

Building A Half-Sibling in The Process of Marriage and Divorce for Adults: Half Sibling Relationships

Yetişkin Bireylerin Evlenme Boşanma Döngüsü Sürecinde Yarı Kardeşliğin İnşası: Yarı Kardeşlik İlişkileri

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ABSTRACT

In this study, the focus is on the half-siblings relationship formed with the children they have from the marriages of single-parent individuals who have experienced the cycle of remarriage and divorce. In the study, the reasons for having children in the next marriages of single parents and the sibling relationships of half-siblings from the perspective of the parents were discussed. In-depth interviews were conducted with a total of 24 women and men living in Konya within the scope of this research, in which the qualitative research design was used. In the research findings, it was understood that the idea that the presence of a common child strengthens the marriage is dominant in the half-sibling relations re-established by the individuals who have experienced the marriage-divorce cycle. After the disintegration of the step-family, the effect of sharing a common residence has been determined to strengthen the fraternal relations of half-siblings.

Keywords: Marriage, divorce, step-family, half-sibling.

ÖZ

Bu çalışmada, yeniden evlenme ve boşanma döngüsünü deneyimlemiş tek ebeveyn bireylerin farklı evliliklerinden sahip oldukları çocuklar ile oluşturulmuş yarı kardeşlik ilişkisine odaklanılmaktadır. Çalışmada, tek ebeveynlerin sonraki evliliklerinde çocuk sahibi olma gerekçeleri ve ebeveynlerin gözünden yarı kardeşlerin kardeşlik ilişkileri ele alınmıştır. Nitel araştırma deseninin kullanıldığı bu araştırma kapsamında Konya ilinde yaşayan toplamda 24 kadın ve erkekler ile derinlemesine görüşmeler yapılmıştır. Araştırma bulgularında evlenme boşanma döngüsünü deneyimleyen bireylerin yeniden kurdukları üvey aile yapılarıyla yarı kardeşliğin inşasında, ortak bir çocuğun varlığının evliliği güçlendirdiği düşüncesinin baskın olduğu ve üvey ailenin dağılmasından sonra ortak mesken paylaşımının ise yarı kardeşlerin kardeşlik ilişkilerini güçlendirici etkisi belirlenmiştir.

Anahtar kelimeler: Evlenme, boşanma, üvey aile, yarı kardeş

INTRODUCTION

Marriage, which is the basic condition of being a family, is an important transitional stage in an individual's life. Although marriage is a biological, psychological, social and cultural need for the individual, it is a sociological phenomenon within social institutions. Marriage is also a social contact that allows couples to live together in terms of being a legal contract. Marriage, which takes place through certain ceremonies in different cultures and geographies, is not a simple union, on the contrary, it has a complex communication network. With marriage, sexuality was legitimized by law, healthy generations, lineages and families were tried to be formed. Within the framework of social codes, spouses establish their marriage life and try to ensure the continuity of this meaningful union (Çakır, 2012, p. 3; Alp, 2018, p. 4). However, with the change in the social field, traditional values also changes, and the sanction power of tradition and custom decreases. With the emergence of new social values, norms and expectations regarding family, marriage and divorce are also changing.

The weakening of traditional social ties with the transition to modern life has eliminated many of the social relations and caused the traditional family ties to break. The most important innovation brought about by modernization is considered as the individualization of women in the flow of life rather than the "*individualization*" in sociological theories. Ulrich Beck (2011) states that the individualization of women and their central place in social life affect individual relationships, family patterns and marriage structure, and argues that the disintegration in family structure in our age is a result of modernization.

It is argued that the weakening of basic values with modern life, the widespread use of communication technologies and mass media, consumption becoming a culture, the complexity of daily life, individualism coming to the fore, families raising irresponsible individuals cause divorce to come to the fore (Sevim et al., 2016, p. 298).

The issue of divorce, which is increasing and frequently discussed around the world, has become a global problem today. Since the second half of the 20th century, the increasing divorce rates in Western countries brought the single-parent concept to the fore, and brought about remarriages and step-family structures. With the formal transformation of the nuclear family, a structure in which biological parenting and social parenting, social parenting and legal parenting overlap less and less (Beck & Beck-Gernsheim, 2012, p. 294). The shortening of the lifespan of marriages, the repetitive marriage cycle of individuals with sudden decisions, along with the biological sibling and step siblings with children from different heredity lines, as well as the half-siblinghood relationships with a single parent in common.

This article aims to provide conceptual elucidations on the marriage-divorce cycle and the formation of half-siblinghood, drawing upon pertinent literature. Additionally, the study explores the motivations behind individuals entering remarriages after experiencing the marriage-divorce cycle. Employing a qualitative research methodology, this research delves into the demographic characteristics of the

study group and single-parent families participating in the research. The data collection phase is examined, encompassing in-depth interviews, observation, and document analysis techniques. The conclusion offers insights, results, and recommendations derived from the obtained data.

Marriage-Divorce Cycle

Transformations in the societal sphere impact the evolution of traditional values, and the sanction power of tradition and custom decreases. With the emergence of new social values, norms and expectations regarding family, marriage and divorce are also changing (Alp, 2018, p. 4). The changes in the historical process and the differentiations in the roles of men and women sometimes negatively affect the life of the marriage. Thus, the increase in divorces brings remarriage to the agenda.

With the gradual increase in divorces, the breaks in the modern nuclear family structure have created new family structures as well as the concept of single-parent households. The 1920-1940s coincided with the Great Depression in America and the changing family structure with the influence of modernism; Economic poverty and the increase in unemployment have made divorces common. This period was a period in which divorces increased gradually and divorce started to be accepted as normal in society (Amato & Both, 2000; Sadıkoğlu, 2014, p. 18). Divorce, which was rarely observed due to the fact that it was evaluated as deviation, shame, sin and in a sense of a crime in the previous social stages, emerges as a phenomenon that families experience very often in many societies today (Şentürk, 2008, p. 13).

The phenomenon of divorce, which was seen as a “*deviation*” until the 1970s, began to be seen as a “*difference*” rather than a “*deviation*” after 1970. In Western societies, it was thought that the institution of marriage would not deteriorate for many years and divorce was allowed only in obligatory cases, while legal regulations made after the 1960s allowed divorces to take place more easily (Aydiner Boylu and Öztürk, 2014, p. 4; Coşan, 2018, p. 266). The legal facilitation of divorce has changed society's view of divorce.

Since the 1960s, which coincided with the post-World War II period, the family structure has undergone a significant transformation in countries in the OECD region. The extended family structure has almost disappeared, and the traditional family structure consisting of married couples with children; Its prevalence has decreased with different lifestyles such as the increase in divorces, cohabitation/living together, single parenthood, and same-sex partnerships (OECD, 2011a, p. 6). By the second half of the 1960s; Families have started to break up in almost all of England, Canada, the Netherlands and Scandinavian countries (Fukuyama, 2015, p. 66). Due to the rapidly developing social changes after the 1970s, the necessity of exhibiting and redefining the social context of the family has occurred. (Dear, 2020, p. 35). Therefore, historically, with the increasing divorce and subsequent remarriages since the 1970s, gradually changing norms have emerged in the family institution and this situation has created mixed family structures. Therefore, today, many people who

enter adulthood have matured and are maturing in families that are strikingly different from the families they grew up in (Yahirun et al, 2018; Amato & Booth, 2000, p. 3).

With the increasing instability in marriages in Western countries, different lifestyles have emerged. The dominance of the traditional nuclear family has rapidly eroded and a wide variety of family forms has emerged (Giddens, 2005, p. 187). Thus, step-family formations have arisen from remarriages involving children from prior marriages (Ivanova and Balbo, 2019, p. 1-18). Both falling marriage rates and increasing divorce rates contributed to this increase, as did single-parent families as well as "*reconstructed families/step families*" (OECD, 2011b, p. 23). Remarriage, while a relatively recent phenomenon in Turkish society, has historical roots in Western countries. While 9% of married women were divorced in Western countries in the 1900s, this rate increased to 28% in 1978. Of the women who divorced in 1978, 87% were remarried and 13% were widowed. Research indicates that approximately half of remarriages occur within three years following divorce (Cherlin, 1981, p. 28). Marriages established after the first marriage sometimes have a shorter lifespan than the first marriages. Therefore, single-parent family structures consisting of children from different inheritance lines of mothers or fathers who enter and exit the marriage-divorce cycle are becoming more and more common.

Building the Half-Siblinghood

In addition to adapting to the current order of social life, individuals constantly and actively contribute to social life. Society and individual are in a dialectical relationship during the construction process of social reality. While the individual affects society and the construction process on the one hand, person is also affected by this construction process. Berger and Lucmann, one of the theorists who developed the social construction theory, state that the objective world outside the individual is created with the active participation of the individual. Accordingly, society emerges with the cooperation of objective-factual aspects under the influence of the subjectivity of the individual (Yücedağ, 2013, p. 18) Therefore, society is a human product and an objective reality, and the changes that occur in the social sphere also affect the change of traditional values. With the emergence of new social values, norms and expectations regarding family, marriage and divorce are also changing (Alp, 2018, p. 4).

The prevalence of step-family structures formed through remarriage is rising with the spread of modern urban life. Step-family, on the other hand, refers to families formed as a result of divorced couples remarrying and reuniting their children. In this case it entails various relationships, statuses, and forms such as stepmother, stepfather, stepbrother and step-kinship (Yıldırım, 2013, p. 80).

Families that step relationships resulting from the marriage of divorced men and women, generally with divorced men and women; it becomes much more complex in terms of relations that need to be regulated, such as kinship relations, time and monetary relations (Goody, 2004, p. 204). Reconstituted families are the type of kinship that has recently been added to Western societies and is developing; therefore, the difficulties created by remarriage after divorce are also new (Giddens,

2005, p. 183, 184). When we look at the local literature on this type of family structure, which is common in Western countries, it is seen that studies on the subject have only recently emerged.

In family forms that reveal the “*step-sisterhood*” relationship in newly established families and are also described as “*double-core families*”; children from parents with different marriages, along with their ‘*brothers and sisters*’ from diverse social and biological backgrounds, also reveals a new, but “*temporary non-nuclear family*” family relationship (Goody, 2004, p. 91; Beck and Beck -Gernsheim, 2012, p. 295). In the new family order, which has a complex network of relationships, young and middle-aged couples may want to have a new child, mostly in order to strengthen the family unity. The family relationship gains a different dimension with a new child, which is a common element of family unity for family members with different ancestry. In addition to the step-sibling relationship brought by the stepmother and stepfather from their previous marriage, the child, who is a product of the newly established marriage; It is described as “*half-sibling*” in the Western literature (Anderson, 1999; Sanner et al., 2018; Kara, 2022).

In some studies, it is argued that there is no significant difference between the presence and absence of a common child in newly established step-families (Ganong & Coleman, 1988). However, in another study, which claims to the contrary, examining the relationship between having a joint child in step-families and the relationship satisfaction of the partners; It is claimed that the birth of a common child contributes positively to the family in terms of providing a “*real family status*” in the relationship satisfaction of the partners. In other words, the presence of a common child in restructured step-families can be seen as a way of “*consolidating*” the partnership and is associated with higher satisfaction over time (Ivanova & Balbo, 2019, p. 1-18). In the newly established family, it is considered that a joint child functions as a “*cement*” in their togetherness. However, the half-sibling factor, which strengthens the relationships of couples, does not always have a positive effect on other siblings from previous marriages. In these heterogeneous families, the semi-sisterhood relationship established with the partnership of a single parent may also cause negative consequences for children growing up in a heterogeneous family structure.

Methodology

This research is a qualitative research that deals with the reason why individuals want to have children from different marriages within the cycle of marriage and divorce. In terms of the subject of the research, it was thought that the qualitative research model would make the research meaningful since it was deemed necessary to reach the universe and obtain in-depth information. Qualitative research can be defined as a research method in which open-ended questions are asked to the participants and data are obtained using dialogue methods (Berg & Lune, 2019; Kümbetoğlu, 2019). In qualitative research, information is gathered that tries to describe a topic rather than measuring it. It is aimed to obtain in-depth information with the opinions, impressions, ideas and experiences of the people participating in the research.

Qualitative research is an action to make a detailed and in-depth definition of individuals and cultures, and to reveal the meaning, event, process, conception and understanding that individuals attribute to reality. This process in the formation of knowledge requires certain rules, methods and techniques. While the researcher concentrates on examining ordinary, daily life practices, she draws from the experiences of the individual. The researcher tries to understand how individuals see and evaluate the social world based on their point of view. Rather than the concept of information or data collection, the researcher talks with individuals, observes them and brings together diaries and photographs while creating the information; tries to reveal a meaningful, detailed and holistic picture. In this direction, the researcher collects some of the existing knowledge repository and produces it with the aim of understanding and transforming the world inferred in the process of human relations and created by human relations, not with the intention of testing the theory (Kümbetoğlu, 2019, p. 47).

Population and Sample of the Research

In this study, single-parent families who applied to social assistance institutions for different reasons and went through the marriage-divorce cycle are discussed. Due to the fact that single-parent families mostly consist of women and single-parent mothers are more in demand for these institutions, the targeted number of families with single-parent fathers could not be reached. A total of 24 participants, primarily mothers, encompassing both single-parent mothers and fathers, constitute the universe of the study. Owing to insufficient information and records about the universe's size, the snowball or chain technique was used (Kümbetoğlu, 2019, p. 99; Creswell, 2020, p. 160). Preliminary information was obtained about the participants, then preliminary information was given about the purpose of the study by telephone or face-to-face interviews with the participants. Participants were apprised that their involvement in the study was voluntary, and those who were willing to participate in the preliminary interview were included in the study. Participants as profiles; consist of individuals with a history of two or more marriages and divorces residing in the city center of Konya, they are mostly single-parent families who have custody of their children born from different marriages, who do not have custody but are cared for by themselves, and where “*half siblings*” live together.

Demographic features

Considering the demographic information of the 24 participants (5 male and 19 female participants) in the table below, the age of the participants is between 28 and 45 years old. Among the participants, who are mostly primary school graduates, there are rarely those who have completed high school education. Almost half of the participants were married and divorced three times regarding the marriage-divorce experience. Rarely, some have experienced marriage-divorce four times. Among the participants, it was determined that the participants who had experienced two to four marriages had children from their two marriages at least. The participants reside in the city center of Konya and mostly consist of parents who have custody.

Table 1: Demographic Characteristics of the Participants

Participant	Gn.	Age	Education Status	Number of Marriages	children from first marriage	children from second marriage	children from third marriage	children from fourth marriage
1.Participant	F	30	Middle School	3	1	1	0	--
2.Participant	F	32	High School	2	1	1	--	--
3.Participant	F	43	Primary School	3	1	2	2	--
4.Participant	F	35	Middle School	3	2	1	0	--
5.Participant	F	29	Middle School	2	1	1	--	--
6 Participant	F	39	Primary School	2	2	3	--	--
7.Participant	F	32	Middle School	3	2	1	0	--
8.Participant	F	38	Primary School	2	2	1	--	--
9.Participant	F	40	Middle School	2	2	3	--	--
10.Participant	F	32	Middle School	2	1	2	--	--
11.Participant	M	38	Middle School	2	2	1	--	--
12.Participant	F	44	Primary School	4	1	0	1	1
13.Participant	F	28	Middle School	2	2	2	--	--
14.Participant	F	38	Primary School	3	2	1	1	--
15.Participant	F	30	Middle School	3	1	1	0	--
16.Participant	M	45	Primary School	2	1	2	--	--
17.Participant	F	38	Primary School	2	1	2	--	--
18.Participant	M	41	Primary School	3	1	3	0	--
19.Participant	F	42	Primary School	3	1	2	1	--
20.Participant	M	45	Primary School	2	2	1	--	--
21.Participant	F	32	High School	4	2	1	1	1
22.Participant	M	40	Primary School	2	1	3	--	--
23.Participant	F	42	Primary School	4	1	2	1	1
24.Participant	F	31	High School	2	2	1	--	--

Data Collection Tool

Commonly used data collection tools in qualitative research include; observation, interview, focus group interview and document review are used. Considering the validity of the data and the importance of the accuracy of the results, more than one research method can be used in qualitative research according to the characteristics of the target audience. Thus, the researcher uses different

methods to increase the validity and reliability of the data (Karataş, 2015, p. 69; Yıldırım and Şimşek, 2018, p. 129; Baltacı, 2019, p. 374). In this study; Data collection tools were used as interview, observation and document review.

Data Collection

Research data In August and September 2021, a semi-structured interview form was applied to people residing in the city center of Konya, and data were collected by observation and document review. The sample group was reached by snowballing or chaining technique, taking reference from people working in social welfare institutions. Preliminary information was obtained from the reference people about the participants, and then preliminary information was given about the purpose of the study by telephone or face-to-face interviews with the participants. Participants were informed that participation in the study was on a voluntary basis, and those who were willing to participate in the preliminary interview were included in the study. In addition to the verbal information given to all participants before the interview, the informed consent form prepared within the scope of the research was filled and then the interview was held.

Analysis of Data

The classifications in the literature emphasize three basic concepts related to data analysis that are important for every researcher: description, systematic analysis and interpretation. By sticking to the original formats of the data for interview solutions with descriptive analysis, direct quotations are made from what individuals say and data are presented with a descriptive approach (Yıldırım and Şimşek, 2018, p. 138; Kümbetoğlu, 2019, p. 154, Creswell, 2020). With the data obtained in this study, causal and explanatory themes were determined for the common aspects of the similar experiences of the participants, and a universal interpretation of their individual experiences was tried to be brought. The original form of the data collected within the scope of the research was kept as faithful as possible and the statements of the individuals participating in the research were included frequently and with direct quotations. In addition, the findings obtained within the framework of the emerging themes were explained and the data were presented with a descriptive approach.

Findings and Interpretation

In this section, descriptive analyzes were carried out on the reasons for the single-parent families in the research group to have children from different marriages during the marriage-divorce cycle processes, and the research was concluded and reported with an exploratory approach.

Building a Half-Siblinghood

According to the work of Berger and Lucmann, the social construction of reality within family life assumes that marriage refers to our sense of certainty and identity. As can be seen in most societies, individuals reach a status acceptable to others through marriage. Family, on the other hand, is a phenomenon that can manifest itself in different qualities and quantities at all stages of a person's life, rather than a simple unity and is shaped by the common sharing, interaction and mutual

communication of people from birth to death (Pehlivan, 2017, p. 60-61). As can be understood from the definition of this concept, family relations in the most general sense are social interaction network and are socially constructed.

A half-sibling relationship is established with a new child who has gone through the cycle of marriage and divorce at least twice in single-parent families and is thought to strengthen the new family structure in the step-family processes. In this part of the study, the strengthening effect of the “*child*” on marriage as the new family member(s) who have a unifying, complementary and central function in the step-family structure has been examined. In addition to the strengthening effect of the child in reconstructed marriages, evaluations were conducted on how children perceive sibling relationships from the perspective of parents in half-sisterhood relationships. In line with the answers given by the participants about the basic idea underlying their desire to have children in re-established marriages, four different expressions were found.

The child is not sole binding factor in the marriage!

It is understood that some of the male and female participants think that the presence of a common child in newly established marriages has a strengthening effect on the family structure, in order to strengthen the restructured step-family relations after the first marriages fail. On the other hand, it is understood that the first marriages take place at an early age, the newly formed family benefits from past experiences compared to the previous marriage and there is generally no thought that a divorce situation will be encountered again. It is understood that individuals who are still young see it as a natural course of marriage rather than the desire to have children from their next marriage.

1-F-P: *“Since I was in love with him the man in my marriage, I thought that if I had a child with this man, this man would not leave me... I said I wanted a child from you. At that time, a 20-year-old young girl, I thought that this man would not leave me, but it was not the child that tied the marriage, but the respect and love that bound the marriage...”*

17- F-P: *“My husband wanted so much to have a child... he wanted the first two, and I wanted them too... yes, I thought we would make an even better family...!”*

22-M-P: *“Yes, I mean, I didn't think that she would leave one day tomorrow. The children was born one after anotherthe ...”*

It is understood that in the new family relationships that the male and female participants in the restructured families try to establish with the children they have custody of from their previous marriages, it is understood that the spouses have children again without knowing each other sufficiently, and without completing the adaptation process with the children and sometimes their new spouses brought from their previous marriages. It was observed that certain female participants endorsed the notion that a new child would strengthen the marriage bond due to their abandonment

anxiety in the early days of marriage, but it was understood that having a child again did not have a strengthening effect on the marriage due to the emergence of divorce in a short period of time. In addition, it has been observed that due to the failure of both marriages and the spiritual difficulties of raising a child alone in the birth and postpartum period, the concern that the thought of a child will reveal similar situations in case of remarriage.

This is my last chance!

It has been determined that among the female participants, they have economic difficulties in the care of their children from their second and mostly third marriages, and they have concerns about their own lives and they remarry for the second or third time due to these reasons. In line with this determination, it has been determined that female participants in remarriages see their new spouses as a source of finance, a guarantee for future life, and they need the existence of a common child so that their past experiences do not come to the fore again. On the other hand, with the existence of a common child in the new family order, the position of the new spouse in the family will be strengthened and the future life will be guaranteed.

3- F-P: *"I looked at my husband with this eye, okay, this is my last chance, my children will be comfortable, I will be comfortable too, I said okay, I thought that I will be with this husband until I die... but it is not like what you think..."*

13- F-P: *"E.'s mother said; 'In order to be comfortable here, you have three children, you do not have a child with him, you need to have a joint child!'"*

It is seen that the economic concerns of the single-parent female participants, who come from a low education level and all live below the poverty line, come to the fore in maintaining their lives. Almost all of the female participants, as an alternative to working in low-income, mostly unregistered, irregular jobs; They see remarriage and being taken under the protection of a man as a guarantee. In addition, it is understood that they see marriage as an income source due to the insufficient financial resources to meet the needs of their children. This situation confirms the discourse that women are *"one man's distance from the poverty line"* (Beck, 2011; Beck & Beck Gernsheim, 2012), and it is understood that some women see a new child in remarriages as a strengthening basis of economic security for the future.

I wanted us to have a common child!

The basis of marriage is the feeling of being a family. Being a family is possible with the child, who is a product of marriage. In the interviews, it is understood that although male and female participants have children from their previous marriages, they generally have children by making a joint decision in their new marriage. Among the participants, it was observed that a rare part of the participants who made their second marriage did not act with the idea of *"strengthening the family"* on the basis of the fact that their newly married spouses did not have a previous marriage process and the idea of having a joint child. It is understood that the existence of a joint child is needed as a requirement

of being a family, rather than the idea that a joint child will strengthen the family unity in the newly established family.

2- F-P: *"My husband wanted it, I didn't. It was the first year of our marriage. I didn't want it for three or four years, he wanted it so much, his family wanted more..."* It was stated that the female participant was married for the second time with a single childless person, and she had children because of her husband's and family's desire for children rather than herself.

6- F-P: *"I actually loved girls (daughter) very much, I wanted to have a daughter... Some women think that they will get the family together, I think there is no such thing as if they have a child and he (their husband) will be tied to the house... I just thought that I would have a daughter, and I never used the children against him like that. I never thought so."*

9- F-P: *"It was three years after we got married for the first time, we said we would have a common child!"*

16- M-P: *"...both from that thought and in the sense of having a child"* The participant has one child from his first marriage. However, it is understood that he returned to his single life after his divorce, stating that he was prevented from meeting with his child after he broke up with his first wife. Afterwards, it was understood that he married a single woman who married for the first time in his second marriage, and that he thought that it was necessary to have children to be a family.

19- F-P: *"The oldest one was very deliberate. The youngest one was during the reconciliation period, where we had an anxious moment. But it wasn't on purpose. But thank goodness, it happened, for example, my third son was born willingly. His father (third husband) was saying, I will go to the doctor why does it not happen. It was voluntary."*

It is understood that some of the participants who had children from their first marriages and mostly took custody of their children from their previous marriages, married individuals with children like themselves, and a rare part of them married single individuals. Particularly, it is understood that the participants who have married to single individuals have children because of the love of children, a necessity of being a family, rather than the strengthening effect of a new child in the marriage union.

I had to load her a task!

Among the male participants, it is understood that those who have children from their previous marriages have children in their second marriage as a means of getting support from their spouses in childcare, whether their spouses have children or not. The male participant, who stated that he had a child from his first marriage and had no informal support for childcare, and that he had many

financial and moral difficulties in his single life with children, said that his second marriage did not have children and that he thought the existence of a common child was necessary to support him in childcare, stated as follows:

18- M-P: *"I have a child... I had to assign a task to her... I had to assign a task to her to take care of my child."*

Whether or not they have custody of their children from previous marriages, it is understood that male participants generally consider it necessary to have children again in marriage, since they are generally younger in their second marriage, and their spouses are also at a young age.

11- M-P: *"I wanted it, I thought it would definitely strengthen the marriage. So I said let it be like this, I mean I want to have a child from you..."*

There may be more than one underlying reason for having children in step-family relationships established from the marriage-divorce cycle. In restructured step-families, the presence of a common child can serve as a way of consolidating marriage and the "cement" that unites the family (Ivanova & Balbo, 2019). However, in the interviews conducted within the scope of the study, it was observed that the different opinions of the participants about having a child at some points came to the fore regarding the existence of a new child in subsequent marriages. All of the female and male participants have children from their second marriages. Although the reasons for the realization of the second marriages and the reasons for the third and subsequent marriages are different from each other, basically the woman uses expressions such as *"if I have a child from him (husband), he will not leave me"*, *"this is my last chance"*, the new spouse is mostly an economic security for the children they have custody of and for themselves, It is understood that they see it as a guarantee for the future. It has been determined that male participants generally want to have children from their second marriages, and those who have children from their previous marriages require the existence of a common child for the new spouse to take care of the child. However, after the divorce, with the expressions *"I had to impose a duty on her (wife)"*, *"I want to have a child from you too"*, *"I didn't think that she (wife) would leave"*, it was stated that the existence of a common child was needed as a means of connecting the new spouse to the home, but the existence of a common child did not exceed the expectation. It turns out that it is not sufficient on its own.

Although the birth of a common child is seen as a way of "consolidating" the partnership in terms of providing a "real family status" in the relationship satisfaction of the spouses in the reconstructed step-families, the result is that the presence of a common child in the step-families is not a factor that strengthens the marriage by itself. This result in the study by Ganong & Coleman (1988); It also coincides with the conclusion that there is no significant relationship between the presence and absence of a common child.

Parents' Perspective on Sibling Relationship

Children owned while parents go through the marriage-divorce cycle; fraternal relations with their full siblings, step-siblings and half-siblings are diversified. The answers given by the participants in order to understand how the relations of siblings with each other are evaluated from the perspective of their parents are interpreted as follows.

They are true siblings because I gave birth to them both!

In the marriage-divorce cycle, the sibling relationship displays a complex appearance in single-parent families with a changing family structure. Full sibling, half sibling and step sibling relationships definitely affect individual development and harmony in different ways. Children, who are included in the half-sibling and step sibling relationship spiral with the remarriage of their biological parents, mostly continue to live together with their half-siblings who were born from the next marriage of their parents, after the parental divorce. In the single-parent family structure that emerged in this way, it is seen that the problems experienced in the sibling relationships of children differ according to their coexistence.

4- F-P: "... *there is no such thing as your father or my father, I raised them like this, I said that your mother is one, mother is important, father is not important because I have inoculated them now; I gave birth to you...*" The female participant, who performed three marriages, has two children from her first marriage and one child from her second marriage. She has no children from her third marriage. She has custody of her children.

15- F-P: "... *they are definitely not aware that they are step-siblings they are maternal siblings... they are not step-siblings to me because I gave birth to them both!*" The female participant, who has one child from both marriages, has custody.

The female participants, who have custody of children born from different marriages, have undertaken the care and responsibilities of their children on their own. Although it is understood that the contact of children with their other parents is broken and the contacts of those who maintain contact are very weak, it is understood that half-siblings living together improves the sense of fraternity in a positive way. The approach of parents to the sibling status of their children born from different wives is summarized with the sentence "*they are not stepchildren, because I gave birth to them.*" Therefore, the custodial joint single parent is seen as an essential element that unites siblings from different parents.

The priority of residence due to the fact that the child lives with the parent they have custody of is another important factor that determines the course of the sibling relationship. As a matter of fact, children who grow up in the same house with a single parent have a positive attitude towards their siblings. The male participant, who has custody of the father of five children who has been married twice, expressed this situation with the following words:

22- M-P: *"... In the past, my mother used to say that their mother is separate, they are not your siblings (to the first child). I said that if there are ten mothers, if the father is the same person, they are not step-siblings. When the father is separated, they become step siblings ... but because my mother called him a step step, the older boy perceived it step, but it has changed after living together for the past year."* The male participant, who has one child from his first marriage and four from his second marriage, has custody.

When the male participant, who remarried after the first divorce, had a child again, his extended family took care of the child from his previous marriage. Although the approach of the grandparents to the sibling relationship over the children is discriminatory, the approach of the siblings who started to live together after divorce can also change in a positive way. Here, the attitude of the biological co-parent, the attitude of other adult family members who support child care, and the sharing of common residence are important factors that determine the course of the relations of half-siblings.

Among the female participants, there are cases where, after their first marriage ended in divorce, they lost contact with their children from their first marriage and their children due to the hindrance of the other parent and their extended family. Among this group of mostly third marriages, there are cases where older children are not aware of the existence of half-siblings, with no contact with the parent.

19- F-P: *"... I have a son from my first marriage, I never saw him, now my eldest daughter says for her brother."* Her son from her first marriage and when she got divorced, custody was given to his father when he was 1.5 years old, she never saw him again: *"How can we find my brother, she says, I want it so much. She says; I want to find him and meet him very much."* The female participant stated that she got divorced when her son from her first marriage was still very young and she was not allowed to contact her child after the divorce. She stated that she has custody of two children from her second marriage and one of her children from her third marriage.

After the divorce, the siblings whose custody is shared between the parents live in different residences. It is understood that if the relations of the siblings with their other parents, who do not share the same residence, deteriorate and their contact weakens, the sibling relations of the siblings are weakened accordingly. Thus, it is possible to argue that the sense of belonging of children who grow up in single-parent families is damaged. As a matter of fact, joint children who are in the custody of their father, especially in the step-family, and are declared unwanted by being excluded by their step-mother and step-siblings, have a complex sibling network and are deprived of a healthy family environment at the same time.

14- F-P: *"Like self sibling, like their own siblings... but my first husband got married again, he has one daughter in common, his wife has two sons (children), they live together, my daughter had a bad relationship with them..."*

Another very rare situation is when the eldest half-sibling rejects his/her siblings. Although it is understood that the relations of half-siblings living together are strong with each other, it has been encountered that very rarely some of them exhibited rejecting behaviors in later ages and especially during adolescence.

17- F-P: *“It was so good... whatever happened, it just happened! He collected what he had and what he did not have, then I said, my son, why! He said I will live with my father from now on, I don't have to take care of your children from now on! How did I say your children, they are your brothers! How is it my own siblings, they are my step siblings, he said and left. He has been very hard on me.”*

Children growing up in single-parent families may have weak or completely disconnected relationships with their other non-custodial parents. As in this example, it is understood that older children can develop negative attitudes and behaviors towards their half-siblings over time, depending on the living conditions during their developmental period.

Conclusion

In this study, the phenomenon of half siblinghood, which is formed with the children born from different marriages of individuals who experience the cycle of marriage and divorce, is discussed. The categories of parents' reasons for having children, especially after their first marriage, and how parents evaluate the sibling relationships of half-siblings from different heredity lines were interpreted with the descriptive analysis technique.

In the family model, which is also called *“two nuclear families”*, which reveals the *“step-siblings”* relationship in restructured step-families; parents build a new family relationship with their children from different marriages, brothers and sisters from different social and biological inheritance lines (Goody, 2004, p. 91; Beck-Beck Gernsheim, 2021, p. 295; Yücedağ, 2013). In order to strengthen the relations in the newly established complex family structure, the family relationship gains a different a distinct dimension with a new child, who is the common element of the new family unity for different family members. In the step-family process, the existence of joint children are needed, which unites and strengthens the newly established family and acts as a *“cement”*. While establishing a *“half-siblinghood”* bond between siblings and a new child, who is a common member of the newly established family, with the idea that the child reinforces marriage, the fraternity composition, which comes from different lines of inheritance and looks like a mosaic, is exhibited. However, the result reveals that a common child is not a single effective factor in consolidating marriage.

After the child's biological family broke up, she/he has different step-siblings and half-siblings who were born from different marriages of both parents. However, with the disintegration of the step-family, the ties with the step-siblings are severed, while the ties of fraternal bonds are strengthened when it comes to sharing a common residence with the half-siblings. The key element here is the existence of a joint parent who has custody or takes care and responsibility, and shared abode.

A fundamental factor that strengthens the fraternal bond of half-siblings is shared residence and parental attitude. The sibling bonds of half-siblings who grew up with a co-parent in the same household, whether living with their mother or father, are strong. In addition, it is understood that although the parent who takes care and responsibility has lost contact with their children from previous or subsequent marriages, the children who grew up with a common parent have positive feelings towards their half-siblings who grew up in different residences.

In single-parent families with a complex sibling relationship, there are cases where they lose contact with their children for whom they could not obtain custody. This situation may not be caused by the parent leaving the child, but by the other parent and extended family members having custody of the child. This result reveals the fact that the traditional values of Turkish society still prevail and the intervention of extended family members in family relations is effective even after they are broken up. Notwithstanding, children who grow up without a mother or father often try to connect with their parents and half-siblings who are out of touch in adulthood, but the times when they need parents the most are long gone. On the other hand, the fact that half-siblings with a common parent live in different residences and unaware of each other results in their alienation from each other.

In conclusion, the phenomenon of single-parent family consisting of half-siblings from different inheritance lines as a result of the marriage-divorce cycle of the parents is becoming increasingly common. There are almost no studies in the local literature on the subject of "half-siblinghood", which used in the Western literature. Therefore, there is a need for extensive local studies on this situation, which can be considered as new.

ETHICAL INFORMATION REGARDING RESEARCH

Ethical approval was obtained from the Scientific Ethics Evaluation Committee of Selçuk University, Faculty of Letters, dated 17/06/2021 and decision numbered 2021/36. Before the interview to be held with the participants reached by the snowball technique, preliminary information was given and interviews were held with the volunteers among the participants. In addition, the consent of the participants was obtained with the "Informed Consent Form" regarding the subject, duration, content and purpose of the research.

CONTRIBUTION RATE OF RESEARCHERS

This single-authored study, titled "Remarriage and Divorce Cycle in Disadvantaged Families: Single Parenting Experiences" carried out by F. Rana Kara in The Department of Sociology at the Institute of Social Sciences in 2022, under the supervision of Prof. Dr. Abdullah Topçuoğlu.

CONFLICT DECLARATION

There is no potential conflict of interest in this study

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