DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

TRADITIONAL HEALTH CARE PRACTICES AND NURSING

Buse Söğüt[1*], Nazike Duruk[2]

*[1]Eskisehir Osmangazi Health Sciences Institute, Nursing, Eskisehir, Türkiye.
[2] Eskisehir Osmangazi Faculty of Health Sciences, Nursing, Eskisehir, Türkiye.
ORCID Code *[1] 0000-0002-8034-238X

ABSTRACT

Since the beginning of humanity, some diseases have begun to appear. Treatments for diseases have begun to be sought by using products found in nature or previous experiences and cultural structures of societies, and traditional treatments that differ from today's modern medicine have emerged (Arslan et al., 2016). The World Health Organization (WHO) defines traditional care practices as: ‘‘The totality of knowledge, skills and practices that have emerged with theories, religious beliefs and past experiences specific to various civilizations for the diagnosis and treatment of diseases or the protection of health’’ (World Health Organization, 2019). The information obtained through observation and trial and error has been transferred from generation to generation along with culture for centuries, forming the basis of medical science (Ersoy, 2014). Plants have been tried to be used in the production of medicine and food through trial and error, and in this direction, treatment needs have become available from nature (Jamshidi-Kia et al., 2018). Writings about medicinal plants date back approximately 5000 years in India, China and Egypt (Ang-Lee et al., 2001). In ancient times, in societies where religious elements were at the forefront, treatment was done with magic, in hunter-gatherer societies with surgery, and in agricultural societies with medicinal herbs (Yalçın et al., 2016). In some societies, two types of traditional health care applications are used: hot and cold. Ailments such as burns and high fever are seen as hot diseases and in these diseases, cold drinks are drunk or cold applications are made. Colds, flu, chills, colds, and some pains are seen as cold diseases and are tried to be treated with hot drinks or hot applications (Türkdoğan, 1974). In Anatolia, the name Lokman was used almost synonymously with the word healing. When looking at religious elements, although there is no expression in the verses regarding healing, the fact that the name Loqman is seen as a source of healing has led to the idea of referring to the verses of the Surah named Loqman in folk medicine practice, and amulets with verses written on them for treatment purposes have been used (Kılıç, 2012). In our country, the first regulation made in the field of traditional, complementary and supportive care practices is the "Acupuncture Treatment Regulation" in 1991, and since 2018, there are 46 GETAT application centers under the Ministry of Health (Biçer and Balçık, 2019). The pioneer leader of nursing, Florence Nightingale, was influenced by the philosophy of nature's treatment and defined the main goal of nursing care as 'placing the person in the best conditions that nature can live

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

in' (McCabe, 2001). Nightingale; massage, therapeutic touch, meditation, music therapy, etc. are defined as important parts of nursing (Kaya et al., 2020). The American Nurses Association has stated that it is extremely important for nurses to be knowledgeable and sensitive in various health practices in providing holistic nursing care (Lindquist et al., 2018). For nurses, complementary therapies are at an important point in the modernization of holistic and person-centered nursing care, and in this direction, policies are needed to determine the duties, authorities and responsibilities of nurses in complementary therapies (Hall et al., 2017; Kaya et al., 2020).

Keywords: Traditional health care practices, nursing, nursing practice.

INTRODUCTION

Since the day humanity came into being, diseases have also begun to be seen. Solutions for diseases have been sought by using products found in nature or previous experiences of societies, and traditional treatments that are different from today's modern medicine have emerged (Arslan, Şahne and Sevgi, 2016). The World Health Organization defines traditional care practices as: ‘‘The totality of knowledge, skills and practices that have emerged with theories, religious beliefs and past experiences specific to various civilizations for the diagnosis and treatment of diseases or for the protection of health’’ (World Health Organization, 2019). There is still no common decision in the world regarding the definition of Traditional and Complementary Medicine (GETAT) (Ünal and Dağdeviren, 2019). The application of auxiliary methods in addition to modern medical methods in the treatment process of patients is called ‘complementary medicine’, and the use of other methods instead of modern medicine is called ‘alternative medicine’ (Ünal and Dağdeviren, 2019). Alternative medicine; These are procedures that are not taught in medical school, are not applied in the field, are not covered by health insurance, and do not have any evidence-based effectiveness. Complementary medicine, on the other hand, is a method applied to support modern medicine and aims to strengthen the effect of modern medicine, help recovery, investigate side effects that occur as a result of treatments, and support patients and their families (Arı and Yılmaz, 2016).

MATERIALS AND METHODS

Data obtained by scanning databases such as Web of Science, Google Scholar, Pubmed; EBSCO are presented.

TRADITIONAL PERCEPTION OF PATIENT CARE

The concept of care is defined in the Turkish dictionary as the act of looking after, the care shown to keep something in good condition, the effort spent, the work of undertaking and providing for someone's needs such as nutrition, clothing, etc. (Püsküllüoğlu, 2003). The timeliness and appropriateness of care results in health, while its inadequacy causes discomfort and disease. Care is affected by the environment, cultural values, and beliefs (Ünsal, 2020).

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

- It is seen that the society in rural areas that cannot benefit sufficiently from health services and technological innovations,
- Financial impossibilities,
- Cannot or do not want to go to a health institution generally tends towards the traditional approach of care (Turkish Health Foundation, 2017).

TRADITIONAL HEALTH CARE PRACTICES

Traditional health care practices are the use of information obtained from beliefs, values and other elements of the culture of the society that have been passed down from generation to generation in the treatment of diseases (Sütçü, 2018; Ersoy, 2014). These practices emerged by seeking solutions in the treatment of diseases by using nature. The information obtained through observation and trial and error has been passed down from generation to generation through culture for centuries and has formed the basis of medical science (Ersoy, 2014).

Historical Process of Traditional Health Care Practices

The use of plants in food and medicine production occurred through trial and error, and over time, treatment needs became available from nature (Jamshidi-Kia et al., 2018). Writings about medicinal plants date back approximately 5000 years in India, China and Egypt, and at least 2500 years in Greece and Central Asia. (AngLee et al., 2001). According to some writings, the Egyptians and Chinese, who used plants as medicine for more than 27 centuries BC, were the earliest people to do so. (Schippmann et al., 2006). The ancient Greeks were familiar with the medicinal properties of some plants, and the founder of Greek medicine, Hippocrates, and Hippocrates' student Aristotle, used medicinal plants in the treatment of diseases. B.C. Pedanius Dioscorides, a physician and surgeon from 75-45 BC, wrote an encyclopedia called De Materia Medica to describe 600 therapeutic medicinal plants in the form of a scientific work on medicinal plants (Lindberg and Bertelsen, 1995 ; Zargari, 1992).

In ancient times, in societies where priests and shamans ruled and religious elements were important, magic was used for treatment, in hunter-gatherer societies, surgical treatment, and in societies engaged in agriculture, treatment with medicinal herbs/plants was used. It is known that the first medical brain-drilling surgeries called “trepenation” were performed in ancient times. In the Hittites, animal limbs were placed on the sick part of a person with the method called “scapegoat” and it was believed that the disease would be transmitted from person to animal in this way (Yalçın et al. 2016). Reflexology and Aromatherapy began in ancient Egypt, and the Egyptians were very successful in using oil, salt, alabaster and cream to protect all kinds of diseases and the dead (Petri et al. 2015). One of the oldest known traditional treatment systems is Traditional Chinese Medicine, and these treatment methods include acupuncture and herbal treatments. Traditional Chinese Medicine spread throughout Asia for

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

centuries and came to the Western world in the twentieth century (Petri et al., 2015). In China, acupuncture was banned in 1822, especially in the palace, but it was kept alive among the local people. In 1944, after the chronic headache of the Chinese ruler Mao was treated with acupuncture, it became popular again. The introduction of acupuncture to the United States began in 1972 when a journalist who was on the delegation during a visit to China by former US President Nixon was treated for his pain after an appendicitis surgery (Kavaklı, 2010). It is known that Apollo, the most powerful god physician, was accepted as the one who caused epidemics as punishment but also revived and healed the wounded in Greek medicine, where priests, oracles and god figures were used (Petri et al., 2015). Although magic practices were mostly seen in Shamans in the Turkish tribes before the acceptance of Islam, it is stated in the Altay, Tuva and Khakas epics that animalderived drugs and some plants were used as amulets or medicine (Sütçü 2018). Rationalization movements (Renaissance and reform) initiated a social change and even in the 19th century, the place and importance of traditional treatment practitioners did not change and they continued to be applied by individuals from every economic and educational level of society (Öztürk et al. 2020). This interest in the use of traditional-alternative medicine in the world has also been evaluated by the World Health Organization (Sütçi, 2018). • Development of Research and Education in the Field of Traditional Medicine in 1977

- Medicinal Plants in 1978
- Traditional Medicine in 1987,
- Traditional Medicine and Medicinal Plants in 1988
- Traditional Medicine and Modern Health Services in 1989 and 1991 were adopted under the titles of decisions (Müslümanoğlu and Tayfun, 2019).

In the report published at the Traditional Medicine Congress held in Beijing; strengthening traditional medicine with modern medicine; It was emphasized that national policies should be established, appropriate training programs should be established for health workers, medical students and researchers and WHO member countries were invited to cooperate. In the 2014-2023 WHO Traditional Medicine Strategy report; some basic targets were determined in increasing the use of traditional and alternative treatment practices in health services (Müslümanoğlu and Tayfun, 2019).

The first regulation in the field of traditional and complementary and supportive care practices in our country was made in 1991 with the “Acupuncture Treatment Regulation” in order to ensure that acupuncture was performed with scientific methods (Mollahaliloğlu et al. 2015, Biçer and Balçık, 2019).

As of 2018, there are 46 GETAT application centers affiliated with the Ministry of Health in Turkey and treatment methods such as acupuncture, leech, cupping, mesotherapy, prolotherapy and ozone are

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

applied in these centers (Biçer and Balçık, 2019). The regulation; The authority to practice is given only to physicians and, to a limited extent, to dentists and pharmacists (Mollahaliloğlu et al. 2015). In the field of practice where there is no physician or dentist, there is a statement that it can be practiced by healthcare personnel under the supervision and control of certified physicians and dentists, provided that they have received training (Kaya et al. 2020).

Traditional Health Care Practices Around the World

In some societies, there are two types of traditional health care practices: hot and cold. Ailments such as burns and high fevers are seen as hot. In these diseases, cold drinks are drunk and cold applications are applied to them. Colds, flu, chills, colds, and some pains are seen as cold diseases. These are treated with hot drinks and hot applications (Türkdoğan, 1974).

Some traditional health care practices around the world for colds:

- Ukraine- hot potato application in a towel
- Slovakia- drinking tea with lemon and honey
- Poland- drinking hot tea, chicken soup, mustard plaster and hot cup application
- Lithuania- drinking brandy can be given as examples (Spektor, 2000).

Some traditional health care practices used worldwide to reduce high fever:

- England - drinking mint or chamomile tea
- Austria - wrapping wet towels around the body
- Haiti - rubbing the body with alcohol, castor oil and onion mixed and heated
- Ukraine - making mustard wraps (Spektor, 2000).

Some traditional health care practices used worldwide for cough:

- England - placing formaldehyde crystals in a plastic bag on the chest
- China - drinking herbal teas, rubbing the back with a coin
- Italy - placing woolen clothes, hot bricks on the chest, inhaling naphtha and wine in hot water (Spektor, 2000).

Some traditional health care practices used worldwide for constipation:

- Romania - eating yogurt and herbs
- Ukraine - performing excretory practices (Spektor, 2000).

Some traditional health care practices used worldwide for stye:

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

- Russia - spitting on the eye three times is an example (Spektor, 2000).

A 2022 study in Nigeria found that for spiritual treatments:

- Water use (66.7%),
- Bible verses (66.7%),
- Fasting and prayer (96.7%),
- Counseling (90%),
- Beating (40%) and
- Occupational therapy (13.3%) were used and concluded that these therapies can help relieve discomfort and improve mild symptoms of depression and anxiety, but there is little evidence that they can change the course of serious mental illnesses, including bipolar and psychotic disorders. (Anjorin and Wada, 2022).

The five elements of Chinese medicine are represented by our organs: Wood, Water, Earth, Metal and Fire. The Zang-Fu Theory equates these organs as yin and yang. The ability of the yin/zang organs to store nutrients and energy for the body (Gaur, 2024). Wood is sour, fire is bitter, earth is sweet, metal is pungent, and water is salty. These are the five taste categories. The body responds differently to each taste. For example, sour taste produces yin and fluids due to its astringent nature and helps regulate diarrhea and sweating (Zhou et al., 2019). Traditional Chinese Medicine theory involves acupuncture, which involves inserting a fusiform needle into the patient's body at an angle, rotating and lifting, and stimulating specific body parts to produce the intended therapeutic result (Liu et al., 2009). Moxibustion is a traditional Chinese health care practice that uses heat stimulation to specific acupuncture points on the body's surface by burning and ironing moxibustion sticks or herbs (Judy, 1999). In traditional Chinese medicine, cupping plays the role of leakage or cleansing. Cupping is the best deep tissue massage. It has the ability to provide tapotement or massage strokes to the body (Hanan and Eman, 2013).

Traditional Health Care Practices in Turkey

In Anatolia, the name Luqman is almost synonymous with the word healing. In the village of Takmak, in the Eşme district of Uşak province, women who cannot have children or whose children die after giving birth go to the “race throwing oven”. An amulet is prepared for a woman who wants to become a mother by writing the first three verses of the Luqman sura on 5 separate pieces of paper. There is no expression regarding healing in these verses, but the fact that the name Luqman is seen as a source of healing has led to the idea of referring to the verses of the sura bearing the name Luqman in this folk medicine practice (Kılıç, 2012). For example; A man had difficulty breathing. Luqman ran to the doctor and said, ‘My chest is stiff, what should I do?’ Luqman said, ‘Boil barley and drink its water.’

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

The patient's chest opened up immediately after following Luqman's advice." "They used to say that herbs are good for so and so diseases. Thus, Lokman discovered that euphorbia stopped malaria. A man was very ill. Despite seeing all the doctors, he could not get treatment. Lokman removed a worm from the patient's stomach through surgery. He fed the worm all the medicines that the doctors had previously given to the patient, and the worm grew even bigger. Then he started squeezing lemon on the worm. The worm melted when the lemon was squeezed. He said, 'You have suffered all the suffering you have suffered so far in vain. The money you gave to the doctors and the medicines you bought were all in vain. If you had constantly eaten lemons, you would have been cured right away' (Bayat, 2000). In a cross-sectional, descriptive and comparative study conducted by Pekyiğit et al. between April 10, 2018 and July 10, 2018 with mothers who applied to the gynecology and obstetrics clinics of a state hospital, the sample of which was 273 mothers whose birth years were between 1946 and 1999, who had at least one child, who had no communication problems and who had a Turkish social culture structure, the answers given to questions about frequently used traditional methods of baby care (30 questions) were as follows; the time for the baby's first feeding was to wait for the call to prayer to feed the baby after birth (53.33%), the baby was first given sugared water (43.33%); the baby's umbilical cord care and storage was to bury it in a meaningful place after it falls (86.66%), olive oil was applied to the baby's umbilical cord (53.33%); the baby's first bath was done with forty-two fingers (83.33%), salt was added to the bath water (53.33%); It was observed that after the fortieth day, nails were cut (70%), swaddling (90%), and eyeliner was applied to the baby's eyes (96.66%) (Pekyiğit et al., 2020).

In another study conducted by Tortumluoğlu and his colleagues with 73 participants in 3 villages in Kars province, it was concluded that traditional care practices such as dog feces were applied to the eye for a stye, walking and massage were performed for stomach complaints, and using soap as a suppository for constipation were performed (Tortumluoğlu et al., 2004).

The practices accepted in the regulation that came into force on October 27, 2014 are as follows:

- Acupuncture
- Prolotherapy
- Chiropractic
- Apitherapy
- Hypnosis
- Osteopathy
- Phytotherapy
- Leech therapy

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

- Homeopathy
- Ozone application
- Music therapy
- Cupping
- Larva application
- Reflexology
- Mesotherapy (Ministry of Health, 2014).

The Place And Responsibilitiwa of the Nurse in Traditional Treatments

Florence Nightingale, a pioneer leader in nursing, was significantly influenced by the philosophy of nature's healing and defined the main goal of nursing care as 'placing the person in the best conditions that nature can live in' (McCabe, 2001). In her work Notes of Nursing, Nightingale stated;

- Massage,
- Environmental arrangement,
- Participation of the patient in his/her individual care,
- Personal hygiene,
- Self-care,
- Therapeutic touch,
- Diverting attention,
- Imagination,
- Meditation,
- Using music therapy as a part of nursing (Kaya et al., 2020).

The American Nurses Association (ANA) stated that nurses must be knowledgeable and sensitive about various health practices in order to provide holistic nursing care. Nurses should only apply these treatments with appropriate training and certification programs (Lindquist, Tracy and Synder, 2018). In our country, within the scope of the Erasmus Program in 2014, the Development of Nursing Care at European Union Standards with Complementary Therapies project was prepared with the coordination of Akdeniz University Faculty of Nursing, Antalya Governorship, Antalya Public Hospitals Association, Natural Therapies Association, and European partners. It was aimed for nurses to receive training on reiki, reflexology, aromatherapy, massage therapy, relaxation exercises and to develop their skill levels. In this context, training on complementary therapies was organized at the Athena

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

School of Natural Therapies in England. A total of 15 nurses, 12 from Turkey (7 medical school nurses, 5 state hospital nurses) and 3 from Italy, received theoretical and practical training in a complementary therapy center for 14 days and applications were started in Italy and our country (BestCare).

RESULTS

- Complementary treatments for nurses offer the opportunity to regain holistic and individual-centered care and expand the meaning of contemporary nursing practices (Hall et al. 2017).
- Nurses should develop themselves in terms of complementary and supportive care practices,
- They should be able to analyze well which method to use in healthy and sick individuals and should be informed about the effective and correct method of use (Bayındır and Çürük, 2015).
- In order for these processes to take place, policies determining the roles and responsibilities of nurses should also be established nationwide (Kaya et al., 2020).
- Traditional and Complementary Medicine application methods are treatment methods that have originated from the past experiences of humanity and have survived to the present day, used to strengthen the effect of modern medicine.
- These treatments, which have been applied for many years, can be preferred by people due to their ease of use, accessibility and cost-effectiveness. • For this reason, these applications should be supported by scientific infrastructure and legal regulations. As the level of evidence of the studies increases, GETAT applications will find more use in our country (Talhaoğlu, 2021).

CONCLUSION

For nurses, complementary therapies offer the opportunity to regain holistic and person-centered care and expand the meaning of contemporary nursing practices (Hall et al. 2017). In order for these processes to take place, policies must be established nationwide to determine the roles and responsibilities of nurses (Kaya et al., 2020).

REFERENCES

Anjorin, O., & Wada, Y. H. (2022). The influence of traditional healers in the provision of mental health services in Nigeria. Annals of Medicine and Surgery , 82 .

Arı, E. & Yılmaz, V. (2016). Investigation of attitudes and behaviors towards the use of complementary and alternative medicine with a proposed structural model. International Journal of Alanya Business Faculty, 8(1), 1.

Arslan, M., Şahne, B. S., & Sevgi, Ş. (2016). Examples from traditional treatment systems in the world: an overview. Mersin University Faculty of Medicine Lokman Hekim Journal of Medical History and Folkloric Medicine, 6(3), 100-105.

European Union Erasmus Program Vocational Training Project. “Development of Nursing Care in European Union Standards with Complementary Therapies” 2016 Retrieved on: 20.03.2023

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.
ISBN: 978-9952-8573-7-5

http://bestcareproject.eu. Bayat, A. Haydar. (2000). Lokman Hekim in Turkish Culture. Istanbul: Turkish World Research Foundation Publications.

Bayindir, S. K., Curuk, G. N. (2015). Review of Nursing Theses on Complementary and Alternative Medicine Practices for Pain in Turkey. Journal of Education and Research in Nursing, 12 (3): 162-169

Biçer, I., Balcik, P. Y. (2019). Traditional and Complementary Medicine: Review of Turkey and Selected Countries. Hacettepe Health Administration Journal, 22(1), 245-257.

Ersoy, R. (2014). An Evaluation of the Currentity of Traditional Medical Practices in the Context of ModernismPostmodernism. National Folklore, 26(101):182-192.

Gaur, R. (2024). A brief history: traditional Chinese medicinal system. Pharmacological Research-Modern Chinese Medicine, 100387.

Hall, H., Leach, M., Brosnan, C., Collins, M. (2017). Nurses' attitudes towards complementary therapies: A systematic review and meta-synthesis. International Journal of Nursing Studies, 69, 47- 56.

Hanan, S., & Eman, S. (2013). Cupping therapy (al-hijama): It's impact on persistent non-specific lower back pain and client disability. Life Sci J, 10(4s), 631-42.

https://www.saglik.gov.tr/TR-10454/akupunktur-tedavisi-uygulanan-ozel-saglik-kuruluslari-ile-bu-tedavinin-

uygulanmasi-hakkinda-yonetmelik.html

Jamshidi-Kia F, Lorigooini Z, Amini-Khoei H. Medicinal plants: past history and future perspective. J Herbmed

Pharmacol. 2018;7(1):1-7. doi: 10.15171/jhp.2018.01

Judy, P. (1999). The New Oxford Dictionary of English [OED].

Kavaklı, A. (2010). Acupuncture. Fırat Medical Journal, 15(1), 1-4.

Kaya, Ş., Karakuş, Z., Boz, İ. and Özer, Z. (2020). Legal regulations on complementary therapies in the official places in the world and in Türkiye. Jaren, 6 (3), 584-591.

Kılıç, Sami. (2012). "A Religious-Magical Application for Having a Child: Race Atma Ocağı (Takmak VillageElif İskeçe Example)". Journal of Turkish Culture and Hacı Bektaş Velî Research 63: 297-310.

Lindberg Madsen H, Bertelsen G. Spices as antioxidants. Trends Food Sci Technol. 1995;6(8):271-7. doi:

10.1016/ S0924-2244(00)89112-8.

Lindquist, R., Tracy, M. F., Snyder, M. (Eds.). (2018). Complementary and alternative therapies in nursing. Springer Publishing Company

Liu, W. H., Liang, F. R., Wang, F. C., Guo, Y., & Xu, P. (2009). Discussion of the development and status of acupuncture-moxibustion and massage discipline. J Tradit Chin Med Manage, 17(10), 875-877.

McCabe, P. (2001). Complementary Therapies In Nurturing And Midwifery From Vision To Reality

Mohd Effendy, N., Mohamed, N., Muhammad, N., Mohamad, I. N., Shuid, A. N. (2012). The Effects Of Tualang Honey On Bone Metabolism Of Postmenopausal Women. Evidence-Based Complementary And Alternative Medicine.

Mollahaliloğlu, S., Uğurlu, F. G., Kalaycı, M., Öztaş, D. (2015). New Era in Traditional and Complementary Medicine Practices. Ankara Medical Journal, 15(2).

Müslümanoğlu, A. Y., Tayfun, K. (2019). Traditional and Complementary Medicine Centers in Turkey; Education and Practice Innovation. Journal of Biotechnology and Strategic Health Research, 3, 1-12.

Özçakır, A., & Yılmaz, C. T. (2023). Views of caregivers on traditional and complementary medicine practices in palliative care. The Journal of Turkish Family Physician, 14(3), 179-189.

Öztürk, Y. E., Dömbekci, H. A., & Ünal, S. (2020). Use of Traditional Complementary and Alternative Medicine. Journal of Integrative and Anatolian Medicine, 1(3), 23-35.

Pekyiğit, A., Yıldız, D., Fidancı, B. E., Bağrıyanık, B. Ç., Dehmen, Ö., Koçak, T., & Altıntaş, S. (2020). Intergenerational dimension of traditional practices used by mothers in infant care. Turkish Journal of Family Medicine and Primary Care, 14(3), 443-451.

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.

ISBN: 978-9952-8573-7-5

Petri Jr, RP, Delgado, RE, & McConnell, K. (2015). Historical and cultural perspectives on integrative medicine. Medical Acupuncture, 27 (5), 309-317.

Püsküllüoğlu, A., (2003). Turkish Dictionary, İstanbul, Arkadaş Publishing House.

Official Gazette. (2014). Publication No:29158. Regulation on Traditional and Complementary Medicine Practices

Schippmann UW, Leaman D, Cunningham AB. A comparison of cultivation and wild collection of medicinal and aromatic plants under sustainability aspects. Frontis. 2006;17:75-95.

Seviğ, Ü., Tanrıverdi, G., (2014). Intercultural Nursing, 1st Edition, Istanbul, Academy Publishing.

Singh, A.P. (2010). Medicinal Leech Therapy (Hirudotherapy): A Brief Overview. Complement Ther Clin Pract, 16: 213-5

Spector, R., (2000). Cultural Diversity in Health & Illness, Fifth edition, Prentice Hall Health, New Jersey.

Sütçü, S. (2018). Alternative Medicine Tradition and Practices from a Sociological Perspective: Isparta Example, Süleyman Demirel University Social Sciences Institute Department of Sociology, Master's Thesis, Isparta

Tortumluoğlu, G., Karahan, E., Bakır, B., Türk, R., (2004). Distribution of Traditional Practices Used by Elderly Individuals for Common Health Problems, International Journal of Human Sciences, 1(1): 1-16.

Türkdoğan, O., (1994). Social Research on Health and Disease System of the People in Eastern Anatolia, Medical and Sociological Structure of a Town in Erzurum, Erzurum, Atatürk University Press.

Uğurlu, M., Üstü, Y., Dağcıoğlu, B. F. (2016). Use of Onion (Bulbus Allii Cepae) and Garlic (Bulbus Allii Sativi) in Phytotherapy. Ankara Medical Journal, 16(1),119-122.

Ünal, M., & Dağdeviren, H. N. (2019). Traditional and complementary medicine methods. Euras J Fam Med, 8(1), 1-9.

Ünsal, A. (2020). Traditional Patient Care IN Turkish Culture : Anatolian Example.

World Health Organization. (2019). WHO global report on traditional and complementary medicine 2019. Yalçın, B. M., Pirdal, H., Ünal, M., Selçuk, Y. (2016). History of Anatolian Medicine–part I. Turkish Journal of Family Medicine, 20(1), 33-44.

Zargari A. Medicinal Plants. Tehran University Press; 1992: 889.

Zhou, X., Wang, R., Gao, F., Xiao, H., Xu, H., & Wang, D. (2019). Apple and maize physiological characteristics and water-use efficiency in an alley cropping system under water and fertilizer coupling in Loess Plateau, China. Agricultural Water Management, 221, 1-12.

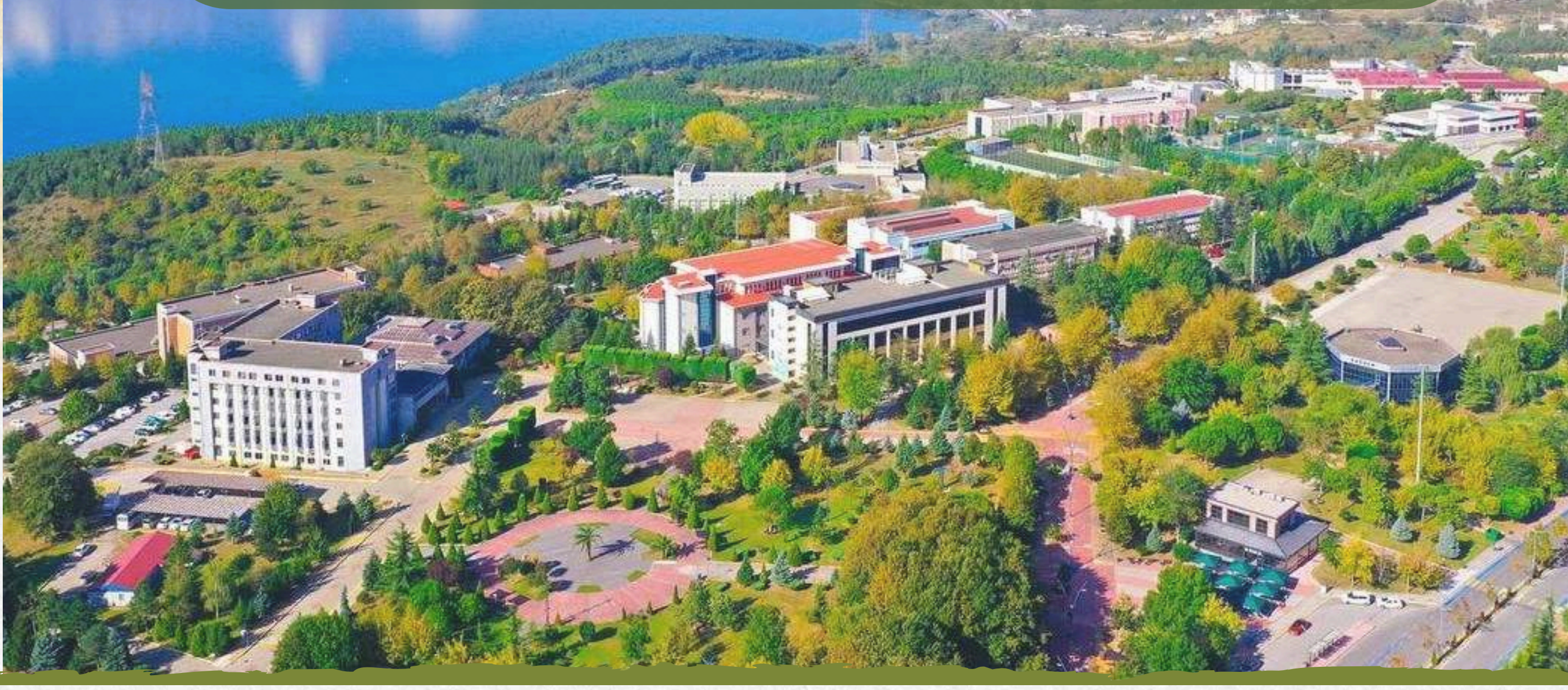
7TH INTERNATIONAL CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, HEALTH SCIENCES

CONGRESS PROCEEDINGS BOOK

VOLUME - I

JUNE 27-29, 2025

SAKARYA UNIVERSITY FACULTY OF HEALTH SCIENCES



Participating from 31 Different Countries

Türkiye, Laos, Thailand, Egypt, Nigeria, Pakisan, Kosovo, India, England, Morocco, Poland, Spain, Philippines, China, Azerbaijan, Lithuania, Algeria, South Africa, Ukraine, Malawi, Kyrgyzstan,Maurıtıus, N. Macedonia, Namibia, Ukraine, Romania, Uzbekistan, Spain, South Africa, Algeria, Bangladesh

E-ISBN: ISBN: 978-9952-8573-7-5
DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.

EDITORS
PROF. DR. DİLEK AYGİN
ASST. PROF. DR. HANDE CENGİZ AÇIL
HİLAL BAL
AKIN ÖZDEMİR

BZT TURAN
PUBLISHING HOUSE

Participating from 31 Different Countries

Türkiye, Laos, Thailand, Egypt, Nigeria, Pakisan, Kosovo, India, England, Morocco, Poland, Spain, Philippines, China, Azerbaijan, Lithuania, Algeria, South Africa, Ukraine, Malawi, Kyrgyzstan,Mauritius, N. Macedonia, Namibia, Ukraine, Romania, Uzbekistan, Spain, South Africa, Algeria, Bangladesh

7TH INTERNATIONAL CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, HEALTH SCIENCES PROCEEDINGS BOOK VOLUME - I

JUNE 27-29, 2025

(ONLINE & FACE TO FACE PARTICIPATION)

SAKARYA, TÜRKİYE

E-ISBN: ISBN: 978-9952-8573-7-5

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.

EDITORS

PROF. DR. DİLEK AYGİN

ASST. PROF. DR. HANDE CENGİZ AÇIL

HİLAL BAL

AKIN ÖZDEMİR

BZT TURAN PUBLISHING HOUSE®

BAKU, AZERBAIJAN

DELAWARE, UNITED STATES

BZT TURAN PUBLISHING HOUSE

9 789952 857375

7th INTERNATIONAL CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

JUNE 27-29, 2025

ONLINE & IN-PERSON PARTICIPATION

ZOOM & SAKARYA UNIVERSITY, FACULTY OF HEALTH SCIENCES

CONGRESS PROCEEDINGS BOOK VOLUME I

EDITORS

PROF. DR. DİLEK AYGİN

ASST. PROF. DR. HANDE CENGİZ AÇIL

HİLAL BAL

AKIN ÖZDEMİR

BZT TURAN PUBLISHING HOUSE®

TÜRKİYE, AZERBAIJAN

PUBLISHED IN BAKU, AZERBAIJAN

TR: +90543 671 0123 GR: +994 50 300 2920

congresscurrent@gmail.com

https://www.currentissuescongress.com/

All rights reserved

BZT TURAN PUBLISHING HOUSE®

BZT TURAN PUBLISHING HOUSE

Publishing Date: 12.07.2025

E-ISBN: ISBN: 978-9952-8573-7-5

DOI: https://doi.org/10.30546/19023.978-9952-8573-7-5.2025.8996.

CONGRESS ID

CONGRESS NAME

7TH INTERNATIONAL CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES || PROCEEDINGS BOOK

DATE AND VENUE

JUNE 27-29, 2025

ONLINE & IN-PERSON PARTICIPATION (URGENCH, UZBEKISTAN, TÜRKIYE)

(FROM 31 DIFFERENT COUNTRIES)

Türkiye, Laos, Thailand, Egypt, Nigeria, Pakisan, Kosovo, India, England, Morocco, Poland, Spain, Philippines, China, Azerbaijan, Lithuania, Algeria, South Africa, Ukraine, Malawi, Kyrgyzstan,Maurıtıus, N. Macedonia, Namibia, Ukraine, Romania, Uzbekistan, Spain, South Africa, Algeria, Bangladesh

ORGANIZERS & PARTICIPANT INSTITUTIONS

Sakarya University Faculty of Health Sciences, Türkiye
Sakarya University Faculty of Medicine, Turkiye
Sakarya University Traditional and Complementary Medicine Practice and Research Center, Türkiye
Atatürk University Faculty of Health Sciences, Türkiye
Azerbaijan Ministry of Health, Azerbaijan
Mindanao University, Philippines
AMET University, India
Global Society of Nurse Researchers, Philippines

Presidents / V. President of Organization Committee

Prof. Dr. Dilek AYGIN

Asst. Prof. Dr. Hande CENGIZ ACIL

President of Scientific Committee

Prof. Dr. Dilek AYGIN

Asst. Prof. Dr. Hande CENGIZ ACIL

President of Coordinators' / General Coordinators

Dr. Baha Ahmet YILMAZ & Hilal BAL & Akın Ozdemir

ACCEPTED PAPERS

218 Turkish Participants

273 Foreign Participants

%56 Foreign Participant Rate

%,44 Turkish Participant Rate

REFUSED PAPERS

12 Turkish Participants

EVALUATION PROCESS

All Submissions Have Passed a Double-Blind Referee Evaluation Process

All Responsibility for the Works Belongs to the Author

Evrak Tarih ve Sayısı: -E.479690

T.C.
SAKARYA ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sağlık Bilimleri Fakültesi Dekanlığı
Yazı İşleri Birimi

Sayı : E-34671234-209.03-479690
Konu : Kongre Katılım (Hande Cengiz Açıl)

DAĞITIM YERLERİNE

İlgi : 23.05.2025 tarihli ve E--209.03-476027- sayılı yazı.

İlgi yazı uyarınca; Fakültemiz Hemşirelik Bölümü Cerrahi Hastalıkları Hemşireliği ABD Öğretim Üyesi Dr. Öğr. Üyesi Hande CENGİZ AÇIL'ın Sakarya Üniversitesi Sağlık Bilimleri Fakültesinde yüz yüze gerçekleşecek olan *"7.Uluslararası Tıp,Hemşirelik, Ebelik ve Sağlık Bilimlerinde Güncel Sorunlar Kongresi"*nde 27-29 Haziran 2025 tarihleri arasında Kongre Başkanı, Bilim ve Organizasyon Kurulu üyesi olarak Zoom üzerinden online katılmak üzere *"2547 sayılı Kanunun 39. Maddesi ile Yurtiçinde ve Yurtdışında Görevlendirmelerde Uyulacak Esaslara İlişkin Yönetmeliği"*nin 2. Maddesinin (a) Fıkrası ve 3. Maddesi uyarınca yolluksuz-yevmiyesiz, maaşlı-izinli olarak görevlendirilmesi için alınan Dekanlık Oluru Ek'te yer almaktadır.

Bilgilerini ve gereğini rica ederim.

Prof. Dr. Dilek AYGİN
Sağlık Bilimleri Fakültesi Dekanı

Ek: Dekanlık Oluru (1 Sayfa)

Dağıtım:
Gereği:
Personel Daire Başkanlığına
Sayın Mustafa Doğukan YÜZER

Bilgi:
Hemşirelik Bölüm Başkanlığına
Sayın Dr. Öğr. Üyesi Hande CENGİZ AÇIL

Adres:Sakarya Üniversitesi Sağlık Bilimleri Fakültesi Dekanlığı /Esentepe Kampüsü
ADAPAZARI / SAKARYA
Telefon No:264 295 6617 Faks No:264 295 6602
e-Posta:saglik@sakarya.edu.tr Elektronik Ağ:www.saglikbilimleri.sakarya.edu.tr
Bilgi için: Neslihan Çamak
Unvanı: Sağlık Memuru
Telefon No: 4038

Evrak Tarih ve Sayısı: -E.479690

T.C.
SAKARYA ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sağlık Bilimleri Fakültesi Dekanlığı
Yazı İşleri Birimi

Sayı : E-34671234-209.03-479690
Konu : Kongre Katılım (Hande Cengiz Açıl)

DAĞITIM YERLERİNE

İlgi : 23.05.2025 tarihli ve E--209.03-476027- sayılı yazı.

İlgi yazı uyarınca; Fakültemiz Hemşirelik Bölümü Cerrahi Hastalıkları Hemşireliği ABD Öğretim Üyesi Dr. Öğr. Üyesi Hande CENGİZ AÇIL'ın Sakarya Üniversitesi Sağlık Bilimleri Fakültesinde yüz yüze gerçekleşecek olan *"7.Uluslararası Tıp,Hemşirelik, Ebelik ve Sağlık Bilimlerinde Güncel Sorunlar Kongresi"*nde 27-29 Haziran 2025 tarihleri arasında Kongre Başkanı, Bilim ve Organizasyon Kurulu üyesi olarak Zoom üzerinden online katılmak üzere *"2547 sayılı Kanunun 39. Maddesi ile Yurtiçinde ve Yurtdışında Görevlendirmelerde Uyulacak Esaslara İlişkin Yönetmeliği"*nin 2. Maddesinin (a) Fıkrası ve 3. Maddesi uyarınca yolluksuz-yevmiyesiz, maaşlı-izinli olarak görevlendirilmesi için alınan Dekanlık Oluru Ek'te yer almaktadır.

Bilgilerini ve gereğini rica ederim.

Prof. Dr. Dilek AYGİN
Sağlık Bilimleri Fakültesi Dekanı

Ek: Dekanlık Oluru (1 Sayfa)

Dağıtım:
Gereği:
Personel Daire Başkanlığına
Sayın Mustafa Doğukan YÜZER

Bilgi:
Hemşirelik Bölüm Başkanlığına
Sayın Dr. Öğr. Üyesi Hande CENGİZ AÇIL

Adres:Sakarya Üniversitesi Sağlık Bilimleri Fakültesi Dekanlığı /Esentepe Kampüsü
ADAPAZARI / SAKARYA
Telefon No:264 295 6617 Faks No:264 295 6602
e-Posta:saglik@sakarya.edu.tr Elektronik Ağ:www.saglikbilimleri.sakarya.edu.tr
Bilgi için: Neslihan Çamak
Unvanı: Sağlık Memuru
Telefon No: 4038

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİNDE GÜNCEL SORUNLAR Uluslararası KONGRESİ

BİLİM & ORGANİZASYON KURULU

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİ



Prof. Dr. Paul ZÖLLNER

Duisburg-Essen University, GERMANY



Prof. Dr. Indrajit BANERJEE

SSR Medical College, Mauritius



Assoc. Prof. Dr. Yueqi ZHANG

Purdue University Northwest, China



Prof. Dr. Nazan AKTAŞ

Selçuk University, Turkey



Prof. Dr. Dilek AYGİN

Sakarya University, Türkiye



Asst. Prof. Dr. Berna Nilgün ÖZGÜRSOY URAN

İzmir Katip Çelebi University, Türkiye



Assoc. Prof. Dr. Öznur TİRYAKİ

Sakarya University, Türkiye



Asst. Prof. Dr. Hande CENGİZ AÇIL

Sakarya University, Türkiye



Assoc.Prof. Dr. P.Sivasakthivelan

Annamalai University, India



Asst. Prof. Dr. Ayşe ÇELİK YILMAZ

Sakarya University, Türkiye

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİNDE GÜNCEL SORUNLAR Uluslararası KONGRESİ

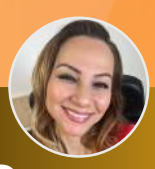
BİLİM & ORGANİZASYON KURULU

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİ



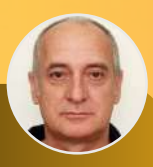
Dr. Aysel GÜL

Sakarya University, Türkiye



Asst. Prof. Dr. Funda AKDURAN

Sakarya University, Türkiye



Dr. Genc DEMJAHA

Demjaha Dent, Kosovo

Dr. Nora DEMJAHA

Demjaha Dent, Kosovo



Dr. Esra KÜRKÇÜ AKGÖNÜL

Dokuz Eylül University, Türkiye



Assoc. Prof. Dr. Rukiye TÜRK DELİBALTA

Kars Kafkas University, Türkiye



Dr. Mario JACKSON

United Nations, United Health Group, Jordan



Dr. Rina BERNARD

Doctors Hospital Cayman, United States



Dr. Gülbin KONAKÇI

Izmir Demokracy University, Turkey

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİNDE GÜNCEL SORUNLAR

Uluslararası

KONGRESİ

BİLİM & ORGANİZASYON KURULU

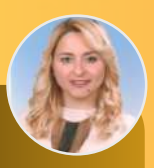
TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİ



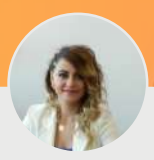
Dr. Jared ROBINSON
SSR Medical College, Mauritius



Dr. Teona KVANTCHIANI
Ivane Javakhishvili Tbilisi State University, Republic of Georgia



Dr. Funda ÇİTİL ÇANBAY
Atatürk University, TURKEY



Elif Tuğçe ÇİTİL
Kütahya Dumlupınar University, TURKEY



Dr. ZULFUGAROVA Parvin Asad
Bakü Devlet Üniversitesi, Biyoloji, AZERBAYCAN



Spc. Yunus Emre KAVAL
Minis. of Healty, Turkey



Dr. Safiye YANMIŞ
Erzincan Binali Yıldırım University, Turkey



Dr. Özge ERTÜRK
Balıkesir University, Turkey



Gülcan BAHÇECİOĞLU TURAN
Fırat University, Turkey

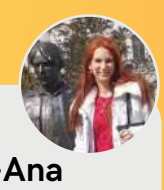
TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİNDE GÜNCEL SORUNLAR

Uluslararası

KONGRESİ

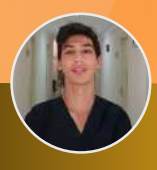
BİLİM & ORGANİZASYON KURULU

TIP, HEMŞİRELİK, EBELİK VE SAĞLIK BİLİMLERİ



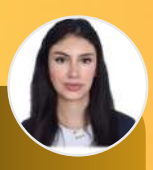
Prof. Dr. Irina-Ana DROBOT

Technical University of Civil Engineering of Bucharest



Dr. Telman MAMMADHASA NOV

Azerbaijan Medical University, Azerbaijan



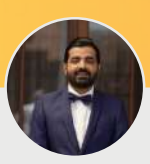
Dr. Nigar MAHARRA MOVA

Azerbaijan Medical University, Azerbaijan



Prof. Paola YÁNEZ

University of Valencia, Spain



Dr. Jibin FRANCIS

AMET University, India



Dr. M. SUBHA

AMET University, India



Dr. Bagirov Ismayil MAMMAD

Azerbaijan Medical University, Azerbaijan



Dr. Karimova Rena JABBAR

Azerbaijan Medical University, Azerbaijan

CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

International

SCIENTIFIC & ORGANIZATION COMMITTEES

MEDICINE, NURSING, MIDWIFFERY, AND HEALTH SCIENCES



Prof. Dr. Paul ZÖLLNER

Duisburg-Essen University, GERMANY



Prof. Dr. Indrajit BANERJEE

SSR Medical College, Mauritius



Assoc. Prof. Dr. Yueqi ZHANG

Purdue University Northwest, China



Prof. Dr. Nazan AKTAŞ

Selçuk University, Turkey



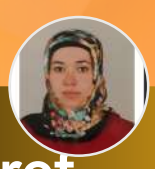
Prof. Dr. Dilek AYGİN

Sakarya University, Türkiye



Asst. Prof. Dr. Berna Nilgün ÖZGÜRSOY URAN

İzmir Katip Çelebi University, Türkiye



Assoc. Prof. Dr. Öznur TİRYAKİ

Sakarya University, Türkiye



Asst. Prof. Dr. Hande CENGİZ AÇIL

Sakarya University, Türkiye



Assoc.Prof. Dr. P.Sivasakthivelan

Annamalai University, India



Asst. Prof. Dr. Ayşe ÇELİK YILMAZ

Sakarya University, Türkiye

CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

International

SCIENTIFIC & ORGANIZATION COMMITTEES

MEDICINE, NURSING, MIDWIFFERY, AND HEALTH SCIENCES



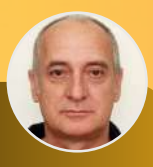
Dr. Aysel GÜL

Sakarya University, Türkiye



Asst. Prof. Dr. Funda AKDURAN

Sakarya University, Türkiye



Dr. Genc DEMJAHA

Demjaha Dent, Kosovo

Dr. Nora DEMJAHA

Demjaha Dent, Kosovo



Dr. Esra KÜRKÇÜ AKGÖNÜL

Dokuz Eylül University, Türkiye



Assoc. Prof. Dr. Rukiye TÜRK DELİBALTA

Kars Kafkas University, Türkiye



Dr. Mario JACKSON

United Nations, United Health Group, Jordan



Dr. Rina BERNARD

Doctors Hospital, United States



Dr. Gülbin KONAKÇI

Izmir Demokracy University, Turkey

CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

International

SCIENTIFIC & ORGANIZATION COMMITTEES

MEDICINE, NURSING, MIDWIFFERY, AND HEALTH SCIENCES



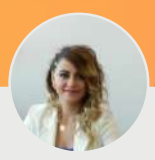
Dr. Jared ROBINSON
SSR Medical College, Mauritius



Dr. Teona KVANTCHIANI
Ivane Javakhishvili Tbilisi State University, Republic of Georgia



Dr. Funda ÇİTİL ÇANBAY
Atatürk University, TURKEY



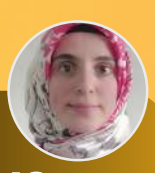
Elif Tuğçe ÇİTİL
Kütahya Dumlupınar University, TURKEY



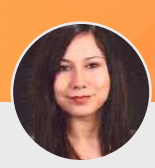
Dr. ZULFUGAROVA Parvin Asad
Baku State University, Department of Biology AZERBAIJAN



Spc. Yunus Emre KAVAL
Ministry of Health, Turkey



Dr. Safiye YANMIŞ
Erzincan Binali Yıldırım University, Turkey



Dr. Özge ERTÜRK
Balıkesir University, Turkey



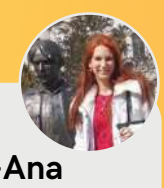
Gülcan BAHÇECİOĞLU TURAN
Fırat University, Turkey

CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

International

SCIENTIFIC & ORGANIZATION COMMITTEES

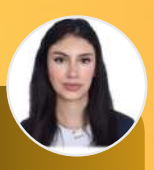
MEDICINE, NURSING, MIDWIFFERY, AND HEALTH SCIENCES



Prof. Dr. Irina-Ana DROBOT
Technical University of Civil Engineering of Bucharest



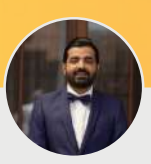
Dr. Telman MAMMADHASANOV
Azerbaijan Medical University, Azerbaijan



Dr. Nigar MAHARRAMOVA
Azerbaijan Medical University, Azerbaijan



Prof. Paola YÁNEZ
University of Valencia, Spain



Dr. Jibin FRANCIS
AMET University, India



Dr. M. SUBHA
AMET University, India



Dr. Bagirov Ismayil MAMMAD
Azerbaijan Medical University, Azerbaijan



Dr. Karimova Rena JABBAR
Azerbaijan Medical University, Azerbaijan

7TH INTERNATIONAL

CURRENT ISSUES CONGRESS ON MEDICINE, NURSING, MIDWIFERY, AND HEALTH SCIENCES

CONGRESS SCHEDULE | JUNE 27–29, 2025



MEETING ID:
PASSWORD:

SAU- FACULTY OF HEALTH SCIENCES, TÜRKİYE
ZOOM, ONLINE

www.currentissuescongress.com

congresscurrent@gmail.com

PARTICIPANT COUNTRIES (31):

Türkiye, Laos, Thailand, Egypt, Nigeria, Pakisan, Kosovo, India, England, Morocco, Poland, Spain, Philippines, China, Azerbaijan, Lithuania, Algeria, South Africa, Ukraine, Malawi, Kyrgyzstan, Mauritius, N. Macedonia, Namibia, Ukraine, Romania, Uzbekistan, Spain, South Africa, Algeria, Bangladesh



OPENING SPEECHES | AÇILIŞ KONUŞMALARI

June 27 | 2025

VANUE:

SAU Turgut Özal Culture and Congress Center, Sakarya / Turkiye

by Akın ÖZDEMİR & Makbule KİBAR

İstiklal Marşı ve Saygı Duruşu



09.00-09.05 (TURKIYE LOCAL TIME)

Prof. Dr. Dilek AYGIN | Congress CHAIR
Sakarya University, Dean of Faculty of Health Sciences

Speech Title:

"WELCOME SPEECH"



09.05-09.10 (TURKIYE LOCAL TIME)

Asst. Prof. Dr. HANDE Cengiz AÇIL | CONGRESS CHAIR
Sakarya University, Director of Sakarya University Traditional and Complementary Medicine Practice and Research Center, Vice Dean of the Faculty of Health Sciences, TÜRKİYE

Speech Title:

"WELCOME SPEECH"



09.10-09.15 (TURKIYE LOCAL TIME)

Prof. Dr. Fatih ALTINTOPRAK | Keynote Speaker
Sakarya University, Dean of Faculty of Medicine, TÜRKİYE

Speech Title:

"WELCOME SPEECH"

OPENING SPEECHES | AÇILIŞ KONUŞMALARI

June 27 | 2025

VANUE:

SAU Turgut Özal Culture and Congress Center, Sakarya / Turkiye



09.15-09.20 (TURKIYE LOCAL TIME)

Assoc. Prof. Dr. Kayhan ÖZDEMİR | Keynote Speaker
Sakarya Provincial Health Director, TÜRKİYE

Speech Title:

"WELCOME SPEECH"



09.20-09.25 (TURKIYE LOCAL TIME)

Prof. Dr. Hava ÖZKAN
Atatürk University, TÜRKİYE

Speech Title:

"WELCOME SPEECH"



09.25-09.30 (TURKIYE LOCAL TIME)

Dr. Səadət Mirzəyeva
Shirvan City Central Hospital, Ministry of Health of Azerbaijan, AZERBAIJAN

Speech Title:

"WELCOME SPEECH"

OPENING SPEECHES | AÇILIŞ KONUŞMALARI

June 27 | 2025

VANUE:

SAU Turgut Özal Culture and Congress Center, Sakarya / Turkiye



09.30-09.35 (TURKIYE LOCAL TIME)

Dr. Ulviyya JAFAROVA | Keynote Speaker
Azerbaijan University of Medicine, AZERBAIJAN

Speech Title:

"WELCOME SPEECH"



09.35-09.40 (TURKIYE LOCAL TIME)

Prof. Dr. Niyameddin SHUKUROV
Ministry of Health of Azerbaijan & International Office, AZERBAIJAN

Speech Title:

"WELCOME SPEECH"



09.40-09.45 (TURKIYE LOCAL TIME)

Dr. Ayten CAN
Aydın Adnan Menderes University, TÜRKİYE

Speech Title:

"WELCOME SPEECH"

OPENING SPEECHES | AÇILIŞ KONUŞMALARI

June 27 | 2025

VANUE:

SAU Turgut Özal Culture and Congress Center, Sakarya / Turkiye



09.45-09.50 (TURKIYE LOCAL TIME)

Prof. Dr. Fikret HALİS | Keynote Speaker

Chief Physician of Sakarya Training and Research Hospital, TÜRKİYE

Speech Title:

"WELCOME SPEECH"



09.50-09.55 (TR) | 09.30-09.45 (EG)

Yavuz BİNGÖL | Keynote Speaker

Seah Maintenance Services Manager, Türkiye

Speech Title:

"WELCOME SPEECH"



09.50-09.55 (TR) | 09.30-09.45 (EG)

Baha Ahmet YILMAZ | General Coordinator

Ege University, Türkiye

Speech Title:

"WELCOME SPEECH"