THE ROLE OF RELIGIOUS AND SPIRITUAL FACTORS IN COPING WITH PSYCHOSOCIAL PROBLEMS IN REFUGEE ADOLESCENTS

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Abstract

Adolescence is a challenging time when individuals experience rapid physical, emotional, and spiritual changes. This period may bring both opportunities and challenges. The situation may become more difficult when adolescents live in difficult circumstances, such as migration. Spending adolescence in refugee circumstances can lead to negative and traumatic situations for adolescents. The purpose of this study is to

examine the psychosocial adjustment of refugee adolescents and to determine how they deal with trauma and negative experiences and how they cope with negative situations. This study aimed to understand the extent to which adolescent refugees who struggle with psychosocial problems resort to religious and spiritual methods and what coping styles they implement. Therefore, qualitative research was conducted through semistructured interviews with 50 adolescent refugees aged 11-19 years from different neighborhoods of Istanbul. To ensure the homogeneity of the study, attention was given to the age of the participants and to include both male and female participants. According to the results of the study, the most common psychosocial problems to which refugee adolescents are exposed are witnessing war, death, the loss of loved ones, and being forced to migrate. The participants had issues related to security, basic human needs, health, education, and housing. However, refugee adolescents were likely to use positive coping styles, including praying, reading the Qurʾān, gratitude, patience, and attributing good. The findings show that religious and spiritual factors are important for refugee adolescents' attempts to cope with psychosocial problems. In addition, positive religious coping styles are significant for posttraumatic growth and development.

Keywords: Refugees, adolescence, migration, religious coping, psychosocial problems, psychology of religion

Introduction*

During adolescence, which marks the transition from childhood to adulthood, numerous changes and developments occur. Biology and psychology are the main areas in which this change has been studied. According to psychologists, adolescence extends from the early teens to the late twenties.[1] Toward the end of this turbulent and difficult period, individuals become more balanced psychologically and

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[1]   Mary J. Gander - Harry W. Gardiner - George M. Bass, *Child and Adolescent Development* (Boston: Little, Brown, 1981); Bekir Onur, *Gelişim Psikolojisi: Yetişkinlik, Yaşlılık, Ölüm* (Ankara: İmge Yayınları, 1997).

socially.[2] The specific responsibilities of this period include attempting to complete the developmental tasks of adolescence, acquiring an identity, forming a self, gaining independence, and setting goals and plans.[3]

Adolescents sometimes have religious issues during this period when feelings and knowledge about spiritual and religious aspects acquired in childhood come to the surface.[4] Consequently, they make a greater effort to investigate and learn about the accuracy of the information they have acquired. Thus, religious vacillation and apostasy can sometimes be observed during adolescence. This is why conversions are most common during this time.[5]

The characteristic features of adolescence are anxiety about the future, acquiring a profession, exhibiting independent behavior, setting goals, and planning.[6] Accordingly, adolescence is a multifaceted period that is evaluated in terms of biological, psychological, sexual, religious, and moral development. Changes and developments during adolescence affect an individual's quality of life. When the period of adolescence is evaluated in relation to refugees, we can understand the situations and dimensions that must be

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[2]   Adnan Kulaksızoğlu, *Ergenlik Psikolojisi* (İstanbul: Remzi Kitabevi, 2005).

[3]   Alice Ann Crandall et al., "Maslow's Hierarchy of Needs as a Framework for Understanding Adolescent Depressive Symptoms Over Time", *Journal of Child and Family Studies* 29 (2020), 273-281; Esen Dinçel, *Ergenlik Dönemi Gelişimsel Ödevleri ve Psikolojik Problemler* (Ankara: Ankara University, Institute of Social Sciences, Master's Thesis, 2006); Daniel Hart - Gustavo Carlo, "Moral Development in Adolescence", *Journal of Research on Adolescence* 15/3 (2005), 223-233; Ayşe Haşimoğlu - Alp Aslandoğan, "Lise Öğrencilerinin Ergenlik Dönemi Sorunları ve Duygu Düzenleme Stratejileri Arasındaki İlişkinin İncelenmesi", *Academic Review of Humanities and Social Sciences* 1/2 (2018), 13; Kulaksızoğlu, *Ergenlik Psikolojisi*; Filiz Orhan - Abdullah Dağcı, "Ergenlikte Dini Kimliğin İnşası: Sosyal Öğrenme Kuramı Açısından Bir Değerlendirme", *Gümüşhane Üniversitesi İlahiyat Fakültesi Dergisi* 4/7 (June 2015), 115-132.

[4]   Turgay Gündüz, "Ergenlik Dönemi Din Eğitimi", *Etkili Din Öğretimi*, ed. Şaban Karaköse (İstanbul: TİDEF Yayınları, 2010), 73-102.

[5]   Özlem Güler, "Dini İnanç ve Psikolojik Sağlık İlişkisine Dair Bir Değerlendirme", *Toplum Bilimleri Dergisi* 4/8 (December 2010), 95-105; Faruk Karaca, *Dinî Gelişim Psikolojisi* (Trabzon: Eser Ofset Matbaacılık Yayınları, 2016), 252.

[6]   Şükriye Şahin - Çağrı Çövener Özçelik, "Ergenlik Dönemi ve Sosyalleşme", *Cumhuriyet Hemşirelik Dergisi* 5/1 (2016), 42-49; Turan Set et al., "Ergenlerde Cinsellik", *Genel Tıp Dergisi* 16/3 (2016), 137-141; Merve Türkmen, *İlk Dönem Çocuk Ergenlerin (11-14 yaş arası) Alışveriş Davranışlarında Rol Model Etkisinin İncelenmesi* (Sakarya: Sakarya University, Institute of Social Sciences, Master's Thesis, 2014).

addressed. Experiencing difficult times such as war and migration further complicates the turmoil of adolescence.

Migration is a phenomenon that radically changes a person's life and has social, cultural, economic, legal, and psychological dimensions.[7] It is possible to distinguish between voluntary and forced migration. Forced migration, which is the subject of this study, is the result of a situation that threatens the life of the individual. However, individuals or entire populations also migrate forcibly for reasons such as hunger, war, coercion, and religious and ethnic discrimination.[8]

Difficult situations may arise after forced migration. Usually, negative situations such as traumatic events, negative effects on personality development, and self-perception are at the forefront.[9] These profound changes in childhood and adolescence can have devastating effects. Experiencing major changes due to war and migration during adolescence, a time when the individual is trying to learn about him- or herself and discover his or her identity as well as trying to adapt to new circumstances, such as learning a new language,

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[7]   Emrah Akbaş, "Göç ve Sosyal Politikalar", *Göç ve Uyum Sempozyumu KADEM Gözlem Raporu* (Ankara: KADEM, 2017), 11-12; Handan Karakaya, "Türkiye'de Göç Süreci ve Suriye Göçünün Etkileri", *Fırat Üniversitesi İİBF Uluslararası İktisadi ve İdari Bilimler Dergisi* 4/2 (2020), 93-130; Mehmet A. Kirman - İlbey Dölek (ed.), *Göç ve Din: Disiplinlerarası Bir Yaklaşım* (Ankara: Astana Yayınları, 2020); Mustafa Koç, "Diasporik Yaşamın Psiko-Anatomisi – IV: Müslüman-Türk Göçmenlerin Kimlik-Anomi-Sosyal Dışlanma Biçimlenmeleri Üzerine Nitel Bir Çalışma", *Balıkesir Üniversitesi İlahiyat Fakültesi Dergisi* 3/2 (2017), 295-348; Mehmet Tamer - Ali Birvural, "Zorunlu Göçlerin Toplumlarda Oluşturduğu Problemler", *Zorunlu Göçler ve Doğurduğu Sosyal Travmalar*, ed. Vahap Özpolat (Ankara: Hegem Yayınları, 2018), 1-10.

[8]   İbrahim Sirkeci - Filiz Göktuna Yaylacı, "Küresel Hareketlilik Çağında Göç Kuramları ve Temel Kavramlar", *Kuramsal ve Uygulama Boyutları ile Türkiye'de Sığınmacı, Mülteci ve Göçmenlerle Sosyal Hizmetler*, ed. Filiz Göktuna Yaylacı (London: Transnational Press, 2019), 15-39.

[9]   Esra Ş. Demirkapı, *Çocukluk Çağı Travmalarının Duygu Düzenleme ve Kimlik Gelişimine Etkisi ve Bunların Psikopatolojiler ile İlişkisi* (Aydın: Adnan Menderes University, Graduate School of Health Sciences, Master's Thesis, 2013); Şuheda Karakaya Aydın, *Arap Zorunlu Göçmenlerde Travmatik Yaşantılar, Göç Sonrası Yaşam Zorlukları ve Manevi Başa Çıkma ve Sosyal Destek Bağlamında Psikolojik Dayanıklılık* (İstanbul: Fatih Sultan Mehmet Vakıf University, Graduate School of Education, Master's Thesis, 2019); Nazan Sulhan, *Çocukluk Çağı Travmalarının Yaşam Kalitesi ile İlişkisinde Üstbilişlerin Aracı Rolü* (İstanbul: Işık University, Graduate School of Education, Master's Thesis, 2021); Özge Yavuz, *Çocukluk Çağı Travmalarının Psikolojik Belirtiler ile Travma Sonrası Stres Bozukluğu Belirtileri Arasındaki İlişkide Psikolojik Dayanıklılık ve Özyeterliliğin Aracı Rolü* (İstanbul: İstanbul Arel University, Graduate School of Education, Master's Thesis, 2021).

adjusting to education, and creating a social environment in the country of migration, can cause the individual to flounder psychologically and emotionally.

Syrian refugees have undergone this experience after leaving their country and immigrating to Turkey. People who come to Turkey as refugees may have economic, social, psychological, and spiritual problems. In addition, the situations they have experienced or witnessed during the war cause various traumas, which can affect individuals' self-integrity and cause psychological problems. Therefore, mental health issues in the general migrating population and in adolescents in particular[10] require coping skills, including religious coping methods.

In difficult or traumatic situations, positive psychological thoughts and positive religious coping styles contribute to mental and spiritual balance.[11] However, some people turn to negative coping styles, which

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[10] Emine Taşci Yıldırım - Armağan Atar, "İslam Ahlak Filozof ve Düşünürlerinde Üzüntüyle Başa Çıkma Yöntemleri", *Bilimname* 49 (2023), 87.

[11] Ali Ayten - Zeynep Sağır, "Dindarlık, Dinî Başa Çıkma ve Depresyon İlişkisi: Suriyeli Sığınmacılar Üzerine Bir Araştırma", *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 47 (2014); Karakaya Aydın, *Arap Zorunlu Göçmenlerde Travmatik Yaşantılar, Göç Sonrası Yaşam Zorlukları ve Manevi Başa Çıkma ve Sosyal Destek Bağlamında Psikolojik Dayanıklık*; Ali Ayten et al., "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi: Hastalar, Hasta Yakınları ve Hastane Çalışanları Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırma Dergisi* 12/2 (2012), 45-79; S. Nazlı Batan - Ali Ayten, "Dinî Başa Çıkma, Psikolojik Dayanıklılık ve Yaşam Doyumu İlişkisi Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırma Dergisi* 15/3 (2015), 67-92; Neslihan Can, *Başa Çıkma Davranışına Kaynak Oluşturan Dini İnanç ve Değerler Üzerine Bir Değerlendirme* (Bursa: Uludağ University, Institute of Social Sciences, Master's Thesis, 2019); Firdevs Canşı, "Psikoterapi Sürecinde Manevi Temelli Müdahaleler", *Türk Manevi Danışmanlık ve Rehberlik Dergisi* 4 (December 2021), 97-111; K. Jacky Chan - Marta Y. Young - Noor Sharif, "Well-Being After Trauma: A Review of Posttraumatic Growth Among Refugees", *Canadian Psychology/Psychologie Canadienne* 57/4 (2016), 291-299; Halil Ekşi, *Başaçıkma, Dini Başaçıkma ve Ruh Sağlığı Arasındaki İlişki Üzerine Bir Araştırma: Eğitim, İlahiyat ve Mühendislik Fakültesi Öğrencilerinin Karşılaştırılması* (Bursa: Uludağ University, Institute of Social Sciences, PhD Dissertation, 2001); Sevasti Foka et al., "Promoting Well-Being in Refugee Children: an Exploratory Controlled Trial of a Positive Psychology Intervention Delivered in Greek Refugee Camps", *Development and Psychopathology* 33/1 (2021), 87-95; S. Gill Carman et al., "Spirituality and Religiosity: Factors Affecting Wellness Among Low-Income, Rural Women", *Journal of Counseling & Development* 88/3 (2010), 293-302; Zeynep Sağır, "Kültürleşme, Dini Başa Çıkma ve Yaşam Memnuniyeti: Türkiye'de Yaşayan Yabancı Öğrenciler Üzerine Nicel Bir Araştırma", *Kilitbahir* 17 (2020), 5-37; H. F. Unterrainer et al., "Religious/Spiritual Well-Being, Personality and Mental Health:

may disrupt the process and worsen rather than improve the situation. Negative coping styles, including negative religious coping styles, negatively impact individuals psychologically, mentally, cognitively, and socially and worsen their overall health.[12]

"Positive religious coping" refers to taking refuge in the Creator during difficult times and receiving support from religion and spiritual phenomena.[13] Adopting a positive religious coping style provides individuals with inner strength and motivation and promotes posttraumatic growth.[14]

According to Batan's "Effects of Psychological Resilience and Religious Coping on Life Satisfaction in Adults", religious coping activities increase people's psychological resilience. Psychological resilience has been found to contribute significantly to people's life satisfaction.[15] A study by Kesen Kurçak entitled "The Role of Religiosity

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A Review of Results and Conceptual Issues", *Journal of Religion and Health* 53/2 (2014), 382-392.

[12] Ali Ayten - Refik Yıldız, "Dindarlık, Hayat Memnuniyeti İlişkisinde Dinî Başa Çıkmanın Rolü Nedir? Emekliler Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırma Dergisi* 16/1 (2016), 281-308; Ali Eryılmaz, "Ergenlik Döneminde Stres ve Başa Çıkma", *Van Yüzüncü Yıl Üniversitesi Eğitim Fakültesi Dergisi* 6/2 (2009), 20-37; Sema Eryücel, *Yaşam Olayları ve Dini Başa Çıkma* (Ankara: Ankara University, Institute of Social Sciences, PhD Dissertation, 2013); Büşra Kara, "Kur'an'da Olumsuz Duyguların Kontrolü", *Journal of Analytic Divinity* 5/1 (2021), 150-176; Ahmet Canan Karakaş - Mustafa Koç, "Stresle Başa Çıkma ve Dini Başa Çıkma Yöntemleri Arasındaki İlişki: Çeşitli Değişkenler Açısından İncelenmesi", *İnsan ve Toplum Bilimleri Araştırmaları Dergisi* 3/3 (2014), 610-631; Sezai Korkmaz, "Olumlu ve Olumsuz Dini Başa Çıkma, Sosyal Medya Bağımlılığı ve Yalnızlık İlişkisi", *Tasavvur/Tekirdağ İlahiyat Dergisi* 7/1 (2021), 237-271; Talip Torun, "Krize İlişkin Olumsuz Algılamaların Finans Sorumlularının Ruhsal ve Fiziksel Sağlıkları Üzerindeki Etkisi: Algılanan Sosyal Desteğin Rolü", *Erciyes Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi* 33 (2015), 295-314.

[13] Ayten et al., "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi: Hastalar, Hasta Yakınları ve Hastane Çalışanları Üzerine Bir Araştırma".

[14] Esra Altınışık, *Suriyeli Ergenlerde Travma Sonrası Büyüme ve Psikolojik Problemler ile İlişkili Faktörler* (İstanbul: İbn Haldun University, Graduate School of Education, Master's Thesis, 2020); Özlem Aydın Güler, "Depresyon Belirtileri ve Stresle Başa Çıkma Yöntemleri ile Dindarlıkla İlgili Bazı Değişkenler Arasındaki İlişki", *Tıbbi Sosyal Hizmet Dergisi* 8 (2016), 6-18; Judith Herman, *Trauma and Recovery: The Aftermath of Violence-from Domestic Abuse to Political Terror* (New York: Basic Books, 2015); Naci Kula, "Deprem ve Dini Başa Çıkma", *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 1/1 (2002), 234-255; Sulhan, *Çocukluk Çağı Travmalarının Yaşam Kalitesi İle İlişkisinde Üstbilişlerin Aracı Rolü*.

[15] Nazlı Sabriye Batan, *Yetişkinlerde Psikolojik Dayanıklılık ve Dini Başa Çıkmanın Yaşam Doyumuna Etkileri* (İstanbul: Marmara University, Institute of Social Sciences, PhD Dissertation, 2016).

in Accepting and Integration Syrian Immigrants in Turkish Society (The Case of Gaziantep)" discussed the coping methods of Syrian migrants. The study emphasized factors such as acceptance and adaptation, which are important for migrants. Furthermore, the study noted that religiosity, faith, social influence, and moral values facilitated migrants' acceptance and adaptation.[16] Göçmez's study, titled "Identity Construction and Religion in the Process of Migration and Adaptation: The Case of Zeytinburnu Afghanistan Uzbeks", examined the relationship between identity change and religion that emerged because of migration. It was revealed that the religious authority of migrant individuals weakened after their migration, and their religious identity was replaced with ethnic identity.[17]

Studies that address the adolescence period generally emphasize the self or self-related traits. The samples in studies of immigrants include mostly adults. In this study, the terms "adolescence", "migration", "adaptation", and "religious coping" are discussed together. About religious coping, individuals who witnessed war during adolescence and were exposed to migration were confronted with many psychosocial situations in the country to which they went. However, few studies in the field of religious coping have examined the concepts of adolescence, trauma, and migration together. This study aims to fill this gap.

1. Method

1.1. Participants

The qualitative research sample (n=50) consisted of Syrian adolescents from different regions of Istanbul who were identified via the snowballing method. The age ranged between 11 and 19 years; 32 participants were female, and 18 were male. The participants were Syrian adolescents who had witnessed the war. They were subjected to oppression and coercion during the war and had lost their first-degree relatives.

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[16] Ayşe Kesen Kurçak, *Türk Toplumunda Suriyeli Göçmenleri Kabul ve Uyumda Dindarlığın Rolü* (Adana: Çukurova University Institute of Social Sciences, PhD Dissertation, 2022).

[17] Ensar Göçmez, *Göç ve Kente Uyum Sürecinde Kimlik İnşası ve Din: Zeytinburnu Afganistan Özbekleri Örneği* (Kayseri: Erciyes University Institute of Social Sciences, PhD Dissertation, 2022).

1.2. Procedure

Participation in the research and interviews was voluntary. Informed consent was obtained from the participants. Parental consent was obtained for participants under the age of eighteen. Ethics committee approval was obtained for the research dated 27.10.2021 (protocol number 2021/110).

The interviews were conducted by determining an acceptable date and time with the participants. Syrian adolescents from different regions of Istanbul (Arnavutköy, Başakşehir, Pendik, Sancaktepe, Sultanbeyli, and Zeytinburnu) were included in the study. The participants were reached using the snowball technique. First, a trusted person was approached, and then adolescent migrants mentioned by these people were reached. The inclusion criterion was that the participants were Syrian migrant adolescents. Non-Syrians who had migrated before the war and who were not adolescents were excluded from the study.

During the interviews, the participants were informed that audio recordings would be used, and permission was obtained. In cases where consent was not obtained, the interview was completed by taking notes. The data obtained were divided into main themes during secondary reading, and the most frequently emphasized facts were identified. Some of the data were recorded in Arabic and translated into Turkish by the researcher. The translations were confirmed by academics.

1.3. Data Collection Tool

The results were synthesized through a second reading and the 2020 Maxquda program. To ensure the validity and reliability of the study, observations were conducted for one year in the regions where the refugees lived. Contact was made with teachers and authorities in the facilities. An attempt was made to create an environment of trust between the researcher and the participants, and the duration of the interviews was maintained at 60 to 120 minutes. The semi-structured interview technique was used. This technique allowed the researcher to remove or add interview questions when necessary and to perform an in-depth analysis. In this way, the efficiency of the interviews was increased because sufficient information about the issues related to the research was obtained. In the interviews, the participants were asked to explain what happened to them during the war and how they coped

with these situations. In addition, their experiences during and after migration and the difficulties they faced were analyzed. The data obtained were coded and thematized. Thus, the psychosocial problems faced by adolescents, which formed the basis of this research, and the coping styles to which they turned were revealed. Expert opinions were obtained at the stages of data collection, analysis, and interpretation. The content analysis method was used. During the process of content analysis, the participants were contacted, and their opinions on the transcriptions were recorded. During coding, it was noted if a participant had more than one experience in the same category. For example, the same participant was exposed to an explosion and had lost a loved one. Therefore, the same participant could provide content for more than one code.

2. Results

The findings were evaluated under three themes: psychosocial problems, coping, and religious coping. The results of the first topic are presented separately under the heading "social and psychological problems". For the second theme, coping is presented as "positive and negative coping", while for the third theme, religious coping is presented as "positive and negative religious coping".

2.1. Psychosocial Problems

Psycho-social difficulties, which are categorized by the researcher as sociological and psychological factors, are discussed separately according to the stage of the migration process in which the traumatic events were experienced. A schema of the factors identified by the researcher is shown in Figure 1.
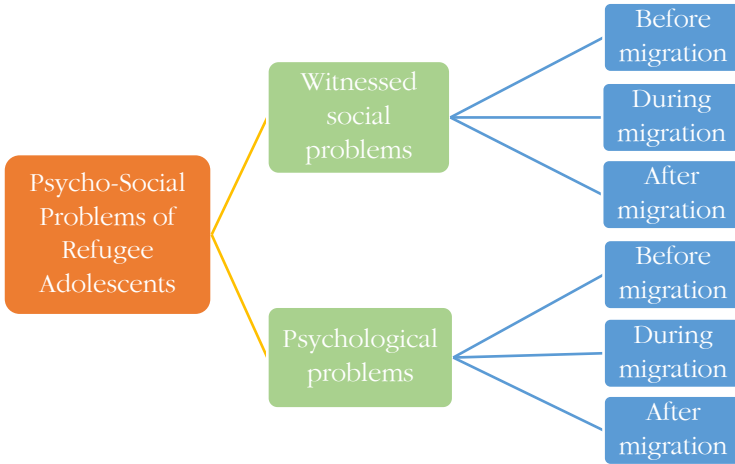
Figure 1. Scheme of Psychosocial Problems

2.1.1. Witnessed Social Problems

To analyze the experiences of Syrian refugees in detail, the participants were asked, "Can you tell us about your experiences from the beginning of the war to your migration to Turkey?". The participants talked about their difficult experiences as a result of the war. The most important of these were threats to their life and security, witnessing mass deaths, and prolonged power and water outages. Participants who had to migrate internally due to these experiences stated that they did not feel a sense of belonging in the places they went.

The problems addressed in this study can be divided into the following categories: before migration, during migration, and after migration. The social situations experienced by the participants are listed in Table 1.

Codes		Female	Male	N
1.	Inaccessibility of food and basic necessities	32	18	50
2.	Persistent interruptions in electricity and water supplies	25	9	34
3.	Loss of loved ones	17	9	26
4.	Internal migration	17	11	28
5.	Unavailability of health services when needed	12	7	19
6.	Experiencing or witnessing imprisonment	5	7	12
7.	Injury with a firearm	2	2	4

Table 1. Witnessed in the Pre-Migration Period

Lack of access to food and basic needs, the loss of a loved one, prolonged power and water outages, and incarceration were the major sociological problems that the refugees faced in the premigration period. Some of the participants commented on this issue as follows:

> P2 (Female, 17/Code 4): "My parents always thought we did not understand anything because we were young. However, I could not adopt any of the houses we visited. It felt like it was not my home. I could not feel comfortable at all."

> P3 (Female, 17/Code 3): "Even if we had everything at home, we couldn't do anything without water."

The participants were asked how they migrated to understand the difficulties encountered during migration. The answers given by the participants are shown in Table 2.

Codes		Female	Male	N
1.	Risk of encounter with soldiers	14	12	26
2.	Separation of family members	10	15	25
3.	Illegal crossing of the border	9	13	22
4.	Long duration of the migration process	12	10	22
5.	Long time on foot	9	11	20
6.	People smugglers	5	9	14
7.	Immigration to more than one country	4	3	7
8.	Problems with immigration authorities		2	2

Table 2. Witnessed During Migration

The participants were asked about the difficulties they experienced during the migration process. The most common situations during migration were the risk of encounters with soldiers, leaving family members behind, the long procedures at the migration office, and illegal border crossing. In addition, some participants stated that instead of coming to Turkey directly, they first visited different countries and then decided to come to Turkey. The reason for this, according to them, was that most of their relatives were in Turkey or that Islamic values were more easily practiced in Turkey.

> P5 (Male, 17/Codes 5 and 7): "We came to Turkey under great difficulties. We had no money, nothing. Our house was destroyed. Everything was destroyed... We walked for three hours at night. There were soldiers at the border. There was a soldier who told us to pass. He spoke Turkish. He gave us chocolate and food. Then we went to Malatya. Then we came to my uncle's house in Istanbul."

To understand the problems faced by individuals after migration, the participants were asked, "What kind of life did you lead after migrating to Turkey?" The answers were subjected to content analysis,

and codes were determined. The codes were categorized as shown in Table 3, and the difficult situations faced by the participants after the war were identified.

Codes	Female	Male	N
1. The problem of housing	20	13	33
2. Language problems	19	13	32
3. Disruption of education	20	11	31
4. Economic problems	14	12	26
5. Unemployment	13	9	22
6. Living with several families	9	11	20
7. Being exposed to negative discourses	9	4	13
8. Internal migration in Turkey	4	3	7
9. COVID pandemic	4	1	5

Table 3. Difficult Situations Witnessed After Migration

The participants were asked what difficulties they experienced after migration. The most common issues were economic and social. The restriction of private life, inability to adapt, interruption of education, and unfamiliarity with the language were the greatest difficulties. Some participants had to migrate more than once within the borders of Turkey. This can be explained in the context of socioeconomic conditions.

> P6 (Female, 12/Code 2): "... Here it is very different. I see people speaking in a different language... I was afraid when someone approached me because I did not know how to answer."

> P5 (Male, 17/Code 3): "When we came to Turkey, we needed money. I was working, and my siblings were studying. That's why I interrupted school for a year. Then I was able to continue going to school."

P7 (Female, 17/Code 6): "When we first came to Turkey, twenty-one of us lived in a three-room house…"

P8 (Female, 17/Code 9): "I participated in the university exam this year, but I did not get enough points. Firstly, because my Turkish was not good, and secondly, because the courses were online…"

As can be understood from the statements of the participants, some social problems emerged.

P9 (Female, 18/Code 7): "I've got a feeling that they don't like us. They don't say it openly, but I feel it."

P7 (Female, 17/Code 7): "When we first came to Istanbul, we were people who had just come from the war. They asked, 'Do you plan to return, or when will you return?'"

The participants indicated that they migrated for compelling reasons. During the interviews, it became clear that some social factors were the most challenging for the participants. The participants indicated that they did not know the language, had difficulties expressing themselves, and were not understood by the local community because they were often asked questions about the process they had gone through.

2.1.2. Psychological Problems

The participants faced many difficulties during the migration process. As shown in Table 4, psychological factors were the most challenging. These consisted mainly of fear, desperation, and sadness.

Codes		Female	Male	N
1.	Fear	32	18	50
2.	Sadness	32	18	50
3.	Desperation	32	18	50
4.	Avoidance of public places	22	13	35
5.	Anxiety	3	3	6
6.	Shock	2	4	6
7.	Nightmares		2	2

Table 4. Psychological Effects during Migration

According to Table 4, feelings of fear, sadness, and desperation came to the fore. However, some of the participants stated that their experiences had strengthened them. Through this conviction, they said they were able to overcome difficult situations more easily.

> P11 (Female, 18/Code 1): "We were always scared, crying. Even the elders were crying."

> P2 (Female 17/Codes 1 and 3): "I couldn't speak at all that day. I was just hugging my mother. My little brother, who was five years old, was hugging my brother and my father and saying, 'I don't want to die. I want to live.' We were very scared at that moment. I thought, God willing, if we die, let us all die because the one left behind cannot live alone."

> P16 (Male, 15/Code 5): "I don't want to experience the same things in the future."

> P10 (Male, 19/Code 7): "The road to Raqqa... When I fled by bus from Homs to Raqqa... That road haunts my dreams every day."

Emotional state refers to individuals' inner experience and can directly affect people. It is also associated with socialization and the development of positive behaviors.[18] The participants were asked about the emotions they felt. When they recalled the difficult times, they had experienced, the most common emotions they expressed were sadness, fear, fortitude, and longing.

Codes		Female	Male	N
1.	Longing	14	15	29
2.	Feeling resilient	5	4	9
3.	Complex feelings	7	2	9
4.	Incomprehensible feelings	7	2	9
5.	Anxiety	3	3	6
6.	Sadness	2	4	6
7.	Reluctance	2		2
8.	Loneliness	2		2
9.	Feeling strange	2		2

Table 5. Psychological Effects after Migration

As shown in Table 5, feelings of longing for the old life and feeling resilient were emphasized.

> P7 (Female, 17/Code.2-3): "It was tough. No matter how I describe it, you will not understand."

> P5 (Male, 17/Code.6): "When I think about that time, I feel very sad about the people who died. My uncle also died in the war."

> P13 (Female, 19/Code 8): "The feeling I had when we first came to Turkey was 'foreigner!' ... I mean, there is no language ... I felt very foreign... Language was the most difficult thing for us."

2.2. Coping Styles for Psychosocial Problems

Individuals may take the initiative to feel better during difficult times.[19] When people feel anxious and stressed, they resort to coping strategies to feel better. These include relaxation, cognitive flexibility, seeking alternatives, peer support, going for walks, and social support, which are positive coping methods.[20] This study asked the participants how they overcame the traumatic situations they experienced to

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[19] Rita L. Atkinson et al., *Introduction to Psychology* (New York: Harcourt Brace Jovanovich, 1983).

[20] Mebrure Doğan, *Sabır Psikolojisi: Pozitif Psikoloji Bağlamında Bir Araştırma* (İstanbul: Çamlıca Yayınları, 2016); Gülüşan Göcen, *Şükür: Pozitif Psikolojiden Din Psikolojisine Köprü* (İstanbul: DEM Yayınları, 2014).

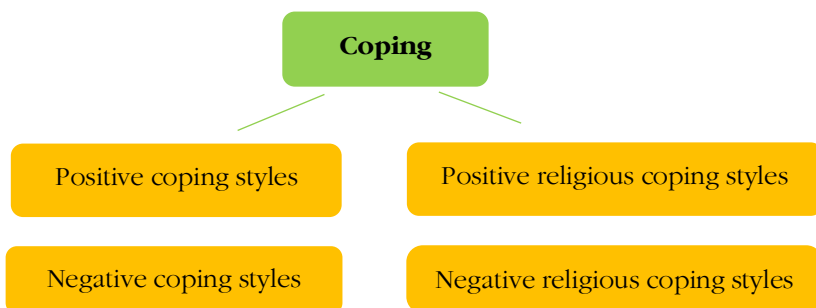understand what kind of support they received. The results are classified and schematized in Figure 2.

Figure 2. Findings Related to Coping Styles

2.2.1. Results Related to Positive Coping Styles

During adolescence, individuals' attempts to regain equilibrium and adapt to new situations are referred to as "coping."[21] An individual's cognitive, attitudinal, and behavioral efforts to manage stress are defined as "coping."[22] In difficult situations such as wars, migrations, or epidemics, individuals apply different coping styles.[23] Data on the positive coping of participants who experienced the difficulties of adolescence and the difficulties of immigration simultaneously are shown in Table 6.

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[21] Ebru Basut, "Stres, Başa Çıkma ve Ergenlik", *Çocuk ve Gençlik Ruh Sağlığı Dergisi* 13/1 (2006), 31-36; Ali Eryılmaz, "Ergenlik Döneminde Stres ve Başa Çıkma".

[22] Basut, "Stres, Başa Çıkma ve Ergenlik"; Atkinson et al., *Introduction to Psychology* (New York: Harcourt Brace Jovanovich, 1983).

[23] Mustafa Ulu - Harun Çelik, "Suriyeli Mültecilerin Kullandıkları Başa Çıkma Yöntemleri ile Dindarlıkları Arasındaki İlişki", *Bilimname* 40 (2019), 273-311.

Codes	Coping Styles	Female	Male	N
	Feelings			
1.	Dreaming of better days in the future	14	9	23
2.	Appreciating what you have	9	3	12
3.	Giving yourself positive affirmations	7	7	14
	Thoughts			
4.	Thinking about the memories in the previous country	10	15	25
5.	Thinking about learning a new language	8	8	16
6.	Normalizing experiences	10	14	24
7.	Setting the right goals	8	3	11
8.	Thinking positively	15	13	28
	Behaviors			
9.	Seeking social support	10	14	24
10.	Providing social support	12	9	21
11.	Making new friends	9	7	16
12.	Focusing on children	5	3	8
13.	Gamifying situations	3	3	6
14.	Helping people		5	5

Table 6. Coping Styles with Psychosocial Problems

Table 6 shows that among the coping styles, methods such as positive thinking, giving oneself positive suggestions, and thinking about a new life and new opportunities in the country of migration were at the forefront. Families also stated that they gamified the war to reduce their children's fear and anxiety.

> P2 (Female, 19/Code 8): "... I don't think about the past anymore. I don't focus on the past; I focus on what I have. I say, 'We are together.' I won't say, 'I wish we were in Syria.' There is no need to upset yourself because there is nothing you can do. We didn't leave our home willingly. So we don't think about these things too much."

> P7 (Female, 17/ Code 3): "... I don't cry. I say, 'I am strong.' They will surely see when I succeed."

P15 (Male, 16/Code 11): "… When I didn't understand something in class, the teacher would say, 'You will understand slowly.' He was comforting me."

P10 (Male, 19/Code 12): "… We work on our feet. Normally, I get tired, but it feels good in this process. I stay for eight hours, sometimes even 24 hours. It's better this way. I don't want to stay at home."

2.2.2. Results Related to Negative Coping Styles

The participants were asked what they did during difficult times. Some of them resorted to negative coping styles.

Codes		Female	Male	N
1.	Suppressing emotions	25	13	38
2.	Contradicting oneself	11	7	18
3.	Being closed to new friendships	5	3	8
4.	Attempting suicide		3	3
5.	Disidentification	1		1

Table 7. Negative Coping Styles

Negative coping styles do not benefit the individual in the current situation; they cause the individual to deteriorate psychologically, mentally, and spiritually.[24] Table 7 shows that the negative coping styles used by adolescent refugees in difficult situations consisted mainly of suppressing their feelings. Those who did not want to talk about what they had experienced and ignored it stated that they continued to think about it. This situation caused them to contradict themselves from time to time. All individuals who attempted suicide were male and in their late teens. As part of the coping process, some individuals may turn to negative coping methods.

P11 (Female, 18/Code 1): "I had not talked about these issues for a long time. We assume that we have forgotten. We look to the future, so we don't talk about these issues with our friends and people around us."

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[24] Karakaş - Koç, "Stresle Başa Çıkma ve Dini Başa Çıkma Yöntemleri Arasındaki İlişki".

P2 (Female, 17/Code 3): "I don't plan to make friends. I don't want to open my heart to anyone."

Some of the participants (3 persons stated that they had attempted suicide due to traumatic events they had experienced. In addition, during the interviews, some of the participants mentioned that they had thought about attempting suicide at least once.

2.3. Results on the Effects of Religious Factors on Coping

About the subject of religious and spiritual factors in difficult times, which is the basis of the research, this section considers religious coping styles. Some religious experiences provide a positive psychological contribution. Therefore, they are categorized as positive religious coping styles.

2.3.1. Results Related to Positive Religious Coping Styles

Individuals who use religion frequently in their daily lives can improve their situation by seeking support from religious and spiritual phenomena during difficult times.[25] The support provided by religious resources and faith in the coping process is referred to as "religious coping".[26] The participants were asked about the support they received from their religion during difficult times. Among the coping styles, the percentage of participants who used positive religious coping styles was high. The data are shown in Table 8.

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[25] Göcen, *Şükür*; Korkmaz, "Olumlu ve Olumsuz Dini Başa Çıkma, Sosyal Medya Bağımlılığı ve Yalnızlık İlişkisi"; Filiz Yağcı - Esin Sezgin, "Ergenlerin Manevi Zekaları ile Psikolojik Dayanıklılıkları Arasındaki İlişkinin İncelenmesi", *Akademik Platform İslami Araştırmalar Dergisi* 5/2 (2021), 232-252.

[26] Kenneth I. Pargament, "God Help Me: Toward a Theoretical Framework of Coping for the Psychology of Religion", *Research in the Social Scientific Study of Religion* 2 (1990).

Codes		Female	Male	N
1.	Prayers	32	15	47
2.	Gratitude	28	18	46
3.	Reading/listening to the Qurʾān	25	18	38
4.	Patience	13	18	31
5.	Interpreting favorably	18	11	29
6.	Referring to God	9	13	22
7.	Contemplation	8	13	21
8.	Praying (*ṣalāh*)	14	7	21
9.	Trust in God (*tawakkul*)	7	5	12

Table 8. Positive Religious Coping Styles

According to the data in Table 8, the majority of the participants used positive religious coping methods. Among these methods were gratitude, praying, reading/listening to the Qurʾān, and patience.

> P7 (Female, 17, Code 1): "We all went into the house together and started praying. We thought it might be our last hours..."

> P18 (Female, 18/Code 1): "I pray when I am scared, when I am sad, when I am happy, at every moment. When I pray to God, I feel that He is always with me and that even if everyone else leaves me, He will not leave me. No matter how bad something is, there is God. He will help us."

> P9 (Female, 18/Code 4): "... I feel peaceful when I read the Qurʾān."

> P19 (Female, 16/Code 9): "Prayer gives you confidence and peace of mind."

> P11 (Female, 18/ Code 9): "If we're close to God, our life will be good, and bad things will pass. Sometimes it's easy. Even when it's hard, you can say that God is with us, and we don't have to be afraid. I always believe in that. When I experience something bad, I say that God is with us, so I get through it easier; I believe in that."

> P3 (Female, 17/Code 9): "... We left it to God."

2.3.2. Results Related to Negative Religious Coping Styles

Some of the participants adopted negative religious coping styles. They believed that the difficult processes they experienced were punishments or warnings from God. Some of them stated that these experiences were tests. Some stated this as the reason for moving away from prayers.

Codes		Female	Male	N
1.	Living insensitively	20	13	33
2.	God's trial	18	11	29
3.	Staying away from religion	11	9	20
4.	Punishment	9	4	13

Table 9. Negative Religious Coping Styles

Considering earthquakes, diseases, disasters, war, and migration as punishments and trials in the context of religious phenomena is an example of a negative religious coping style. Tarhan explained that negative experiences and difficult situations during adolescence can create a negative attitude toward worship and religious rituals. It is normal for individuals who go through adolescence and difficult processes simultaneously to adopt a cold and distant attitude toward religion and to experience emotional and mental shock during this period.[27]

The participants experienced an intense and difficult process. To cope with their overwhelming feelings, some of them resorted to negative religious coping methods. Some of the participants felt guilty because they were not as grateful for their blessings as they should have been and commented on these situations:

> P5 (Male, 17/Code.1): "We had been living very comfortably... This is a warning from God."

> P18 (Female, 18/Code.3): "War and corona happened because we were far from God."

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[27]   Nevzat Tarhan, *İnanç Psikolojisi ve Bilim: Ruh, Beyin ve Akıl Üçgeninde İnsanoğlu* (İstanbul: Timaş Yayınları, 2019).

Comments such as these suggested that the participants predominantly used positive religious coping methods. However, as evidenced by the participants' statements, this did not mean that they had turned away from religion. Rather, they attempted to explain negative situations with religious references.

Discussions and Conclusion

The purpose of this study was to determine how refugee adolescents affected by war and migration coped with difficulties and what support they received. The research sample consisted of 50 participants recruited from different regions of Istanbul. The study was limited to Syrian refugees between the ages of 11 and 19. The difficult and stressful processes experienced by the participants who migrated were analyzed separately at three different times, before migration/war, during migration, and after migration, depending mainly on psychological and social factors. The results showed that the greatest challenge for participants in the postmigration period was the lack of knowledge of the language in their new country. Participants who reported starting their lives over faced economic challenges and indicated that they were not able to adopt socially. Other studies conducted in this area support these data.[28]

The results show that emotions such as fear, sadness, and helplessness were most common during the pressure and violence before migration. In the process of migration, emotions such as longing, complex feelings, loneliness, and anxiety come to the forefront. The negative situations experienced during this period had a negative impact on personality development and individuals'

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[28] Ayşegül Akdemir, "Syrians in Turkey: A Review of Literature", *Uluslararası Kültürel ve Sosyal Araştırmalar Dergisi (UKSAD)* 5/1 (2019), 323-336; Ramazan Akkır, "Din, Sosyalleşme ve Toplumsal Uyum: Suriyeli Mülteciler Örneği", *e-Şarkiyat İlmi Araştırmalar Dergisi* 11/2 (2019), 953-971; İbrahim Arslan et al., "Göçün Ekonomik ve Toplumsal Yansımaları: Gaziantep'teki Suriyeli Göçmenler Örneği", *İlahiyat Akademi* 4 (2016), 129-148; Erdi Cengiz, *Suriyeli Ortaokul Öğrencilerinin Psikososyal Uyum Sorunları ile Demografik Özellikler Arasındaki İlişkinin İncelenmesi* (Mersin: Çağ University, Institute of Social Sciences, Master's Thesis, 2018); Cory L. Cobb et al., "Toward a Positive Psychology of Immigrants", *Perspectives on Psychological Science* 14/4 (2019), 619-632; American Psychological Association (APA), *Crossroads: The Psychology of Immigration in the New Century: Report of the Presidential Task Force on Immigration* (Washington: APA, 2012).

religious and moral development.[29] In this sense, psychological, religious, spiritual, and moral factors in adolescence, such as personality development, are highly influenced by environmental factors. According to Erikson, certain tasks must be mastered during this period; if an individual cannot develop these qualities, negative characteristics will emerge.[30]

The postmigration period in Turkey was economically, psychologically, and socially difficult for the participants. However, according to the data, the help of the Turkish population facilitated their adjustment. For the participants, having a similar culture and belonging to the same religion were among the important factors facilitating their migration and living in Turkey. This situation provided the participants with psychological relief and was a source of motivation for their social adaptation. Berry[31] mentioned the influence of similar factors on socialization strategies.

The participants were asked about their experiences with challenging situations and how they coped with troubling processes. The relevant data can be found in Table 8. The data indicate that a high percentage of participants received religious and spiritual support in the coping process. Research has confirmed that positive religious coping styles help individuals protect their spiritual integrity and gain cognitive flexibility and self-regulation skills during difficult times. These coping styles also contribute positively to social cohesion, life satisfaction, and psychological relaxation.[32] However, individuals who

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[29] Hayati Hökelekli, *Psikolojiye Giriş* (Bursa: Emin Yayınları, 2015); James E. Marcia, "Identity in Adolescence", *Handbook of Adolescence Psychology*, ed. J. Aderson (New York: Wiley, 1980), 159-187; Melike Sayıl et al., "Erken Ergenlik Döneminde Duygusal Gereksinimler, Aileyle Çatışma Alanları ve Benlik Kavramı: Betimsel Bir İnceleme", *Çocuk ve Gençlik Ruh Sağlığı Dergisi* 9/3 (2002), 155-166.

[30] David Elkind, "Erik Erikson's Eight Ages of Man", *New York Times Magazine* 5 (1970), 1-27; İbrahim Gürses - M. Akif Kılavuz, "Erikson'un Psiko-Sosyal Gelişim Dönemleri Teorisi Açısından Kuşaklararası Din Eğitimi ve İletişiminin Önemi", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 20/2 (2011), 153-166.

[31] J. W. Berry, "A Psychology of Immigration", *Journal of Social Issues* 57/3 (2001), 615-631.

[32] Ayten - Sağır, "Dindarlık, Dinî Başa Çıkma ve Depresyon İlişkisi"; Ayten - Yıldız, "Dindarlık, Hayat Memnuniyeti İlişkisinde Dini Başa Çıkmanın Rolü Nedir?"; Batan - Ayten, "Dinî Başa Çıkma, Psikolojik Dayanıklılık ve Yaşam Doyumu İlişkisi Üzerine Bir Araştırma"; Carman et al., "Spirituality and Religiosity"; Erkan Kavas, "Dini Tutum, Stresle Başa Çıkma İlişkisi", *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi* 37 (June 2013), 143-168; H. G. Koenig, "Religion, Spirituality, and Health: the Research and Clinical Implications", *International Scholarly Research Network*

were more inclined toward negative religious coping styles did not perform religious rituals in their daily lives. For this reason, these individuals turned to negative religious coping methods and did not receive spiritual support in difficult situations.

The participants were especially inclined toward actions such as gratitude, patience, reading/listening to the Qurʾān, and prayer. Studies of coping have shown that patience, gratitude, *tawakkul*[33] (trust in God), and submission to God are elements of positive religious coping.[34]

Gratitude was predominant among the participants' discourses. Furthermore, the participants' positive attitudes increased their life satisfaction. Some studies conducted in Turkey[35] show that gratitude and acceptance are effective in improving coping.

Self-efficacy, developing friendships, communication skills, high self-esteem, enduring anxiety and frustration, adapting to new situations, and coping with stressful and traumatic situations are among the factors that increase individuals' resilience and coping skills.[36] Studies have revealed significant positive relationships among

(2012), 1-33; Korkmaz, "Olumlu ve Olumsuz Dini Başa Çıkma, Sosyal Medya Bağımlılığı ve Yalnızlık İlişkisi"; J. R. Mann et al., "Religiosity, Spirituality and Antenatal Anxiety in Southern US Women", *Archives of Women's Mental Health*, 11 (2008) 19-26; Wadith J. Naja et al. "Prevalence of Depression in Syrian Refugees and the Influence of Religiosity", *Comprehensive Psychiatry* 68 (July 2016), 78-85.; Zeynep Özcan, "Mülteci Öğrencilerin Kültürel Uyumları ile Dinî Başa Çıkmaları Arasındaki İlişki Üzerine Bir Araştırma", *Cumhuriyet İlahiyat Dergisi* 23/1 (2019), 127-147; Isabelle Rieben et al., "Attachment and Spiritual Coping in Patients with Chronic Schizophrenia", *Mental Health, Religion & Culture* 17/8 (September 2014), 812-826; G. Stephens Spinks, *Psychology and Religion: An Introduction to Contemporary Views* (London: Methuen & Co Ltd., 1963).

[33]   "*Tawakkul* is when a person submits himself to the will and providence of Allah in every situation and consents to what comes from Him." Mustafa Çağrıcı, "Tevekkül", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2012), 41/1-2.

[34]   Hasan Bulut, "Kur'an Bağlamında Sabır ve Şükür İlişkisi", *Bingöl Üniversitesi İlahiyat Fakültesi Dergisi* 16 (25 Aralık 2020), 338-355; Doğan, *Sabır Psikolojisi*; Kerim Yavuz, *Günümüzde İnancın Psikolojisi* (Ankara: Boğaziçi Yayınları, 2013).

[35]   Ayten, *Tanrı'ya Sığınmak*; Göcen, *Şükür*; Ayten et al., "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi".

[36]   Altınışık, *Suriyeli Ergenlerde Travma Sonrası Büyüme ve Psikolojik Problemler ile İlişkili Faktörler*; Hanife Büşra F. Doğrusanık, *Beş Oturumluk Bir Psikososyal Destek Programının Mülteci ve Türk Ortaokul Öğrencileri Üzerinde Etkisi: Sultanbeyli Örneği* (İstanbul: Üsküdar University, Institute of Social Sciences, Master's Thesis, 2020); Esra Güleçer, *Üniversite Öğrencilerinde Travma Sonrası Büyümenin Yordayıcıları Olarak Kendini Toparlama Gücü ve Dengeli Yaşam*

the use of positive religious coping styles, psychological resistance/resilience, and life satisfaction. Özcan[37] found a significant positive relationship between the use of positive religious coping styles and cultural adaptation. Similarly, Cesur[38] concluded that hemodialysis patients tend to have positive religious coping styles. Some studies in this area suggest that religious and spiritual factors related to stress and posttraumatic growth should be studied in more detail.

Experiencing difficult situations such as war and migration has implications for the biological, psychological, and personal development of adolescent refugees. Support from religious and spiritual phenomena during difficult times has been found to provide individuals with psychological resilience and to meaningfully contribute to protecting individuals' spiritual integrity. Support from religious and spiritual phenomena during times of difficulty increases individuals' satisfaction with their lives, ability to self-regulate, and cognitive flexibility. These factors have a positive effect on life satisfaction. It would be socially and individually beneficial to focus on the problems of refugee children and their spiritual well-being in future studies.

Individuals attempt to restore their spiritual balance through religious coping methods.[39] In this way, people can establish harmonious communication with themselves and their environment.[40]

Algısı (Kocaeli: Kocaeli University, Institute of Social Sciences, Master's Thesis, 2021); Aydın, *Arap Zorunlu Göçmenlerde Travmatik Yaşantılar, Göç Sonrası Yaşam Zorlukları ve Manevi Başa Çıkma ve Sosyal Destek Bağlamında Psikolojik Dayanıklık*; Sulhan, *Çocukluk Çağı Travmalarının Yaşam Kalitesi ile İlişkisinde Üstbilişlerin Aracı Rolü*; Özge Yavuz, *Çocukluk Çağı Travmalarının Psikolojik Belirtileri ile Travma Sonrası Stres Bozukluğu Belirtileri Arasındaki İlişkide Psikolojik Dayanıklılık ve Özyeterliliğin Aracı Rolü*; Batan - Ayten, "Dinî Başa Çıkma, Psikolojik Dayanıklılık ve Yaşam Doyumu İlişkisi Üzerine Bir Araştırma".

[37] Zeynep Özcan, "Mülteci Öğrencilerin Kültürel Uyumları ile Dinî Başa Çıkmaları Arasındaki İlişki Üzerine Bir Araştırma".

[38] Nur Cesur, *Hemodiyaliz Hastalarında Travma Sonrası Büyüme, Din ve Maneviyat: Karşılıklı İlişki Üzerine Nitel Bir Araştırma* (İstanbul: Marmara University, Institute of Social Sciences, Master's Thesis, 2021).

[39] Basut, "Stres, Başa Çıkma ve Ergenlik"; Burcu Çelenk - Adem Peker, "Ergenlerde Benlik Saygısının, Stresle Başa Çıkma Tarzları ile Psikolojik İyi Oluş Arasındaki İlişkideki Aracılık Rolü", *Avrasya Sosyal ve Ekonomi Araştırmaları Dergisi* 7/4 (April 2020), 147-162.

[40] Atalay Yörükoğlu, *Çocuk ve Ruh Sağlığı: Çocuğun Kişilik Gelişimi Yetiştirilmesi ve Ruhsal Sorunları* (Ankara: Türkiye İş Bankası Kültür Yayınları, 1978).

Jung states that it is important for individuals to receive religious and spiritual support in destructive and traumatic situations and that providing spiritual support is a meaningful contribution to individuals in difficult situations.[41] Individuals who receive social and spiritual support achieve recovery and posttraumatic growth in a shorter time than individuals who do not receive this support, and they exhibit psychological resilience, cognitive flexibility, life satisfaction, and spiritual balance.[42] However, no benefits were observed in individuals who adopted negative coping styles. Moreover, the frequency of the use of religious and spiritual phenomena in daily life and psychological resilience were directly proportional to the use of positive religious coping styles in the face of a difficult situation.

Consequently, the resources used to cope with difficult situations during adolescence can affect individuals socially, psychologically, cognitively, and emotionally. The protection of integrity through spiritual support, cognitive and spiritual relaxation, and a sense of security through spiritual support enable individuals to overcome difficulties more easily and contribute to strengthening their psychological resilience. According to the results, participants who received spiritual support from others exposed to the same conditions felt much more hopeful and secure, while those who sought less spiritual support experienced more stress and anxiety and had less life satisfaction, which has a direct impact on the ability to cope with difficulties and psychological resilience. In this context, religious and spiritual factors positively support the process of coping with difficult situations. Furthermore, having faith in the existence/source of religious rituals and teachings provides psychological relief by giving individuals a sense of security. As a result, psychological resilience positively impacts life satisfaction and optimism. In this study, the coping processes of adolescents facing difficult situations such as war

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[41] Carl G. Jung, *Memories, Dreams, Reflections* (United States of America: Oxford City Press, 2010).

[42] Judith Lewis Herman, *Trauma and Recovery the Aftermath of Violence: From Domestic Abuse to Political Terror* (New York: Basic Books, 2015); Cesur, *Hemodiyaliz Hastalarında Travma Sonrası Büyüme, Din ve Maneviyat*; Altınışık, *Suriyeli Ergenlerde Travma Sonrası Büyüme ve Psikolojik Problemler ile İlşkili Faktörler*; Jari. A. Salo, Samir Qouta, Raija-Leena Punamäki, "Adult Attachment, Posttraumatic Growth and Negative Emotions among Former Political Prisoners", *Anxiety, Stress, and Coping* 18/4 (2005), 361-378; K. Jacky Chan et al., "Well-Being After Trauma: A Review of Posttraumatic Growth Among Refugees".

and migration were examined in terms of the effects of religion and spirituality. Studies on this subject that expand the sample group will enrich the findings in the field.

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