



*Field* : Sociology, Social Studies

*Type* : Research Article

*Received*: 16.04.2017 – *Accepted*:19.06.2017

## **A View of Family Structures of Turkish Immigrant Community in Belgium Under the Light of Clinical Studies**

**Ertuğrul TAŞ, Zeliha SUBAŞI**

19 Mayıs University, Faculty of Science and Letters Department of Psychology, Samsun, TURKEY

**Email:** [tas.ertugrul@gmail.com](mailto:tas.ertugrul@gmail.com), [subasizlh@gmail.com](mailto:subasizlh@gmail.com)

### **Abstract**

Turkish workers have immigrated to Belgium and other Western European countries, since the 1960s. They took along their own marriage and family institutions to these countries. The 1960s were also the period when European countries like Belgium and France started to question and redefine the marriage and family institutions under the influence of freedom and equality concepts. As of the 1970s, marriage has no longer been a prerequisite for establishing a family and having children. Besides, divorce by mutual consent was accepted at the same period. As a result, different family models covering post-divorce relationships and second marriages emerged. Through the legal arrangements done by France, Belgium and other European countries, well-accepted relations/family models were given an equal status with formal marriage and family institutions. Illegitimate children were regarded as equal to legitimate children. Later, gay relations and marriages were legally accepted while gay couples were granted a right to adopt a child and establish a family in different European countries. Thus, the marriage and family institutions of the Turkish immigrants had to be redefined in line with the civil law and the accepted relationship, marriage and family models of the country of immigration. According to the newly-emerged marriage practices among the Turkish immigrant population, new family models appeared. This article analyzes the marriage and family institutions of the first generation workers emigrated from Turkey to Belgium, the reforming process of these institutions as well as new family models under the guidance of clinical and field studies.

**Keywords:** Turkish Immigrant Community in Belgium, Family Models, Marriage, Divorce, German Turk Family, Single Parent Family, Partner Selection, Gay Marriage



## **1. Introduction**

In this research first generation family which have migrated from Turkey to Germany, Belgium and other Europe countries and settled in this mentioned countries and reconstruction process of next generations' family as from 1960s are analysed. Family types are defined in Migrated Turkish Society which are based on individual, couple and families through clinical and field researchs. Belgium is identified as research field and Turkish families who are located in Belgium formed as research group.

Developed west European countries headed towards Turkey for meeting a need of workforce at the beginning of the 1960s. Workforce transfer agreements were signed with German in 1961, with Holland in 1964, Belgium, Denmark and Austria, with France in 1965, with Sweden in 1967 (Manço, 2000). 4 millions Turkish people live in European countries and notably most of them live in Germany for these days.

« German Turk » (Almancı) and « German Turk Family » (Almancı aile) concepts have come out as a result of Turkish employee migration to Germany and other European countries in Anatolia in 1960s. German Turk Family concept is valid for families who live European countries such as Germany, Belgium, France, Holland, Austria or made a come-back to Turkey (Tezcan, 2000). Family structure which have stayed in Turkey and intrafamilial dynamics have reorganised in terms of family authority and work-sharing along with going of the head of the family to Germany or other European countries. Mother or big son, if live, has undertaken role of the head of family and taken the charge of this role's responsibilities. It is observed that other family elders have taken part this position in paternalistic family sizes. Mother's power and authority have reinforced in family and society with undertaking head of family and she also has maintained her stronger authority in migration country where she goes to beside her husband (Şahin, 2008). Incomes which transfered to Turkey by the head of family who has gone to Europe for work improved living conditions and station of family members in Turkey. German Turk families have created a social class which have opportunities in their regions (Tezcan, 2000).

This mentioned new family generation which occurred in Anatolia has shaped from different three viewpoints and has maintained own existence since first years. Firstly, heads of the family have gone to European countries as an employees, some families have stayed in Turkey and these families have continued their life through remittance or thereby money which they have brought with them. Secondly most of German Turk families have migrated to different European countries as part of family exchange and has formed European-Turkish society since the first years of migration. Some part of those who migrated to Europe have returned to Turkey due to reasons such as growing unemployment, economic crisis and encouraging of European countries for encouraging return notably beginning of the 1980s. Some of them have had difficulty in adapting Turkey and have returned to countries where they come.

After labor migration arrangement between two countries, Turkish people have started to have come to one of west European country, Belgium, in 1964. Despite mostly male employees are the first comers, Belgium's demographic and economic motivations have made family reunification easy (Taş, 1996). Turkish families have started to come Belgium down from middle of the 1960s. Man/woman parity was resulted with Turkish employees have brought their wives and children to Belgium in 1964-1980 period and passed on to family-centered social life (Schoonvaere, 2013). First generation single employees' and second generation



youths marriage with partner from Turkey reinforced man/woman parity in Turkish society. Marriages have proceeded next years, transfusible society structure and deepness has occurred by married first, second and third generation that live together.

200 000 migrants of Turkish origin live in Belgium according to Kaya and Kentel (2007). Gelekçi and Köse (2009) have quoted 187 700 migrants of Turkish origin live in Belgium based upon Turkish Consulate sources. %93 of Turkish who live in Belgium have acquired Belgium's citizenship at the present day (Torrekens and Adam, 2015).

63.3 percent of Turkish people are married, 26 percent of them are single, 2 percent of them live with their partner, 8,8 percent are divorced or widower. 92 percent of Turkish who participate research have been married with origion of Turkish, 6,4 percent of them with someone who is Belgian or non-Turkish according to Kaya ad Kentel's research was committed with 400 people of Turkish origin who live in Belgium. In reference to the research of King Baudouin Foundation which was performed in 2015 that rate of married Turkish is %64,3 in Belgium, rate of married with origion of Turkish of those is %90. 69,9 percent of married Turks have a child. Rate of Turks who have 3-4 children is %51,6 among them. %79,7 of participants who participate in questionnaire are home-owner (Trokens and Adam, 2015). Kaya and Kentel quoted that 60 percent of Turkish also have a home in Tukey too, 61 percent of them visit Turkey every year. Family visit is described as an aim for 78 percent of visitors. This finding has revealed that Turkish people maintain their relationship by affinity who live in Turkey.

Main detection in our work is that Turkish family who settled in Belgium has reconstructed in various ways. We have reached this conclusion by observing marriage practice and family of migrated and settled first and next generations. The main sample is consist of encountered families which are individuals, couples and families who appy to clinic for psychological support as part of field research. Acquired datas were analysed with qualitative content and case analyse methods (Alami and others, 2009; Depelteau, 2010).

Two factors play a central part for determining role of formation of different family structure in Turkish Society. First factor is new marriage practices that occur in Turkish society. Just after marriages of the first generation parents and came to Belgium or next generations who was born and grew up Belgium, new marriage practices and family models were came up. Mate selection of the person who was grown in Belgium of Turkish origin give rise to different marriage/coupling ad different family types. Marrying to a couple who is from Turkey, Turkish origin who grew up in Belgium or coupling with a person who is a citizen in another/different countries has given shape to family interms of intrinsic and extrinsic *dynamics*. Second factor is family/marriage models which are described by Belgium civil law. These mentioned models have reshaped migrant Turkish family. In this context second and third generation migrant the young's marriages/couplings<sup>1</sup> between each other or another person from different nationality in Beligum have been institutionalized according to rudiments which are identified by Beligum civil law. Marriage contract with a partner from Turkey has been posted to Belgium and accepted by relevant authorities. Hence rights and responsibilities of couple/family who has moved to Belgium are identified with regarded to

<sup>1</sup> To live together and to be a family without marriage contract have been approached equally with started family with marriage contract. Hence started families without marriage contract have been observed in Belgium migrant Turkish society.



rudiments of Belgium civil law. This observation is also valid for other European countries like France and Germany.

It could be useful to look at family's period of change in France and Belgium in order to comprehend Turkish family structure in Belgium. They (1993,1998) points out that the institution of marriage has separated from religious references and been identified as marriage contract, reshaped considering equality and freedom principle in the wake of the French revolution( 1789) , divorce has been accepted with mutual agreement in 1792 and been under a ban because of the force of conservatives, divorce with mutual agreement has been admitted as being under a ban for (French) Civil Law<sup>2</sup> which gains acceptance in 1804 and is adapted to lots of countries, the same civil law has created marriage and family institution that lets male dominance about women and children and this mentioned civil law guided marriage and family institution for 150 years. Freedom and gender equality principals of French revolution have came up again and have had an effect on change of family institution along with movement of freedom which has started in 1960s. Man and father authorities have been abolished in Civil Law, common authority and consensual divorce have been accepted between couples. Social function of conjugal union has changed depending on change of couple sense and description, marriage or non-marriage has been accepted as a personal decision, marriage has stopped being a quality that determine relationship between woman and man. They (1998) describes this period as « de-mariage».

These findings are also valid for Belgium. Change about family institution which is observed in Belgium has shown parallelism with France. Based on this period free marriages reach the equal statue with marriages and and babies who were born as the result of this mentioned coupling / association have been considered equal to babies who were born as the result of marriage. Extinct families by the reason of different reasons like divorce or death are described legally and new family models have come up. For instance the family which mother and child live together for reasons like divorce or partner's death is described as one-parent family. At the same time remarriage/second coupling family model have occurred by the second or third time association with women or men who is alone due to reasons like divorce or death. After all, firstlyy Belgium, France (and other countries) have initially let the legal same sex couple's life. Then homosexual's marriage and adoption have been enabled by regulations about civil law. Consequently we were faced with the concept « homosexual couple and family ». Different family models have occurred during family's restructuring process and these models have entered Turkish family structure who have settled in Belgium. In other words Turkish family structure has shaped in accordance with models in Belgium Civil Law.

Eventually factors like country, nationality, gender, being first or second marriage/association of the selected partner, Belgium Civil Law and its social repercussions have determined the patterns of association/family types that proceed from first generation family of Turkish migrant, internal and external dynamics.

In this regard our observations which are over 10 years within our field researches and clinic studies have allowed us to describe different 7 family models that proceed from Turkish

---

<sup>2</sup> Turkish Civil Law has been adapted from Sweden Ciwil Law ([http://tr.wikipedia.org/wiki/T%C3%BCrk\\_Kanunu\\_Medenisi](http://tr.wikipedia.org/wiki/T%C3%BCrk_Kanunu_Medenisi), Date accessed: 10/01/2014). Sweden Civil Law has been adapted from German Civil Law. German Civil Law has been adabpted from Napoleon Civil Law (Source: [http://fr.wikipedia.org/wiki/Code\\_civil\\_suisse](http://fr.wikipedia.org/wiki/Code_civil_suisse), Date accessed: 10/01/2014).



employee immigration. These ones first generation family or « German Turk Family », family that one of partner who came from Turkey, couple of Turkish origin family in Belgium, interracial marriage and family, single-parent family, united family with second marriage and homosexual couple and family. Family pattern and dynamics of political refugees of Turkish origin haven't approached in this study because of the fact that they didn't proceed from German Turk family.

These family types will handle one by one with respect to subject of marriage process, relationships between couples, relations of parents-cahildren, relations with enviroment, challenges etc. Civil marriage haven't accepted as the only criterion while examining family types. Families which have been started with free association and born babies from this association have been equated with families which have been started with civil marriage and born babies in this family.

## **2. Materials and Methods**

### ***Aim***

Aim of this research is analyse Turkish family pattern which is experienced as part of clinical study and social field research in Belgium, to modelize couple and family types.

### ***Research Gruop and Sample***

200.000 of Turkish origin immigrants who have lived in Belgium where is described as research fields have formed research group. As part of research it is worked with two samples. Firstly, datas which we have obtained within the field research that we practiced in years between 2003 and 2007 and we have already published have been referred (Tas, 2008). In the context of this fieldwork, it is worked with sample group which includes 129 people consist of 39 partners who came from Turkey, 30 parents who live in Turkey and send their children to European countries, 30 immigrant parents who live in Belgium and 30 young people of Tukiish origin who grow-up in Belgium. Later, clinical cases to which serve as model for association/ marriage/family pattern which we determined within both field research and clinical study have been applied. Family models which have been determined in this artcile are exemplified with 10 clinical cases.

### ***Data Collection and Analyse Techniques***

Scientific interview have been used as a data collection at the field research in 2003-2007 (De Ketele and Roegiers, 2009). Participant lists have been indicated in conformity with number of sampling by means of different non-govermental organisations. Interviews have been carried out at home of participants home or club of non-govermental organisations. Interviews took time with a range of 1 to 2 hours. Context of interview was noted and formed a protocol for each interview.

The results which were obtained have been analysed by qualitative content analysis techniques (Alami and oth., 2009 ; Depelteau, 2010). Marriage and family types have been categorised and datas which are about every family type have been analysed.

Clinic datas that are acquired from clients, couples and families who are applied for clinic study have been converted to research materials by the way of cronologic and thematic editing and analysed after therapy as part of the research. The method has made possible conceptualization about some topics like models of couple and family, internal and external





dynamics in couple and family life, parents /childrens' relationships possible in accordance with qualitative research methods as part of clinical anthropology<sup>3</sup>.

### **3. Family Models in Society of Immigrant Turkish**

#### ***First Generation Family (German Turk Family)***

First generation family has a feature of « corner stone » during process of being society in migrated country. Family-centered social life has gained importance particularly through due to the fact that especially women come to immigration country. Women have had heavy hand in construction of Turkish society by having traditions and rituals to migrated country (Şahin, 2008). As to family and social life, a lot of rituals like family life, home visits, rituals of birth-marriage-death, religious rituals (Ramazan, sacrifice, bairam, purity etc) have sprung to life in migration country through women.

While describing first generation family datas and clinical observations have been taken as a basis which we acquired by having an interview one on one with 30 first generation parents between 2003 and 2007 years.

First generation Turkish and their families usually have come from rural region. Educational levels of heads of the families/household are mostly primary school graduate and most of them have been illiterate. It is quoted that the main reasons of coming to Belgium are job creating and economic gains for men, family reunification for women and children. They thought Belgium as a modern, developed and rich country. Working, earning and returning to Turkey have become main expectations of them. It is defined that first generation Turkish have been under a lot of stress arising from going another country. Not to know language is defined as the biggest problem which they confronted when coming to Belgium. Different manners and customs and life styles of Belgians have been looked unfamiliar them as well. Difference in religion has constituted an impediment for becoming integrated to social surroundings. They felt more different than parents who have come at young ages and lived compulsions. This situation could have seen as first culture shock. First Turkish employees and their children have mentioned that they have accorded with school, community and co-workers over time, generally achieved their aims and they have had different economic gains in Turkey and Belgium. This determination is consistent with Tezcan's findings (2000).

First generation Turkish people generally present nucleated but patriarchal family patterns. Father authority was imported and family members earnings collect in family account which is frequently under father directorship in the first years of migration. Traditions which is started by higher generation have been maintained by families consisting first and second generation sisters and brothers marriage by settling in same building or quarter closely to each other at the present time.

---

<sup>3</sup> Clinical anthropology has constituted theoretical framework of study. In reference to this theory, analyses of psychopathologies encountered have illuminated previous structure of psychopathologies' formation. In other words « pathology » has allowed analysis of « normal ». It has revealed existing previous structure before pathological fractures. This approach is based on crystal metaphor of Freud. According to Freud, when crystal has fallen into place and dispersed, built-in and invisible zastrugas have been shown up. Shortly, analyse of determined psychopathology has informed about normal people or the functioning of society/community functioning (Backlaire, 1995).



Other significant issue in first generation family is rapid socialization of children and its effect to family structure. Children who is early coming and born in Belgium have learned language just after schooling and undertaken intermediary role between family and external world and Belgium institutions. This situation that made family life enabled has been caused displacement between intergenerational positions. Children have played in parent role in early age for parents and conducted them for dayworks. Parents have been become insignificant for children and their authorities have declined.

While children' schooling, learning language and different accupations have provided much more social position with regard to parents, differing from parents can lead to intergenerational alienation and disengagement. Especially parents have lived fear of disengagement from future because of children' difference. Parents who are frightened of children' assimilation have felt guilty and suffer. They have experienced the anxiety of « What's going to be after me ? ». To make a fuss over has caused clinical scenes like depression, anxiety, psychosomatic disorders. This situation can sometimes turn intergeneratin violence. First generation clinical studies have confirmed this determination.

*Sefer is 72 years old, he migrated Belgium from Turkey in 1960s, he has 7 children, 3 sons 4 daughters. He has applied to clinic because of intensive anxiety disorder and depression complaints. He had erected 5 storey building in İstanbul for children in terms of going, meeting relatives and neighbourhood, not forgetting their own identity. He has brought an aparment from his homeland. « But my children don't go to Turkey, they don't look out for five- storey building and home in homeland. » he said. Sefer had tried to teach them Turkishness, muslimness and reading Qur'an. He has controlled them throughout his life. By saying « But what do they do after my death ? » he queries himself. He said to be afraid of their « gavurlaşma ». If my children don't go to Turkey their children will not never go there. I am so afraid of the end of these ones. « In order that they may forget being muslimness and become gairvour, I am afraid so much » he said and mentioned his concern.*

To investigate of Marriages of first generation Turkish migrants' children has revealed that new marriage practises and family models have ocured.

According to our research conclusions with parents that they want children have similiar identity and life style with them. They have paid importance to marriage and family institution and ascribed « protective » role in chilren' marriage againts asimilation. Marriage institution have gained importance so much with regard to ethnic, religious and transmission of cultural identity in migration family. Hence being Turkish, Muslim and same sect, familiarity of family, family circle and ancestry, predecessor education, accepting the family values and practising them have importance in terms of partner choice. Although it is the first priority to choose a partner from Turkey, the person who has grown in Belgium of Turkish origin made parents not to annoy partner choice .

The marriage rituals have been brought to migrant Turkish society from Anatolia (Şahin, 2008). Families' marriage options have arised in accordance with the rule « marriage and settlement rule » in Turkish society for boys. Boy's side have taken the initiative to marriage and conducts marriage rituals. Woman settles down man's home (based on father-man settlement). This rule has reversed for girls who have married from Turkey and girls have made husbands come to their own home in Belgium. Settlement rule which is father-man home for son has tturned into matrilocal (girl's settlement, family home) settlement for girls (Taş, 2014).



There are three marriage options for a person who is going to get married in Belgium Turkish society : A partner from Turkey, origin Turkey from Belgium, (or Turkish origin from other European countries), partner from different citizen in Belgium (Taş, 2008).

Over two out of three parents who have taken part in our study have preferred a partner from Turkey. Marriage rituals have been brought about in Turkey or Belgium or in both of them. Parents stated that they don't want to live together with childrens. It is shows that Turkish family has turned into nuclear family in Belgium. After all, the situation of more than one generation have been living in same home at the cities which are difficult to find home or there are expensive home rental prices has have been confirmed and described as multi-generational families (Jamouille, 2010).

At the same time determined three marriage options have allowed to describe family models that come out based on this options. To investigate these models particularly is important.

### ***Marriage with a Partner from Turkey and Family***

Turkish origin migrants who have lived in European countries have preferred to choose a partner from Turkey since first years of migration. %74,7 of men and %68,7 of women got married from Turkey as per 1991- year datas (Livens, 2000, Schnovere, 2013). A clear majority like %75 Turks who live in Belgium have leant towards marriage from Turkey with respect to another research (Kaya ve Kentel, 2007). Jamouille (2010) has indicated that marriage rate from Turkey as 7/10. Today this rate have fallen to the level of %40-50 because of awareness about potential problems in this marriage and new conditions about marriage with out-of-Belgium in 2011. After all, the number of partners come to Belgium from Turkey through marriage in the mid 2008-2010 (Schoonvaere, 2013) is 5142. Other research has underlined man-woman parity at marriages and migrations (Teule ve ark., 2012). Lots of comer daughters-in-law and sons-in-law from Turkey have lived in Belgium at the present time.

A family which is started a with a partner from Turkey has been described based on research datas which have carried out with 39 partners (21 daughters-in-law and 19 son-in-law) who have come from Turkey in the mid 2003-2007 years and 30 youth originated Turkish migrants in Belgium. Datas have been supported by clinic observations and cases.

Partners haven't known each other before marriage in general. Man and woman who have been living in different countries meet in social circle or relatives circle when they have come to Turkey for vacation. Youngsters who can't get round to mention about family which will be started usually carry over the conversation about their life projects and interknowledge in post nuptial. This situation has created disappointment and given risen to conflicts and regrets for some of them.

Partner who dwell in Belgium has satisfield the needs of family. Work, unemployment insurance benefits or social aids are main income sources. It is observed that daughters-in-law coming from Turkey haven't worked and they are house wife. Sons-in-law who coming from Turkey have been forced to find a job in first period of marriage and been depend on wives economically.

The partner who has grown in Belgium has been obliged to undertake works related to Belgium institution and partner's accompaniment, fetch for providing family, make an effort





and get tired. On the other hand, depended wife or husband, coming from Turkey partner has felt wipeness motion. This situation has been caused psychopathological disorders for men (Taş, 2014). Man who was borned and has grown up in Belgium's concomitance to partner not speaking language has provided to play active role in pragnancy, birth and next period. This situation could be seen an important change in the light of taking responsibility. The research which has been carried out in Belgium reaserch has been has shown that %71 of 3. generation Turkish fathers have played an active role in wives' pregnancy period (Katoğlu, 2009).

One of the most important difficulty of this marriage model is coming from Turkey partner's dissociation from family, social circle and country. "Dissociation" is an important piece of migration and it can cause psychological trauma. Person has lost self describing and reading live references and slogging on to build news (Baubet vd 2009). Person has been suffering when the dissociation doesn't be managed well and intrafamilial dynamics have damaged. Partners coming from Turkey have experienced disappointment because of their own expectations or differences in between given promises and real life that they met in Belgium with regard to results of research carried out in the mid 2003 and 2007. Submission of comer partners to mother-in-law and father-in-law has been expected and lived conflicts. Another research has carried out that there are daughters-in-law who have suppressed or subjected to violence by mother-in-law, father-in-law and other family members (Taş, 2014).

Mentality differences caused by being a grown-up in different countries that have been described an important problem. Some partners have mentioned about having difficulty in understanding each other. Partners have difficulty in describing a common vision or life project. Divergences have been about some issues like children' life project or education. Even if partners generally try to minimize this problem, it is stated that they sometimes reject speaking in language which another partner speaks. This situation has been explained in next case:

*Ali (38) and Elif (36) who have two children have requested for psychological support about parental discord and sexual problems. Ali spoke in French, denied speking in Turkish while he communicating with his vife and telling problems. Elif spoke both French and Turkish while telling problems and communicating with her husband. Couple has been wanted to speak in Turkish which is common language through therapy. However Ali has denied to speak Turkish by defending his wife has been living in Belgium and she is obliged to speak in French. Ali was born and grew in Belgium and married with Elif who is aunt's daughter living in Turkey, he has brought her to Belgium. The couple has communication problems from the beginning of marriage. Ali has denied speaking in Turkish with his wife and forced her to speak in French. Elif always has consistently been making an effort to understand French and this situation made her tired. She mentioned that she always has made an effort for sustaining marriage. Couple communicating through psychlogist for a whilehas ended therapy by Ali's request.*

Another important issue detected in either area studies or clinical studies is suspicion of partner's sincerity about marriage who came from Turkey. Partner who has grow up in Beligum has suspected about the matter is wheather partner who came from Turkey has made mate selection freeheartedly or not. This situration has been seen much more in Turkish women who was born and grew in Beligum. Women who have suspicion about comer man from Turkey have mentioned that they have composed of a « piece of paper » for men and their families, a « passport » which has allowed to settle partner in Belgium and feel like



turning into object. Women who can't get over these feelings have confronted problems leading up to divorce in their marriages. Moreover, some girls who have stuck on the sense of objectivization have denied marriage proposals from Turkey at the risk of staying single. Next case has quoted eye-opener words about this issue.

*Fatma (45) has married with Mehmet (47) and she is a housewife. Mehmet has come to Belgium in 23 years old by illegal ways. Afterwards he has got married with Fatma through relatives and took residence permission in Belgium by wife's family reunification right. She has suspected whether her husband has chosen her either as a real partner or to get residence permission in Belgium from the beginning of marriage. Recently this suspicion which to come to state of obsessive has caused to take psychological support. Fatma wanted her husband to confess him whether he has chosen her as a partner/wife or taking residence permission 22 years ago. Surprising in relation to this question Mehmet has stated that he couldn't have made a sense of this situation, chosen her as a partner and wife, their marriage has been keeping on since 22 years and still love her. In consequence of this answer Fatma has relaxed and her complaints have decreased.*

The study which has been realized with parents and youth coming to life from Turkish migration (2003-2007) has carried out that parents have trusted partners who came from Turkey for preserving socio-cultural structure that is carried to Belgium from Turkey, strengthening and transferring to the next generations. Therefore partners who came from Turkey have carried new blood for preserving language, religion and cultural structure in Turkish society. Moreover parents have seen their own projections on daughters-in-law and sons-in-law and trusted them. Migrant youth who have grown in Belgium have confirmed partners coming from Turkey have transferred language, religion, culture and they have thought that this is a positive thing.

### ***Marriage of Two Partners Who Originate in Migration of Turks in Belgium and Family***

Described marriage and family model which have been based on clinical observations and the research which were realized with 30 migrants of Turkish origin in the mid 2003-2007 years have at the rate of 4/10 recently. Partners have met in different life spaces like wedding, school, shop in this family model's formation process and they have found an opportunity and time for meeting each other. There are prearranged marriages amongst them. This determination has matched up the argument that lower class people has come together in common, thereby they have chosen people like themselves and so there have been homogamic marriages (de Singly, 2010). Youngs of Turkish origin who have chosen a partner from Belgium have mentioned that they have made a marriage decision personally. Families usually have confirmed youngs' marriage decision, took part in marriage period, marriage preparations and costs have been shared by both of them to the extent positions that families' rule of marriage and settlement place.

Both partners have known language of region where they live and recognized institutions. This situation has been strengthened to share responsibilities and enabled their lives organize much better. Partners of Turkish origin who have grown up in Belgium have mentioned that they have had same mentality in marriage. Partners are able to share the same circle of friends, level of education and common story, they are able to enter each other's social circle mutually. Circle of non-Turks relations have been maintained or new relations have been contacted easily. Marriage project of selected partner hasn't been doubted like marriages



which are gotten from Turkey. The person has lived in Belgium and aspired partner for marriage. Hence it is thought he/she hasn't married to gain advantage.

As for difficulties encountered in these marriages, partners have been mostly closed to families and families have interfered couple's life. Partners have lived disagreements with fathers-in-law, mothers-in-law or other family members. Both sides of families have gotten involved to conflicts and this situation can be turned an family conflict. We can sample this determination through following clinic case.

*Ayla (24) was born and has grown in Belgium. She has gotten engaged with Turan (26) who was born and has grown in Belgium like her after one-year date and they have gotten married after one-year engagement period. While the bride has been getting out the saloon after wedding, her father has wished happiness to both bride and groom, told him behaving daughter well. Groom who lost face after this warning beat bride until morning by pretending that father-in-law has a distrust of him. He said « if your father is powerful, he comes and saves you ». Ayla who was shocked and went through trauma has gone to the police and come back to family home by taking wedding jewels in the face of this attitude and physical and psychological violence undergoing three weeks. After , two families have fallen out with each other for many times about wedding jewels and sharing costs and ended up in court.*

Girls coming to life from Turkish migration have become westernized or endegonize the norms of living country about equality of man and woman has confronted as an other important factor. Women' personal dependence which has been gotten depend on process of socialization or finding a job and working in Belgium has wieved as a threat hence it is quoted that women have dumped partners in couple life easily. Excess of divorce risk has been drawn attention to these marriages too.

People who have grown in Belgium haven't sufficiently known Turkish language, culture and Islam according to youngs who have participated our research which has been realized in the mid 2003-2007. This marriage has been moved away partners and children who is going to give birth by them from Turkish culture and Islam religion. To be in need of journey to Turkey has mainly ruled out because of both families have lived in Belgium in reference to partners. Partners haven't frequently gone to Turkey like marriages gotten from Turkey and broken off with Turkey. Some of them have had holiday in countries out of Turkey or in Belgium.

### ***Interracial Marriage and Family***

Interracial marriage has described a marriage of two persons who have different nationality, religion or ethnic group. Couplings/Marriages of persons from different nationalities have been described as *interracial* marriage in this article.

Turkish origin youngs who have gotten married with different nationality person, participated our research in the mid 2003-2007 years have described interracial marriage as « love marriage». Some of partners who have met in common living space like circle of school, job or friend have mentioned that they have had made love before marriage and it has effected relationship positively. Interracial marriage which has been seen as a socio-cultural fortune has given chance to recognize another culture, life style and a society from another nationality. Turk partner has met Western family circle, moved away from traditional family circle and gained freedom. This determination has been especially quoted by women.



Getting interracial marriage of Turkish origin partners have quoted difficulties encountered with couple, family life and circle in the period of the marriage. In general, interracial relationship or marriage has been rejected by both families of partners. Especially Turkish society hasn't approved interracial marriages and partners who have married in this way. To do this marriage in despite of families who don't want has had risk of breaking up family and getting lonely.

The process of wedding has been organized by considering family and cultural values of both families. However, different difficulties and conflicts can be encountered. Family of Belgian partner can surprise by Turkish wedding traditions. It has wanted to change his/her religion by non-Muslim partner. To change religion has been confronted as a certain condition for getting marriage with Turkish girls. Religion and changing name and life style related to this have been required to build psycho-social identity for partner once again. This chance has been caused to become stranger himself/herself and to slog away for moving new identity. The following case have confirmed these determinations.

*Seyfi (30) has gotten a divorce from his Belgian wife and fallen into depression. He has come from a religious family. He has married with a Belgian lover girl in 20 years old despite all difficulties which both families have raised. Father of girl has stipulated that his daughter isn't going to change her religion and name for this marriage. He mentioned that Seyfi has to change and kept peace with domesticity for the sake of this marriage can come true. Seyfi who can't give up his love hasn't given ear to objections of family and married with Belgian girl. After marriage, Seyfi breaking connection with family has done his best to be like Belgians. He has worn, eat and had fun like them. When wife's family has organized a dining he has eaten pork and drunk without exception. Father-in-law always has ridiculed and accused him due to the fact that he can't be a Belgian one. This has encouraged him to be same with them. He has said what he is not Muslim to Belgian circle. He has named a Belgian name to both of children. His marriage hasn't gone and his wife left Seyfi after all. His marriage which ended up caused him to suffer so much even though he has given all views and values. Seyfi who feels regret concerning what to do has taken psychological support.*

One of Belgian language has been spoken in interracial family so oblivion risk of Turkish has been high for in general. Partners have carried different religious and cultural values into family and there have been conflicts between these values at times. European woman's outhonomy has been discommodated for Turkish families or husbands. Different thoughts have been arisen about children' name selection, religious education and decisions about future. Particularly partners who can't make a choice for religious matter have left up this choice to children. Names which have been chosen for children have come into prominence like Selin (Céline), Aksel (Axel). Combined names which with two identities like Ali Patric (counselor of France-Algeria origin) have been denominated now and then. Hence interracial marriages have confronted as consistently required explanation and bargain, high tension marriages.

Moreover, communication problems have been determined between bride/groom and father-in-law/mother-in-law. In general, foreign bride or groom doesn't know Turkish and cannot communicate with parents who don't know language of region.

All parents participated our research have rejected interracial marriages. They have taken all kinds of precautions for children not to get marriage a foreign person. To avoid interracial friendships it has observed that children have been gotten married from Turkey under





compulsion. If interracial marriages are inevitable, they confirm this marriage providing that person become Muslim and accept their wishes. Parents have accepted interracial marriages of sons as compared with daughters more easily. Religion, culture and differences based on language have weaken marriages, Belgian partner has a weak personality and ended up marriage in face of difficulties in reference to them. Both children and partners have suffered because of this situation. Meanwhile, children who remain in between two cultures and two religions have identity problems. It is stated that they feel like strangers, daughter-in-law/son-in-law and their families childrens' home and cannot have relationship by affinity with parents. It is determined that there isn't tendency to violence for children in interracial marriages by expressions of parents. In this regard, we can say that there has been a change in mentality.

### ***Single-Parent Family***

Single-parent family has been composed of one parent living in a home without partner and husband and at least one single child for who is cared). Concept of single -parent family has been arisen in 1970s and taken root daily lives of people after years of 1980s. This concept has been described lives of widow, divorced, having a child out of wedlock mothers. Single -parent family has supplanted pre-existing concepts like « single parent, materfamilias, single mother » and been a concept recognizing the status of people who have been as mentioned (Ait-Hamaou, 2007). Researchs have revealed that single-parent family hasn't had stable structure, parents have reverted to couple life or lived marriage/coupling more than one and single-parent family period (Rapport FRB, 2000).

The greater part of single-parent families' householders is composed of women in Belgium (Ait-Hamou, 2007). Another research has been issued by Foundation of Qing Baudouin %92,7 of children from broken homes has been living with mothers in reference to 2002 statistics in Belgium. Rate of living with fathers has been determined as just %7,3 (FRB, 2008).

Economic oportinuties of mother have been decreasing along with divorce and separation, they have to grown up children with less income. There are difficulties about young age children' care when she works. Single-parent families have lived in rental or little homes in general. % 50 of single -parent families have lived in a rented house and thought their rents too expensive. Rate of 1 %13 in tenanted families that have been living together with two parents and children (FRB, 2008). Limited economic oportinuties in single -parent family have been confirmed by different studies (Thery, 1998 ; FRB, 2000 ve 2008 ; Ait-Hamou, 2007). Divorcements and seprations have affected fathers economically and psychologically, becoming distance and connections have been declining with children (Thery, 1998). Children living with mother have usually grown up without knowing « paternity function ». This situation has led to authority gap for child. It is also determined that school success of children growing up in single-parent family has been low. Guidances related to selection of children' school and accupation has been deficient in these families (de Singly, 2010).

Rate of single-parent families which have born with Turkish nationality and lived in Belgium has been recorded as %6,1 in 1991, %11,2 in 2005. The number of single parent family has increased double during 14 years. Major reason of increase of single-parent families has been divorces in Turks. Divorce rates for interracial marriages with a Belgian and another nationality partner and marriages with a partner from Turkey has been determined high





(Schoneveres, 2013). Clinical studies have been revealed that single-parent families have been comprised of father and children in Turkish even if just a bit.

Two woman profiles have been determined as a sample of single -parent family in Turks. These are Turkish origin women who grow up in Belgium and come from Turkey.

*Woman of Turkish origin growing up in Belgium and woman in single-parent family* have either stayed at her own house with children or come back to family home after divorce or death of partner. There are women having child without getting married even if just a bit. Possibility of finding job, work and improvement of economic conditions are high for woman who has grown in Belgium staying with her own family and social circle. She can take support from settled family about caring little children in Belgium if her working is discussed. Houses which they live after divorce because of reasons like rack-rent and wish of being close to family are small. To know one of country languages, to recognize institutions-organisations in circle have made works related to her own or children easier in terms of following the mentioned works. Woman who has to bring her children up as « single-parent » has had difficulties to clamp down on children. She can not satisfy the need of children mostly and suffer. Her socio-economic status has mostly declined if she doesn't work in anywhere. The following clinic case has clarified the difficulties of woman who has been materfamilias of single-parent family.

*Hamide (40) has been living with two daughters and two sons. She has been married with a man from Turkey. Hamide has consistently seen violence by husband, left by husband 10 years ago. She has to bring her age of 12,10,8 and 5 children up by oneself when she has standed alone. Hamide has never worked, satisfied the need of family with the unemployment insurance benefits and she had difficulties so much. The need of children growing up have been increased and she hasn't satisfied the need of them recently. Hamide's failure to fulfill wishes of her children has led to conflicts and fights in family. Older daughter has treated her to leave home. Hamide getting tired ththrough being subjected to violence during marriage, pain of being left, being tired to bring children up by herself and increasing intrafamilial fights has fallen into depression and let herself go. Hamide has seen her current situation as inability and weakness, suffered from torment and taken psychological support.*

Women who are materfamilias of single-parent family have to be careful in order not to cause unfavourable comments about their families and ex- husbands. There are women who have said that they have been been subject of family or social pressure. These women have been still compelled to marry by families. Some of them have seen violence by family and ex-husband because of independent behaviors.

Some women have difficulties about custody of children with their ex-partners. Some of them have excluded ex-husband about issues related to children and stopped him from doing a father's duty. Sometimes ex-partner who comes from Turkey has sent children to Turkey, not sent back and occur conflicts related to this situation.

Status of woman who *comes from Turkey by marriage (daughter-in-law) and single-parent family* has been more sensitive. Some of women who come from Turkey and are called as « daughter-in-law » cannot continue to marriage because of various reasons and they have divorced. Some of them have been sent to family home in Turkey either with children or by depriving them of their children. Women usually live with children as single-parent family in Belgium (Taş, 2014). Women being alone in Belgium can be subject of pressure and violence.



They are duty-bound to ex-partner and his family in terms of making her to have rights and opportunities by bringing her to Belgium. Even if they divorce, it is seen that they are belong to ex-partner and his family in Turkish society. Behaviours of divorced daughter-in-law and life style have been referred to ex-partner and his family most of time. Objection of ex-partner and his family to second marriage of ex-daughter-in-law who has stayed in Belgium has been observed as part of clinical study.

Daughter-in-law whose role has been described as housewife before and during marriage by ex-partner and his family, has been living a fast socialising process after divorce and has met difficulties to manage this process. She has to live under adverse circumstances and in small houses with children after marriage. People who haven't known language have difficulty in finding job. Daughters-in-law who get a job have difficulty in finding support for for little children' care and mostly given up to work. Hence these women have been in financial difficulties. Daughters-in-law who can't speak the language of country have had difficulties to manage own works and need supports and aids of others. They have had difficulty in following children' school and clamping down on children. Children who learn language in early age have afforded assistance to mothers due to the fact that they don't know language. Some of children who have met problems of family and mother and managed them have been effected psychologically. The woman whose family has been in Turkey has been destitute of family's support within this period. It has been met woman who cannot have gone to Turkey and seen family because of financial impossibilities as part of clinical study.

*Serap (30) is a woman who has come to Belgium by marriage, divorced, mother of a child. She has been working in a property office before getting married. As soon as she comes to Belgium, she has become subject of violence by partner and his family, she has learned that her husband is a drug addict after a while. She has been pregnant and then given birth a boy child a few months later. She cannot have stood being subject of violence and mentioned about divorce wish to husband and his family. Her husband and family have been threaten Serap with depriving her of child and sent her to Turkey. Serap went to the police, she was put under protection by police and quartered in a women's shelter. Afterwards she has moved a room studio, received social aid up. The court imposed ban which doesn't let child go out of Belgium by way of father's application. Serap cannot have gone to Turkey during 5 years due to the fact that she can not take her child off. Serap has gone through a trauma owing to her mentioned experiences, been depressed and had psychological support. Then ex-husband has demanded child custody by asserting Serap has been sick at a level of psychotic, taken psychological support and cannot raise child. Serap has lived desperation under the circumstances, she could keep up with aids of social service specialists and by taking psychological support regularly.*

Another determination is that materfamilias of single-parent families have been seen as a threat for married women due to the fact that they have been widow and so coventried her family circle. The women have made a complaint about renting a house from Turks who don't rent out their houses to these women as houseowners. This situation has been led to arise homogenous groups that divorced women have been coming together amongst themselves. Brides coming from Turkey and divorcing have quoted that they are subject to sexual and moral abuse owing to desolation. Bride having psychological problems, coming from Turkey and divorced has difficulty in taking psychological supoort due to not knowing language, financial impossibilities and ignorance (Taş, 2014).



### ***Started Family with Second Marriage and Coupling***

Started family with second marriage/coupling can be described as family of one or both of partners have been lived together with children from the previous marriage/coupling. Partners who are alone because of reasons like lost, death of partner and divorce have gotten married again and started a family. Houses have organized in a more different way. As the same home has been chosen as a place of residence, could be lived together by protecting different residences or one of partner can live in other's home without changing own residence. This situation has been made this family model difficult to keep statistics. Children have been the object of a large number of adults related to family and social circles of both sides in started family with second marriage/coupling. Hence children have met large number of stepparents, half-siblings and their social circle related to more than one marriage/coupling of parents and have had difficulties to get oriented. Conflicts and fights can occur. (FRB, 2008). Creating intrafamilial lines have been difficult.

This marriage/coupling which has social and legal status in Belgium, France and other European countries has been observed in Belgian Turkish society too. Family started with second marriage/coupling following divorce and separations, has been confronted different compounds in Turkish family models. For instance, divorced man or woman who comes by getting married from Turkey can get married for the second time with divorced man or woman from Turkey, divorced man or woman who grew up in Belgium, a man or woman from Belgian or other nationality or divorced man or woman from Turkey. Also, woman or man of Turkish origin who grew up and divorced in Belgium can start a family with divorced woman or man who grew up in Belgium, divorced woman or man who comes by getting married from Turkey, a woman or man from Belgian or different nationality, divorced man or woman from Turkey. Or to choose a single partner never getting married has been seen in second marriage/coupling families started with. All possibilities of this coupling or marriage have made firm by clinical cases. A few of them will be exemplified by clinical cases.

To get marry amongst themselves or start family or coupling by living together for divorced partners who come by getting married from Turkey has been typically seen as a model. Partners have been offered equality as of state of conditions. These partners have mentioned about understanding and supporting each other. Despite this, process of divorce and experienced psychologic, social, financial and legal problems in first marriage have influenced the started second marriage and family dynamics have been made firm. Partners had to manage life or problems of children from first marriage by continuing relations with ex-partners. Hence risk of protection of problems or conflicts with ex-partner or family to marriage has been high. An another important issue is that both of partners haven't known language of residence area and have been depended on others about translation. Even if they have been ambitious to get their life back to normal, they have difficulty in finding job due to inability of language and quality of work under very difficult conditions. Authority problem has been occurred about education of children most of time. Man or woman, has been mentioned that partner's children from her/his previous marriage haven't admitted their authority and lived conflicts. We can exemplify this family model with a clinical case.

*Selma (35) divorced and made her second marriage. She has a daughter from previous marriage. Since her husband has started to live another woman, she divorced. Then she came to Belgium by getting married from Turkey, got married with a divorced and had two children Turkish man. Husband's ex-wife has been started to create troubles in pursuit of marriage. To*



*exemplify, she wanted to take away ex-husband by home invasion. Then she has sued ex-husband on account of the fact that he hasn't paid children support. Couple who lost case has to pay sizeable amount money to exwife of husband with costs. Selma said that she got married for an easier life again on the contrary she had problems and she came to seposition time to time. Ex-wife of husband and children have been still continuing to maul Selma's marriage. Selma has taken psychological support related to psychosomatic compliments and high anxiety.*

Started family with second marriage of woman or man who comes from Turkey by getting married and divorced has been frequently seen another second family/coupling family model. Married partner has brought children to Belgium from previous marriage and intrafamilial dynamics have been constructed considering this. Partner who sometimes comes to Belgium by second marriage hasn't been given permission to take along children by ex-partner living in Turkey and problems related to this have influenced new started family. Woman or man who has already moved to Belgium and been dependent on mostly others or children knowing language has difficulty in shouldering responsibilities of children of second partner and the partner who brought from Turkey by woman or man. Woman who has thought life to get easy after marriage gets frustrated and she can accuse husband in terms of being duffer. Woman's children from previous marriage have been angry with unemployed stepparents and half-siblings to use own possibilities. It is made firm that husband who has been dependent on wife about economic and other subject issues has been suffering from this situation.

Children coming from Turkey have gotten irritate the situation that father is impotent and doesn't have income. The house in which is lived is generally the house of partner who lives in Belgium and problems arise about sharing spaces between children in house. School and circle compliance problems of children coming from Turkey has been another important issue which has been seen in this family model. Idlenes has a matter of arising from both of partners haven't know education system, children coming from Turkey cannot comprehend that which school, which department is available for them and sometimes they have directed to school for children with mental disabilities due to the fact that they don't not know language. Even so children coming from Turkey have missed parent who has stayed in Turkey, siblings and relatives has been observed. Disangegement from other parent, social circle and country has caused psychological pain for children and it can turn to clinical problems when it doesn't be controlled well. Started new family has turned out at advantage for both sides in situation of recovering from first shock of migration for partner and children coming from Turkey, intra-familial relations being well, enough economic income of family. Daughters-in-law have said that second marriages have made easier to reconstruct lives of women in a research with divorced daughters-in-law (Taş, 2014). The following case has revealed the difficulties which father coming from Turkey and his children encountered.

*Furkan (20) has been living in Belgium for four years. His parents have divorced in Turkey ten years ago. His father has come to Belgium by getting marry with a Turkish woman who has been living in Belgium and has two children. He has made Furkan and two siblings come to Belgium for improving their living conditions after two years. Furkan has been living with two siblings, father, stepmother and her two children in the same house. Stepmother has satisfied the need of family due to the fact that his father can't find a job. Stepmother has been humiliated his father resulting from he hasn't worked recently, she said words like « what do you have here », « I eat your fill ». Furkan has mentioned about not having a good relation with half-siblings, conflicts about issues like room, television, meal, cannot*





*appropriate residence and feeling out of place. Furkan has been suffering so much that father is impotent and in subjection to stepmother, humiliated by stepmother. Furkan has quoted he hasn't worked, been in subjection to stepmother and half-siblings about matters like language, allowance, lived desperation. He has gone into depression based on experienced problems and desperations and taken psychological support.*

To start family with marriage/coupling and another nationality person has been discussed as an another sample of started with second marriage/coupling family model. This family has presented original structure that different life styles, religions, languages and cultural values coexist for partners and children. Quoted determinations about interracial marriage model have been also valid for this family model. Determined difference in this model is to include two partners' children from previous marriage in started family. Children have difficulty in orientating the mentioned differences. Allying children in interracial family by parents hasn't been connived and gone over with fear by divorced parent. Hence there has been a tension due to first marriage of both sides for this interracial family. Parent who lives apart from children has been afraid that children will be assimilated due to other culture and religion. Inculcations of biological parents have caused that child has diffided to new partner or life partner of living together parent and him/her children. Their religion and cultural values are denied, conflicts are lived with them most of the time. We can sample this determination with the following case :

*Abdullah (40) was born and grew up in Belgium. He married at 23. He has two daughters at 14 and 16. His wife broke up him one year ago and started to live with a Belgian man who has a boy in adolescent. Girls have preferred to live with mother. Abdullah couldn't convince wife to come back in despite of all efforts. He has wanted daughters to stay with him but they haven't accepted. Abdullah has given up to wait for coming back of his wife. However, his biggest afraid is Christianisation of girls. He has thought daughters will live like Belgians in circle with Belgian partner and child. He has mentioned that daughters will gallivant, live intercourse before marriage, Belgian partner and son have encouraged this to daughters. Abdullah feeling lovelornness and desperations has taken psychological support because of major depression disorder including suicide thoughts.*

Relations with ex-partners, alimony matters, coming and going of children, relations of child with relatives from father or mother side have presented quite lively circle in started with secon marriage/coupling interracial family. These marriages have been rejected less in comparison with first interracial marriages despite the fact that Turkish/Turk family hasn't been welcomed.

### ***Gay Marriage/Coupling and Family***

Concept of gay has been occured as a psychiatric concept in European countries about the middle of 19. century, hence gays have been treated patient. Medical view has started to change since 1950s. Homosexuality has been removed from DSM disease category in 1973 with influence of increasing freedom and equality demands in years of 1960s. Some of European contries firstly have accepted free-coupling which has allowed living together requests of gays, made necessary regulations. Afterwards gay marriages has been accepted by Netherland (2001), Belgium (2003), Spain (2005), Norway (2009), Sweden (2009), Portuguese(2010), Iceland (2010) and Denmark (2012) (Heenen-Wolff, 2011; Portelli, 2013). Germany and United Kingdom has just allowed free-coupling (Portelli, 2013). France has





allowed living together gays with called contract of PACS previously, accepted gay marriages in 2013. Gays can have children by adopting or giving birth and they have converted couple live to marriage life in present (Godelier, 2009).

Gay marriages/couplings which legally well accepted in Belgium and other concerned European countries has come into settled in Turkish family structure as a model. Legally established gay couplings/marriages which have seen in Turkish migrants has been the most important change in concerned European countries. However, clinical studies with gays from Turkish origin have carried out that homosexuality and gay couplings/marriages haven't been approved in Belgian Turkish society. People who have known their homosexuality have been subjected to situations such as exclusion, violence of physical and psychological, isolation, death threat, murder forcing into marriage. Hence gays from Turkish origin who cannot live sexual orientation openly have been kept sexual orientations, formed own social circle, stayed between each other or participated available gay groups concerned country.

When parents learn that there are homosexual youngs, they want them get into role of husband or wife as part of heterosexual relations and the role of father or mother as part of children who will be born by forcing them to marry. Gay person has married for avoiding conflicts and pressures and associated a paralled gay coupling most of time. Consequently either gay person or person who has been married has been suffering from this marriage. This family environment has been a source of problem for expected children from this marriage. This situation can be sampled with the following case:

*Turan (28) has admitted for psychological help because of depression. He is married and has two children. Turan who was born and grew up in Belgium doesn't have a regular job and has financial problems. Turan has been raped by a foreign person at 8. Afterwards, he has mentioned that he has given importance to the same-sex and been in same-sex relationships since adolescence. Parents have learned that Turan has been homosexual at 20 years and forced him to marry with a girl from Turkey. Turan who has a sexual intercourse with his wife for a few times by exerting himself has two children. He cannot have a sexual intercourse with his wife despite the fact that his marriage has gone on. Turan who has a gay lover Fuat living in Bruxelles has consorted weekends with him. He has difficulty in keeping both gay coupling and marriage up owing to financial impossibility. He has started to have a sexual intercourse with man for a consideration recently. Turan who said that he knows where gays have gone and gay circle in home city has quoted that lots of Turkish gays have married compulsorily and lived parallel gay life. Also, he has mentioned that there are lots of Turkish gay partners who have lived together in this vicinity and frequently met them. Turan has quoted there are married Turkish homosexual men who have a sexual intercourse with him for a consideration in city.*

#### 4. Discussions and Conclusions

This study which has been performed with field study and clinical case analyse methods, has made first generation family settled Belgium since 1960s and varieties of the mentioned family possible to analyse from the point of structure, external and internal dynamics.

Different marriage/family models have arised in reference to country and nationality of selected partner in couplings/marriages of following generations who were born and grew up in first generation family. Turkish origin person who grew up in Belgium can marry with a



partner from Turkey, Turkish origin partner or non-Turkish partner from Belgium. Partner selection has also an impact on process of formation, structure, external and internal dynamics of marriages, parent-child relationships. Family models started based on with partner selection have been described and taken form with reference to Belgium Civil Law. Single-parent family which has comprised of breakdown of marriage, stated with second marriage/coupling family, recognition of the status of gay coupling/marriage has gone into Turkish family structure as described in Belgium Civil Law. Family started without marriage and children who were born as the result of this coupling, gay coupling/marriage/family have been the most important changes in 50-years reconstruction process of Turkish families migrating to Belgium and other European countries.

This study has revealed that Turkish family has restructured related to started new family practices (partner selection) as part of migration and models of coupling/marriage/ family which has been described in Belgian Civil Law.

Datas which were acquired by qualitative methods and via a phenomenal sample are limited. To evaluate over quantitative methods via a larger sample and transform generalisable data of described family models and dynamics has importance.

It has importance to understand process of migrant Turkish family reconstruction and based on this generated family models per different occupational groups (sociologist, psychologist, teacher etc.), policy makers who have worked with Turkish family notably in Belgium and other European countries.

It has made easier to dope potential problems and solve them if this family model is known and dynamics arising from this family model of each of migrants of Turkish origin who has been living in European countries is recognized. If young from migrant origin who has different marriage options and his/her partner has recognized family model which will be started, they can manage their relationship much better. Even so this study has given people who have lived in Turkey and will marry with a partner who has lived in European countries a clue about potential family model and dynamics which they will penetrate.

Reconstruction process of Turkish family in Belgium or other European countries have had a feature of transferring leading data related to change of marriage/family institution in Turkey and potential structuring. German family and following composed family models have tested Turkish family institution related to change. Especially legal arrangements about marriage and family institution in Turkey can take as an example German family and period of change. Observed similar structures in terms of family types in Turkish family settled in European countries have been observed in Turkey too. It has importance to place these structures into well accepted legal framework like other European countries. This regulation reinforces external and internal dynamics rather than legal framework of marriage and family institution. It avoids marginalise them by legalizing couplings that based on informality and childrens born from these couplings

Defector family model has been determined in Belgium and other European countries distinctly from first generation migrant family and varieties.

Conceptualization and research of this family model will complete studies about family models in migrant Turkish family.



## REFERENCES

- Ait-Hamou, S. (2007). Monoparentalité et Tantions Identitaires, Trajectoires de femmes d'origine musulmane. Liège: *Unpublished Undergraduate Thesis*, ULg.
- Alami, S., Desjeux, D., Garabuau-Mousaoui, I. (2009). *Les méthodes qualitatives*. Paris: PUF.
- Baubet, T., Moro, M.R. (2009). *Psychopathologie transculturelle*. Issy-les-Moulineaux: Masson.
- Bracklaire, J. (1995). *La personne et La société*. Brüksel: de boeck.
- Dépelteau, F. (2011). *La démarche d'une recherche en sciences humaines*. Bruxelles: de boeck.
- De Singly, F. (2010). *Sosyologie de la famille contemporaine*. Clamecy: Armand Colin.
- Heenen-Wolff, S. (2011). *Homoparentalités*. Bruxelles: Editions Fabert
- Gelekçi, C., Köse, A. (2009). *From Guest Worker to Ethnic Minority, Turks in Belgium*. Ankara: Phonix.
- Godelier, M. (2009). *Metamorphse de la parenté*. Millau: Fayard.
- Jamoulle, P. (2010). *Trouble des transmissions dans les quartiers populaires à forte densité immigrée*. Bruxelles: FRB.
- Kaya, A., Kentel, F. (2007). *Belgo-Turc, Pont ou Brèche entre la Turquie et L'union européenne?* Bruxelles: FRB.
- Katoğlu, S. (2009). *Implication des pères turcs durant la période prénatale*. ULB. Brüksel: *Unpublished Undergraduate Thesis*.
- Şahin, İ. (2008). Participating religious rituals of migrant women: A comparative review about Amersfoort (Netherland) and Bogazlıyan examples, Kayseri: *Unpublished Doctorate Thesis*, Erciyes University.
- Schoonvaere, Q. (2013). *Etude démographique de la population turque en Belgique*. Bruxelles: Centre pour l'Egalité des Chances et la Lutte contre le Racisme.
- Taş, E. (2008). *Kısmet! Belgique/Turquie: regards croisés sur les mariages et migrations*. Paris: L'Harmattant.
- Taş, E. (2008). *Mariage de prévention et souffrance féminine*. *Osmoses*, 49: 9-10, Namur.
- Taş, E. (2014). *Les alliances renversées, Souffrances des gendres dans les migrations matrimoniales turques*. Berlin: Presses Académiques Francophones.
- Taş, E. (2014). Brides who Come to Belgium from Turkey by the way of Marriage Migration and Issue of Divorced, *Journal of Hacettepe University Turcology Research*. 2014 Spring (20) 217-235. Ankara: Hacettepe University Hospitals Press.
- Teule, J., Vanderwaeren, E., Mbah-Fongkimeh, A. (2012). *La migration par le mariage d'Emirdağ à Bruxelles*. Université d'Anvers. Bruxelles: FRB.
- Tezcan, M. (2000). *Anthropology of Turkish Family*. Ankara: İmge Publications.
- Théry, İ. (1998). *Couple, Filiation, et Parenté aujourd'hui, Le droit face aux mutations de la famille et de la vie privée*. Paris: Odile Jacob.



Théry, Í. (2001). *Le Démariage*. La flèche (Sarthe) : Odile Jacob.

Théry, Í. (2013). *Mariage de même sexe et filiation*. Lassay-les-Chateaux: Edition de l'Ecole des Hautes Etudes en Sciences Sociales.

Torrekens, C., Adam, Í. (2015). *Belgo-Marocains, Belgo-Turcs : (Oto) Portrait de nos citoyens*. Bruxelles: Edition de FRB.

### **Electronics References**

Belgium (<http://tr.wikipedia.org/wiki/Belçika> (date accessed: 01.07.2014).

Famille Monoparentale. Quelle solution?, Rapport de colloque, Fondation Roi Beaudouin, Bruxelles(<http://www.kbs-frb.be/uploadedfiles/kbs-frb/files/fr/pub-1142%20familles%20monoparentales.pdf>, date accessed: 01/07/2014).

Statistic: Turks ([http://www.diversite.be/?action=publicatie\\_detail&id=157&thema=4](http://www.diversite.be/?action=publicatie_detail&id=157&thema=4), date accessed: 01/07/2014).

Sitzerland Civil Law ([http://fr.wikipedia.org/wiki/Code\\_civil\\_suisse](http://fr.wikipedia.org/wiki/Code_civil_suisse), date accessed: 10/01/2014).

L'enfant dans la famille recomposée. Rapport publié par la Fondation Roi Baudouin, 2008, Brüksel ([http://www.kbs-frb.be/uploadedfiles/kbs-frb/05%29\\_pictures,\\_documents\\_and\\_external\\_sites/09%29\\_publications/pub2008\\_1839\\_1%27enfantdanslafamilirecomposee.pdf](http://www.kbs-frb.be/uploadedfiles/kbs-frb/05%29_pictures,_documents_and_external_sites/09%29_publications/pub2008_1839_1%27enfantdanslafamilirecomposee.pdf), date accessed: 01/07/2014).

Maraige mixte ([http://fr.wikipedia.org/wiki/Mariage\\_mixte](http://fr.wikipedia.org/wiki/Mariage_mixte), date accessed: 10/01/2013).

Turkish Civil Law ([http://tr.wikipedia.org/wiki/T%C3%BCrk\\_Kanunu\\_Medenisi](http://tr.wikipedia.org/wiki/T%C3%BCrk_Kanunu_Medenisi), erişim tarihi: 10/01/2014).

Turks Living in Europe ([http://www.ytb.gov.tr/documents/ytb/files/yayinlar/kitaplar/Avrupada\\_Yasayan\\_Turkler\\_An\\_keti.pdf](http://www.ytb.gov.tr/documents/ytb/files/yayinlar/kitaplar/Avrupada_Yasayan_Turkler_An_keti.pdf), date accessed: 01/07/2014)