



The Stigmatization of The Divorced Individuals

Mustafa Koray Uru* ¹, Erdem Dirimeşe ²

Abstract: When the studies on divorce are examined, it is understood that the act of divorce causes stigmatization of individuals. Studies show that divorced individuals are stigmatized with different stigmatizing concepts in different cultures. What makes this study different from other studies is that it reveals with which concepts and how divorced individuals in Turkey are stigmatized.

The research problem is about the lived experiences of individuals and requires in-depth knowledge about these lived experiences. For this reason, the qualitative research method was preferred as the research method. Phenomenology was used as the research design in this study carried out with the qualitative research method. Phenomenology focuses on the experiences which are related phenomenon of individuals who have experienced phenomena that we have noticed but do not have a deep understanding of, and provides gaining in-depth knowledge of the phenomenon under research.

Thematic qualitative data analysis was applied to the data collected in a city located in the northwest of Turkey, and stigmatizing concepts were revealed by reaching the themes from the codes.

In this study, it was concluded that divorced men are stigmatized with 3 concepts and divorced women are stigmatized with 3 concepts that are different from the concepts that stigmatize men. It has been seen that these stigmatizing concepts are semantically opposite to the concepts that constitute male and female identities. In addition, it was concluded that this stigmatization process occurs with the thought that women and men fail to fulfill their gender roles.

Keywords: Culture, Divorce, Family, Marriage, Society, Stigma

Boşanan Bireylerin Damgalanması

Öz: Boşanmayla ilgili yapılan çalışmalar incelendiğinde, boşanma eyleminin bireylerin damgalanmasına sebep olduğu anlaşılmaktadır. Yapılan çalışmalar farklı kültürlerde, boşanan bireylerin farklı damgalayıcı kavramlarla damgalandığını göstermektedir. Bu çalışmayı diğer çalışmalardan farklı kılan Türkiye’de boşanan bireylerin hangi kavramlarla ve nasıl damgalandığını ortaya koymasidir.

Araştırma problemi bireylerin yaşanmış tecrübeleriyle ilgili olup, bu yaşanmış tecrübeler hakkında derinlemesine bilgi edinmeyi gerektirmektedir. Bu sebeple araştırma yöntemi olarak nitel araştırma yöntemi tercih edilmiştir. Nitel araştırma yöntemiyle gerçekleştirilen çalışmada araştırma deseni olarak fenomenoloji kullanılmıştır. Fenomenoloji, fark ettiğimiz fakat derinlemesine bir anlayışa sahip olmadığımız olguları tecrübe eden bireylerin, söz konusu olguyla ilgili tecrübelerine odaklanmakta ve araştırılan olguyla ilgili derinlemesine bilgi sahibi olmayı sağlamaktadır.

Türkiye’nin kuzeybatısında yer alan bir şehirde toplanan verilere tematik nitel veri analizi uygulanmış ve kodlardan temalara ulaşılarak damgalayıcı kavramlar ortaya çıkarılmıştır.

Çalışmada, boşanan erkeklerin 3 kavramla damgalandığı ve boşanan kadınların, erkekleri damgalayan kavramlardan farklı olan 3 kavramla damgalandığı sonucuna varılmıştır. Bu damgalayıcı kavramların erkek ve kadın kimliklerini oluşturan kavramların anlamca karşıtı oldukları görülmüştür. Ayrıca bu damgalama sürecinin, kadınların ve erkeklerin cinsiyet rollerini yerine getirmekte başarısız oldukları düşüncesiyle gerçekleştiği sonucuna varılmıştır.

Anahtar Kelimeler: Aile, Boşanma, Damga, Evlilik, Kültür, Toplum

¹Zonguldak Bülent Ecevit University, Social Sciences Institute, Zonguldak, Türkiye, mustafakoray@gmail.com, ORCID ID: 0000-0002-2828-6501, *Corresponding Author

²Zonguldak Bülent Ecevit University, Faculty of Humanities and Social Sciences, Zonguldak, Türkiye, erdemdirimese@gmail.com, ORCID ID: 0000-0002-1873-6425

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1. Introduction

Divorced individuals in Turkey are faced with the negative effects of divorce today as in the past. One of the most important of these negative effects is the stigmatization of divorced individuals, which is also observed in different societies. Studies conducted in the USA (Gerstel, 1987; Konstam et al., 2016), Korea (Kim, Kim, 2002) and Iran (Zare et al., 2017) can be given as examples of stigmatization of divorced individuals. Also in Turkish society, the cultural environment stigmatizes divorced individuals. Understanding of Turkish society's marriage has been shaped by the cultural structure throughout history and divorce has been condemned by Turks (Kurtoğlu, 2019, p. 99).

Condemnation of divorced individuals by the society is related with culture. Social institutions such as family and marriage, gender identities such as men and women and their meanings are culturally constructed. Societies divide individuals into groups according to these identities and roles. Goffman expresses this situation as society categorizes people and determines appropriate qualifications for these categories (Goffman, 1963, p. 2). These culturally produced identities are concepts produced by a world that existed before the individual was born, and which was interpreted and organized by other people besides the individual. These organized concepts present themselves as information to the life of the individual, and the individual uses this ready-made information that was created before her during her/his experiences throughout her/his life.

Schutz defines this ready-made information as "Stock of Knowledge". (Schutz, 1973, p. 74). The information, which is defined as the stock of knowledge, is transferred to the individual by her/his family from the moment she/he is born. The transfer process continues with the schools that the individual attends, the jobs she/he works in, and the environment in which she/he maintains social relations. The stock of knowledge is used by the individual throughout her/his life as a guiding schema. (Schutz, 1973, p. 75). The meanings of concepts such as marriage and gender are also transferred to individuals through the stock of knowledge. Actions that are not approved by the society cause individuals to be condemned. When the actions performed by the individual do not comply with the concepts and rules defined by the knowledge stock, the individual is tainted about her actions or her/his identity and is excluded from the society.

Goffman calls this condition as stigma (Goffman, 1963, p. 3). Stigma is also defined as physical or social characteristics that are socially disapproved and cause humiliation, social distancing and discrimination (Giddens , Sutton, 2018, p. 319). Considering together with the concepts expressed so far, it is

thought that the act of divorce not approved by the Turks throughout history caused the stigmatization of divorced individuals in Turkish society.

In the literature on divorce in Turkish society, quantitative studies on divorce rates (Akoğlu, Küçükkaragöz, 2018; Aybey, 2015; Eyce, 2002; Kara , Doğan, 2018), quantitative studies on the reasons for divorce (Akıcı, 2012; Oruç , Kurt, 2009) or there are qualitative studies (Kucur , Kelebek, 2021) that show the difficulties women face after divorce. However, with which concepts and how are divorced individuals stigmatized in Turkish society? There is a lack of studies on this subject. In studies revealing that individuals are stigmatized due to divorce (Kung et al., 2004; Parker, 2016; Tanveer , Wasia, 2021) have shown that stigmatizing concepts vary from culture to culture. The meaning of the concepts of marriage, divorce and family is related to the culture in which the individual was born and raised. Therefore, it is thought that the divorced individual is stigmatized with different concepts in different cultures. In this study, it is aimed to understand how and for what reasons divorced men and divorced women are stigmatized in Turkish society.

This research was carried out with the qualitative research method since it aimed to understand what stigmatizing concepts containing negative meanings about individuals divorced by the society are and how stigmatization occurs. The study requires understanding how individuals make sense of their lived experiences and gaining in-depth knowledge about the subject. For this reason, phenomenology was chosen as the qualitative research design. It is anticipated that the results of the research will contribute to the social studies to be carried out to solve the problems related to the stigmatization, marginalization and exposure to the social exclusion of individuals.

2. Method

2.1 Research Model

The study was carried out with the qualitative research method (Creswell, 2012, p. 16; John W. Creswell, 2016, p. 13) since it aims to understand what the stigmatizing concepts produced by the Turkish society culturally and how stigmatization occurs. Since the research is related to the divorce experience of individuals, phenomenology design was used as a qualitative research design, which provides in-depth exploration of individuals' lived experiences (Langdridge, 2007; Mapp, 2008; Wertz et al., 2011, p. 124). Since it was aimed to reach the themes from the codes in the data analysis, thematic coding was done (Bayyurt , Seggie, 2018, p. 70; John W Creswell, 2016, p. 77; Guest et al., 2012).

2.2 Data Sources

The population of the research consists of individuals who have experienced the phenomenon of divorce. Participants were selected among divorced individuals with the typical case (Creswell, 2012, p. 207; Miles , Huberman, 1994, p. 28) sampling method, which is one of the purposive sampling (Schreier, 2018, p. 88; Walliman, 2006, p. 79) methods. For the study, necessary permissions were obtained from the Human Research Ethics Committee of a university located in the northwest of Turkey. Data were collected in a province located in northwest Turkey between October 2020 and November 2020. Within the scope of the research, in-depth interviews were conducted with a total of 8 participants, 4 divorced women and 4 divorced men.

2.3 Data Collection Tools

The subject of the research was explained by going to the Social and Cultural Affairs Directorates of the municipalities serving in the region and verbal support was requested in reaching divorced individuals who want to participate in the research. The authorities of the institution informed that they would direct them to the researchers by meeting with the divorced people who have knowledge about the research subject. In the following days, volunteer participants contacted the researchers. The interviews were recorded with a voice recorder with the consent of the participants. The interviews were conducted with each participant at a different time and with one person alone. The interviews were planned to be limited up to 1 hour. Each interview lasted an average of 40 minutes. In order to collect data suitable for the research, the participants were asked to explain the concepts of men and women and their thoughts on divorce. A total of 12 questions in Table 1 were asked to the participants in order to learn their demographic information and their thoughts on the phenomenon of divorce.

Demographic Questions	Questions About Divorce
1. How old are you?	1. What are your thoughts on divorce in general?
2. What is your education status?	2. Can you explain me how a man should be?
3. What is your job?	3. Can you explain me how a woman should be?
4. How old were you when you were married?	4. What are the thoughts of those around you about divorced women?
5. How long did your marriage continue	5. What are the thoughts of those around you about divorced men?
	6. Can you tell us about your feelings, thoughts and anxieties during the divorce process?
	7. Can you tell us about your feelings, thoughts and anxieties after the divorce?

Table 1. Questions Asked to Participants

2.4 Analysis of Data

While the audio recordings were copied to the computer, names such as Participant 1 and Participant 2 were given to the audio files. These files were imported into the QSR NVivo 12 Release 1.3 program. Audio recordings were deciphered and converted into text. Data analysis started with the first cycle coding. The expressions of the participants were coded with appropriate codes as in Table 2, mostly using in-vivo coding.

Coding by the Researcher	Example of Participant Statements
Marriages in early age	“The consequences of early marriages end in divorce, because after a certain age, one’s view of life changes, and it becomes difficult for both men and women to live in the same environment, and it ends in separation.”
Extramarital relationship	“I think this is the first thing men do, I mean, they look for different relationships, since we, as a society, are not satisfied with this, so this is normal, I think it is normal for men, I mean, but first of all, I see this as a majority, I do not see anything else.”
A black mark	“In our society, a divorced woman is a potential bitch, no matter how chaste. There are women I know,(participant is thinking here), there are people we can vouch for their honor, but people’s point of view, let alone a widow, it’s like a black mark”

Table 2. Primary Cycle Conceptual Coding Example

The codes obtained after the first cycle coding were re-examined with the secondary cycle coding process in order to understand how the divorced individuals are defined by the society and whether the divorced individuals are faced with an attitude that can be defined as stigma.

3. Results

The demographic information of the participants participating in the research is presented in Table 3.

Participant Number	Gender	Age	Education	Occupation	First Marriage Age	Marriage Duration
1	Female	44	High School	Housewife	25	5
2	Female	42	University	Sports Trainer	20	5
3	Male	43	High School	Estate Agent	20	6
4	Female	42	University	Officer	20	6
5	Male	47	Primary School	Employee	35	7
6	Female	41	University	Teacher	23	13
7	Male	47	Primary School	Hairdresser	23	22
8	Male	42	University	Unemployed	25	6

Table 3. Demographic Information of Participants

Table 3 shows that the ages of the participants participating in the study varied between the ages of 40-47. The education levels of the participants vary from primary school to university. Most of the

participants had their first marriage at the age of 20-25, except for one participant. Except for 2 participants, the other participants were divorced within the first 7 years of their marriage.

As a result of the analysis of what the participants told about divorce, the themes and codes related to the divorce phenomenon placed in Table 4 were reached.

Theme	Codes	Participant's comment
Divorce case	Divorce hurts	<i>"Divorces hurt"</i>
	Divorce is normal	<i>"To me, divorce is not very big things like horse and camel"</i>
	Disappointment	<i>"A big disappointment"</i>
	Divorce is not salvation	<i>"If you have got married, you should not get divorced, it is necessary not to see divorce as salvation, or you should stay single from the beginning. It has to be taken to the end, especially if there are children"</i>
	Seeking happiness	<i>"Divorce is the pursuit of happiness, that is, two individuals who are not happy in marriage think that they will be happier when they get divorced"</i>
	Freedom	<i>"Long live freedom"</i>

Table 4. Codes Reached From What Participants Said About Divorce

When Table 4 is examined, it is concluded that the experiences of each participant about the phenomenon of divorce are different and that they attribute very different meanings to the phenomenon of divorce. The themes and codes were reached and presented in Table 5 obtained from the opinions of the participants, who attributed different meanings to the phenomenon of divorce, about divorced individuals.

Themes	Codes	Example Participant Statements
Divorced male identity	Is immoral	<i>"Generally, in society, wow, sir.. (Participant says his own name here) cheated on his wife then got divorced like that, in this business, society is humanity's thing, but they don't know why i left"</i>
	Is incompetent	<i>"The first thing they think about divorced men is; will he be able to take care of himself (laughs here), I think that's their first thought, what will he do? will he be able to wash her underwear? how will the bed be, is it filthy? will the food cook at home?"</i>
	Is unreliable	<i>"There is distrust against divorced men, there is a prejudice in society, no one can trust them"</i>
Divorced female identity	Woman is guilty in divorce	<i>"Generally, they find the fault in women, I know only that, ninety percent of them are in her"</i>
	Is dishonest	<i>"If you're divorced, people immediately think that you broke up because you couldn't patiently stand the economic or petty arguments you had with your spouse."</i>
	Is impatient	<i>"It's the first thing that's generally done with us; bitch so first made"</i>

Table 5. Codes and Themes Based on Participants' Expressions

When Table 5 is examined, it is seen that divorced men are stigmatized with 3 stigmatizing concepts, and divorced women are stigmatized with 3 different concepts that are completely different from the concepts that stigmatize men. In order to reveal whether there is a relationship between stigmatizing concepts and the concepts that construct individuals' gender identities, as a result of the analysis of the participants' statements, the themes and codes in Table 6 regarding the concepts of gender were reached.

Themes	Codes	Sample Participant Comment
Male identity	Well-behaved	"How can i tell you, there should be a person who can take care of his family, his children, he should have morals"
	Taking care of his family	"A man should take care of his family, what other duty does he have on earth, I mean, a married man has no other duty, I mean"
	Honest	"A man must be honest"
	Self sufficient	"must be capable, be self-sufficient"
	Responsible	"First of all, it should be responsible"
Female Identity	Housewife	"She has to be a housewife in her house, how can i say it, she should say welcome, when you come home in the evening, she should say how are you, what did you do today? what did you do? she has to ask about them, she has to take care of them"
	Strong	"She needs to be self-confident enough not to be crushed"
	Honorable	"Here's what our elders said, no one should touch a woman"
	Patient	"She must be patient"

Table 6. Opinions of Participants on Ideal Male Identity and Ideal Female Identity and the Codes Reached

When Table 6 is examined, it is seen that the society constructs the ideal male identity with 5 different concepts that have positive meanings. In addition, it is concluded that the society constructs the ideal female identity with 4 different concepts that are different from male identities, and contain positive meanings from Table 6.

4. Discussion

Considering the participant statements and studies on this area, getting married in your 20s is the age of marriage that was widely adopted in Turkish society until the 2000s (Republic of Turkey Ministry of Family and Social Policies, 2015; Tezcan , Coşkun, 2004). In Turkey, stigma of "stayed at home" which means they failed to get married is stigmatized to unmarried young people in their 20s, especially women, are stigmatized with the stigma (Burcu et al., 2015; Özarlan, 2020). Considering the participants' age at first marriage, duration of marriage, and their thoughts on divorce, it can be concluded that young people rushed and made wrong marriage decisions in order not to be exposed to this stigma. For example, participant 1 stated that marriage at an early age results in divorce as follows.

"The consequences of early marriages end in divorce, because after a certain age, one's view of life changes, and it becomes difficult for both men and women to live in the same environment, and it ends in separation."

No study could be found in the literature to support this finding that early marriage may be a reason for divorce. Therefore, this finding requires further study. On the other hand, considering the codes in Table 4 and the statements of the participants, it is thought that each divorce act produces different experiences. Other studies on this area also show that each divorce produces different experiences (Kaya, 2016; Kung

et al., 2004; Thomas , Ryan, 2008).

Although each divorce experience is different, in Turkish society, the cultural structure related with the divorced male identity and the divorced female identity adds common stigmatizing concepts to the stock of knowledge as if all divorce acts are the same. For example, Participant 2 states that in Turkish society, a divorced man is viewed with a general prejudice that he is divorced because he cannot take responsibility. “. . . *It is thought that the divorced man is either very fond of his freedom or divorced because he cannot take responsibility.*” Participant 5 also states that a divorced man in Turkish society is accused of the prejudice that he has definitely cheated on his wife.

“Generally, in society, wow, sir... (Participant says his own name here) cheated on his wife then got divorced like that, in this business, society is humanity’s thing, but they don’t know why i left”

The stigmatization of divorced individuals with common stigmatizing concepts belonging to the culture they live in is also seen in studies conducted in different cultures (Gerstel, 1987; Konstam et al., 2016; Newton-Levinson et al., 2014). When these studies are examined, it is understood that divorced individuals are stigmatized with different stigmas that vary from culture to culture. For example, while Konstam et al.’s study in the northeast of the United States mentions that divorced women are stigmatized as “*selfish, headless, crazy*” (Konstam et al., 2016, p. 179), in the study conducted by Newton-Levinson et al. in Ethiopia, widowed and divorced women are “*women who want to seduce married men*” it was stated that it was stigmatized as (Newton-Levinson et al., 2014). These two studies support our idea that divorced individuals in different cultures are stigmatized with different concepts and different reasons.

Cultural differences also make the meaning of family institution and marriage culturally different from society to society too. Legends, tales and other cultural elements based on oral culture and handed down from generation to generation in Turkish society have created an obedient tradition and this has permeated the cultural structure. Throughout history, values such as obedience to the state, obedience to men, obedience to elders have been praised by traditions. The heroic man who obeys the state, the woman who is the wife of this man and obeys him, has been adopted by the society (Doğan, 2009, p. 9), family institution and marriage have been shaped by this cultural structure. For example; In the periods when the nomadic lifestyle prevailed in Turkish society, boys and girls who were going to get married would choose the person they would marry themselves, observance of the marriage rules determined by the cultural structure¹ (Kurtoğlu, 2019, pp. 41 - 47). After the settled life, the marriage of children started to take place within the framework of the decisions taken by the elders of the house. Before converting to

¹ Marriage rules: Adolescence, absence of blood kinship, consent of parents, equality of status.

Islam, while marriages took place in the form of exogamy, although rare, a man could marry more than one woman. In marriages, a price was paid to the girl's family, which was called the *kalın*² (Cin, 1988, p. 276). In Turkish societies, kinship ties are given great importance, and the families of the married man and woman were also considered relatives. When the married man died, the levirate tradition was applied to protect the established kinship and the widowed woman. Again, the sororate tradition was applied, considering that kinship relations would continue and that the children who were left without a mother would be more better taken care of by their aunts instead of another woman (Kurtoğlu, 2019, p. 86).

Meaning of the family institution and marriage for societies also change the way societies view the phenomenon of divorce. Since marriage was sanctified in Turkish society, divorce, which meant the breakdown of marriage, was an unacceptable act. Despite all this, if a man wanted a divorce, he did not have to put forward a condition. According to an opinion in the literature, a woman did not have the right to divorce. According to the other view in the literature, a woman could be divorced only if the husband committed adultery, the husband used violence against his wife, and one of the conditions of the husband's sexual incompetence was met the conditions (Kurtoğlu, 2019, p. 99). Apart from these two views, there is another view in the Islamic literature stating that if the woman demands it during marriage and the man accepts this demand, the woman has the right to divorce³ (Gürkan, 2011, pp. 277-281; Yüksek, 2014, pp. 343-344). As can be seen in the studies, the act of divorce was not accepted in Turkish societies, and the cultural structure considered divorce a shame and even did not approve it (Kurtoğlu, 2019, p. 99). Therefore, divorced individuals are condemned and stigmatized by society. The denotation that the divorced woman is stigmatized as unsuccessful because she is divorced (İlhan, 2020, p. 512), which İlhan cites by quoting Arıkan in his study, is an opinion that supports the fact that the divorce phenomenon causes stigma in Turkish society.

The stigmatization of the divorced individual has led to social pressure and even harassment, especially of divorced women. It is also understood from Karakaya's study on divorced women in Turkey that women face social pressure and are harassed after divorce (Karakaya, 2018, p. 266). The statements of the participants also show that Turkish society stigmatized divorced individuals by marginalizing them. For example, Participant 3 expresses what the society thinks about a divorced woman with the following words. *"In our society, if a woman is divorced, she is a potential whore, no matter how chaste. There are women I know, there are people we can vouch for their honor, but people's point of view is: oh stop it, isn't it a widow, it's like a black mark"*

² The right to milk given to the mother, participation in the costs of raising the daughter. (Cin, 1988, p. 276)

³ Tefvîzu't-Talâk: The husband's authorization of his wife to terminate the marriage at the time of marriage or while the marriage is in progress.

From these statements of participant 3, one of the stigmas that a woman will face if she gets divorced in Turkish society is seen. Because of divorce, Turkish society stigmatizing not only women but also men. From the statements of participant 4, it is understood what kind of stigma a divorced man is exposed to.

“There is distrust against divorced men, there is a prejudice in society, no one can trust them”

These statements of participant 4 show that one of the concepts that stigmatizes a divorced man in Turkish society is an unreliable person. The codings that show the thoughts of the Turkish society about divorced individuals, reached by the analysis of the statements of the participants, are given in Table 5. When Table 5 is examined, it was observed that the divorced man’s concepts of “Is immoral”, “Is incompetent” and “Is unreliable” and divorced women are stigmatized with the concepts of “Woman is Guilty in Divorce”, “Is dishonest” and “Is impatient”.

These stigmatizing concepts make us think why Turkish society stigmatizes divorced individuals with these concepts. It was thought that this question could be answered by determining the ideal female and ideal male types in Turkish society, and the expressions of the participants about their male and female identities were examined. Table 6 shows the statements of the participants about their male and female identities and the codes reached. The study of Topuz and Erkanlı (Topuz , Erkanlı, 2016) also supports the codes we put forward in Table 6 regarding male and female identities. When Table 5 and Table 6 are examined together, it is seen that the concepts that construct male and female identities are semantically opposite to the concepts that stigmatize divorced women and divorced men. This result explains why Turkish society stigmatizes divorced individuals with these concepts. The society thinks that the divorced individuals not have the concepts in Table 4 that construct the male and female identities, and stigmatizes them with the concepts in Table 5, which are opposite in meaning.

5. Conclusion

In the study, first of all, by analyzing the stories of men and women who have experienced divorce, expressions that stigmatize divorced women and divorced men in Turkish society have been reached and these stigmatizing concepts have been determined. After it was determined with which concepts the Turkish society stigmatized divorced individuals, two questions arose. These questions are why Turkish society stigmatizes divorced individuals with these concepts and how stigmatization occurs. It was thought that these questions could be answered by revealing the ideal male and ideal female identities, and the ideal male and ideal female identities were determined from the statements of the participants.

The result of the study showed that the cultural structure constructs male and female identities depending on the concept of family and marriage. These constructed identities are transmitted to individuals through generations through the stock of knowledge. The phenomenon of divorce has not been welcomed by Turkish societies throughout history. Even today, divorce continues to be seen as a violation of marriage, which is considered sacred, and as a taboo in Turkish society. For this reason, society thinks that the divorced man and the divorced woman act contrary to the identities of men and women. When the individual is divorced, it is thought that the individual can not achieve their social gender roles, and every individual who divorces with a holistic approach is stigmatized by the society with the prejudice of failing to be a man or a woman. According to the findings obtained in the study, this stigmatization occurs with concepts that are semantically opposite to the concepts that define the ideal man and ideal woman for the society. While a divorced man is stigmatized with concepts such as "immoral, unreliable, incompetent", which are the opposite of constructive concepts such as "well-behaved, honest, self-sufficient, taking care of his family", a divorced woman is stigmatized with the concepts and prejudices such as "dishonest, woman is guilty in divorce, impatient", which are the opposite of constructive concepts such as "honorable, housewife, strong, patient".

It can be said that the stigma related to divorce has decreased (Yıldırım, 2004, p. 63), but this study, which was conducted to understand how and with which concepts divorced women and divorced men are stigmatized by society in Turkey, shows that stigma has not disappeared. The stigma pushes individuals out of society and isolates them, and affects the social relations of individuals. Therefore, it is thought that this study will contribute to other studies will be carried on divorce, stigma, othering and identity, and social work studies on the phenomenon of divorce. In addition, considering that the stigma due to divorce is caused by the knowledge stock, it is thought that it would be appropriate to repeat a similar study on children by experts in the field of educational sciences. Because, in case the results obtained in this study are reached with the studies to be done, training studies on the subject can be planned. With the educational activities to be planned it is thought that prejudices of the society that "divorced individuals are unsuccessful in being a man or a woman", "every divorce is the same" and the stigma arising from the act of divorce can be reduced in time.

In addition, a finding in the study makes think of that young people make the decision to marry in a hurry and get married at an early age in order not to be stigmatized by the society as "stayed at home" (unable to get married). It indicates that these early marriages may also lead to divorce. A qualitative study to be carried out with individuals who have experienced the phenomenon of divorce will clarify this finding and perhaps help develop relevant solutions.

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