultural dimensions of the issue. Children growing up in an environment of violence and those who witness their mothers being victims of violence are also at risk of abuse.
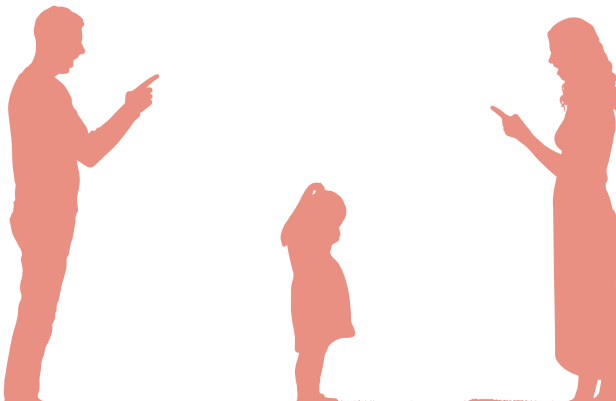
Workplace Violence

Mobbing is the most common type of workplace violence. Mobbing, as per the general meaning attributed to the word in society, is a systematic psychosocial offensive on an employee in the workplace.

While mobbing in the workplace aims to intimidate and exclude the other party, sexual harassment represents a behavior of intimacy. Sexual harassment in the workplace includes behaviors that are based on or may imply sexuality and are not accepted or reciprocated by the person who is being approached. A plurality of international conventions regulates this issue. Also, in Türkiye, it is accepted that both psychological and sexual violence is a breach of the principle of supervision and equal treatment by the employer or superintendent, and these violations are regulated accordingly within the scope of the Turkish Penal Code.

On the other hand, unfair attitudes and treatment in female employment create a work environment to the detriment of women. Support and cooperation of men, as the other self in the mirror, are of utmost importance in overcoming such issues that result from the dominant perspective in the workplace faced by women who strive to balance their work life and their roles as women.

Violence on the Streets and in School

Violence on the streets and in school is another type of conflict in the social sphere. Today, children's living and play environments on the streets are in fact highly limited. Conflicts that transform into violence on the streets and in school may be examined in two categories:

- Peer-to-peer bullying and violence
- Bullying and violence by adults

Violence may arise when conflicts between individuals or children are not balanced or transformed appropriately. Raising awareness of youth about these issues through training courses at municipality life centers, libraries, social services, and youth centers, civil society organizations may help prevent conflicts from turning into aggression and violence. These efforts must be extended to all segments of society.

On the other hand, it is a vital life skill for our youth and children to learn how to say no without blaming the other. Awareness developed in this regard is the primary condition for raising a youth tolerant of differences in affects, i.e. feelings, thoughts, and perceptions. Developing a non-violence awareness and consciousness increases the ability to listen to, understand, and empathize with the other. Additionally, peer culture and group culture formed in this way play an important role in controlling and balancing anger before it turns into aggression.

Media and Violence

As is known, visual communication systems of the 19th and 20th centuries weakened the family's influence on socialization with their properties that manage, direct, or at least affect all qualitative and quantitative elements of social life, hence its leading role in this process.

Diversity and versatility of the media with children's programs, education, entertainment, documentaries, and school and language programs are its favorable aspects. Nevertheless, we cannot turn a blind eye to the links between conflictful content and fiction (TV series, reality dating shows, violent movies) and violence observed today. Although society is now steered to be more selective through media literacy with the use of spots and symbols, major popular TV series and movies, and even children's programs, may increase the tendency towards violence.

On the other hand, the content of insanity and violent news from around the world, the intertwining of information and entertainment, and the disappearance of the borders between violent news and entertaining news all normalize violence in the eyes of society.

Moreover, news about violence increases society's fear and anxiety and destroys society's hopes and prospects for the future. Indeed, the media will obviously continue to be an active and effective tool in fostering the culture of violence as long as its ethical stance and social responsibility regarding the broadcasting of violent news remain closely linked with its concerns about advertisements and high ratings. Nevertheless, it is possible to affect and direct the media content by being responsible and organized citizens and through such actions as petitions, etc..

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THE LEGAL DIMENSION OF COMBATING VIOLENCE AGAINST WOMEN, CHILDREN, AND VULNERABLE PEOPLE

OFFENSES AGAINST LIFE:

Manslaughter in the First Degree - Abetting Suicide

Manslaughter in the first degree dates back to the emergence of humankind on earth. The existence of the human race which is an indispensable element of social life is only possible with the effective protection of the right to life. Arbitrarily depriving someone of their right to life renders all other fundamental rights meaningless and makes them unusable. Life is the precursor to the entitlement to rights. This right cannot be denied even at times of war and other extraordinary conditions where the existence of a nation is threatened. Manslaughter in the first degree, therefore, is generally given the most severe penalty in the sanction system in national criminal laws. Perpetrators of this action are punished with the most extreme penalty pursuant to articles 81, 82, and 83 of the Turkish Penal Code.

Penalties for manslaughter protect the right to life.

Protecting the right to life is also important from a social perspective. One of the most important duties of the state is to guarantee the fundamental rights and freedoms of individuals because there should be a sense of trust in society that individuals' lives are under the protection of the state. In society, individuals' assurance regarding their security of lives is a sine qua non condition for the enjoyment of their freedoms.

Article 2 of the European Convention on Human Rights stipulates

"Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which this penalty is provided by law,"

thereby emphasizing the significance of the right to life.

The obligation of States Parties to the Convention is not limited to not causing death voluntarily and unlawfully, i.e. the prohibition of killing. It also includes the positive obligation to protect the lives of persons living in the relevant state's territory against attacks or acts that may result in death.

Effective protection of human rights and freedoms requires, firstly, preventing crime and ensuring the minimization of crime rates. Secondly, the perpetrator should be found as soon as possible and given proportionate punishment. Lastly, the individual should be reintegrated into society through educational programs and procedures specific to convicts to be implemented during the execution of the sentence. The new Turkish criminal justice system intends to achieve this.

Effective protection of human rights and freedoms requires the fulfillment of the following:

Preventing crime and ensuring the minimization of crime rates.

Finding the perpetrator as soon as possible and giving a proportionate punishment.

Working on reintegrating the individual into society during the execution of the sentence.

The new Turkish criminal justice system intends to achieve this. It should be said that the lower the frequency of violations of human rights and freedoms in a state, the higher the legal standards will be.

Aggravated life imprisonment is given in the following situations for manslaughter in the first degree:

Killing ferociously and brutally

Killing through torment

Killing people with whom the individual has a kinship relation, i.e. a direct ascendant or descendant or a spouse or a sibling

Killing a child or somebody who cannot protect himself physically or mentally

Killing a pregnant woman, in knowledge of such pregnancy

Killing a person with the motive of a blood feud and tradition

Also within the scope of offenses against life, abetting suicide includes cases when a person instigates or encourages another person to commit suicide, or strengthens another person's existing decision to commit suicide, or assists, in any way, another person in committing the act of suicide; abetting suicide through the said acts is punished. Encouraging or assisting suicide is punished even though the concerned person does not commit suicide. If and when the person dies as a result of the assistance, then the penalty is increased.

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND
SUGGESTED SOLUTIONS

OFFENSES AGAINST BODILY INTEGRITY

OFFENSES AGAINST BODILY INTEGRITY:

Intentional Injury - Torture and Torment

Where the intentional injury is committed

- against a direct antecedent, direct descendent, spouse or sibling;

- against a person who cannot defend himself/herself physically or mentally;

- against a person because of his/her duties as a public officer;

- by way of misusing a public officer's influence; and

- by using a weapon, the penalty to be given shall be increased by half, and filing a complaint shall not be required.

Torture and Torment

01 A public officer who performs any act towards a person which is incompatible with human dignity, which causes that person to suffer physically or mentally and/or to be humiliated, and which affects the person's perception shall be imprisoned for a term of three to twelve years.

02 **If the offense is committed against:**
- a child, a person who is physically or mentally incapable of defending himself/herself or a pregnant woman; or,
- a lawyer or another public officer on account of the performance of his/her duty, a penalty of imprisonment for a term of eight to fifteen years shall be imposed.

04 Any other person who participates in the commission of this offense shall be punished in a manner equivalent to the public officer.

05 If the offense is committed by way of omission or negligence, there shall be no reduction in the sentence.

03

    If the act is conducted in the manner of sexual harassment, the offender shall be imprisoned for a term of ten to fifteen years.

06

No period of limitation shall apply to this offense.

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

OFFENSES AGAINST SEXUAL INVIOLABILITY

OFFENSES AGAINST SEXUAL INVIOLABILITY:

Sexual Assault, Child Molestation, Sexual Harassment

(Turkish Penal Code, articles 102, 103, 105)

Victims of sexual assault are individuals at or over the age of eighteen, who are not minors anymore. Additionally, in order for an act to be considered sexual assault, it should be committed in a manner that violates the physical integrity of the victim. The pertinent laws and regulations aim to protect individuals' sexual inviolability.

Molestation, on the other hand, refers to sexual advances and behaviors violating a child's physical inviolability. The legislative authority does not rely on the consent to sexual intercourse from a child at and over the age of fifteen and thus imposes a sanction against such acts within the scope of sexual intercourse with a person below the lawful age (upon the filing of a complaint). If the victim has not completed the age of twelve, then a severer punishment is imposed.

Furthermore, the crime of sexual harassment refers to situations when a person is disturbed for sexual purposes but without the violation of their physical inviolability.

With law no. 6545 and dated 18.06.2014, a child's being the victim of an act of sexual assault is accepted as a qualifying circumstance that requires aggravated punishment.

If the crime is committed against a person who is physically or mentally incapable of defending himself/herself, the perpetrator must receive a severer punishment.

The victim might be incapable of defending himself/herself either because of a physical or mental illness or a disability. The said condition of the victim might be permanent or temporary; this does not make any difference. What matters is that the victim was in that condition when the act was performed. Conditions that render the victim incapable of giving valid consent to or resisting the act of sexual assault are considered within this scope.

THE ANATOMY OF VIOLENCE
VIOLENCE FROM A LEGAL PERSPECTIVE

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

OFFENSES AGAINST LIBERTY

OFFENSES AGAINST LIBERTY:
Threat - Deprivation of Liberty

- In the basic form of the threat, the act consists of saying to the victim that an attack on the life, body, or sexual inviolability of the victim or his/her relatives will be performed. This form of offense is an indictable criminal offense and is prosecuted without requiring any complaint.

- By defining this act as an offense, the law protects the inner peace, tranquility, and sense of security of individuals. Similarly, persons' freedom of decision-making and action is also aimed to be protected. Here, "freedom of action" refers to a person's freedom to act in line with the decisions she/he makes.

- Another offense against liberty is "deprivation of liberty" (Turkish Penal Code, article 109). This criminal offense not only unlawfully removes, either for a long or short period, an individual's freedom to act as she/he wishes but also restricts the said freedom in different ways and manners. The legal value aimed to be protected and preserved here is the provision of the freedom to act in accordance with one's will. Deprivation of liberty among spouses is accepted as a qualifying circumstance that requires aggravated punishment (article 109/2 e).

- For this act to be considered an offense committed against a spouse as per the law, the parties should be officially recognized as husband and wife. When one is deprived of his/her liberty for sexual purposes, the punishment is aggravated.

VIOLENCE AGAINST INDIVIDUALS

Violence against individuals is a violation of human rights. This problem, therefore, is no longer an issue of the private sphere but is discussed in the public sphere, and it is tackled by the state. States are responsible for ensuring equality between women and men and guaranteeing women's rights. Since it was seen that the Law on the Protection of Family no. 4320 which was prepared to prevent domestic violence and went into effect in 1998 did no longer meet the needs of our time, the state adopted a new law covering and regulating the principles and procedures relating to the measures to be taken for the protection of victims of stalking, women, children, and family members and the prevention of violence.

Some fundamental principles must be complied with in order to prevent any secondary victimization of the person already exposed to violence during the application of this law which promises protection to the victims of violence and their family members. In this regard, the following are obligations arising from both international law and the Constitution of the Republic of Türkiye: following a fair, efficient, and speedy procedure based on human rights in the provision of the concerned service; providing services in consideration of human dignity to those for whom a protective measure decision is issued; during the provision and implementation of services, refraining from discriminating people on the grounds of race, language, religion, religious sect, nationality, color, sex, political or other opinion or belief, philosophical belief, national or social origin, birth, economic or other social status; during the issuance and implementation of a protective measure decision, taking special care of those for whom the said decision is issued by considering their sensitive condition; establishing cooperation among the public institutions and organizations, professional organizations with public institution status, universities, local administrations, foundations, associations and other non-governmental organizations, voluntary natural and legal persons, and the private sector;

ensuring the sharing of responsibility as a society in this regard; and providing the service within the scope of the mentioned law with a balanced and equal approach across the country.

This law aims to ensure that institutions play an active role in every stage of the fight against violence in order to first and foremost protect the right to life which is the most fundamental human right and end femicides. The law has also been introduced to enable the state to prevent violence, offer victims of violence all-round protection, and rehabilitate the actual or potential perpetrators with protective measure decisions.

A thorough examination of the provisions of the Turkish Penal Code no. 5237 and the Law no. 6284 demonstrates that the Turkish legislation does not, in fact, have a significant deficiency in terms of preventing violence and injustices against women, children, the weak, and the elderly. The problem of violence against women, children, the weak, and the elderly stems fundamentally from the application of the relevant laws and regulations; however, as an additional solution to these issues, authorized organs of the state should take measures to strengthen family ties, there should be efforts to ensure that our national and moral values are taught at schools and in society, and the awareness in this regard should thus be increased.

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

THE QUR'AN AND THE SUNNAH ON THE ISSUE OF VIOLENCE

THE RELATIONSHIP BETWEEN ANGER AND VIOLENCE

The most effective way to prevent violence is to be able to keep anger under control. This is referred to as "restraining anger" in the Noble Qur'an.

> *"Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good."*
>
> (Aal-Imran 3/134)

Also, the Prophet Muhammad said:

"There is nothing that is swallowed that is greater with Allah in reward than a slave of Allah who swallows and contains his rage out of the desire for the pleasure of Allah."

Ibn Hanbal, "Musnad", 2/128

The Prophet said: "The strong man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage." *Sahih Muslim, 45/140*

The Prophet advises doing these when you get angry:

Change your position or place.

A`udhu billahi mi-nash-Shaitan nir-rajim

Seek refuge in Allah from shaitan (devil), say a'udhu basmala.

Perform wudu.

Pray:
"Oh my Lord, forgive me, remove the anger in my heart".

Keep silent when you are angry!

Always setting an example for us, the Prophet never accepted any excuse for "violence".

When someone went into another person's garden to pick dates to appease his hunger but did harm to the trees and the owner of the garden hit this person, he warned the owner by saying:

"You had to teach him if he was ignorant or feed him if he was hungry."
(Sunan an-Nasa'i, "The Book of the Etiquette of Judges", 21)

Abu Hurairah (radi Allahu anhu) narrated that the Messenger of Allah (sallallahu alayhi wa sallam) asked:

"Do you know who the bankrupt is?" They said:

- O Messenger of Allah sallallahu alayhi wa sallam! The bankrupt among us is the one who has no dirham nor property.

The Messenger of Allah (sallallahu alayhi wa sallam) said:

"The bankrupt in my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire." (Sahih Muslim, "The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship", 15)

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

THE PROPHET MUHAMMAD'S ATTITUDE TOWARD VIOLENCE IN LIGHT OF THE QUR'AN VERSES AND THE HADITH

VIOLENCE IN THE PUBLIC SPHERE

> ### *"There shall be no compulsion in the religion."*
> (Al-Baqarah 2/256)

The Prophet did not force anyone to accept Islam.

He emphasized **one should act fairly even in times of war:**

For example, upon the killing of an envoy sent to the Byzantine governor of Bosra in Mu'tah and the martyrization of 14 of the 15-member delegation the Prophet sent to invite people to Islam, the Prophet Muhammad sent an army of 3,000 people under the command of Zayd ibn Haritha and admonished and advised the Muslims in the army he sent northwards that **they keep their promises, do not go to extremes, do not kill children, women, the elderly, and those who retreated to monasteries, do not destroy palm trees, do not cut down trees, and do not set buildings on fire.**

(Al-Waqidi, "Book of History and Campaigns", 2/ 757-758).

The Prophet's order to the army before this war which is known as the Battle of Mu'tah for "inviting the local community to Islam first and fighting them if they refuse to enter the religion" might be thought to mean the religion is spread by force. However, it should be noted that the Prophet sent an army to that region because the peaceful invitation was impeded by force in the first place, not because he wanted to spread Islam by force.

VIOLENCE IN DAILY LIFE

Blood feud is forbidden!

The Prophet said in his well-known Farewell Sermon: "Just as you regard this month, this day, this city as sacred, verily your blood and your property are equally sacred (inviolable). All matters of the *Jahiliyyah* (Age of Ignorance) are abolished beneath my feet. The blood feuds of the *Jahiliyyah* are abolished. The first blood feud that I abolish is that of Rabi'ah bin Al-Harith..." (Muslim, "Pilgrimage", 147) He thus started from his relatives by abolishing the blood feud for Iyâs B. Rebîa who was the grandson of the Prophet's uncle and was killed by the Hudhail clan when he was just a little boy, and he ended a centuries-old practice for revenge.

The Prophet who never took revenge for his own self (Sahih al-Bukhari, "Limits and Punishments set by Allah", 42) informed us "the most hated person in the sight of Allah is the most quarrelsome person" (Sahih al-Bukhari, "Judgments", 34) and "it is enough sin for one that one never stops disputing" (Jami` at-Tirmidhi, "Righteousness And Maintaining Good Relations With Relatives", 58). The Messenger of Allah who showed the virtue of forgiving even those who tried to kill him (Sahih al-Bukhari, "Military Expeditions led by the Prophet", 32) encouraged people to forgive each other in cases of retaliation brought to him (Sunan Abi Dawud, "Types of Blood-Wit", 3).

BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

VIOLENCE AGAINST DIFFERENT MEMBERS OF SOCIETY

WOMEN

Besides physical violence, moral and psychological coercion is also addressed within the scope of violence. For example, an adultery accusation by a spouse without valid evidence is moral violence targeting the other person's chastity and honor because it is baseless slander. The Noble Qur'an, therefore, protects women who are most exposed to such accusations and will suffer the most from these, and orders the punishment of slanderers with eighty lashes and not accepting their testimony ever again (An-Noor 24/4).

In an environment where gossip about the incident of Ifk where Aisha was accused of adultery (Sahih al-Bukhari, "Military Expeditions led by the Prophet", 34), the Messenger of Allah provided an example by investigating the slander and, most importantly, not ill-treating his wife even when the incident was not confirmed. That is because "every person, for what he earned, is retained" (At-Tur 52/21) regardless of their gender. "No bearer of burdens will bear the burden of another" (Faatir 35/18), and no individual may, in fact, punish another person. It will be meaningful to compare the Prophet's attitude in this incident with the attitude of people who kill their wives, daughters, and other people they suspect in the face of a simple suspicion or rumor without batting an eye by saying that they do it in the name of honor.

Although Islamic resources, hadith collections in particular, provide even the minutest details about the life of the Prophet Muhammad, none mentions even the slightest insult or a hurtful statement by him, let alone violence against his wives and children. This can only be explained by the fact that the Prophet who was selected by Allah Almighty and described to be "of a great moral character" (Al-Qalam 68/4) is a role model for people in this regard, just like in every other aspect.

As understood from some warnings of the Messenger of Allah to his companions (Sahih al-Bukhari, "Wedlock, Marriage (Nikaah)", 84; Jami` at-Tirmidhi, "Chapters on Tafsir", 91; Sunan Ibn Majah, "The Chapters on Marriage", 51), also during his period there were some people who tended to maintain the habit of violence against women which was a habit of the Age of Ignorance. One such person was Thabit bin Qais bin Shammas who hit his wife and broke her arm. When her brother came to the Prophet to complain about him, the Messenger of Allah sent for Thabit and asked him to divorce her (Sunan an-Nasa'i, "The Book of Divorce", 53). This example shows the actual reaction of our beloved Prophet against coercion and domestic violence to which women have generally been subjected throughout human history. It is quite important and meaningful that the Prophet ordered Thabit to divorce his wife without asking his reason for beating. As is seen, unlike the current common practice, he did not say "these things happen in families" but he did save the female victim of violence from that environment. This is the sunnah of the Prophet, i.e. an example of how we should behave in such a situation. It should be noted that even though he had minor problems with his wives, he never raised a hand against them (Sahih Muslim, "The Book of Virtues", 79) or uttered anything hurtful and harsh. He, therefore, advised the believers to "fear Allah in respect to women" in his Farewell Sermon.

> *"And of His signs is that... He placed between you affection and mercy."*
> *(Ar-Room 30/21)*
>
> *"...live with them [women] in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much*
> *(An-Nisaa 4/19)*

The above are the orders of our Creator warning men to take care of their spouses!

"The best of you are those who are best to your women"(Jami` at-Tirmidhi, "The Book on Suckling", 11)

"How long will one of you whip his wife like a slave, then lie with her at the end of the day?"
(Sunan Ibn Majah, "The Chapters on Marriage", 51)

These, on the other hand, are the statements of our Prophet who told men to be good to their wives and expressed his bewilderment!

His attitudes and behaviors must be the only examples for us.

The initial manifestation of uneasiness in the family is spouses' hurtful behaviors and offensive remarks against one another. Repetition of such behaviors may cause these to become long-lasting elements of communication in the family and to be perceived as if they are natural to family relations. Despite the fact that "the public mention of evil" is certainly prohibited by the Lord Almighty and His Messenger, (An-Nisaa 4/148; Jami` at-Tirmidhi, "Righteousness And Maintaining Good Relations With Relatives", 48) it turns into a means of psychological violence for spouses and children in the family, rendering life unbearable. When Abu Huzaifa told the Prophet that he uttered hurtful and bad expressions to his family even though he did not act the same way to others and asked what he could do about this, he was told to ask for forgiveness from the Lord (Sunan ad-Darimi, "Riqaq", 15).

Furthermore, the spreading of private secrets that are entrusted to a spouse is also a form of moral violence. Disclosure of a family member's secrets and private information to other people is a serious violation of the personal rights of the relevant family member. The Messenger of Allah, therefore, stated, "The most wicked among the people in the eye of Allah on the Day of judgment is the man who goes to his wife and she comes to him, and then he divulges her secret" (Sahih Muslim, "The Book of Marriage", 123).

CHILDREN

When a companion saw the Prophet kissing his grandson Hussain and said to him that he had ten children and had never kissed any of them, the Messenger of Allah's response was striking: "He who does not show tenderness will not be shown tenderness" (Sunan Abi Dawud, "General Behavior", 144, 145). Not consenting to even the use of a violent word in relation to kids, the Messenger of Allah stopped his son-in-law Ali from naming his kids *"harb"* (Ar. war) and named his grandsons "Hassan" and "Hussain" meaning "goodness and beauty" (Sunan Abi Dawud, "General Behavior", 62). After seeing that children were killed in a war, the Prophet ordered, "What happened to some people that death allured them to the point of killing children? Do not kill children," (Sunan ad-Darimi, "Seerah", 25). This warning is like an application of the Qur'an verse "Fight in the way of Allah those who fight you but do not transgress for Allah does not like transgressors" (Al-Baqarah 2/190).

Moreover, when one of the companions wanted to leave all his wealth to his one son by disinheriting his other children and to have the Prophet as the witness to this, the Messenger of Allah said, "Fear Allah, and be just between your children", and thereby prohibiting discriminating between kids (Sahih Muslim, "Grant", 13). Children, whether boys or girls, are a blessing from Allah, the adornment of the family, and a source of joy. Treating children differently by thinking that they will contribute differently to the family later in life is a tradition of the *Jahiliyyah* that the Holy Qur'an condemns (An-Nahl 16/58; Al-Israa 17/31).

The Lord Almighty says in the Qur'an, "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin" (Al-Israa 17/31) and warns those who committed the serious crime of killing their daughters during the *Jahiliyyah* since they considered girls an economic burden and a cause for shame. Although this cruel practice of domestic violence against children is a thing of the past, violence and abuse against children have persisted ferociously throughout history. Abortion without a compelling reason, forcing children to work at a young age, encouraging and using them for begging and other offenses, and beating and ill-treating them for trivial reasons are examples of violence against children usually stemming from parents. Especially in our country, one of the most ruthless examples of domestic violence is the killing of some of our young girls in the name of restoring one's honor because of incidents where they are involved willingly or unwillingly and are sexually abused and victimized.

All those who participate in decision-making for this murder, which is typically decided upon the agreement of the whole family, are murderers according to Islam. People who have been forcibly victimized are the oppressed who must be protected by everyone, especially their families. If they have fallen victim as a result of their wrong choices, then it is their fault meaning that others are not to punish them. If the person has reached the age of puberty and has committed a crime, she/he pays for the crime and asks for forgiveness from Allah. As for the person who has not reached puberty, she/he is warned and advised by her/his parents and family elders. She/he is also taken under protection so as not to be exposed to dangers again. In both cases, the family has no right to judge and punish the children.

ELDERLY

The Prophet required that the companions whose parents were old took their permission to go to the battle (Sunan Abi Dawud, "Jihad", 33) and prohibited the elderly from performing the pilgrimage *(Hajj)* on foot in order to relieve them of such a burden although they vowed to do so (Jami` at-Tirmidhi, "The Book on Vows and Oaths", 9). He advised the *imams* leading the prayer to consider the weak, the sick, and the old who lined up behind him to pray and thus not prolong the prayer (Sahih al-Bukhari, "Call to Prayers", 62). He got angry at those who buried the body of an old and lonely black lady who used to clean the Masjid an-Nabawi without informing him of her death by asking "Shouldn't you have told me?", and he went on to perform the funeral prayer for her at her grave (Sahih Muslim, "The Book of Prayer - Funerals", 71). The Prophet's prohibiting of the killing of children of the enemy and the old and the weak who do not fight in the war (Sunan Abi Dawud, "Jihad", 82) is also an expression of the value he gave to the elderly.

THE DISABLED

People may have certain physical and mental disabilities from birth or may develop these later in life. The Lord Almighty addresses calamities that might impact a person's life and wealth in relation to tests in this life and encourages those affected by such to be patient (Al-Baqarah 2/155). Also, he eases the responsibilities of those who are patient in proportion to the tests they are given.

There were quite many people among the companions of the Prophet who were disabled from birth or due to wars. The Messenger of Allah chose to direct them to do what they could rather than considering them useless people disconnected from life. For example, he sent Muadh ibn Jabal who had a disability with his feet to Yemen as the governor and to collect *zakat* (Sahih al-Bukhari, "Fighting for the Cause of Allah", 164). He cherished Abdullah Ibn Umm-Maktum who was blind by birth, appointed him as his proxy when he left Medina, and allowed him to be *muazzin* (caller to daily prayers) together with Bilal al-Habashi.

With his words and practices, the Messenger of Allah ordered people to show necessary care and attention to and help the disabled; he forbade any physical and psychological violence against them. In accordance with the Qur'an verse which prohibits ridiculing people (Al-Hujuraat 49/11), he said to the companions that both their prayer and wudu were broken and invalidated when they laughed at a blind companion who fell into a pit near them while they were praying, and he thus warned them about the seriousness of their doing.
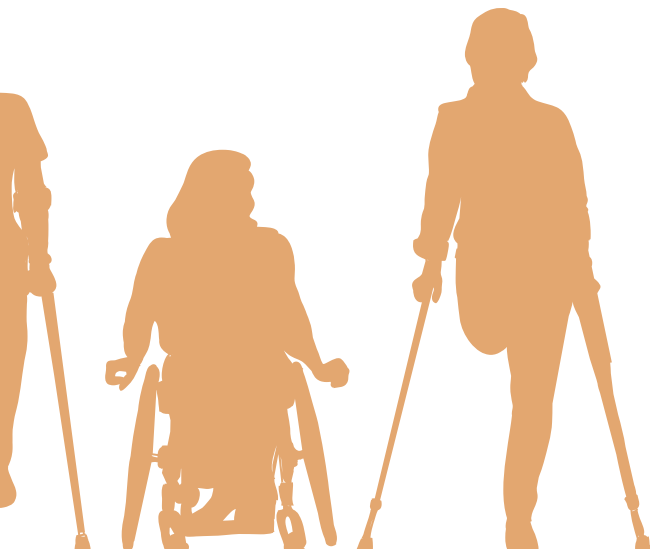
VIOLENCE AGAINST OTHER LIVING BEINGS

The Messenger of Allah disapproved of violence not only against humans but also animals. For example, he informed us that a woman who caused the death of a cat by tying it and not providing anything to eat was thrown into hell (Sahih Muslim, "The Book of Repentance", 25) while a man gave water to a thirsty dog by going down into a well to fill his shoe with water earned paradise (Muwatta Malik, "The Description of the Prophet", 10).

The Messenger of Allah forbade using animals with a soul for target practice (Sunan an-Nasa'i, "The Book of Sacrifices", 41) and disapproved the marking of animals by exceeding certain limits and called it "torture" (Sahih Muslim, "The Book of Clothes and Adornment", 107; Ibn Hanbal, "Musnad", 2/13). He forbade the *Jahiliyya* tradition of cutting the humps off of the camels and cutting the buttocks from the sheep while they were alive and then eating these (Jami` at-Tirmidhi, "The Book on Hunting", 12). When he was on a journey with his companions, he got angry seeing that they took two robin chicks from their nest and asked them to put the chicks back in their nest near their mom that was looking for them; he warned those who burned an ant hill by saying "it is not fitting that anyone but the lord of the fire should punish with fire"(Sunan Abi Dawud, "General Behavior", 176).

He cautioned those who kept chatting while they were on their mounts by saying "Do not treat the backs of your beasts as pulpits, for Allah has made them subject to you only to convey you to a town which you cannot reach without difficulty and He has appointed the earth (a floor to work) for you, so conduct your business on it" (Sunan Abi Dawud, "Jihad", 55). As a manifestation of the care and mercy that should be shown to all creatures of the Lord, the Prophet disliked the cutting of the forelocks, manes, and tails of horses (Sunan Abi Dawud, "Jihad", 41) and forbade slapping animals on the face and pulling them by their ears. He said to a man who was doing this: "Leave its ear alone and hold it by the sides of its neck" (Sunan Ibn Majah, "Chapters ons Slaughtering", 3). It is also the Messenger of Allah who reminded the milkers of the courtesy of cutting their nails so that the udders of the animals would not be hurt (Ibn Hanbal, "Musnad", 3/484).
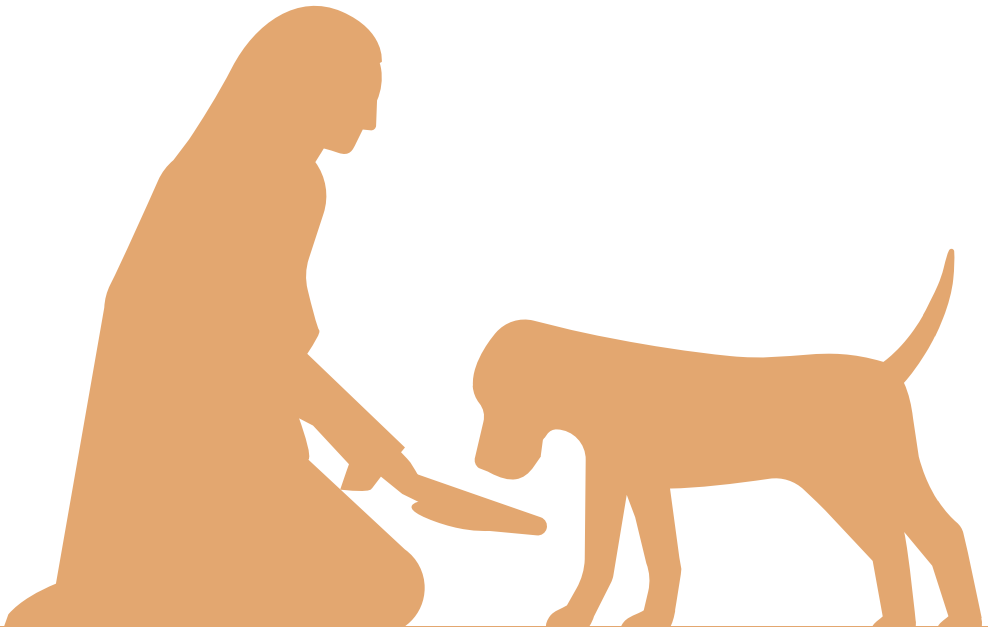
BUILDING A SOCIETY OF TRUST

THE ANATOMY OF VIOLENCE AND SUGGESTED SOLUTIONS

VIOLENCE AS A GLOBAL PROBLEM AND SUGGESTED SOLUTIONS

PREVENTION OF VIOLENCE

While certain genetic, biological, and instinctual factors influence violence, it is usually learned through observing and modeling the society within which one lives and is passed from generation to generation. Because violence is a learned behavioral disorder, it can be reversed through education. However, developing and implementing different approaches toward different sources of violence is important in effectively combating violence, which is a multidimensional problem. In this section, we will discuss violence prevention approaches in four categories:

- • EDUCATIONAL APPROACHES
- • LEGAL APPROACHES
- • POLITICAL APPROACHES
- • MEDICAL APPROACHES

EDUCATIONAL APPROACHES

Educational approaches include ensuring the acquisition of religious, moral, and human values by young individuals through the use of pedagogical methods starting from early developmental periods and providing empathy, stress management, and anger management training to children and youth. The best approach to prevent violence is to prevent its occurrence rather than punishing it afterward, and this can only be possible through education.

Education starts in the family. It is of utmost importance for the physical and psychological development and health of the child to experience being loved, valued, trusted, etc. in the family, which is the first social environment in which the child is born and raised. Childhood experiences until age 6 have an impact on the behaviors that the child will demonstrate later on. Maternal health and consumption of alcohol, tobacco, and narcotic drugs during pregnancy, as well as undernourishment of the child and strict and inconsistent parental attitudes in the postnatal period, may promote the child's tendency towards violence in later developmental periods. Physical growth retardation, psychological problems, and skeptical, avoidant attachment develop in children who grow up in a family environment lacking love, attention, and care. Furthermore, children have a strong tendency to easily believe, obey, and imitate others. Children who witness or are exposed to violence in the family learn to use violence and may become violent individuals in their adulthood.

Children learn by watching rather than listening. Therefore, the first thing to do to prevent violence is for parents to be good examples for their children and to prevent children from watching violent content on television, radio, the internet, and games. Supportive and positive family relationships may prevent violence. Proven and promising violence prevention approaches include providing training to parents on child development, non-violent discipline, and problem-solving skills, encouraging parental involvement in

the lives of children and adolescents through family-school programs, and supporting adolescents and young adults in developing their social skills and maintaining their relationships.

Individuals' self-control ability should be developed to combat violence and other behavioral disorders. Childhood is the most ideal period for the development of self-control. Self-control is a general tendency to exhibit a set of behaviors that give pleasure or reduce pain. Therefore, individuals who developed a high level of self-control in childhood will probably be less interested in criminal and other problematic behaviors throughout their lives (Nofziger & Rosen, 2017, p. 44). Religion is one of the most powerful phenomena fostering individuals' sense of self-control. Religion attributes satisfying meanings to life, death, and negative life events, and with its commandments, prohibitions, and acts of worship, which are the most important indicators of religious life, it fosters many positive emotions, reduces negative emotions, and enables behavioral control (Carter et al., 2012, p. 691; McCullough & Willoughby, 2009, p. 69; Rounding et al., 2012, p. 635). For instance, in a study conducted by Salas-Wright et al. based on data from the National Survey on Drug Use and Health performed with 90,000 adolescents, negative relationships were observed between religiosity and fight or group fight and violent attacks (Salas-Wright et al., 2014, p. 1178). On the other hand, Karslı found positive relationships between religiosity and anger control in a study with 1,133 individuals of different ages and professions (Karslı, 2018, p. 341). Combating violence requires ensuring the acquisition of fundamental human values such as love, respect, patience, and empathy by young individuals through the use of pedagogical methods, especially in preschool and primary school institutions. Indeed, an individual equipped with love and other positive emotions would not oppress fellow humans, animals, and the environment.

Also of importance in combating violence is the development of the virtue of patience which enables keeping calm in the face of hindrances, obstacles, and difficulties, being in control of oneself, and tackling problems rationally. Most of the time, people fail to remain calm in the face of hindrances and injustices, thereby resorting to violence instead of handling the issue at hand rationally and thus causing irreversible consequences. Developing the virtue of empathy is vital in terms of violence prevention and behavioral control (Derman & Başal, 2014, p. 1049; Eisenberg et al., 2010, p. 143).

In an experiment conducted by Aronson, it was observed that drivers aggressively honked at pedestrians crossing the road when the light turned green for vehicles, but the number of honkers decreased significantly when a person with crutches crossed the road. Fewer drivers honked at the pedestrian with crutches because they could empathize with him/her (Kağıtçıbaşı, 2010, p. 398).

Some social norms and the problematic perspective on women may lead to violent behavior. Throughout the history of humankind, many patriarchal societies have considered it a natural right for the head of the house to inflict violence on his wife and children. Therefore, strategies must be developed to change through education the problematic social perspective that sees women and children as property and disregards women's free will and rights. In this regard, violence prevention strategies include enrichment programs for preschool children (3-5 years) and life skills training and social development programs for individuals between the ages of 6-18; supporting adolescents at high risk of violence and helping young adults to complete their education, obtain postgraduate degrees, and gain professional experience are also crucial in preventing violence. However, schools have unfortunately become places where children experience violence. According to a 2017 report by UNICEF, half of the young individuals around the globe are subjected to violence either at or around their school (UNICEF, 2017). In a study performed by Koç with 1,381 high school students, it was determined that 51% of the students were subjected to violence at school while 60.1% of incidents included physical violence, 36.5% verbal violence, 3.4% purse snatching and robbery violence (Koç, 2011, p. 218, 221).

We should increase sensitivity against peer, teacher, and administrator violence at schools which are, in fact, places of education. Additionally, in order to make schools safer, their architectural design and lighting should be appropriate and correct, crowded classes should be prevented by having a sufficient number of classrooms, schools should have facilities enabling students to release pent-up energy through sports, and the interior, open areas and surroundings of the school should be constantly monitored.

POLITICAL APPROACHES

Political approaches refer to the making and implementing of necessary arrangements against environmental factors, which underlie violence, by legislative and executive bodies. Typically, these include improving the economy, providing elderly care, preventing child abuse, offering alimony, prohibiting the sale of alcohol and guns and broadcasting of violent content in the media, increasing the number of schools and classrooms, and introducing legal arrangements regarding the environment.

Both micro and macro factors produce violence and other anti-social behaviors. The difference between micro and macro violence factors must be considered while developing policies against violence. Micro factors are individual factors such as different family structures, age, sex, social class, and background.

Macro factors, on the other hand, refer to contextual characteristics, such as group, environment, climate, and economy, which affect behavior (Sporer et al., 2017, p. 169). There are varying approaches to micro and macro violence factors. For instance, cognitive behavioral psychotherapy can be administered for micro-level child/peer violence. Approaches to macro violence factors target groups, institutions, physical settings, and the environment. Legal and judicial approaches may be developed against group violence while economic approaches may be the answer to unemployment violence. Droughts, sudden floods, and other natural disasters resulting from climate change pose a risk to the clean air, water, and food supply needed for the continuation of life

and thus have the potential to create hunger-related violence. Therefore, measures against climate change are urgently needed for the future of humanity. Some of the measures in this regard are as follows: extending the use of electric vehicles, banning fossil fuel vehicles, forcing factories and power plants to use filters, introducing smart reverse vending machines that pay for recyclable materials to prevent plastic pollution, and making recycling of urban solid and liquid wastes mandatory.

Political approaches must be developed to prevent domestic violence which has physical, psychological, and sexual dimensions. In this context, firstly, gaps in the legislation must be remedied, and legal sensitivity to the issue should be enhanced. The public conscience is disturbed by attackers being tried without arrest in many cases of violence that do not result in murder. Moreover, we saw in the media that in some femicide cases, the victims had repeatedly demanded protection, but their requests were not approved which led to them being murdered by their spouses/ex-husbands. Domestic violence courts which will be able to take swift decisions regarding issues such as the protection and monitoring of women and children victims of violence and close and strict tracking of the accused must be immediately launched in Türkiye.

Legal solutions are needed in terms of property splitting and alimony during divorce cases in a manner that will prevent both sides from suffering because these issues cause tension between spouses. Furthermore, political approaches are also necessary for the prevention of violence against older people which is observed in elderly care houses as well as in families. Alternative approaches and incentives to encourage elderly care at home may be the answer to these problems; elderly care houses, on the other hand, should be subjected to strict controls and inspections. Parent training and home visiting programs must be developed to prevent ill-treatment of children and youth violence.

Alcohol is an addictive substance responsible for half of all violent incidents. To prevent alcohol-related violence, access to alcohol should be made more difficult through price and tax policies, the sale of alcohol to those who committed violent crimes while under the influence of alcohol should be prohibited, and there should be no reduction in sentence for crimes committed under the influence of alcohol. In addition, access to firearms, cyanide, and other toxic substances should be more difficult with the introduction of new regulations.

The media plays a vital role in spreading violence. Constant featuring of violent content in newspapers, magazines, TV channels, radio stations, and the internet media desensitizes people to violence and might trigger violent individuals. Violent productions in both printed and visual media outlets must, therefore, be prohibited to prevent media-based violence. More importantly, artificial intelligence-supported systems should be developed to quickly scan, monitor and control violent news and images on the internet, without a doubt the largest media of our time.

According to the Social Disorganization Theory, stability, social support, and harmony are essential for the maintenance of social order; on the other hand, the lack of and deficiencies in social support systems lead to social disharmony and criminal behavior (Payne, 2006, p. 13). A higher number of violent incidents are observed in times of war and terror when stability and order are disrupted. Additionally, poverty and inequality in income distribution are substantial sources of violence (Fundação Calouste Gulbenkian, 1995, p. 112). When people have difficulties in meeting their basic needs due to poverty or other reasons, they may resort to violence to survive. It is thus necessary to develop strategies to reduce unemployment and income inequality in society in order to prevent poverty-related violence.

LEGAL APPROACHES

Legal approaches against violence generally refer to changes in legal sanction procedures such as principles and implementation of arrest, protection of the rights of the victim or the accused, and court standards. There are certain objectives behind legal approaches, and some are as follows: determining the criminal and the victim, identifying problems regarding proceedings and procedure, initiating civil interventions to protect victims, decreasing the possibility of new crimes by offenders, and increasing social and legal protection offered to victims (Chalk et al., 1998, p. 158). In the context of violent incidents, legal interventions usually focus on the prevention of the commission of the crime. Additionally, issues such as the security of victims and society and the health and wellbeing of criminals are addressed. To prevent violence in prisons, the architectural design and layout of prison buildings should be implemented properly and correctly, the number of prisoners should not exceed the building capacity, the living conditions inside the prison should be improved, necessary measures should be taken for prisoners with substance addiction, suicidal tendencies, and other violence potential. While, in law, punishment is seen as a deprivation of certain rights of a person who commits an act that is stipulated as a crime, it also rehabilitates the offender and reintegrates him/her into society.

Accordingly, academic education, training courses targeting behavior change including vocational and social skills development, and rehabilitation programs may be offered to individuals in penal institutions. However, the number of penal institutions where such rehabilitation programs are implemented is quite low. Moreover, disproportionate or inadequate punishments for violence as well as periodic blanket amnesties weaken the deterrence of legal sanctions and encourage individuals who are prone to commit a

crime. However, the problem of violence cannot be solved solely through heavy criminal sanctions. Although there arises an expectation in society for the reintroduction of the death penalty following femicides and child abuse incidents, whether the death penalty alone will reduce the tendency towards violence is controversial. An analysis of the homicide rates in states with and without the death penalty between 1990 and 2018 in the USA demonstrated that, in a period of nearly 30 years, the homicide rates in states that applied the death penalty were higher than in states that did not implement the death penalty (Death Penalty Information Center, 2019).

MEDICAL APPROACHES

Medical approaches against violence generally include certain psychiatric and pharmacological applications focused on sex, age group, or specific populations with specific types of violence. Some occasions require comprehensive interventions with the interaction between healthcare providers, social services representatives, and law offices. Except for services based in family practice and some mental health settings, violence prevention, and treatment applications focus on the individual, rather than the family (Chalk et al., 1998, 207). Methods such as psychotherapy, cognitive intervention, relaxation exercises, bibliotherapy, music therapy, and medication are employed in the treatment of violent individuals. In acute agitation and other situations accompanied by violent behavior, hypnotics, antipsychotics, anticonvulsants, or general anesthetics are administered as emergency treatment. These drugs make it difficult for the patient to exhibit violent behavior since they have a calming effect (Volavka, 2002, p. 271).

There are several therapy approaches targeting individuals with a high tendency to violence. Some of these are Multisystemic Therapy, Functional Family Therapy, and Multidimensional Treatment Foster Care. Developed in the late 1970s, Multisystemic Therapy (MST) is a family and home-based intervention method which has been proven to be valid and widely used in the evidence-based treatment of serious antisocial behavior disorders in adolescence.

In MST, violent behavior is considered to be multi-causal, and personalized interventions are implemented to identify protective factors that are appropriate for specific risk factors. On the other hand, Functional Family Therapy sees the problem of violence as a symptom of dysfunctional family relationships. Therefore, interventions aim to modify family behavior patterns in a way that leads to symptom change, instead of focusing on

problematic behavior. Multidimensional Treatment Foster Care is a multifaceted series of interventions designed for the out-of-home supervised therapeutic care of chronic juvenile offenders.

This treatment method is based on the principles of social learning theory and is implemented within the social-ecological conceptual structure (Donnelly & Ward, 2015, p. 162, 163). In corrective treatments, the main objective is to reduce the tendency to return to criminal behavior by remedying the individual's psycho-social adjustment disorder.

Interventions, therefore, should be designed to improve the effects of factors that enhance the risk of violence or crime. For example, substance abuse treatment reduces the tendency towards crime or violence (Borum & Verhaagen, 2006, p. 154). Treatment services are often delivered by health professionals or social workers in either inpatient or outpatient clinics. Treatments in this regard include individual or group psychotherapy; programs to change the attitude towards violence; professional competence, anger management, and interpersonal relationship development programs; treatment programs with psychoactive drugs including antipsychotics and mood stabilizers; substance abuse programs. Moreover, another important aspect of such treatments is that they reduce acute stressors such as physical illness, interpersonal conflicts, unemployment, and legal challenges. This is crucial because general life stress can trigger or worsen mental illnesses. In order to decrease stressors, one may need to get help from crisis management centers and legal counseling services (Scott & Livingston, 2007, p. 16).

CONCLUSION

In this article, we examined the sources of and solutions to violence, a global problem. Violence is a universal issue dating back to the emergence of humankind on earth. Because violence is a multi-dimensional problem, approaches to tackle violence should be multi-faceted and should focus on the prevention of this problem rather than trying to address what to do after the use of violence. This can be possible by correctly identifying the risk factors producing violence and then taking effective measures against those. Gender inequality and society's problematic outlook on women, as well as degrading social norms toward women, must be addressed and remedied through education in order to eliminate violence against women. Violence is mostly a learned anti-social behavior, hence the opportunity to eliminate it through education. In this regard, religious, spiritual, and human values that enable behavior control should be imparted to young individuals by starting in the family. Educational institutions, the presidency of religious affairs, the army, the police, non-governmental organizations, health institutions, sports clubs, and legislative and executive bodies should work together against violence. The complete elimination of the problem of violence requires a large-scale social change. Since such a change requires enormous effort and time, it is not possible to completely eradicate violence in the short term. However, the number of studies addressing the problem from different perspectives and suggesting solutions should be increased.

WHERE TO GO FOR HELP
IF YOU ARE SUBJECTED TO OR AT RISK OF VIOLENCE

POLİS 155

112 ACİL SERVİS

JANDARMA 156

ALO 183 Aile, Kadın, Çocuk ve Özürlü Sosyal Hizmet **Danışma Hattı**

KADES KADIN DESTEK

KADES APP TO HELP WOMEN IN EMERGENCIES

App Store İndirin

Google Play İndirin