

REVIEW ARTICLE

Therapeutic Recreation Support Practice: Children Saving Dormitory Camps

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Abstract

Therapeutic recreation is a process that supports individuals with physical, cognitive, emotional, and social limitations to increase their skills, knowledge, and behaviors through participation in recreational activities. This process provides opportunities to engage in recreational activities and is seen as a field that makes the lives of children facing difficulties and limitations meaningful. This research aims to examine the institutional structure of the Children's Saving Dormitory Camps (CSDC), which operated in Istanbul between 1933 and 1938, and to reveal the content of therapeutic recreation practices in organized nature camps. The document analysis technique, a qualitative research data collection method, was used in this study. The data in this study were obtained through text-based documents such as state archives, newspapers, and a comprehensive literature review. According to the research findings, the CSDC, established in 1933, aimed to help street children adapt to social life and become beneficial individuals for society. In this context, vocational and academic education, physical activities, and nature camps were organized for the children. The camps organized within the framework of CSDC included therapeutic recreation practices consisting of various physical activities such as swimming, hiking, and camping to support the rehabilitation process of street children. As a result, the physical, cognitive, emotional, and social development of street children is supported through camps, physical activities, and therapeutic recreation practices consisting of various games.

Keywords

Therapeutic Recreation, Physical Activity, Children Saving Dormitory Camps

INTRODUCTION

Therapeutic recreation can be defined as an approach encompassing the planned and purposeful utilization and enhancement of leisure time activities. This approach aims to maximize individuals' overall health status, well-being, and quality of life (Genoe et al., 2021). Therapeutic recreation practices conducted at camps, particularly on children, have shown potential in enhancing self-esteem, illness awareness, emotional well-being, illness adaptation, and symptom control (Walker & Pearman, 2009). Therapeutic recreation camps aimed at treatment

can provide psychosocial benefits for children and adolescents (Yang et al., 2022). Historically, child and youth care practices have included therapeutic camps, sports, and recreational activities. Research in related fields such as human health protection and promotion has shown that contact with nature and recreational activities have a positive effect on addressing many psychological problems such as depression, anxiety, and behavioral disorders (Harmon & Kyle, 2022; Harper, 2017; Hutchinson et al., 2008; Mitchell & Popham, 2008; Frances, 2006; Huff et al., 2003). The benefits of the natural environment include reducing psychophysiological stress levels, increasing reflective capacities, and mental and physical recovery through access to and

Received: 27 March 2024 ; Revised : 17 April 2024 ; Accepted: 07 May 2024; Published: 25 May 2024

How to cite this article: Ekinci, E., Gürbüz, B., and Sarol, H. (2024). Therapeutic Recreation Support Practice: Children Saving Dormitory Camps. *Int J Disabil Sports Health Sci*;7(3):700-711. <https://doi.org/10.33438/ijdshs.1459610>

regulation of emotions (Stea et al., 2022). Physical activities in natural environments help reduce the risk of childhood obesity by increasing the amount of time children spend outdoors. In addition, spending time in nature can reduce stress, instill a sense of well-being, improve attention capacity, and potentially reduce children's susceptibility to other diseases (McCurdy et al., 2010).

Therapeutic camps seek to promote behavioral change by placing programs specifically for children with problematic behaviors in an outdoor setting, engaging them in challenging activities, and processing or informing the experience using a form of behavioral and cognitive therapy (Dunkley, 2009). It is argued that therapeutic camps create environments with the potential to enhance well-being because they are often located in natural surroundings and provide respite from stressful situations (Gesler, 1992). Therapeutic nature camps for children provide a solution to the social isolation that children often experience, increase psychosocial well-being, and provide spaces for natural development and the acquisition of useful psychosocial skills or practical knowledge (Papp et al., 2023). The main role of therapeutic camping programs for children is to provide a pleasant experience based on fun. Many camp programs with recreational activities incorporate various aspects of the therapeutic recreation process (Kiernan & Maclachlan, 2002). The idea that nature camps are therapeutic for all children developed rapidly after World War II. Many psychologists and youth workers were concerned that the experience of growing up during the war would create a generation of troubled, insecure youth (Smith, 2006).

Because of the worldwide economic depression caused by World War II in the mid-twentieth century, many children left their parents' homes and started to live on the streets once again (Peacock, 1994). Although Turkey did not enter World War II, it was exposed to the negative economic effects of the war and poverty increased. This led to an increase in the divorce rate and indirectly to an increase in the number of children forced to live on the streets (Burgaç, 2018). The fact that Istanbul is the most populous city in Turkey has been effective in having the highest population of children living on the streets. In the early years of the Republic, various institutions were opened by the state, private sector, and local governments for orphans, orphans, and children living on the streets.

One of these institutions was the CSDC, which was opened by the Municipality of Istanbul in 1933. The training and practices carried out in this dormitory have characteristics similar to modern therapeutic recreation practices applied today. In particular, in the nature camps organized in Belgrade Village and Heybeliada, the practices carried out for the rehabilitation of children are quite remarkable. This study examines the institutional structure of CSDC in the historical process and reveals in detail the therapeutic recreation programs applied in the nature camps organized by CSDC.

MATERIALS AND METHODS

In this study, the document review technique, one of the qualitative research methods, was used. Document analysis involves the analysis of written materials containing information about the phenomenon or phenomena under investigation (Yıldırım & Şimşek, 2018). Document analysis can also be defined as the examination of any kind of old document, whether official or privately created (Sönmez & Alacapınar, 2016). Document analysis is used to collect, question, review, and analyze different documents as primary sources for research data (Özkan, 2020). In this study, the data were obtained through text-based documents such as state archives, newspapers, and extensive literature review. In the context of this topic, there are two state archive documents: a decree issued by the Office of the Prime Minister in 1933 and a petition written by the Ministry of Education to the Office of the Prime Minister in 1940. In addition, between 1933 and 1940, a total of 10 news articles on CSDC were published in eight different newspapers (two news articles in Akşam and Cumhuriyet, and one news article each in Son Posta, Yarım Ay, Tan, Haber, Açık Söz and Vakit). In the documents examined, scans were conducted on therapeutic recreation practices, which are evaluated within the scope of physical activity and nature-based activities, and the documents obtained were classified and reported.

Therapeutic Recreation and Children Living on the Streets

Text Therapeutic recreation is defined as the use of education and recreation services to help individuals with illness, special needs, health problems, and social limitations develop and use their free time in a way that increases their functional abilities, independence, and quality of

life (NTRS, 2000). Therapeutic recreation is a treatment service that improves health and quality of life. This approach aims to use free time in the most effective way and reduces or eliminates the constraints of life (ATRA, 2023; Sylvester et al., 2001). Activities used as recreational activities can be considered therapeutic recreation. For example, it includes leisure activities such as walking, crafts, dance, drama, fishing, hippotherapy (Ramsawh & Wynn, 2016), playing games, and physical and sportive activities (Austin et al., 2020).

Upon considering the studies conducted in the field of therapeutic recreation, medical conditions such as accidents, injuries, and disabilities are frequently emphasized (Kolanowski et al., 2001; Hutchinson et al., 2006; Sylvester, 2014). This situation contains a great deficiency in the field of therapeutic recreation. However, therapeutic recreation is divided into two classes: social and medical models. The medical model of disability is to treat and eliminate the abnormality within the individual, enabling the individual to function as normally as possible. In contrast, the social model views disability as a social construct that results in discrimination against individuals who are different from what society considers normal and addresses inequalities that discriminate against people with disabilities, rather than using medicine to make them more like individuals without disabilities (Sylvester, 2011). According to another definition, the social model focuses on the causes of exclusion through social, economic, political, cultural, relational, and psychological barriers rather than medical disabilities (Goodley, 2011). The model recognizes that all people will face some form of physical or cognitive challenges at some point in their lives, and therefore it is the responsibility of society, not the individual, to address this reality (Harper et al., 2019). It focuses on facilitating connections between people through experiences that are enjoyable, inclusive, meaningful, and foster a sense of belonging (Mahut & Fortune, 2021).

The Child-Saving Movement (CSM), characterized by a series of approaches to help homeless children in large cities in the US in the early twentieth century, included the development of playgrounds in schools and parks as one of the main goals. In general terms, the CSM believes that adolescents' leisure time should be closely supervised (Platt, 1969). This supervision by the CSM has been extended to cover a wide range of behaviors of children and adolescents, mostly non-

criminal, especially moral crimes, addiction, and neglect cases (Shelden & Osborne, 1989). Poverty and disease in immigrant ghettos, pollution and crime on the streets, violent strikes in factories, illiterate criminals, etc. led Joseph Lee and Luther Gulick in the US to mobilize the Playground Association of America (PAA) (Hardy & Ingham, 1983). During a visit to Berlin in 1886, Marie Zakerzewska, a US doctor, recommended the sand areas she had seen in parks and schoolyards to the Massachusetts Emergency and Hygiene Association, which in turn installed a sand area in the playground of the Children's Mission in Boston. This is considered the first organized and supervised playground in the USA (Frost, 2012). In this context, the introduction of sandboxes in 1886 is considered to be the beginning of PAA (Frost, 2010). In the early twentieth century, PAA adopted a new mission and focused on changing the negative social environment of disadvantaged children. As part of its moral and health promotion activities, it was designed to counteract all kinds of harmful activities that lead communities into immorality. The playground movement thus aimed at social reform through recreation and play (Mobily & Dieser, 2018).

In our country, activities for children living on the streets emerged during the last periods of the Ottoman Empire. In particular, poor and orphaned children constituted a large part of the migration to Istanbul from the lands lost because of the wars, and the state tried to ensure that these children grew up in a controlled, healthy environment (Koç, 2007). With the proclamation of the Republic, the state introduced new policies for children living on the streets. These policies included various initiatives for the shelter and education of children living on the streets. Çağlar (1982) categorized these initiatives into five categories. These are;

- Personal Initiatives: (Ahmet Rüştü Çocuk Yurdu / Mudanya-Bursa, 1936).
- State Institutions: (Himaye-i Etfal Cemiyeti - Ankara, 1921) Çocuk Esirgeme Kurumu - Ankara, 1981).
- Private Institutions: (Çocuk Dostları Derneği - İstanbul, 1949, Ankara Child Care Association - Ankara, 1958), (Çocuk Sevenler Derneği - Ankara, 1961).
- Mixed Institutions: (Turkish Education Association - Ankara, 1928).

- Local Administration Institutions: (Istanbul Municipality Cibali and Ortaköy Fukaraperver Cemiyeti, Izmir Municipality Child Lovers Association, Istanbul Municipality Children Saving Dormitory, 1933).

Among these initiatives, the Children Saving Dormitory, established by the Municipality of Istanbul, stands out in terms of its unique management style and the training and practices it implements for the rehabilitation of children living on the streets.

Children Saving Dormitory

Text-As one of the reforms that started in every field with the proclamation of the Republic, Municipal Law No. 1580, which entered into force in 1930, authorized “municipalities and local governments to take initiative regarding poor, homeless, all kinds of social assistance, protection, shelter, financial and medical assistance, education and orphaned children” (Article 34) ([Belediye Kanunu, 1930](#)). Accordingly, a commission consisting of doctors, psychiatrists and pedagogues was established by the Governorship of Istanbul and Istanbul Municipality to investigate the situation of orphaned children ([Tunç, 2018](#)). Dr. Fahrettin Kerim Gökay from Istanbul University Faculty of Medicine and Dr. İbrahim Zati Öget, Chief Physician of Istanbul Prisons, were appointed to this commission by Presidential Decree on July 16, 1933 ([T.C. Başvekalet, 1933](#)).

CSDC was inaugurated on October 30, 1933 by the Municipality of Istanbul with the purchase of the building located in the Galata district and used as a British school during the Ottoman period for 55000 TL. The opening ceremony was held by Muhittin Üstündağ, the Governor of Istanbul at the time. Upon the suggestions of Gökay and Öget, Dr. Kazım Zafir, himself a pedagogue, was appointed as the director of the shelter for children living on the streets ([Fındıkoğlu, 1942](#)). According to Zafir, the CSDC is an aid institution with a legal structure specific to criminal and psychopathic children who are involved in many unfavorable situations in the city. The main purpose of this institution is to save the headstrong and unruly children who do not submit to any authority from all kinds of nativities in the city and to ensure that they become useful to themselves and society ([Erenel, 1936](#)). In this context, [Zafir \(1933\)](#) aims to socialize and reintegrate children living on the streets, who live in difficult conditions, are excluded by society, and are even perceived as a threat.

CSDC, which first started its operations with seven children, served 250 children living on the streets in the five years it was active ([Bayazoğlu, 2022](#)). While there were 21 staff members at the first opening of the dormitory, this number increased to 80 in 1938. These personnel included a director, deputy director, doctor, nurse, instructors, cook, and cleaning staff. The annual budget of CSDC was 30000 TL, which was funded from the municipal budget, dues, donations, charity sales, exhibitions, and concerts of philanthropic artists ([Güngör, 1938](#)). Children living on the streets were admitted to the dormitory according to the rules set out by İbrahim Zati Öget in his report dated 1932. Accordingly, children who participate in CSDC should not have tuberculosis, gonorrhea, syphilis, ringworm, scabies, or lice. In addition, boys between the ages of 8 and 16 who are not physically or mentally disabled are accepted. There are no beatings or insults, and children must bathe twice a day, in the morning and in the evening. There is no punishment for any crime in the CCM, provided that everything is confessed ([Bayazoğlu, 2022](#)). In this context, every Saturday is a confession day for children staying in the dormitory. Children confess if they commit any crime in the dormitory building or on their bazaar leave ([Feridun, 1933](#)).

The administrative structure of CSDC consists of four sections: “directorate and administration”, “workshop, sports and recreation areas”, “bathroom, dormitory and dining hall” and “idea house” ([Zafir, 1933](#)). In addition, the dormitory building included dormitories, bath rooms, shower rooms, an infirmary, laundry, and an isolation room ([Gökpınar, 1935](#)). According to the general program in the dormitory, the children woke up every morning at 6:30 a.m. A nurse checked all the children and sent any sick ones to the dormitory doctor. At 8:30 a.m., after the children had showered, the director of the dormitory gave a lecture and the National Anthem was sung, followed by breakfast. On Tuesdays and Fridays, children are allowed to leave the dormitory and go on free excursions ([Children in rescue home..., 1933](#)).

On May 3, 1939, in the report prepared for CSDC, it was suggested that the administrative staff of the dormitory did not use the authorities given to them correctly and that the expected results could not be obtained since they could not provide the education program and a disciplined working order. On June 6, 1939, the dormitory was affiliated to the

Istanbul Directorate of Education (T.C. Maarif Vekilliği, 1940). On the order of the then Mayor of Istanbul, Lütfü Kırdar, a three-member delegation consisting of Dr. İbrahim Zati Öğüt, Necati Kemal, and Mr. Enver, the National Education Health Inspector, sent the children in Darülaceze and CSDC to the Büyükçekmece Village Boarding School. The same delegation transferred the children and staff of the CSDC to Darülaceze, and as a result, the CSDC was officially closed on June 3, 1939 (Normal and abnormal children were separated, 1939). Walter Kiehl, the editor-in-chief of *Freude und Arbeit*, a Nazi German propaganda magazine, expressed his feelings after visiting the CSDC in 1933 with the following words. “Much has been created in Kemal Atatürk’s new Turkey. “A small but not insignificant stone of construction is the school for children living on the streets in Istanbul, for the new empire rests on the shoulders of children” (Kiehl, 1933).

Educational Activities at the Children’s Saving Dormitory

CSDC began serving children living on the streets in 1933 in its building in Galata under the leadership of Kazım Zafir and four instructors (Fındıkoğlu, 1942). Within CSDC, children were provided with vocational training to reintegrate into society, physical activities to maintain their health and socialize, and basic academic education to help them learn to read and write. In addition, the dormitory contributed to the rehabilitation process by taking a certain number of children to nature camps organized in Heybeliada every year.

Vocational Education in Dormitory

Each new child arriving at the dormitory is photographed. After being washed and cleaned, the child spends the first week in the infirmary under the supervision of instructors, and in the following weeks, he or she starts a vocational course according to his or her field of interest (Bayazoğlu, 2022). In the dormitory, literacy training was provided every day until noon under the name of “idea house”. In the afternoon, vocational training courses such as carpentry, shoemaking, tailoring, furniture making, and basket weaving (Gökpinar, 1935; Alaçam, 1933) were conducted in various workshops. Vocational training courses were provided by artisans who had moved their workplaces to the workshops in CSDC. These artisans did not pay any rent to the dormitory for the workshops, and the children receiving vocational training at the dormitory worked there as

apprentices (Zafir, 1933). Vocational education in the dormitory was stated as follows in the three-point report submitted by Kazım Zafir to the Governorship of Istanbul just before the opening of the dormitory (Fındıkoğlu, 1942).

“First, since we are not a society with the conditions of intensive division of labor required by high industry, there is a need for vocational training that will focus on small capitals and small occupational groups. Second, vocational training should be provided to the children who will be admitted to the dormitory so that they can participate in the work environment and thus be reintegrated into society. Third, although the dormitory receives financial support from the state or municipality, they should avoid vocational training workshops. Otherwise, children may grow up more like civil servants than craftsmen. In this case, children may be deprived of the labor market and economic understanding.”

The products produced in these workshops, which provided vocational training, were very popular in the market. For example, in 1936, all the boots belonging to the officers of the Military Academy were produced in the shoemaking workshop of the CSDC (Şeref, 1936). Within the scope of vocational training at the dormitory, children who worked in various workshops according to their interests were paid half of the apprentice salary according to the number of hours they worked (Alaçam, 1933). The children would give the money they earned on a weekly basis to the director of the dormitory, and they could use half of this money during their market leave. The remaining half of the money was given to the children so that they could use it as capital in the work they would do after they turned 18 and left the dormitory, or to manage it until they found a job, and so that they would not return to their old habits by becoming penniless in the process (Kiehl, 1937). It can be argued that by having the children work with artisans in their vocational training, the ECHR aimed not only to teach them how to work, but also to introduce them to the market, to teach them how the market functions, and to provide them with complete and accurate information about market mechanisms.



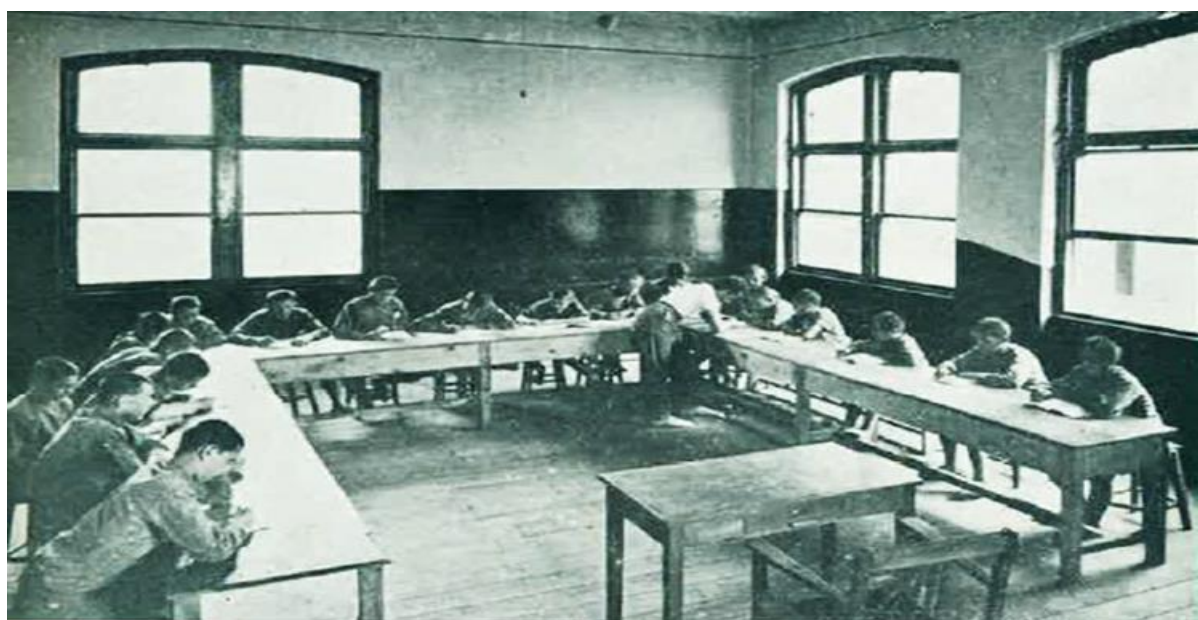
Source: Erenel, 1936.

Academic Education in the Dormitory

The content of academic education in CSDC excluded courses offered in schools affiliated with the National Education Department. Instead, stories from the fields of science and history were told to arouse children's curiosity about knowledge, conversations were held about current issues, and they were encouraged to engage in painting and other artistic fields (Zafir, 1933). Children are at the forefront of academic education at CSDC. Children were never forced to attend classes. In this regard, the instructor informed the child about attending class and encouraged him/her to join his/her classmates and develop a desire to read (Alaçam, 1937).

For example, some letters were written on the blackboard in the classroom, and words beginning with those letters were placed underneath. These words were written in the children's notebooks until they learned the letters. In addition, the instructors.

Had a note chart for each child. Each child is graded on a six-day basis. These are: the child's own cleanliness, the condition of his/her bed, his/her interest in work and general cleanliness, his/her sports ability, his/her interest in the lesson, and his/her attention to the words spoken. In this way, graphs were prepared in line with the scores received by the children, thus making it easier to track and recognize the child (Children in rescue home, 1933).



Source: Zafir, 1934.

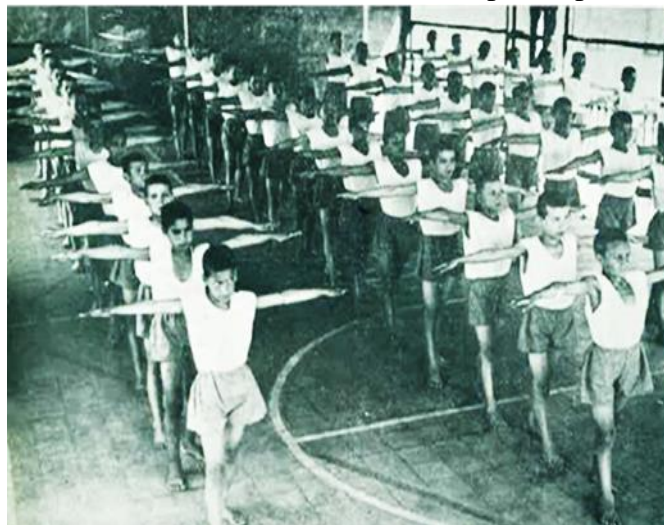
Sports Education in the Dormitory

It was recognized that children with CCD are both physically and mentally weak and that correcting these weaknesses is a task. In this

context, children's physical, intellectual, and psychological cultures were emphasized. Zafir (1934) first focused on physical culture and argued that a healthy body is necessary for a

healthy mind. He also stated that moral and psychological development is closely related to physiological development. In the sports education implemented in CSDC, it was conducted in the hall in the building located in Galata and in the garden next to the building, which was owned by the municipality and included tennis courts, basketball courts, and volleyball courts (Zafir, 1933).

The educational programs provided to children in the dormitory include sports education. In this context, the concept of sports

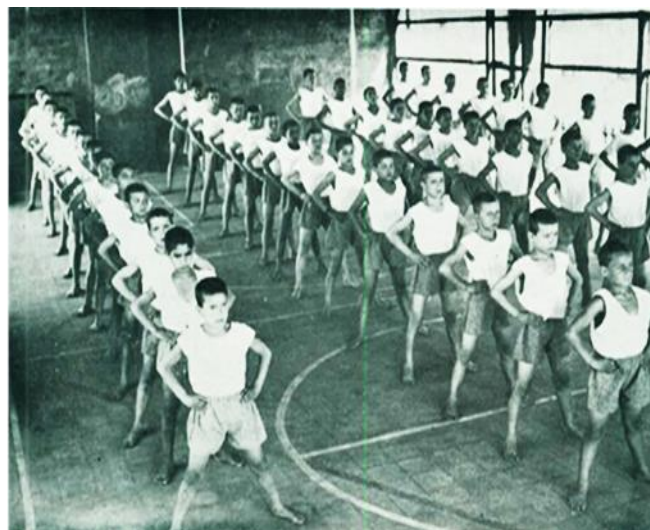


Source: Zafir, 1934.

Nature Camps Organized in Dormitory

Therapeutic recreation camps provide children with the opportunity to spend time in supportive environments when they participate in various recreational activities. The camps aim to provide children with a positive experience that can have a beneficial effect on their physical, psychological, and social functioning (Kiernan et al., 2004). The natural environment and scenery in which the camp is located enable children to be free from many negative psychologies, especially stress (Gesler, 1992). Activities in the camp environment contribute to testing children's capacities and exploring risky situations. In addition, children who gain self-confidence through activities can overcome a situation they fear and turn it into a process they enjoy (Harper, 2017). Most models of therapeutic recreation practices include the dual roles of treatment for functional improvement and recreation for general health and well-being. However, the systematic application of leisure

education includes the culture of encouraging individuals to develop habits of regular physical activity. Sports is the most common activity that occurs in the dormitory for children to have fun and to reveal their talents. Cenk (1935) stated that sports activities were practiced every day in the CCRC, children spent most of the day doing physical activity, and for these reasons, sports education was of great importance because the dormitory was a rehabilitation and saving hom.



extends far beyond play and physical health (Sylvester, 2011).

In addition to the vocational, academic, and physical activity trainings that occurred at CSDC, nature camps were organized for children. The first of these camps was held in Belgrade Village in the Çatalca district of Istanbul, and the second was held at am Harbor Beach in Heybeliada. While an average of 15 children participated in these camps each year, 75 children were trained in these camps during the five-year period between 1933 and 1938. Zafir's activities in the camps were influenced by M. Jean Piaget, a psychologist specializing in child development, has written books such as *The Design of the World in the Child* and *Vatson's Biophysically Inclined Thoughts*. Zafir (1937) aimed for children to benefit from plenty of air, sun, and sea, strengthen their bodies, increase their endurance, develop their ability to adapt to natural and external influences, and strengthen their willpower.



Source: Zafir, 1937.

Regarding the camp, all children are responsible for the order and cleanliness of the camp area and the tent. Zafir (1937) organized the Heybeliada camp at am Harbor Beach, which was open to the public, so that the public could closely observe the condition and functioning of the camp, the education provided by the dormitory, and the development of the children. It can be argued that the purpose of holding the camps on a public beach was to allow the children to spend time and socialize with people other than the dormitory staff, that is, individuals in society. Similarly, swimming and sea games activities were included in the dormitory building to facilitate and reinforce the habit of cleanliness that the children were trying to form by ensuring that they bathed daily. Zafir (1933) stated that all these practices used children's interest in water and the sea. She stated that they were more successful in the process of teaching children the habit of cleanliness through swimming and sea games compared with the practices in the dormitory.

Music practices in the camps mostly included anthems. Both in the dormitory building in Galata and in the Heybeliada camp, the children started the day with the National Anthem and the flag ceremony. The most fundamental factor in the formation of beautiful feelings is love, and for this love, music, beautiful words, and beautiful scenery nourish this feeling (Zafir, 1933). Children's lives on the streets, away from social environments, have a negative impact on their sense of belonging. In CSDC, it can be said that children are socialized by creating awareness of national unity and identity through music and anthems.

Although the games in the camps varied, it was determined that they consisted of activities

such as chasing, hiding and seeking, capturing the flag, and running competitions. Zafir (1937) states that the sports activities organized in the camps were carried out with the aim of protecting children's general health, ensuring their physical development, strengthening their bodies, and increasing their endurance. In this context, the camp took care to raise children according to the principles of music, eloquence, beautiful scenery, cleanliness, sports, joy, and happiness (Zafir, 1933).

Conclusion

As a result, CSDC reached out to many street children with bad habits, antisocial behavior, lack of self-confidence, separated from their families, or orphans, and tried to raise individuals who are Useful to society. CSDC operated with the aim of socializing children living on the streets. The practices conducted at CSDC are in line with the social model of therapeutic recreation. This is supported by the fact that healthy children without disabilities or psychological and physiological disorders were admitted to CSDC. In addition, it can be said that the absence of physical and psychological violence such as violence, pressure, bad words, etc. in the education model applied in the dormitory, the acceptance of children as a member of the society, and respect for this situation can be said to be successful in gaining children's self-esteem.

It can be said that the vocational, academic, and physical activity courses offered to children at the CCM contributed to their socialization, learning a profession, and controlling and using their physical strength in the right way. The nature camp organized in Heybeliada contributed to the rehabilitation processes of the children through elements such as natural beauties, scenery, fresh air,

and sun. Leisure time activities, which are frequently used to cope with stress, are one of the most important psychological disorders to which children living on the streets are exposed. Thanks to camps organized in nature, children can gain the ability to cope with various difficulties in their lives through various physical activities and games.

In addition, children participating in nature camps were given swimming training through sea activities and were taught the habit of cleanliness through various water games. Outdoor recreation activities such as nature walks and camping were conducted. In addition, children who received music education were taught national anthems to teach national consciousness. In addition, therapeutic recreational activities such as nature camps, physical activities, and various games supported the physiological, psychological, and

social development of children living on the streets. All these practices in CSDC reveal an understanding of education that is far ahead of its time. Although the concepts of recreation, therapeutic recreation, etc. were just beginning to be heard in Turkey in the early years of the Republic, it was determined that Zafir, an idealist educator of that period, tried to support the rehabilitation processes of children living on the streets by including recreational activities in CSDC and nature camps.

Within the scope of this research, considering the positive features of therapeutic recreation on individuals, it can be recommended that more leisure time activities be included to contribute to the rehabilitation processes of children under the protection of the General Directorate of Child Services and Non-Governmental Organizations.



Source: Kiehl, 1937.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

Conflict of Interest

The authors declare no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Ethics Statement

This study is approved by the Artvin Coruh University (ACU) Scientific Research and Publication Ethics Committee (Approval Number and Subject: E-18457941-050.99-90939 and 10.05.2023).

Author Contributions

Study Design, EE and HS; Data Collection, EE and BG; Data Interpretation, EE, BG and HS; Manuscript Preparation, EE, BG and HS; Literature Search, EE and HS. All authors have read and agreed to the published version of the manuscript.

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