



GENOGRAM: EXAMINATION of THREE GENERATIONS of CEVDET BEY ve OĞULLARI

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Article Info

ABSTRACT

Article History

Received: 18.09.2022

Accepted: 11.12.2022

Published: 31.12.2022

Keywords:

Cevdet Bey ve Oğulları,
Genogram,
Orhan Pamuk

In this study, we aimed to reveal the genogram diagram in the novel “Cevdet Bey ve Oğulları.” Representation of individuals with at least three generations of age, gender, and marital ties, as well as moods, dependencies, and methods of coping with stress genogram revealed many factors, such as individual and family-based therapies are used. The genogram maps of Cevdet Bey, Refik, and Ahmet, who are included in the book, and represent three generations, could be examined by extracting them. Not only can the physical characteristics of the characters, but also the relationship between them, communication, decoupling, addiction, etc., be examined in the novel. Although the names and upbringing styles of the characters may change, it can be determined in the work that the toxic events that cannot be solved in the family are repeated. With the help of the study, it was revealed that the novel “Cevdet Bey ve Oğulları”, Orhan Pamuk’s first book which also won two awards, has a separate place in literary works in terms of studying the genogram from all angles.

Citation: Keleş, F.B., Avcı, M.A., Ak, M., Kesici, Ş. (2022). Genogram: Examination of Three Generations of Cevdet Bey ve Oğulları. *Journal of Teacher Education and Lifelong Learning*, 4(2), 352-361.



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INTRODUCTION

A genogram (Papadopoulos et al., 1997), which is one of the techniques that Bowen family system theory frequently uses in couple and individual therapies, especially family therapies, in order to map the connections of individuals with the past (Gladding, 2014; Dunn & Levitt, 2000; Tessina, 2003) is defined as a map of the systems of relationships. The genogram, which represents at least three generational processes and structures of the family (Carlson, et al., 2005; Dunn & Levitt, 2000), allows counselors to examine the emotional processes of the family, the tides and flows between individuals in intergenerational contexts (Goldenberg & Goldenberg, 2007).

The genogram created to obtain information about the formation of the family and relationship dynamics (Papadopoulos, Bor & Stanion, 1997) and to form hypotheses with this information (Dunn & Levitt, 2000; Goldenberg & Goldenberg, 2007) is compared to a meatless skeleton by some researchers (Wachtel, 1982). Genogram, which aims to obtain information about the history of the family, its patterns (Tessina, 2003), how it came to where it is today (Carlson, Sperry & Lewis, 2005), what the recurring patterns are in the family process (Papadopoulos, Bor & Stanion, 1997) and the psychosocial structure of each individual, is used by experts for evaluation and treatment when working with couples and families. (Foster, et al., 2002). Based on this sentence, the genogram aims to help define the role played by the individual in the family system (Goldenberg & Goldenberg, 2007).

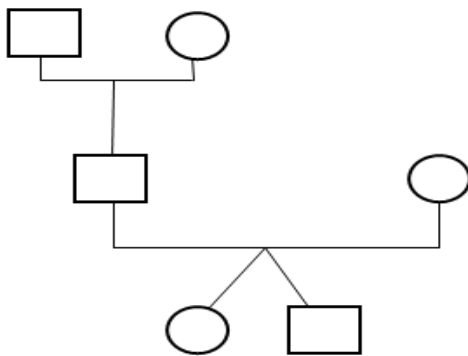


Figure 1: Three-generation Genogram Model (McGoldrick, 2016).

When the above table is examined, it is seen that the square symbol represents men and the circle symbol represents women. The ages of individuals can be written in the center of the symbols. While the partners are written in the genogram, the men are written to the left, and the wives are written to the right of the partners. A similar situation applies to children. According to this, the oldest child is written starting from the left, and the next children are written moving to the right. The genogram, which is considered as an X-ray scan of the family (Gladding, 2014), also includes important information such as individuals' names, ages, marital status, divorce, separation without divorce, and date of death (Carlson, et al., 2005). In the genogram, if the person making these drawings is female, they are circled twice, and if it is male, they are squared twice (Goldenberg & Goldenberg, 2007). The type of genogram to be used may differ from the standard genogram, depending on the characteristics of the group (Fredman & Krauker, 1992). For example, a genogram can be created by choosing the color red for conflict and green for alcohol addiction (Işık, 2008).

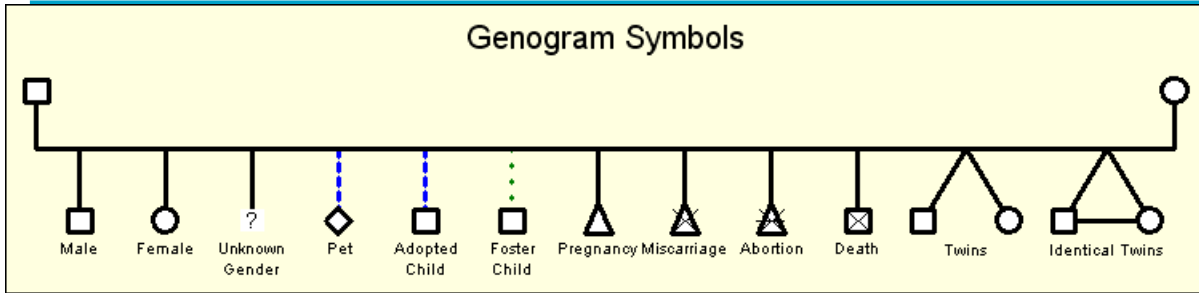


Figure 2: Standard Genogram Models (McGoldrick, et al., 2008).

Based on the table examined above, the genogram is interpreted as a question mark instead of a symbol for babies of unknown gender, an argyle symbol at the end of the dashed blue line for a pet, a square symbol at the end of the dashed blue line for the adopted child, a square symbol at the end of the dashed green line for the foster child, triangle symbol for pregnancy, the diagonal cross drawn on top of the triangle for abortion, multiple crosses on the triangle for abortion, cross on the square for the death of both genders, triangle and square symbols jutting from a single line end for twins, and finally, squares jutting from a single point and connecting to each other from below for identical twins. As for the meanings of the lines between the couples; marriage is shown with one straight line, separation with one curved line on the straight line, and divorce with two curved lines on the straight line (McGoldrick, et al., 2008).



Close/Distant/Close-Hostile/Focused on/Sexual Abuse/Fused/Hostile/Fused Hostile/Cutoff

Figure 3: Symbols of Interpersonal Relations in Generations (McGoldrick, et al., 2008)

In addition to basic information such as the age and gender of individuals, information about whether their relationships are close, distant, hostile, fused, or cutoff is obtained by means of the genogram. Genogram, which is accepted as an evaluation and treatment tool (Foster, et al., 2002), has started to be used by adding photographs to increase the quality (Cook & Poulsen, 2011). Thanks to the use of photography, richer genograms have begun to be obtained in terms of information and experimentation.

In consultations, in the process of having individuals draw a genogram, focusing on how individuals perceive events rather than who is right and who is wrong (Cook & Poulsen, 2011), it is ensured that the favorite features are highlighted and the genogram is re-examined after a certain time. In this way, as a result of genogram analysis, it becomes easier to understand how the situations in the family affect the individual and others around him (Tessina, 2003). There are also different types of genograms for use in many different fields. These can be cultural genogram (Marchetti & Cleaver, 2000), ethnic genogram (Zynga, 2012), art genogram (Mitrofan & Petre, 2012), ethical genogram (Pelusa, 2006), critical genogram (Kasutic et al., 2009), gender-related, solution centered, and religious belief-based genograms (Işık, et al., 2012).

Important formations of genogram drawing are useful in obtaining information about the formation of the family and relationships within the family (Stranion & Papadopoulos, 1997), awareness for both family members and the individual (Arkar & Şafak, 2013), confrontation about repetitive and interconnected events in relationships (Foster, et al., 2002), understanding psychological-emotional patterns, recognizing possible triangulation tendencies (Kesici, 2015), and accessing concrete data about the family in a short time (McGoldrick, et al., 1999). Reaching these important formations in consultations became easier with the use of genograms (Jolly, et al., 1980). While some counselors take a genogram in the first session, some prefer to complete the drawing in the first session and talk about it after a certain period (Tessina, 2003), while others prefer to make up-to-date speeches in their sessions by taking part in the genogram in each session (Wachtel, 1982). All three types can be used. Here, it should be noted that the counselor should take a separate genogram from each individual in order to better understand the connections between past experiences and current beliefs (Kesici et al., 2015).

According to the findings, it has been determined that individuals show less resistance in the genogram because they are in a structured inquiry process (Wachtel, 1980). After the completion of the genogram, ideas are formed about how the twists, toxic events, and positive or negative characteristics in the family come to the individual and affect the individual (Tessina, 2003; Guerin, & Pendagast, 1976; Marchetti-Mercer & Cleaver, 2000). In fact, the genogram gives hints to counselors about the generation's ways of coping with stress (such as drug use, withdrawal, addiction, religion, diseases, and being a workaholic) (Kesici et al., 2015). Genograms, which provide information about the individual in many areas, can also appear in literature as well as it is used in many fields such as family counseling, individual counseling, medicine, career counseling, spiritual counseling, social work, and education. Although literature and psychology seem to be two separate fields, both have a common point of focusing on human behavior (Atlı, 2012). In fact, it is thought that literature is the field that is the most closely related to psychology and human among the sciences (Taşdelen, 2015). In this field, in Cevdet Bey and ve Oğulları, Orhan Pamuk's first novel which won both the Orhan Kemal Novel Award and Milliyet Novel Award, the social, economic, and cultural situation of a family for three generations is conveyed to the reader. In this way, it is noticed that toxic relationships, hostile attitudes, twist points, separations, cheatings, traumas, and deaths that have occurred over three generations are conveyed.

According to the book of Cevdet Bey and His Sons, the family genogram is seen as follows.

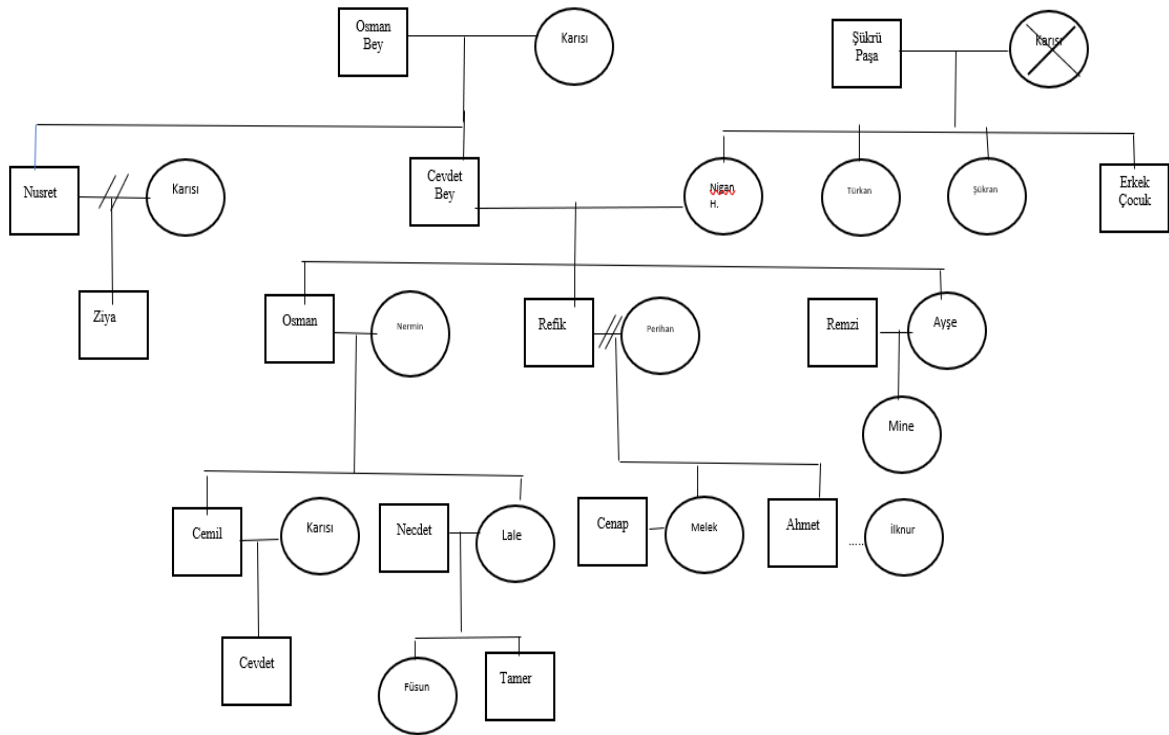


Figure 4: Genogram of Cevdet Bey and His Sons

The genogram representing at least three generations of a family and its structure (Carlson, et al., 2005; Dunn & Levitt, 2000) has been examined in the above table with the novel Cevdet Bey and His Sons. According to the genogram drawn, information can be obtained from three generations, starting from Osman Bey and his wife, to Cevdet, Tamer, and Füsün, who are the children of his last grandchild. It is concluded that Nusret is older than Cevdet or Osman is older than Refik and Ayşe, due to the rule of writing the older one to the left, which is one of the main features of the genogram technique. For individuals who have a partnership relationship between them, regardless of age, the male partner should be written on the left and the female partner on the right. The situation can be observed in the examples of Cevdet Bey and Nigân Hanım or Remzi and Ayşe. Again, as seen in the genogram, Nusret and his wife and Refik and Perihan ended their marriage with divorce. If individuals were separated without divorce, this separation would be represented by a single horizontal line, when separated by divorce, it was represented by two horizontal lines. At the end of the book, which took place between 1905 and 1970 in three different periods, almost all of the characters completed their lives and died. However, the individuals (Şükrü Pasha's wife) who died in the process are shown with a cross on the circle in the genogram. Based on the data on the genogram, Cevdet Bey has a brother. His father is Osman Bey, and his mother's name is not mentioned in the book. Cevdet Bey married Nigân Hanım and they had three children from this marriage. The children's names are Osman, Refik, and Ayşe. Cevdet Bey has five grandchildren; their names are Cemil, Lale, Melek, Ahmet, and Mine. The children of his grandchildren are three, and their names are Cevdet, Füsün, and Tamer. A similar genogram analysis can be drawn for Cevdet Bey's brother Nusret Bey.

When the relations within the genogram were examined, it was observed that there was a hostile relationship between Cevdet Bey and his brother Nusret. The relationship is shown in the table.

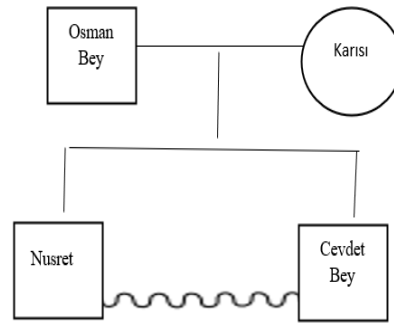


Figure 5: Relationship Genogram between Cevdet Bey and his brother Nusret

Based on the genogram analyzed above, it is understood that there is a hostile relationship between Cevdet Bey and his brother Nusret. Siblings living in different environments, having different financial expectations, one sibling taking full responsibility for the family and the other going abroad may have triggered the hostile relationship between them. This hostile relationship between siblings was also observed in siblings' children a generation later. When Ziya, the son of Nusret Bey, could not get what he thought he deserved from Cevdet Bey's sons, asked Cevdet Bey "...why, like Osman and Refik, I did not go to Galatasaray, I could have gone to a school where very polite people attended, but you preferred to send me to military school. Now this job is my last chance in life, so fulfill my wishes..." and demanded what he thought to be his right with a hostile attitude. These problems in the families were not easily resolved in the following processes.

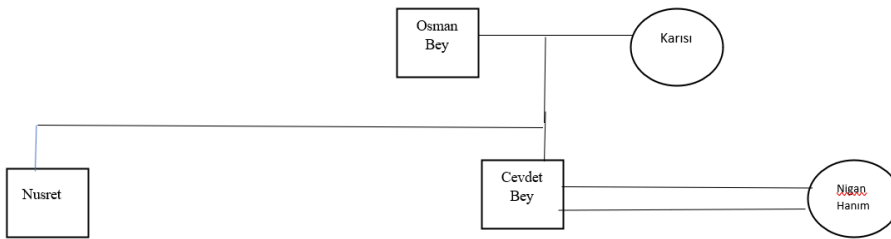


Figure 6: Close Relationship Genogram between Cevdet Bey and His Wife Nigan

In order to talk about the concept of the close relationship between individuals, it is expected that there should be sincerity and a deepening relationship between them (Tessina, 2002). As seen in Figure 6, the existence of intimacy based on communication between Cevdet Bey and his wife, Nigan Hanım, has been conveyed to the reader. From this point of view, it can be concluded that there is a close relationship between Cevdet Bey and Nigan Hanım. The close relationship between individuals is shown by two straight lines. In addition, it is conveyed in the novel that during the period when Cevdet Bey was doing business, trading Turks like him was a minority. Cevdet Bey, who was working at that time, thinks that work is very important in order to maintain his job, establish a home, and protect the health of the established home (Pamuk, 2002). Based on this thought, it can be thought that the meaning that Cevdet Bey attributes to the concept of family is the main reason for her respect and sincerity toward her partner.

In the novel, for generations when someone needed care, a man who has been at home supported her by staying with her. For example, Cevdet Bey stayed with his mother during her illness, Refik stayed with his

malnourished and weak sister Ayşe to support her care, and Ahmet stayed with his grandmother who was old and needed support. The relationship based on staying with the sick or the ones in need of care in the family progresses in the form of a twist throughout the generations. It can be thought that the death of Cevdet Bey's mother due to tuberculosis when he was young, and the death of his older brother due to tuberculosis while he was abroad, may have affected his feeling of being with family members who needed help. The fact that tuberculosis became a treatable disease over time and that no one in the family died from tuberculosis may have been a turning point for the family in terms of tuberculosis. But in the next generation, even the fact that Ayşe eats less food and has a low immunity has revealed that they have a more sensitive and overprotective attitude towards her due to previous tuberculosis-related events that have caused trauma in family members. The same situation manifested itself in the way Ahmet stayed with his grandmother.

Of the individuals included in the genogram, it is seen that Cevdet, Nusret, Ziya, Ahmet, Osman, and Refik have an alcohol addiction. Individuals who have a connection with alcohol can be indicated with a red line in genogram studies for different purposes (Işık, 2008). Based on the information, it can also be found that alcohol addiction is transmitted in a toxic way over generations.

It gives information about how families communicate with each other in the events hidden within families and about the boundaries they draw against each other. Nermin and Osman characters in the book are cheating on each other. Since Nermin's cheating would not be tolerated by society (Hendrick, 2016/2003), Refik did not inform anyone about the subject, even though he saw Nermin going in someone else's car. Although there are different findings about cheating rates according to gender in studies on cheating rates (Çıkıt, 2017; Weil, 1975), it is seen that first Osman and then Nermin started to exhibit cheating behavior in the book. It is accepted that for cheating, women think that they are emotionally neglected and that they exhibit cheating behavior in order to eliminate this neglect and increase their self-confidence (Norment, 1998). It is thought that revenge behavior is exhibited by cheating on one character first and then the other. It has not been observed that there is a sincere relationship based on love and respect for each other between the characters of Osman and Nermin, who cheat on each other. In addition, it is observed that Osman does not inform anyone about the factory, which has been on rocks for a while. Secrets within the family can often negatively affect family members.

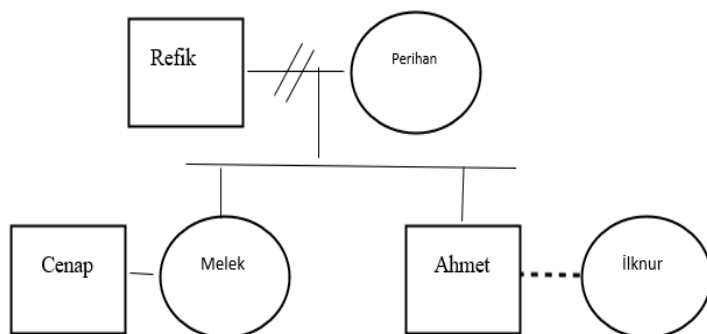


Figure 7: Genogram between Ahmet and İknur

The ongoing relations of the partners with each other without a marriage bond are shown with dashed lines. As seen in the table above, the characters İlknur and Ahmet in the novel live together without a marriage bond. This is shown by connecting them with dashed lines on the genogram. In addition, the relationship of Nusret Bey, who became a lover to Mademoiselle Mari after he broke up with his wife, can also be shown with dashed lines.

Conclusion

Published in 1982 and won two different awards, *Cevdet Bey and His Sons*, the first novel of Orhan Pamuk, one of the most important writers of Turkish literature, has special importance not only in the field of literature but also in many areas such as family counseling and individual counseling since we can easily examine the genogram. Genogram, which can be used in many areas such as family counseling, and career counseling, especially in individual and couple counseling, is one of the frequently encountered materials in the field. The genogram is based on the detailed examination of at least three generations and the detection of the emotional tides of the family in intergenerational contexts. In the novel *Cevdet Bey and His Sons*, it is found that three generations are described in detail in terms of many factors. Although three different generations exhibit different characteristics in many respects, it has been determined that almost every individual in the genogram has some common features, and it has been revealed that similar situations are repeated in certain processes. The fact that many men in the family have alcohol addiction and care for someone who needs help in the family, which continues for generations, leads to the conclusion that family members have similar characteristics. The existences of partners who have close relations in the family are observed, as well as the existence of partners who are far from each other and keep secrets from each other. According to the relationship status in the family, information about how individuals communicate with each other and the distance they establish in communication can also be obtained from the novel. It can be observed from the generated genogram table that these communication attitudes within the family progress in the same way in each generation. The presence of recurring toxic events and twists in each case indicates to the researchers that only the names of the characters and the time they lived have changed, as the events continued. Although the novel is primarily in the field of literature, it has also gained an important place in fields such as family counseling by providing the opportunity to clearly examine the genogram used, especially in family and couple counseling.

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