



## **CHILD WATCH FAMILIES DRAFT RESULT AND PRINCIPLES**

**August 17, 2022**

**İstanbul/TYB İstanbul Branch**

**August 18, 2022**

**Diyarbakır/Front of Kurşunlu Mosque**

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On August 17, 2022, the Child Watch Families Workshop organized in Istanbul by the Mismed Social Media Association and Media Platform and hosted by the Istanbul Branch of the Writers Union of Turkey has been successfully carried out with great attention from local-national-international agencies and media. The main purpose of the Child Watch Families Workshop has been accomplished and the Mothers' outcry, which originated with the Mothers of Diyarbakır and spread across the entire nation before reaching European capitals such as Berlin and Amsterdam, was addressed in academic and scientific terms. In our national workshop on the Child Watch, a total of six sessions were carried out, three to five individuals gave speeches in each session, a total of twenty-five participants gave presentations, and significant subject headings were specified for each session. Within the subject headings;

- The Child Watch Families were presented as a new social subject,
- The process of the Child Watch Families within the concept of Emotional Labor was emphasized,
- The Child Watch Families' sense of belonging, faith and struggle were emphasized,
- The sociological profile of the Child Watch Families were drawn, and
- The Child Watch Families' struggle against terrorism was discussed within the context of the Sociology of Terrorism.

As a result of the headings discussed by the Child Watch Families workshop, the importance of integrating the Child Watch Families into the academic community and including them as research subjects was understood once again. Our workshop will serve as an important reference point in terms of contributing to future academic and scientific studies. Today, the scientific draft result text to be constructed in front of Diyarbakır Kurşunlu Mosque is of importance in this context. That is because the Child Watch Families have now become the subject of not only Political Sociology, but also Everyday Life Sociology and the academic discipline. In the future, the present draft will be converted into a printed text that will obtain a scientific and academic identity, as well. In this context, the draft result items of the Child Watch Families Workshop conducted are as follows;

The Child Watch Families Workshop presents the following principles to the academic community and the social process as the draft result;

1- Child Watch Families is not a planned and organized movement. It is a natural movement that progresses on its own course, which emerged specifically and became functional subsequently.

2- Child Watch Families has a supra-identity context. It has been understood that no family expresses itself with an isolating identity while, on the contrary, an integrative identity is emphasized.

3- The Child Watch Families carry out the process through the habitus of motherhood and fatherhood. These concepts reveal the naturalness of the Child Watch Families and show that the Families' instinct to protect their children have a function that is independent of politics.

4- Thanks to the Child Watch Families, it has been understood that motherhood and fatherhood are supra-political concepts. Both concepts are meaningful and holistic on their own, however, the quality of being a family should be read through motherhood and fatherhood and the family institution is not a political figure. The overflow of the Child Watch Families from Diyarbakır to other provinces is proof that motherhood and fatherhood are acknowledged as supra-political concepts in regional terms, as well.

5- Child Watch Families is a movement that involves locality and innocence. The areas of the families are their "tents" and the families challenge terrorism with the social capital they achieved through these "tents".

6- The practical process demonstrated by the Child Watch Families is now a new social movement. Furthermore, for the first time in the world, a women's movement has stood out against terrorism and succeeded.

7- In addition to future academic and scientific studies in relation to the Child Watch Families, the workshop will contribute to the production of documentaries on the families, storifying the subject, and achieving a better understanding of the process and socializing it.

8- The stance of the Child Watch Families is the most significant proof of historical and social memory. It has been reminded to the parties that aim to restrict the Child Watch Families to a different collective memory that the Families have a protest stance against terrorism.

9- It has been emphasized that the only way to establish peace without violence is for the people of Diyarbakır to provide further support to the process for the Child Watch Families and to protect the collective memory.

10- The Child Watch Families workshop has shown that Islam is the most important phenomenon in the region and serves as the cornerstone. Islam is the cement of the region and the most important bond that keeps the public together. Islam should be taught to the youth in an appropriate manner and young individuals should experience Islam in and of itself.

11- The Child Watch Families workshop has shown that the social phenomena aimed to be altered through a science-based philosophy of history can be achieved through joint struggles. The motto that struggle is determinative above and beyond time and space is the most significant reflection of the Child Watch Families workshop.

12-The Child Watch Families workshop has produced a result in favor of the protection of the civility and locality of particularly the families. It is indispensable that this new social movement does not become politicized and preserves its grass-roots nature.

13- The Child Watch Families workshop has shown that women provide the most labor towards making everyday life livable. In both the Eastern and Western societies, the status of women within the society is one of a challenging nature, and there is not emotional bond stronger than motherhood. The labor of mothers is emotional labor.

14- The Child Watch Families workshop has revealed that getting involved in social matters should not necessarily occur as a result of the views of a political authority. If the problem is present within a social context, ways should be sought for civil initiatives to offer sociological solutions to the issue at hand.

15- The Child Watch Families has shown that the Solution Process is a significant social breaking point. It provided hope to the people of the region despite sociological problems and the Mothers of Diyarbakır have also been reinforced by this process and grew as a result of it.

16- The Child Watch Families workshop has shown that in our country, the media is unable to produce a sufficient number of news items on the Child Watch Families and attract adequate attention. Therefore, within the context of Media Sociology, the Child Watch Families should be kept on the agenda more and redefined through not only its media branch, but also through the media's relationship with the society.

17- The Child Watch Families workshop has clearly proven that political structures feeding off chaos and their components will cease to exist if chaos ends and will never be able to exist again. That is because the families protected their children from chaos during the process of the watch.

18- The Child Watch Families workshop has necessitated the handling of the Child Watch within an international context in particular and the immediate internationalization of the communication network due to the fact that terror and terrorism act with international codes and support.

19- The Child Watch Families workshop has proven that there is significant support for the families, particularly by all social structures in the region, and that the Families on Watch are acknowledged by local dynamics, as well. The Child Watch Families are now fully adopted by the people of the region.

20- The Child Watch Families workshop has revealed that the Child Watch has created a significant sociological breaking point for the termination of terrorism and its components and displayed the rational basis for the fact that the patterns of fear that could not be broken for years were shattered thanks to the Child Watch Families.

21- In the Child Watch Families workshop, the power of particularly the concept of civil society in the region has been demonstrated once again, and it has been emphasized that the civil process should not be politicized.

22- In the Child Watch Families workshop, it has been emphasized that the successful struggle of our nation against all components of terrorism has contributed to the reinforcement of the Child Watch Families and accelerated the process.

23- The Child Watch Families workshop addressed the debates of gender located at the center of important discussions within the academy in the strongest manner and exhibited with a contentious approach that women broke their social codes, particularly in the region.

24- The Child Watch Families workshop has emphasized the need to start recording biographical stories and broadcast them not only in Turkish, but also in many other languages in order to share the pains experienced by the families and create a social reaction. This way, the shared pains will cause less suffering and become socialized.

25- Actions or attempts such as child kidnapping, providing members to terrorist organizations and sustaining terrorism, as stated in many international reports such as the Report of the United Nations High Commissioner for Human Rights, were reported to the global public opinion thanks in particular to the determined stance of the Child Watch Families and an effective social struggle has been exhibited against all kinds of treacherous attempts by terrorist organizations.

Respectfully announced to the public.  
**Workshop Regulatory Board**

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