

# TURKISH JOURNAL OF APPLIED SOCIAL WORK



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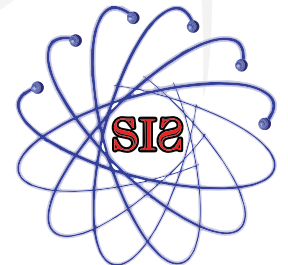
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## ABOUT

**T**urkish Journal of Applied Social Work is an international refereed journal. The journal started its publication life in 2018. The present scientific journal is published in December and June, with two issues per year. The working languages of the journal are English and German. Turkish Journal of Applied Social Work is meeting the academic community with the first issue in December, 2018 and the processes required to be screened in many indexes have already started. Our journal, which is the first academic Social Work Journal in Turkey operating in foreign languages (English and German), is planning to have a new lease on social work and expects the support of the authors. Any publications which can contribute to the development of the social work academic field and the related areas are welcome to our journal.

## AIM

**T**urkish Journal of Applied Social Work started its publication life in 2018. This journal has embarked on the Open Access Policy with the idea that scientific information produced by academics, professionals, and others can be accessed by anyone, both locally and internationally, without any limitation.

## SCOPE

**A**ny publications which can contribute to the development of the social work academic field and the related areas are welcome to our journal. Academic studies which were carried out by academicians from social work field, social workers, social work undergraduate and graduate students, professionals from different professions working in the field of social work, and other academic units with social work on mind are the scope of this journal.

## PUBLICATION POLICIES

**T**urkish Journal of Applied Social Work is an international refereed journal that adopts double-blind peer-review process. Editorial board of our journal follows Editorial Policy of the Council of Scientific Committee.

## PUBLICATION PERIOD

**O**ur journal is published twice a year in June and December. Publications are made from the following areas, which will contribute to the development of social work discipline and contribute to the literature: Other disciplines assessed in relation to Social Work, Sociology, Medicine, Psychology, Psychological Counseling and Guidance, Human Rights, Social Policy, Philosophy, Law, Economics, Health Management, Nursing, Physiotherapy, Gerontology, Geriatrics, Child Development, Special Education.



## BAŞ EDITÖRDEN

Değerli Akademisyenler, uygulamacılar ve okurlarımız;

Dergimiz, 2018 yılı Aralık ayından bu yana, Aralık ve Haziran aylarında yılda iki sayı olmak üzere düzenli biçimde yayınlanmaktadır. Dergimiz, Türkiye'de sosyal bilimler ve sosyal hizmet alanında yalnızca İngilizce ve Almanca dillerinde yayın yapan ender dergilerden biridir. Dergimizin ulusal ve uluslararası danışma kurulunda, onlarca farklı üniversiteden birçok akademisyen yer almakta ve yayın süreçlerine katkı sağlamaktadır. Dergimiz kesintisiz olarak devam ettiği ve beşinci yılını doldurduğu yayın hayatında birçok ulusal ve uluslararası akademik indekste taranmaktadır. Bunun yanı sıra başvuru aşamasında bulunduğumuz ve sonuçlandığında siz değerli takipçilerimizle paylaşacağımız farklı ulusal ve uluslararası indeks başvurularımız da söz konusudur. Türk Uygulamalı Sosyal Hizmet Dergisi Üniversitelerarası Kurul doçentlik şartları ile Yükseköğretim Kurumu akademik teşvik ölçütlerini sağlamaktadır.

Dergimizin bu sayısına hazırlanırken, 6 Şubat 2023 tarihinde ülkemizde merkez üssü Kahramanmaraş Pazarcık ilçesi olan ve büyüklüğü 7.7 şiddetinde bir deprem yaşadık. Bu depremden dokuz saat sonra, yine merkez üssü Kahramanmaraş olan, 7.6 büyüklüğünde ikinci bir depremlerle sarsıldık. Depremden Kahramanmaraş, Gaziantep, Hatay, Osmaniye, Adıyaman, Şanlıurfa, Diyarbakır, Malatya, Adana, Kilis ve Elazığ illerimiz etkilendi. Bu illerde depremin ardından olağanüstü hal ilan edildi ve bu iller afet bölgesi statüsü içerisinde yer aldı. Depremde yaklaşık yirmi bin bina yıkıldı, elli binden fazla can kaybı yaşadık, yüz binden fazla yaralımız var. Bu vesileyle, başta her bir ülke vatandaşımıza geçmiş olsun dileklerimizi sunarken, ölenlere Allaha rahmet, yaralılara acil şifa dileklerimizi iletiyor, yaşanan bu büyük afet nedeniyle, yaşadığımız kayıplardan dolayı derin üzüntülerimizi sizlerle paylaşıyoruz. Umarız Türkiye ve dünya bir daha böyle bir felaketle karşı karşıya kalmaz. Depremin akabinde dünya kamuoyu büyük bir birlik ve dayanışma ruhu göstererek ülkemizde başta arama kurtarma faaliyetlerine katılarak, çeşitli yardımlarda bulundu. Devletimiz deprem bölgesini yeniden inşa ve imar faaliyetlerine başladı. Kurulan konteynir ve çadır kentlerde psiko-sosyal destek birimleri oluşturdu. Başta kamu kurum ve kuruluşları ile sivil toplum kurumları, vatandaşlarımız ve dünyanın her yerinden yürekleri depremzedelerle atan gönüllüler ve hayırseverler depremzedelerin karşılaştıkları travma ve kriz durumunun ortadan kaldırılması hedefi doğrultusunda güç birliği yaptılar. Bu krizle mücadele sürecinde arama kurtarma çalışmaları başta olmak üzere, çeşitli yardım kampanyalarıyla Türkiye'nin yanında olan tüm uluslararası camiaya teşekkürlerimizi bir borç biliriz.



Bu süreçte sizlerle camiamızdan bir sevindirici haberi de paylaşmak istiyoruz. Dergimizin kuruluş aşamasından beri bizlerle birlikte olan, editörümüz, alan editörümüz ve ulusal danışma kurulu üyemiz meslektaşımız ve hocamız, sosyal hizmet uzmanı Prof. Dr. Vedat IŞIKHAN, Çalışma ve Sosyal Güvenlik Bakanı oldu. Sosyal hizmet uzmanlarının sosyal refah süreçlerine katılımı, yeni sosyal politikaların oluşturulması ve mesleğe ilişkin farkındalığın geliştirilmesi bakımından bu durumu memnuniyetle karşılıyoruz ve değerli hocamıza başarılar diliyoruz.

Son olarak, Dergimizin bu sayısına makale gönderen değerli yazarlarımıza, zaman ayırarak çok kıymetli görüş ve değerlendirmelerini bizlerle paylaşan hakemlerimize, dergimizin sizlerle buluşmasına katkıda bulunan pek kıymetli editörlerimize, ulusal ve uluslararası danışma kurulu üyelerimize en içten teşekkürlerimizi sunarız. Bu sayımızda siz değerli okuyucularımızla yeni bir ara yüz, kapak ve dergi tasarımı ile buluşmanın heyecanını yaşıyoruz. Ayrıca bu sayımızda akademik çalışmalarda iş birliğini geliştirmek ve farklı açılardan bilimsel dergi yayıncılığına bakabilmek için sayı editörlüğü uygulamasına bir geçiş sağladık. Bu sayının editörlüğünü üstlenerek, dergimizin yeni tasarımını sizlerle buluşturan, titiz ve özverili bir hazırlık süreci geçirerek her konuda katkı sağlayan Sayın Dr. Öğr. Üyesi Elvan ATAMTÜRK'e teşekkür ederiz. Yeni sayımızın akademisyenlere, uygulayıcılara ve okuyucularımıza hayırlı olmasını temenni ederiz.

**Prof. Dr. Mehmet Zafer DANIŞ**



## ✚ FROM THE EDITOR-IN-CHIEF

Dear academics, practitioners and our readers;

Our journal has been published regularly since December 2018, with two issues per year in December and June. Our journal is one of the rare journals in the field of social sciences and social work in Turkey that publishes only in English and German. Many academics from dozens of different universities take part in the national and international advisory board of our journal and contribute to the publication processes. Our journal is indexed in many national and international academic indexes in its uninterrupted publication life, which has completed its fifth year. In addition, we have different national and international index applications that we are in the application stage and will share with you, our valuable followers, when they are finalized. The Turkish Journal of Applied Social Work meets the criteria for associate professorship of the Interuniversity Council and the academic incentive criteria of the Higher Education Institution.

As we were preparing for this issue of our journal, on February 6, 2023, we experienced an earthquake with a magnitude of 7.7 with its epicenter in the Pazarcık district of Kahramanmaraş. Nine hours after this earthquake, we were shaken by a second earthquake with a magnitude of 7.6, also with its epicenter in Kahramanmaraş. Kahramanmaraş, Gaziantep, Hatay, Osmaniye, Adıyaman, Şanlıurfa, Diyarbakır, Malatya, Adana, Kilis and Elazığ provinces were affected by the earthquake. A state of emergency was declared in these provinces after the earthquake and these provinces were included in the disaster zone status. Twenty thousand buildings were destroyed in the earthquake, more than fifty thousand lives were lost and more than one hundred thousand people were injured. On this occasion, we would like to take this opportunity to extend our get well wishes to each and every citizen of our country, to wish God's mercy to the deceased and urgent healing to the wounded, and to share with you our deep sorrow for the losses we have suffered due to this big disaster. We hope that Turkey and the world will never face such a disaster again. Following the earthquake, the world community showed a great spirit of unity and solidarity and participated in search and rescue activities in our country and provided various aids. Our state started reconstruction and reconstruction activities in the earthquake zone. Psycho-social support units were established in the container and tent cities. Public institutions and organizations, non-governmental organizations, citizens, volunteers and benefactors from all over the world, whose hearts beat with the earthquake victims, joined forces with the aim of eliminating the trauma and crisis situation faced by the earthquake victims. We would like

to express our gratitude to the international community for standing by Turkey with various aid campaigns, especially in search and rescue operations, during this crisis.

In this process, we would like to share with you some good news from our community. Our colleague and teacher, social worker Prof. Dr. Vedat IŞIKHAN, who has been with us since the establishment of our journal, our editor, field editor and national advisory board member, has become the Minister of Labor and Social Security. We welcome this situation in terms of the participation of social workers in social welfare processes, the creation of new social policies and the development of awareness about the profession, and we wish our esteemed professor success.

Finally, we would like to extend our sincere thanks to our esteemed authors who submitted articles to this issue of our journal, our referees who took the time to share their valuable opinions and evaluations with us, our esteemed editors, national and international advisory board members who contributed to our journal to meet you. In this issue, we are excited to meet you, our esteemed readers, with a new interface, cover and journal design. In addition, in this issue, in order to improve collaboration in academic studies and to look at scientific journal publishing from different perspectives, we have introduced the practice of issue editing. We would like to thank Asst. Prof. Elvan ATAMTÜRK, who took on the editorship of this issue, introduced the new design of our journal to you, and contributed in every aspect by undergoing a meticulous and devoted preparation process. We hope that our new issue will be beneficial to academics, practitioners and readers.

**Prof. Mehmet Zafer DANIŞ (PhD)**



## VOM CHEFREDAKTEUR

Sehr geehrte Akademiker, Praktiker und Leser;

Unsere Zeitschrift erscheint seit Dezember 2018 regelmäßig, mit zwei Ausgaben pro Jahr im Dezember und Juni. Unsere Zeitschrift ist eine der wenigen Zeitschriften im Bereich der Sozialwissenschaften und Sozialarbeit in der Türkei, die nur auf Englisch und Deutsch veröffentlicht wird. Viele Wissenschaftlerinnen und Wissenschaftler aus Dutzenden von verschiedenen Universitäten nehmen am nationalen und internationalen Beirat unserer Zeitschrift teil und tragen zum Publikationsprozess bei. Unsere Zeitschrift wird in ihrem ununterbrochenen Erscheinungszeitraum, der nun schon fünf Jahre andauert, in vielen nationalen und internationalen akademischen Indizes erfasst. Darüber hinaus haben wir verschiedene nationale und internationale Indexanträge gestellt, die sich in der Antragsphase befinden und die wir Ihnen, unseren geschätzten Anhängern, mitteilen werden, sobald sie fertiggestellt sind. Die Zeitschrift für angewandte türkische Sozialarbeit erfüllt die Kriterien für eine assoziierte Professur des Interuniversitären Rates und die akademischen Anreizkriterien der Hochschuleinrichtung.

Während der Vorbereitungen für diese Ausgabe unserer Zeitschrift erlebten wir am 6. Februar 2023 ein Erdbeben der Stärke 7,7 mit dem Epizentrum im Bezirk Kahramanmaraş Pazarcık. Neun Stunden nach diesem Erdbeben wurden wir von einem zweiten Erdbeben der Stärke 7,6 erschüttert, ebenfalls mit dem Epizentrum in Kahramanmaraş. Die Provinzen Kahramanmaraş, Gaziantep, Hatay, Osmaniye, Adıyaman, Şanlıurfa, Diyarbakır, Malatya, Adana, Kilis und Elazığ waren von dem Erdbeben betroffen. In diesen Provinzen wurde nach dem Erdbeben der Notstand ausgerufen, und diese Provinzen wurden in den Status des Katastrophengebiets aufgenommen. Zwanzigtausend Gebäude wurden bei dem Erdbeben zerstört, mehr als fünfzigtausend Menschen verloren ihr Leben und mehr als hunderttausend wurden verletzt. Bei dieser Gelegenheit möchten wir allen Bürgern unseres Landes gute Besserung wünschen, den Verstorbenen Gottes Barmherzigkeit und den Verwundeten rasche Heilung, und wir möchten mit Ihnen unsere tiefe Trauer über die Verluste teilen, die wir durch diese große Katastrophe erlitten haben. Wir hoffen, dass die Türkei und die Welt nie wieder eine solche Katastrophe erleben werden. Nach dem Erdbeben zeigte die Weltgemeinschaft einen großen Geist der Einheit und Solidarität und beteiligte sich an den Such- und Rettungsmaßnahmen in unserem Land und stellte verschiedene Hilfen bereit. Unser Staat begann mit Wiederaufbau- und Wiederherstellungsmaßnahmen in der Erdbebenzone. In den errichteten Container- und Zeltstädten wurden psychosoziale Betreu-





ungsstellen eingerichtet. Öffentliche Einrichtungen und Organisationen, Nichtregierungsorganisationen, Bürger, Freiwillige und Wohltäter aus der ganzen Welt, deren Herzen mit den Erdbebenopfern schlagen, schlossen sich mit dem Ziel zusammen, das Trauma und die Krisensituation der Erdbebenopfer zu beseitigen. Wir möchten der internationalen Gemeinschaft unseren Dank dafür aussprechen, dass sie der Türkei während dieser Krise mit verschiedenen Hilfsaktionen, insbesondere Such- und Rettungsaktionen, zur Seite stand.

In diesem Zusammenhang möchten wir Ihnen einige gute Nachrichten aus unserer Gemeinschaft mitteilen. Unser Kollege und Lehrer, der Sozialarbeiter Prof. Dr. Vedat IŞIKHAN, der uns seit der Gründung unserer Zeitschrift als Redakteur, Fachredakteur und Mitglied des nationalen Beirats begleitet, ist Minister für Arbeit und soziale Sicherheit geworden. Wir begrüßen diese Situation im Hinblick auf die Beteiligung der Sozialarbeiter an den Prozessen der sozialen Wohlfahrt, die Schaffung neuer sozialpolitischer Maßnahmen und die Entwicklung des Bewusstseins für den Beruf und wünschen unserem geschätzten Professor viel Erfolg.

Abschließend möchten wir unseren geschätzten Autoren, die Artikel für diese Ausgabe unserer Zeitschrift geschrieben haben, unseren Gutachtern, die sich die Zeit genommen haben, uns ihre wertvollen Meinungen und Bewertungen zu äußern, unseren geschätzten Redakteuren sowie den nationalen und internationalen Beiratsmitgliedern, die zu unserer Zeitschrift beigetragen haben, unseren aufrichtigen Dank aussprechen. In dieser Ausgabe freuen wir uns, Ihnen, unseren geschätzten Leserinnen und Lesern mitzuteilen, mit einer neuen Schnittstellengestaltung, einem neuen Cover und einem neuen Design der Zeitschrift zu begegnen. Darüber hinaus sind wir in dieser Ausgabe zur Praxis der Heftredaktion übergegangen, um die Zusammenarbeit im akademischen Bereich zu verbessern und das Publizieren wissenschaftlicher Zeitschriften aus verschiedenen Perspektiven zu betrachten. Wir möchten uns bei dem Assistenzprofessor Elvan ATAMTÜRK bedanken, der die Redaktion dieser Ausgabe übernommen hat, Ihnen das neue Design unserer Zeitschrift vorstellte und an der sorgfältigen und engagierten Vorbereitung mitwirkte... Wir hoffen, dass unsere neue Ausgabe für Akademiker, Praktiker und Leser von Nutzen sein wird.

**Prof. Dr. (Phil.) Mehmet Zafer DANIŞ**



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RESEARCH ARTICLE

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## INVESTIGATING FACTORS RELATED TO SOCIAL WORKERS' JOB SATISFACTION: PUBLIC AND PRIVATE HOSPITALS IN TEHRAN AND KARAJ PROVINCES

Untersuchung von Faktoren im Zusammenhang mit der Arbeitszufriedenheit von Sozialarbeitern:  
Öffentliche und private Krankenhäuser in den Provinzen Teheran und Karaj

Sosyal Hizmet Uzmanlarının İş Doyumları İle İlgili Faktörlerin İncelenmesi:  
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### ABSTRACT

The job takes up more of an individual's time than any other activity and gives meaning to people. Various factors interact with each other to make someone satisfied or dissatisfied with the job. This study aims to identify the factors related to social workers' job satisfaction based on Herzberg's motivation-hygiene theory. The target population includes 180 hospitals located in Tehran and Karaj Provinces, Iran. Eventually, after two rounds of follow-up, 108 hospital social worker participated in the study, in 2021. As a result of this research, the overall level of social workers' job satisfaction is average. A significant positive correlation was identified between motivational and hygiene factors, and job satisfaction. Among the variables of motivational factors, recognition, achievement, growth, and responsibility, and among the components of hygiene factors, supervision, workplace policy, and interpersonal relationships correlated significantly and positively with job satisfaction. In addition, a statistically significantly greater role of motivational factors in explaining social workers' job satisfaction compared to hygiene factors has been proved.

**Keywords:** Job satisfaction, social work, Herzberg's motivation-hygiene theory, motivational factors, hygiene factors.

### ZUSAMMENFASSUNG

Der Job nimmt den Einzelnen mehr Zeit in Anspruch als jede andere Tätigkeit und gibt den Menschen einen Sinn. Verschiedene Faktoren wirken zusammen und sorgen dafür, dass jemand mit dem Job zufrieden oder unzufrieden ist. Diese Studie zielt darauf ab, die Faktoren zu identifizieren, die mit der Arbeitszufriedenheit von Sozialarbeitern auf der Grundlage der Motivation-Hygiene-Theorie von Herzberg zusammenhängen. Die Zielgruppe umfasst insgesamt Krankenhäuser in den Provinzen Teheran und Karaj, Iran. An der Studie nahmen 108 Sozialarbeiter in Krankenhäusern teil. Die Daten wurden mithilfe eines Fragebogens zur Arbeitszufriedenheit erhoben. Als Ergebnis dieser Untersuchung ist die Arbeitszufriedenheit der Sozialarbeiter insgesamt durchschnittlich. Es wurde ein signifikanter positiver Zusammenhang zwischen Motivations- und Hygienefaktoren und der Arbeitszufriedenheit festgestellt. Unter den Variablen der Motivationsfaktoren Anerkennung, Leistung, Wachstum und Verantwortung sowie unter den Komponenten der Hygienefaktoren korrelierten Aufsicht, Arbeitsplatzpolitik und zwischenmenschliche Beziehungen signifikant und positiv mit der Arbeitszufriedenheit. Darüber hinaus wurde eine statistisch signifikant größere Rolle von Motivationsfaktoren bei der Erklärung der Arbeitszu-

friedenheit von Sozialarbeitern im Vergleich zu Hygienefaktoren nachgewiesen.

**Schlüsselwörter:** Arbeitszufriedenheit, sozialarbeit, Motivations-Hygiene-Theorie nach Herzberg, Motivationsfaktoren, Hygienefaktoren

### ÖZET

İş, bir bireyin zamanının diğer tüm faaliyetlerden daha fazlasını alır ve insanlara anlam kazandırır. Çeşitli faktörler birbirleriyle etkileşime girerek kişinin işinden memnun olmasını ya da olmamasını sağlar. Bu çalışma, Herzberg'in motivasyon-hijyen teorisine dayanarak sosyal hizmet uzmanlarının iş doyumları ile ilgili faktörleri belirlemeyi amaçlamaktadır. Hedef kitle İran'ın Tahran ve Karaj Eyaletlerinde bulunan 180 hastaneyi kapsamaktadır. Nihayetinde, iki tur takipten sonra, 2021 yılında 108 hastane sosyal hizmet uzmanı çalışmaya katılmıştır. Bu araştırmanın sonucunda, sosyal hizmet uzmanlarının genel iş doyumları düzeylerinin ortalama düzeyde olduğu görülmüştür. Motivasyonel ve hijyen faktörleri ile iş doyumları arasında pozitif yönde anlamlı bir ilişki tespit edilmiştir. Motivasyonel faktörler arasında yer alan tanınma, başarı, büyüme ve sorumluluk ile hijyen faktörleri arasında yer alan denetim, işyeri politikası ve kişilerarası ilişkiler iş doyumları ile anlamlı ve pozitif yönde ilişkilidir. Ayrıca, motivasyonel faktörlerin sosyal hizmet uzmanlarının iş doyumunu açıklamada hijyen faktörlerine kıyasla istatistiksel olarak anlamlı derecede daha büyük bir rolü olduğu kanıtlanmıştır.

**Anahtar Kelimeler:** İş doyumları, sosyal hizmet, Herzberg'in motivasyon-hijyen teorisi, motivasyonel faktörler, hijyen faktörleri.

## INTRODUCTION

In the world, all beings are always striving and active to achieve their specific goals. As one of the human activities in social life, a job has an important role in people's life. It takes up more of an individual's time than any other activity and gives meaning to people. As an immediate element of the organization, human resources are always greatly affected by their jobs, and on the other hand, the effectiveness of organizations depends on the employees' function. All people in their daily life deal with desirable or undesirable issues, and they feel satisfied or dissatisfied when dealing with it or doing it. The work environment and human activity also evoke different feelings in different people, one of the most important of which is the satisfaction or dissatisfaction that appears in a person (Allah Yaari and Miri Balchi, 2009). Job satisfaction refers to people's attitude toward multiple facets of work, such as quality of supervision, pay, promotion opportunities, and relationships with coworkers (Zheng et al., 2014).

People with high job satisfaction have a more positive attitude and motivation towards their work, and people with low job satisfaction have a negative attitude toward their job. Job satisfaction leads to the growth of efficiency, improvement of service quality, and physical and mental health of people, neglecting the employees' job satisfaction leaves harmful and undesirable effects on the organization and the individuals.

Social workers are one of the important agents of welfare systems and social services in society, during their professional activities, face different clients, and their job satisfaction affects different levels of the personal, psychological, and social life of themselves and others. It is obvious that the pressure caused by the job in the social work profession is more than in many other jobs. If these pressures are accompanied by dissatisfaction with the job, in the case of no resources to help reduce the pressures, the performance associated with Dissatisfaction of the social worker will not only hurt them but will also have negative consequences for the organization, the clients and ultimately the society and will make them suffer. If social workers provide professional and social services when dissatisfied with their job, it can be harmful to clients. In the shade of social workers' job satisfaction, not only they benefit, but society will also benefit from its effects, and it will indirectly strengthen the government's investments in the field of social welfare (Allah Yaari and Miri Balchi, 2009).

Some studies indicates that job satisfaction is related to overall happiness, mental health, and longer life expectancy (Kaheh and Heivadi, 2012). Job satisfaction as a dynamic concept is a combination of various components which have a positive or negative impact on them and are affected by them. Only one factor does not cause job satisfaction, but different combinations of various factors make a person feel satisfied with their job and profession at a particular moment. Several variables and factors may increase or decrease social workers' job satisfaction in organizations. Promoting job satisfaction in different countries requires different considerations, according to the conditions of each

country. Therefore, to make appropriate decisions to improve the job satisfaction of individuals in the diverse working field, including social workers, the relevant factors of job satisfaction need to be identified and analyzed.

Thus, we carry out research that identifies and examines the factors related to social workers' satisfaction with job, so by gaining knowledge and understanding the related factors, appropriate measures can be taken to improve or meet social workers' job satisfaction. In this regard, the present research seeks to answer the following question:

Which factors are related to the job satisfaction of social workers?

## **LITERATURE REVIEW**

Concern about job satisfaction has appeared regularly in the scholarly press over the years. Researchers in different disciplines pay extensive attention to this topic (Bovier and Perneger, 2003; George and K.A, 2015; Zembylas and Papanastasiou, 2004). Job satisfaction literature has also addressed social workers practicing in various areas such as mental health (Yanchus et al., 2015), schools (Staudt, 1997), hospitals (Monroe and Deloach, 2004), child welfare (Lozano, 2017), prisons (Toi, 2015).

Some studies show that compared with other occupations, social workers have high job satisfaction (Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchez, 2016; Pinsker, 2013; Evans et al., 2006). However, research by Papadaki and Papadaki (2006) suggests that while social workers are generally satisfied, other job satisfaction indicators show a low degree of it. Job satisfaction predicts turnover and burnout (Bednar, 2003; Freund, 2005), which affects the interaction between social service providers and clients (Safadi, 2019). Social workers who are satisfied with their job are more likely to stay in their present careers and consider high-quality services for their clients (Acker, 2004). Research findings indicate that social workers' satisfaction with their job depends on a wide range of factors, such as satisfaction with financial rewards (Calitz, Roux and Strydom, 2014; Smith and Shields, 2013), quality of supervision, perceived workload (Choi, Koo and Fortune, 2020; Cole, Panchanadeswaran and Daining, 2004; Um and Harrison, 1998), support for creativity and innovation, promotional opportunities, work engagement (Calitz, Roux and Strydom, 2014), working relationship (Choi, Koo and Fortune, 2020; Hussein et al., 2013), length of practice (Mrhálek and Kajanová, 2018), level of education, autonomy (Abu-Bader, 2000), years of unemployment (Papadaki and Papadaki, 2006), and department structure, primary job function (Pugh, 2016). According to these researches, what makes social workers satisfied or unsatisfied with their job do not depend on the specified factors. Job satisfaction should be seen as a multidimensional concept. Based on the literature, factors related to job satisfaction can be classified into three major domains: Demographic characteristics, motivational factors, and organizational factors.

## Demographic Characteristics

Demographic factors can be grouped into two subcategories: personal characteristics, including variables such as level of education, age, marital status, and gender, and job-related characteristics, such as the organization's size, job tenure, and contract type, and (Mor Barak, Nissly and Levin, 2001).

Many research reports mixed results about the relationship between demographic factors and social workers' job satisfaction. According to Several studies, no association was found between job satisfaction and demographic variables, including gender (Barth et al., 2008; Pugh, 2016; Lee and del Carmen Montiel, 2011; Ulricha et al., 2007), age (Aloisio et al., 2018; Choi, Koo and Fortune, 2020; Cole, Panchanadeswaran and Dainig, 2004; Petty and Brewer, 2005; Ulrich et al., 2007), marital status (Acquavita et al., 2009; Banyana Ramasodi, 2010; Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchezb, 2016), level of education (Barth et al., 2008; Banyana Ramasodi, 2010; Troupe, 2016) and years of experience (Troupe, 2016). However, other studies report that age is statistically associated with job satisfaction (Lambert et al., 2012; O'Donnell et al., 2008); as age increases, satisfaction with a job also increases. The lack of other job alternatives for older people, less risk-taking than younger people, and looking for more stability in income due to family obligations may lead to more job satisfaction (Lambert et al., 2006; Safadi, 2019). Research also shows gender is related to job satisfaction; women are significantly more satisfied with their job than men (Lambert, Lynne Hogan and Barton, 2001). According to Acker (2004), social workers with a high level of education have less job satisfaction than their colleagues who have less education; expectations about a job in terms of salary, promotion, and job autonomy are likely to increase with the level of education (Safadi, 2019). In addition, some people with higher levels of education find themselves overqualified for their present positions, which negatively affects job satisfaction (Petty and Brewer, 2005). Lambert, Lynne Hogan and Barton (2001) point to the negative association between job satisfaction and tenure; social workers' job satisfaction decreases as tenure increases. Moreover, Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchezb (2016) found no significant differences between job satisfaction and the organization's size and contract type.

## Motivational Factors

Many researchers studied the association of job satisfaction with different variables of motivational factors (Acker, 2004; Banyana Ramasodi, 2010; DeLoach and Monroe, 2004; Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchezb, 2016; Smith and Shields, 2013). In a quantitative study with 259 mental health social workers in New York, Acker (2004) reports that opportunities for professional development are positively correlated with job satisfaction. This is a similar finding in other studies; the promotion factor contributes to dissatisfaction when people have not experienced any upward changes in their job or do not receive an expected promotion (Banyana Ramasodi, 2010; Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchezb, 2016). In addition, Task variety



and creativity were identified as strong predictors of job satisfaction among motivating variables (Smith and Shields, 2013). In the study by Lambert et al. (2012), autonomy and job variety also predicted job satisfaction strongly. Having freedom in the workplace and participating in job-related matters provides a more positive job experience, which makes people more satisfied with their job (Lambert et al., 2012).

### **Organizational Factors**

The study findings highlight the greater role of organizational factors in increasing job satisfaction (Chamberlain, Hoben, Squires and Estabrooks, 2016; Collins, 2008). At the same time, there is evidence that motivation characteristics can predict job satisfaction more than organizational variables (Smith and Shields, 2013). In terms of factors related to an organization, multiple studies point to the relationships between the job satisfaction of social workers and the quality of supervision (Barth et al., 2008; Choi, Koo and Fortune, 2020; DeLoach and Monroe, 2004; Smith and Shields, 2013). Open, supportive, and motivating supervision help to develop positive attitudes toward the job (Lambert et al., 2012). Some of these studies indicate that job satisfaction is also associated with co-workers' relationships (Acker, 2004; Banyana Ramasodi, 2010; Choi, Koo and Fortune, 2020; DeLoach and Monroe, 2004). Additional research into organizational characteristics suggests that salary positively correlates with job satisfaction (Acker, 2004; Jang, 2018; Smith and Shields, 2013). However, the research of Choi, Koo and Fortune (2020), which involves MSW graduates of a north-eastern social work program in the U.S. from 2009 to 2012, notes that organizational variables such as salary are not related to job satisfaction.

In summary, from the literature, it is apparent that demographic, motivational, and organizational factors altogether contribute to the job satisfaction of social workers. Although a growing body of literature addresses this topic, few studies have examined social workers' job satisfaction in Iran. Therefore, to bridge this gap, this study aims to investigate factors related to social workers' job satisfaction based on Herzberg's motivation-hygiene theory.

### **THEORITICAL FRAMEWORK AND HYPOTHESIS**

The study builds on Herzberg's two-factor theoretical framework, stressing that satisfaction and dissatisfaction with a job are on a different continuum. According to this theory, some factors entail satisfaction, while others may hinder dissatisfaction and will not be a source of satisfaction. Therefore, the factors related to job satisfaction categorized into two varied dimensions: motivation and hygiene. The factors leading to job satisfaction and dissatisfaction are divided into two distinct categories. Herzberg called the factors that make employees satisfied with their jobs and related to the work context "motivational factors", which provision motivate and satisfy people, but their absence produces only weak dissatisfaction. The motivators are not in the environment, but in the intrinsic

value gained from the job itself. They cover intrinsic needs such as recognition, growth, achievement, and responsibility. Also, "hygiene factors" will only prevent dissatisfaction, but their presence does not generate motivation. These are mainly related to environment, reflecting external aspects of the job such as workplace policy, supervision, and working condition. From this perspective, hygiene factors cannot motivate employees but can minimize dissatisfaction, if addressed properly. In other words, such elements prevent negative results in the workplace, but does not necessarily provide positive motivation. If these factors do not exist, it will lead to job dissatisfaction. In brief, motivators as an intrinsic factor make people satisfied with their job by fulfilling an individual's needs in terms of meaning and personal growth. The hygiene elements, On the other hand, prevent dissatisfaction and bad feeling in the workplace. In this study, we focused on two factors: motivational factors and hygiene factors to investigate social workers' job satisfaction (Gómez García, Alonso Sangregorio and Lucía Llamazares Sánchezb, 2016).

Accordingly, it is aimed to examine 12 hypotheses:

**H1:** Job satisfaction correlated significantly with motivational factors.

**H1a:** Job satisfaction correlated significantly with growth.

**H1b:** Job satisfaction correlated significantly with recognition.

**H1c:** Job satisfaction correlated significantly with achievement.

**H1d:** Job satisfaction correlated significantly with responsibility.

**H2:** Job satisfaction correlated significantly with hygiene factors.

**H2a:** Job satisfaction correlated significantly with workplace policies.

**H2b:** Job satisfaction correlated significantly with interpersonal relationships.

**H2c:** Job satisfaction correlated significantly with job security.

**H2d:** Job satisfaction correlated significantly with working conditions.

**H2e:** Job satisfaction correlated significantly with supervision.

## **METHODOLOGY**

### **Study Design**

The current study is framed under a quantitative research design to investigate factors related to social workers' job satisfaction.

## **Participants**

The study population includes 180 public and private hospitals in Tehran and Karaj Provinces, Iran, which 160 hospitals located in Tehran and 20 of them in Karaj. After two rounds of follow-up, 108 hospital social workers participated in the study, in 2021. More than half of them were female (71%), and the rest were male (29%). The age ranges of participants included 20-50, and their mean age is 29.5 years. The mean length of work experience was 5.6 years, and the most frequent educational level was a bachelor's degree.

## **Measure**

Data were collected via a job satisfaction questionnaire.

## **Job Satisfaction Questionnaire**

The questionnaire used in this study, designed in 2004 by Foroughi, measures job satisfaction based on Herzberg's two-factor theory. It comprises 35 items asking social workers to determine the degree of their satisfaction in relation to each statement. Based on a five-point Likert Scale, a 1-5 score (1= too low to 5= too high) was considered for responds. The more scores show, the more degree of satisfaction with the job. Sample items included: "In case of illness, sick leave is agreed" and "My salary is fair according to the assigned responsibilities and duties". The second part of the questionnaire prepared by the researcher includes questions about demographic characteristics such as gender, age, marital status, degree, and job tenure. The measure's reliability was confirmed using Cronbach's  $\alpha$  (0.87).

## **Data Analysis**

Data analysis of this research has been done at two levels, descriptive statistics and inferential statistics, using SPSS version 26.0 for windows. Descriptive statistics, including frequencies and percentages, were used to describe participants in terms of demographic characteristics within personal and job-related aspects. We conducted Pearson and Spearman correlations to identify relationships between dependent and independent variables. Moreover, regression analysis was run to determine the value of independent variables, including hygiene and motivational factors, to predict a job satisfaction.

## **Ethical Consideration**

Research ethics, such as anonymity, confidentiality, and informed consent, have been considered in the present study. Therefore, we outlined the purpose of the research verbally and in written form; as the first section of the questionnaire. It is also stated that participation is voluntary and personal

information will be kept confidential. In addition, all information collected will be used exclusively for the aim of this study.

## RESULTS

### Descriptive Statistics

The participants' demographics are shown in table 1: distribution in terms of gender presents that 71% are female, 29% are male, with an average age of 29.5. Their minimum age is 22 years, and the Maximum is 44 years. Regarding marital status, 54% (n= 58) are single, and 46% (n=50) are married. The largest group of participants has a bachelor's degree (82%), and most work full-time (93%). 54% of social workers have worked in a hospital for 0 to 5 years, and 41% for 6-10 years.

**Table 1. Demographic Characteristics of Social Workers (N: 108)**

Characteristics	N	%
<i>Gender</i>		
Female	77	71
Male	31	29
<i>Age</i>		
20-30	64	60
31-40	41	38
41-50	3	2
<i>Marital Status</i>		
Single	58	54
Married	50	46
<i>Degree</i>		
BSW	89	82
MSW	17	16
PhD	2	2
<i>Job Status</i>		
Full-time	100	93
Part-time	8	7
<i>Job Tenure</i>		
0 to 5	58	54
6 to 10	45	41
11 to 15	4	4
16 to 20	1	1

## Inferential Statistics

The correlation of variables with job satisfaction is presented in table 2. According to the findings, motivational and hygiene factors are correlated significantly with job satisfaction ( $P < 0.05$ ). Additionally, a significant positive correlation is identified between variables of motivational factors, including recognition, achievement, growth and responsibility, and job satisfaction. Regarding hygiene variables, supervision, workplace policy, and interpersonal relationships are significantly and positively related to job satisfaction. One variable, each of the motivational and hygiene factors correlated with job satisfaction to a higher degree: recognition ( $r > 0/284$ ) and quality of supervision ( $r > 0/243$ ). No significant correlation is found between job security, working conditions, and job satisfaction. Therefore, these hypotheses of the research are not supported.

**Table 2. Analysis of Coefficient Correlation between job satisfaction and motivation and hygiene factors**

Variable	Coefficient Correlation	P Value	Variable	Coefficient Correlation	P Value
<i>Motivation Factors</i>	<b>.342</b>	<b>.001</b>	<i>Hygiene Factors</i>	<b>.287</b>	<b>.001</b>
Growth	.245	.000	Workplace Policy	.231	.002
Recognition	.284	.005	Interpersonal Relationships	.214	.000
Achievement	.276	.001	Job Security	.169	.124
Responsibility	.237	.002	Working Condition	.156	.115
			Supervision	.243	.003

As seen in table 3, regression analysis shows that two motivational and hygiene factors significantly predicted job satisfaction. The motivational factors with a beta of 0.318 and a significant level of 0.000 have a greater role in explaining the dependent variable.

**Table 3. Multiple Regression Analysis: Predictor of Job Satisfaction**

Variables	B	SE	Beta	T	P Value
Motivation Factors	.318	.42	.293	6/345	.000
Hygiene Factors	.224	.63	.186	4/217	.002

## DISCUSSION

The present study investigates the factors related to job satisfaction among social workers based on Herzberg's two-factor theory. According to the findings, most participants reported overall job satisfaction to a moderate degree.

First, our findings showed both motivational and hygiene factors positively correlated with job satisfaction. As these factors increase, satisfaction with the job increases. Among the hygiene factors, supervision, workplace policy, and interpersonal relationships are all positively linked to higher job satisfaction. Consistent with findings from previous studies, social workers are more satisfied with their job in the presence of high-quality supervision and co-worker relationships (Acker, 2004; Choi, Koo and Fortune, 2020; DeLoach and Monroe, 2004). Social support, including supervisors and co-workers, is protected from negative job attitudes, for instance, dissatisfaction (Safadi, 2019). Hombredos-Mendieta and Cosano-Rivas (2011) highlighted that increasing or decreasing workplace support can positively or negatively affect people's job satisfaction. Friendly and supportive co-worker relationships make them happy and reduce their job stress. In turn, this has a positive impact on employees' satisfaction with their job (Shalonda, 2019). Smith and Shields (2013) also concluded from their study of hospital social workers that supervision was the most significant hygiene factor with a strong correlation to job dissatisfaction. Workers with supportive supervisors are more satisfied, and the consequences of this situation can be seen in decreasing the turnover rate and increasing retention (Griffiths et al., 2017). Consistent with research conducted by Taduvana (2016), our study found no relationships between job satisfaction and job security. Further, despite spending most of the workers' time at the workplace, this study found no association was found between working conditions and job satisfaction. All variables of motivational factors, including recognition, achievement, growth, and responsibility, positively related to satisfaction with a job which has been reflected in prior studies (Lambert, Lynne Hogan and Barton, 2001; Papadaki and Papadaki, 2006). Similar to this finding, Smith and Shields (2013) reported that job creativity and variety was the strongest predictor of job satisfaction. Workers seem to be more satisfied with their jobs, when there is variety and creativity in the workplace. Furthermore, regarding other motivating variables, promotion opportunities lead to personal growth, more responsibilities, high social status, and a salary increase. As well as, equal opportunities for promotion and merit-based promotion contribute to experience job satisfaction among workers (Taduvana, 2016). Feeling valued, receiving positive feedback, and receiving recognition from supervisors, managers, and colleagues positively influence job satisfaction (Griffiths et al., 2017; Jessen, 2010).

Secondly, we found that Motivational characteristics contributed most significantly toward explaining job satisfaction.

## **CONCLUSION**

This study aims to investigate the factors related to social workers' job satisfaction in public and private hospitals in Tehran and Karaj Provinces based on Herzberg's motivation-hygiene theory. The data were gathered through a job satisfaction questionnaire. To examine the correlation between job satisfaction and motivational and hygiene factors, Correlation analysis (Pearson and Spearman correlations) was carried out. The share of hygiene and motivation variables in predicting job sat-

isfaction was determined via regression analysis. The result suggests that both motivational and hygiene factors are linked to the job satisfaction of social workers, while motivating factors explain the level of satisfaction to a higher degree. Our study has represented the necessity of intrinsic and extrinsic factors promotion in the workplace that improves job satisfaction, thus benefiting professional services to clients. Besides, it provides insights to enact workplace policies that encourage supervisors and managers to commit themselves to addressing both motivators and hygiene in the workplace. Also, additional research is needed to systemically review predictable factors of social workers' job satisfaction.

### **LIMITATION**

Although the present study expands the identification of the factors contributing to the job satisfaction of social workers in Iran and it is the first to investigate the related job satisfaction factors among social workers based on Herzberg's theory in Iran, these findings cannot be generalized to other countries. Moreover, this research examined various variables concerning job satisfaction. However, because of the complexity and multidimensionality of job satisfaction research that cannot be included in one study, further research is required in this area to explore the multidimensional concept of job satisfaction.

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## SEXUAL EXPERIENCES OF ELDERLY INDIVIDUALS WITH PHYSICAL DISABILITIES AND THEIR WELL-BEING<sup>1</sup>

Sexuelle Erfahrungen von älteren Menschen mit körperlichen Behinderungen  
und ihr Wohlbefinden


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### ABSTRACT

Elderly individuals with physical disabilities (EIPD) are subject to the same rights and freedoms as the general population in the context of sexuality. However, the elements of social norms and religion may cause EIPD to experience sexuality differently. The approaches of health and social care institutions, the attitudes of families and caregivers, and the level of interest of the relevant occupational groups can affect the sexual well-being of the individuals. This study is a phenomenological research based on the personal experiences of EIPD. The results indicate that the participants consider themselves adequate or partiallyadequate with their knowledge on sexuality. The sexual well-being of the participants is negatively affected by aging and disability. The participants do not think they have freedom of expression and they experience discrimination from close circle. The study concludes that the sexual life of EIPD is limited or shaped by social norms, values, beliefs and religion.

**Keywords:** Elderly Individuals with physical disabilities (EIPD), sexual experiences, sexuality, well-being.

### ZUSAMMENFASSUNG

Für ältere Menschen mit körperlichen Behinderungen (EIPD) gelten im Bereich der Sexualität die gleichen Rechte und Freiheiten wie für die Allgemeinbevölkerung. Die Elemente der sozialen Normen und der Religion können jedoch dazu führen, dass EIPD Sexualität anders erleben. Die Ansätze der Gesundheits- und Sozialeinrichtungen, die Einstellungen der Familien und Betreuer sowie das Interesse der jeweiligen Berufsgruppen können das sexuelle Wohlbefinden der Betroffene

1 This article was produced from the master thesis of the first author.

nen beeinflussen. Bei dieser Studie handelt es sich um eine phänomenologische Untersuchung, die auf den persönlichen Erfahrungen von EIPD basiert. Die Ergebnisse zeigen, dass die Teilnehmer ihr Wissen über Sexualität als ausreichend oder teilweise unzureichend einschätzen. Das sexuelle Wohlbefinden der Teilnehmer wird durch das Älterwerden und die Behinderung negativ beeinflusst. Die Teilnehmer sind der Meinung, dass sie sich nicht frei äußern können, und sie erleben Diskriminierung durch ihr Umfeld. Die Studie kommt zu dem Schluss, dass das Sexualleben von EIPD durch soziale Normen, Werte, Überzeugungen und Religion eingeschränkt oder geprägt ist.

**Schlüsselwörter:** Ältere Menschen mit körperlichen Behinderungen (EIPD), sexuelle Erfahrungen, Sexualität, Wohlbefinden.

### ÖZET

Fiziksel engelli yaşlı bireyler cinsel hak ve özgürlükler açısından eşit haklara sahiptir. Ancak toplumsal normlar, aile yapısı ve inanç öğeleri fiziksel engelli yaşlı bireylerin cinselliği farklı deneyimlemelerine sebep olabilmektedir. Özellikle bakım servislerinin ve sağlık kuruluşlarının yaklaşımları, aile ve bakım verenlerin tutumları ve ilgili meslek gruplarının ilgi düzeyi bireylerin cinsel iyilik hallerini etkileyebilmektedir. Bu çalışma, fiziksel engelli yaşlı bireylerin kişisel deneyimlerinden yola çıkan bir fenomenolojiyi yansıtmaktadır. Araştırma sonuçlarına bakıldığında, katılımcılar cinsel bilgi açısından kendilerini yeterli veya kısmen yeterli gördüklerini belirtmiştir. Katılımcıların cinsel iyilik halinin yaşlılık ve engelliliğe bağlı olarak olumsuz etkilendiği saptanmıştır. Katılımcılar, cinsel konularda ifade özgürlüklerinin olmadığını ve çevrelerinden ayrımcılığa maruz kaldıklarını belirtmiştir. Cinsel yaşantının toplumsal normlar, değerler ve inançlar tarafından sınırlandırıldığı veya şekillendirildiği katılımcılar tarafından belirtilmiştir.

**Anahtar Kelimeler:** Fiziksel engelli yaşlılar, cinsel deneyimler, cinsellik, iyilik hali.

## INTRODUCTION

In particular, due to the civil war in Syria, Turkey has been exposed to the largest mass migration in the 20th century, social scientists began to carry out important studies on the well-being of individuals (Diener & Biswas-Diener, 2005). After World War II, scales were developed, and studies were conducted by researchers to measure the well-being of individuals (Snyder & Lopez, 2002). However, because of the changing conditions and developments, the scope of the concept of well-being has changed and new criteria have emerged. One of these criteria was determined as sexuality. Especially in the 21st century, discussions on sexuality have increased significantly and the view that sexuality affects the well-being of individuals has been widely accepted (Lee, Fenge, & Collins, 2020). Nevertheless, the political, cultural and religious context in Turkey can be unwelcoming with regards to sex-related research and practices. Education and health programs largely avoid sexual elements. Although there are few experimental studies on the sexual life of EIPD, they are commonly considered to be asexual and absent from sexual activities (Bywater & Jones, 2007). This situation emerges as an important constraint on the sexual rights of individuals, which are an important part of their identities. Previous studies on the sexual experiences of EIPD reveal that individuals struggle with multiple personal and social constraints that directly and indirectly affect decision-making processes (Sinclair et al., 2015). In this sense, it is stated by the Sexual Information and Education Council (2012) that sexuality should be evaluated across multiple dimensions; namely biological, social, psychological, spiritual, ethical and cultural dimensions.

In addition, the media discriminates against EIPD and portrays them with traditional and different characteristics (Steinke, 1994). However, sexual rights have been recognized by many institutions and organizations and these rights are guaranteed by national and international regulations. The World Association for Sexual Health (2008) mentions the terms related to rights and freedoms such as "sexual freedom, sexual independence, sexual integrity and body safety, sexual privacy, free sexual relations, free and responsible choices about reproduction, scientific research-based sexual information, comprehensive sexual education and sexual health service" in the Declaration of Sexual Rights. Belief systems, cultural elements, and social norms can significantly affect open discussion about sexuality (Loe, 2004). Subjects such as engaging in sexual activities, discussing sexual preferences, showing erotic behaviours, and evaluating inter-gender relations have been tackled to a limited extent up to this century and even expressing sexuality has been difficult (Aggleton & Parker, 2010). This study is a pioneering work in Turkey since it is the first study regarding the sexual experiences of EIPD.

### Well-being and Sexuality

The concept of well-being is a very broad term and is often referred to as quality of life and happiness in conceptual studies (Paim, 1995). With the development of debates on the necessity of a holistic approach to health, new definitions of health have been needed. As a result, explaining health only with consideration of its physical dimension is not sufficient (Greenberg & Dintiman, 1995).

The World Health Organization (2017) defines health as "the state of complete physical, mental and social well-being". The concept of well-being has also been introduced as an umbrella term that is a holistic approach to health (Adams et al., 2000; Fahey et al., 2014). When the definitions of well-being are examined, different approaches to the term are apparent. Diener (2009), one of the pioneers of the conceptualization of well-being, states that well-being should be re-evaluated with regard to the existing conditions of the person and is a temporary and constantly changing concept. Dunn (1959) defines well-being as "the capability of an individual who is able to use his / her potential at the highest level to fulfil his / her functions in many areas of life".

Sexuality is a basic need (Maslow, 1943) and an important part of life in terms of life satisfaction (Neufeld et al., 2002). Sexuality is not only a component of human existence, but also plays an important role in the formation of the individual's identity. Attitudes towards the concepts of sexuality, self-confidence, body image, and self also play a key role (Pangman & Seguire, 2000). For EIPD, chronic stress can occur due to problems associated with old age as well in addition to problems caused by disability (Bierman & Statland, 2010). Studies show that EIPD have lower self-esteem (Reitzes & Mutran, 2006) and more negative thoughts (Caputo & Simon, 2013) than non-disabled individuals. Woodard and Rollin (1981) state that sexuality comprises of five basic purposes which are reproduction, physical satisfaction, presentation of love, achieving integrity, and adaptation; moreover, sexuality is a criterion of holistic well-being.

### **Attitudes towards the Sexual Life of EIPD**

Sexuality is linked to many disciplines including history, anthropology, religion, philosophy, sociology and psychology. Individual and social views on sexuality are shaped in direct proportion to the development and the change of these disciplines (Parkes, 2006). This makes it necessary to discuss all aspects of sexuality according to different areas of expertise. Both when speaking to their families and with professionals, EIPD do not have the freedom of expressing themselves on the sexual matters and are mostly obliged to submit to pressure to remain silent on this topic (Coleman & Murphy, 1980). There are two main prejudices regarding the sexual life of EIPD. The first is the belief that individuals are asexual, and the second is the belief that sexual activities cannot be performed due to sexual dysfunction, even if they have sexual desires (DiGiulio, 2003). This situation both increases the stress levels of EIPD and limits the regulatory and developmental practices regarding sexual function (Chandani et al., 1989). However, since normalization philosophy became widespread, it has been stated that awareness on sexual rights has increased with the transition to the development process of the sexual rights of the EIPD (Aunos & Feldman, 2002). In spite of the increased awareness, the level of knowledge has not reached the desired level (Sinclair et al., 2015). In addition, despite this understanding that has developed up to now, sexuality is still not clearly grasped by families, institutions and healthcare professionals (Toubak, 2011). This situation may cause various forms of sexual violence to be experienced especially by individuals with disabilities (Healy, 2020).

The attitudes and behaviours of families and those in the close environment towards EIPD have a direct effect on individuals' sexual expression and behaviour (Chou & Lou, 2011). The rate of participation of EIPD in the decision-making processes in the family regarding sexual matters has been found as 20% in a study (Evans et al., 2009). This shows that individuals in the close environment are an important obstacle in making individual decisions. In another study, it has been found that the family and close environment restrict disabled individuals and give negative messages because they think that disabled individuals are sexually inactive (Shuttleworth, 2000). In addition, roles such as being a grandmother, grandfather or an uncle in old age are common social roles for elderly individuals and these individuals can be considered asexual regardless of their masculinity or femininity (Penhollow, 2006).

The sexual histories, orientations and preferences of the individuals are ignored, and the individual applications to the healthcare institutions are standardized during the admission process (Haesler et al., 2016). There is no formal understanding of education on sexuality in the public sense and care professionals do not receive any type of education on sexuality (Lichtenberg, 2010). Leigh et al. (2004) state that professionals working in the care institutions, especially psychologists and social workers need additional training on sexuality. Social workers assume important responsibilities which includes the responsibility of meeting the needs of individuals and providing information on sexual matters to other staff at their institutions (Fairchild et al., 1996). In addition, in the report published by NASW (1996) with the title of "Ethical Principles", it is emphasized that social workers should assume an advocacy role on matters regarding sexuality.

Stereotypes and prejudiced attitudes of healthcare professionals towards EIPD may cause individuals not to receive proper services from professionals. It is stated that the reason for this situation is the inadequate training of healthcare professionals providing services for EIPD and often results from a medical thinking (NCD, 2009). Strike et al. (2004) emphasize that the knowledge, awareness and skills of healthcare professionals on issues such as gender, sexuality and sexual well-being are insufficient, and that these skills need to be improved. In the study conducted by Haesler (2016), it has been found out that healthcare workers have negative attitudes. The attitudes and behaviours of healthcare professionals towards EIPD are grouped under three main problem areas: lack of knowledge about disabled people, discomfort with working with EIPD, and wrong perceptions and attitudes (Lam, 2010). These problem areas have a direct impact on the well-being of EIPD (Minihan et al., 2011; WHO, 2011). In studies examining the attitudes of doctors (Bauer et al., 2007; MH Dunn & Cutler, 2000), attitudes and behaviours of nurses and caregivers (Bouman et al., 2007; Maes & Louis, 2011; Mahieu et al., 2011), it has been concluded that professionals behave timidly about sexuality and do not have sufficient knowledge about sexuality and have personal stereotypes, while individuals refrain from discussing sexual activities and fantasies. This is directly related to the level of sexual education. In the international literature, it is stated that almost half (44%) of institutions providing medical education still do not have a sexual education program (Malhotra et al, 2008).



## The Sexual Function of EIPD

Although it is commonly thought that EIPD do not have an active sexual life, studies reveal that this is a misunderstanding (Lindau, Laumann, & O’Muircheartaigh, 2007; Starr & Weiner, 1982). The quality of sexual intercourse increases as age increases (Ferrini & Ferrini, 2008; Starr & Weiner, 1982). In addition, perceiving sexuality as only sexual intercourse may cause the other dimensions of sexuality to be ignored, such as love, passion and belongingness (Starr & Weiner, 1982). Lindau et al. (2007) have found that 50% of women (age 65 and over) and 70% of men are willing to participate in sexual activities. In the same study, the frequency of sexual activity has been found to be 73% in the 57-64 age range, 53% in the 65-74 age range, and 26% in the 75-85 age range by comparing sexual behaviours for twelve months. In other similar studies, it has been stated that individuals argue sexuality is a life-long activity and that their sexual desires continue (Arias-Castillo et al., 2009; Beckman et al., 2008; Camacho & Reyez-Ortiz, 2005; Trudel & Desjardins, 2000). In a study conducted with 2577 men and 3195 women aged 65 and over, it has been determined that sexually active individuals are happier than other individuals. In addition, the well-being scores of individuals who do not have a sexually active life are found to be lower than those who are active (Smith et al., 2019). In another study, life satisfaction and well-being scores of individuals who can talk about sexuality and act more freely than other individuals have been found to be higher (Schlesinger, 1996). It is also among the result of similar studies that the frequency of sexual intercourse is also important. In the study conducted by Moore (2011), it has been found that there is a correlation between the frequency of sexual activity and well-being.

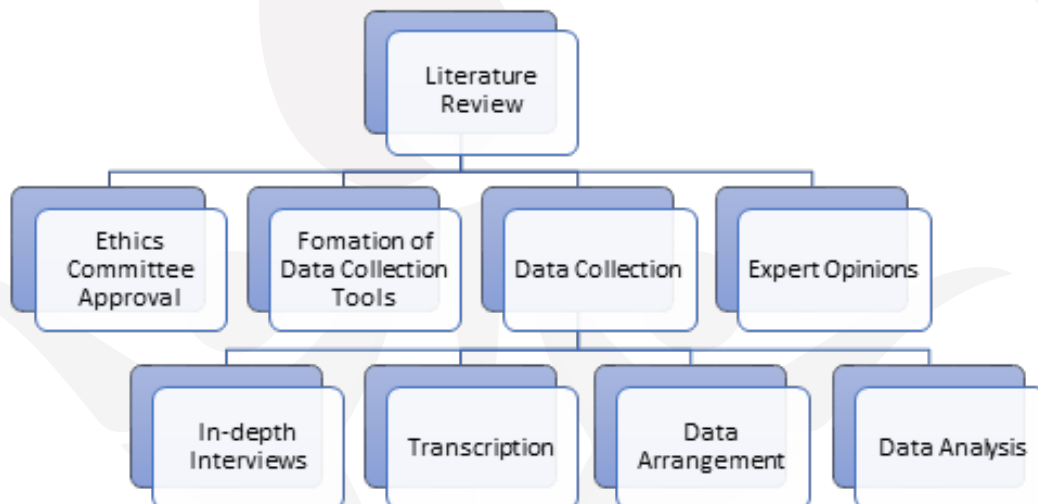
## METHODS

In the Turkish literature, no quantitative measurement tool has been found to demonstrate the sexual knowledge, understanding and experience of EIPD and their well-being. In this study, a qualitative research method has been used in order to examine the subjective experiences and opinions of the EIPD through in-depth interviews. The in-depth interview technique has been used in many social sciences and has made significant contributions to the qualitative research method (LeCompte & Goetz, 1982). The common purpose in all these disciplines is to "try to understand human behaviour in its environment and in a multifaceted way" (Yıldırım & Şimşek, 2013). Qualitative research aims to understand behaviours and their underlying causes in depth rather than a numerical proof purpose like mathematics (Creswell, 2014). Therefore, the qualitative research method is used for the understanding of sexuality which is a subject closed to public discussion and considered as taboo in Turkey.

In the study, the phenomenological approach has been used to accurately understand the experiences. This approach defends the view that "experienced knowledge reflects the truth" (Creswell, 2007; Creswell & Poth, 2018). Phenomenology is used to reflect the opinions, thoughts and different perspectives of individuals based on their life experiences regarding a phenomenon (Creswell,

2014). This understanding reveals that the subjective assessments of EIPD reflect a phenomenology based on many different experiences and knowledge rather than reflecting a single truth (Salice & Schmid, 2006). This method used in this study provides the opportunity to obtain more in-depth information about the situation and previous experiences obtained directly from individuals with physical disabilities (IPD) and to interpret the reflected feelings more accurately. In addition, the experience and observations of the researcher in qualitative research contribute to the phenomenology experienced by the individuals (Mertens, 2009). In this context, the second author's twenty years of nursing home management experience and first author's five years of experience as a social worker in a nursing home contribute to the interpretation of the participants' sexual experiences from an expert perspective.

**Figure 1: Research Pattern**



In Figure 1, the stages of the research from the preparation of semi-structured interview form based on previous research and expert opinions to the data analysis process are indicated. This research pattern is a widely used method in qualitative research processes (Creswell, 2007; Yıldırım & Şimşek, 2013).

Qualitative research, unlike quantitative research, does not aim to generalize and reflect the entire universe. The qualitative research tradition is mostly aimed at reaching the entire universe (LeCompte & Goetz, 1982). In this context, there is no conviction that the population should reflect the general inferences, considering that everyone has different knowledge and experiences regarding sexuality.

This study has been carried out with 23 individuals (F: 13, M: 10) who have physical disabilities and are 65 years old and older. The criterion sampling method has been used in the study. In the purposeful sampling method, a research opportunity is obtained that allows for in-depth discussion of the subject according to the criteria determined by the researcher and to evaluate the phenomenon with all its details rather than generalizing the sample to the population, (Creswell, 2007; Creswell

& Poth, 2018). The purposeful criterion sampling method is a method that uses pre-determined criteria for the subject and group to be researched. The criteria determined by the researchers are listed as follows:

- 1) Being 65 years of age or older,
- 2) Having a physical disability
- 3) Not having any obstacle to verbal communication,
- 4) Not having any psychological or psycho-pathological diagnosis.

During the research process, 30 EIPD who were previously selected based on the above criteria have been interviewed. However, 3 of the participants were not included in the research group as it was determined that they did not meet the fourth criterion since they had Alzheimer's disease. In addition, 4 of the participants were excluded from the research group due to ethical concerns, because the individuals stated that they did not want to participate in the study after the interviews were completed. As a result, the research was completed with 23 individuals.

## Data Collection

No positive feedback was received when the aim to conduct research on sexuality was communicated to the institutions and organizations where the EIPD are under care. In Turkey, especially sexuality, sexual health, abuse and neglect are the areas that are closed to discussion and research and support is quite limited. This has been experienced once again during the data collection process of this study. Social workers who work in private institutions such as nursing homes were contacted to reach out to the EIPD. Social workers reported that the supervisors of the institutions were not favourable on the subject and that they could help if there was another topic rather than sexuality. After negative feedback received from private institutions, associations and foundations were contacted, but the reaction was similar.

After it became clear that obtaining permission from the institutions where the EIPD reside collectively was not possible, the process had to be carried out on individual bases. Thanks to the qualitative research structure that allows researchers to reach out to groups (Creswell, 2007), based on the report "Disabled and Elderly Bulletin" (2019) published by Republic of Turkey, the Ministry of Family, Labour and Social Services, Mersin province was selected because of its disabled and elderly population ratio.

During the data collection process, 5 of the EIPD were interviewed in the home environment while 18 people were interviewed in various public spaces. The family members of the interviewees were contacted in the home environment and the meetings were held at the specified hours. Before the interviews, it was agreed that family members should not be in the room where the interview was

being conducted. In addition, in the interviews held outside the home, the physical environment was made suitable for the interview and the participants' views were only heard by the researcher. Before starting the in-depth interview, the "Consent Form" was read to the participants and their approval was obtained. In accordance with the purposeful sampling method, statements were also received to confirm that they comply with the criteria determined by the researcher.

Before the interview started, consent for voice record was obtained from the participants and they were informed that the records would be destroyed within 2 years after the research was published. Initially, all the participants gave their consent for recording, but after the interviews were completed, 4 participants requested that the recording be deleted because they thought it would not be appropriate (thinking their answers would be disclosed). Since the research was based on voluntary participation, these records were deleted, and 4 participants were not included in the study in line with ethical principles. Thus, 23 interviews in total were conducted and the data collection process has been finalized.

Considering the possible inappropriacy of a male researcher interviewing women regarding sexual matters and the socio-cultural structure of Turkey, Social Worker E. G (female) offered support during the interviews with female participants. In addition, since the possibility of the participants being timid in providing their information could affect the reliability of the research results, getting support from a female professional was considered necessary. E. G is a social work professional and has academic and practical experience, which was commented as ethically positive decision by the Ethics Committee. However, 4 of the female participants stated that they would be uncomfortable with the voice recordings and that they could be given to the researcher in writing. Social Worker E.G. accepted the concerns of the participants and upon the request of 4 female participants, the audio recordings were deleted and archived in a written form.

## **Data Analysis**

The data analysis process includes the processes of "making the necessary arrangements (prearrangement, naming), coding and categorizing the data, and interpreting the data according to the research results after the data is collected (Creswell, 2007). The analysis process has not included any correction of the participants' answers since qualitative research findings should be used by directly quoting (Yıldırım & Şimşek, 2013). A thematic analysis method has been used in the study. In this research model, the method of creating codes according to the answers, not coding the answers in accordance with the predetermined themes, is realized (Ezzy, 2002). Thus, the participants were given the opportunity to reflect their knowledge and experiences that are not included in the literature. The data have been themed with the help of the NVivo 12 program which is a package program that is widely used in qualitative research and analysed by coding.

## RESULTS

In this study, it is aimed to understand the sexual knowledge, attitudes and behaviours about sexuality of EIPD and subjective evaluation of sexuality in Turkey through the eyes of EIPD. Research questions are listed below:

What is the level of sexual knowledge of EIPD?

How do EIPD experience sexuality? What are the sexual attitudes and behaviours of EIPD?

What are the expectations of EIPD regarding sexuality? What is the current situation regarding their education and policy planning on the matter?

How are EIPD perceived by the family and society?

The subjective knowledge, experience and expectations of the EIPD in line with the above questions will be discussed in the findings section. In this way, it is aimed to clarify the ideas of individuals about sexuality from their own point of view. In addition, it is among the aims of this study to reveal false or unknown information about the personal expectations and desires of the EIPD on the part of the families, society and policy makers.

### Brief Introduction to the Participants

Individuals from different age groups have been interviewed to reflect the diversity of the research sample. The age range of the participants is 66-93 and the average age of the participants is 77.08. One of the participants is literate (without a school degree) (F = 1), eight are graduates of elementary school (F = 5, M = 3), ten hold a high school degree (F = 4, M = 6), and four are university (F = 3, M = 1) graduates. The professions of the participants are as follows; fifteen participants are retired (f = 5, M = 10) and used to work as mechanical engineer, driver, actor, soldier, farmer, teacher, broker, government official, customs counsellor, and trader. Six female participants are unemployed and describe themselves as housewives (F = 6) and two people are business owners (F = 2). When the statements of the participants regarding their income levels are examined, it is seen that twelve participants perceive their income level as sufficient (F = 8, M = 4), five of them perceive it to be partially sufficient (F = 1, M = 4), and six report their income as insufficient (F = 3, M = 4). 3). Fourteen of the participants have nuclear families (F = 10, M = 4) and nine of them have large families (F = 3, M = 6). Furthermore, ten participants live in Mersin (F = 5, M = 5), the remaining live in Italy (Padova), Ankara, Istanbul (Sarıyer), Adana, Izmit, Antakya, Elazığ, Kayseri, Kars. All but one of the participants have married once, one participant has married twice. Eight of them are currently married (F = 3, M = 5), two participants are divorced (E = 2), twelve are widowed (F = 10, M = 2). When it comes to the age of marriage of the participants, it has been found that the age of marriage is between 19-31 and the average age of marriage is 24.45. The participant who has never married is not included in this average regarding the age of marriage. .

## Detailed Information on the Participants

Information about the participants is indicated below in the Table 1. It has been found that all the participants have become disabled during later stages of their lives and the majority suffer from orthopaedic disabilities. It is also among the findings that all participants have at least one chronic disease.

**Tablo 1: Information on the Participants**

Participants	Type of Physical Disability	Percentage of Physical Disability (%)	Did disability occur at birth or later?	Mobility	Illnesses	Addictions
<i>Participant 1 (M)</i>	orthopaedic	60	later	partial (with the help of a walker)	prostate disorder, diabetes, hypertension	nicotine and alcohol
<i>Participant 2 (F)</i>	orthopaedic	80	later	partial (with the help of a walker)	diabetes, high blood pressure, osteolysis	none
<i>Participant 3 (M)</i>	hearing	40	later	yes	diabetes	nicotine
<i>Participant 4 (M)</i>	orthopaedic	40	later	partial	colon cancer	recovered (nicotine and alcohol)
<i>Participant 5 (F)</i>	orthopaedic	60	later	partial (with the help of a walker)	high blood pressure, obesity	none
<i>Participant 6 (F)</i>	orthopaedic	52	later	partial	diabetes, high blood pressure	none
<i>Participant 7 (M)</i>	orthopaedic	65	later	partial (with the help of a walker)	cardiac insufficiency, high blood pressure	none
<i>Participant 8 (F)</i>	orthopaedic	No answer	later	yes	diabetes	none
<i>Participant 9 (F)</i>	orthopaedic	80	later	partial (with the help of a walker)	diabetes, high blood pressure	none
<i>Participant 10 (F)</i>	hearing	46	later	yes	cardiac insufficiency	none
<i>Participant 11 (M)</i>	orthopaedic	60	later	partial (one leg is amputated)	kidney failure	recovered (nicotine and alcohol)
<i>Participant 12 (M)</i>	orthopaedic	20	later	partial	diabetes, high blood pressure	alcohol

<b>Participant 13</b> (F)	orthopaedic	30	later	partial	Parkinson's disease, high blood pressure	recovered (nicotine and alcohol)
<b>Participant 14</b> (M)	orthopaedic	32	later	partial (with the help of a walker)	high blood pressure	none
<b>Participant 15</b> (F)	orthopaedic	60	later	partial (with the help of a walker)	epilepsy	nicotine
<b>Participant 16</b> (F)	orthopaedic	25	later	partial	Parkinson's disease	none
<b>Participant 17</b> (F)	orthopaedic	No answer	later	yes	cardiac insufficiency	none
<b>Participant 18</b> (F)	visual	56	later	yes	diabetes	recovered (nicotine and alcohol)
<b>Participant 19</b> (F)	hearing	38	later	yes	high blood pressure	nicotine and alcohol
<b>Participant 20</b> (F)	orthopaedic	45	later	yes (with rare exceptions)	high blood pressure	recovered (nicotine and alcohol)
<b>Participant 21</b> (M)	hearing	50	later	yes	diabetes, high blood pressure	nicotine
<b>Participant 22</b> (M)	orthopaedic	No answer	later	yes	cardiac insufficiency, high blood pressure	recovered (nicotine and alcohol)
<b>Participant 23</b> (M)	orthopaedic	90	later	partial (on a wheelchair)	diabetes	nicotine and alcohol

### Information on the Sexuality of the Participants

While the participants stated that they see their sexual knowledge status sufficient or partially sufficient, some participants stated that they are not sure about their sexual knowledge level. It has been found that their sexual knowledge is generally based on post-marital experiences:

**P1:** I have enough information.

**P2:** How can I know?

**P3:** We experienced enough? Don't get me started now (laughing).

**P4:** I cannot say that I know much, I do not have much experience. I live like this on my own. I don't know much about this.

**P5:** We only know how to have children.

**P11:** It is sufficient, but if there is something we do not know, tell me. (laughing)

**P19:** I guess I know about sexuality. I mean I somehow know.

Most of the participants stated that they base their sexual knowledge on their own experiences as a source of information. Apart from their experiences, it was stated that they obtained information from friends and media (television). It has been revealed that the participants rarely choose intellectual methods (books, documentaries) in their sources of obtaining sexual information, and they usually acquire the information through traditional learning methods:

**P1:** So, I didn't do anything in particular. We learned what we heard and what we experienced. In addition, we used to watch such programs on TV. I sometimes watched on TV. How would I know? We would listen to doctors.

**P19:** I learned from books, from friends and experiences. I used to read books about this, books about health. But human life is something else. Of course, the best knowledge is experience.

**P14:** You learn from the circle of friends and you get married. It goes like this.

It was found that the participants were generally shy about talking about sexual matters, and they generally shared their views with their friends and spouses. It was also found out that some participants were able to talk about sexuality in public more comfortably than the other participants. In addition, the participants who did not talk about sexuality with other individuals found this type of conversations about sexuality wrong:

**P3:** It's not a shame. It is in our nature so if something happens, I will tell the person I am with because she understands me. You cannot talk to anyone else.

**P5:** I would not talk to my husband. How could I talk about it? How would you tell it anyway?

**P7:** I did not even talk to my wife. This is not traditionally okay.

**P2:** I used to talk with my husband after we got married. How else would it be? We got married and learned.

**P9:** I don't know. Such things go by word of mouth. I used to talk to my mother when I was little, then with my husband.

Considering the sexual education status of the participants, it was found that none of them received a sexual education. In addition, they were not sure whether there was a formal sexual education or not, and did not know how and in what form this education could be given:

**P2:** I do not know maybe there is somebody who can educate you. Nobody told us anything. But maybe there is.



**P5:** If I had known, my children would not be disabled. We are so ignorant that we have done this to both ourselves and our children.

Examining the statements of the participants, it was deduced that sexual education is important and should be given in the early stages of life. The participants did not directly focus on sexual education during interviews and generally talked about a general education approach.

**P1:** Education should be given to everyone. Everybody is equal.

**P11:** I am ignorant. You see what is going on with the news. We must explain especially to the young because nobody knows anything about this subject. You see, our people are strange.

**P18:** I was very scared when I was getting married. I didn't even understand what it was. Nobody would tell me about this at school. It is not a shameful topic, but everyone thinks so. We must explain this at schools.

**P19:** I worked in the public sector for 25 years. Such things are not discussed in schools. Nobody can do anything, but it would be better if it were done.

**P23:** Everybody needs to learn.

**P6:** I am a retired teacher. As someone who dealt with children for years, I believe that sexual education should be given starting from childhood. Sexual matters are relevant from infancy to old age. EIPD should also receive training because it is more difficult for them.

### **Sexual Experiences: Before and After**

Regarding the sexual changes due to the disability and the age increase, it was found that generally the participants who continue sexual activities are married and some of the participants continue extramarital relations. However, there are significant changes in the sexual lives of the participants, especially those who have lost their spouses:

**P16:** There is tension, I don't know, there is something else, it is not the same as before. One should know the value of youth.

**P18:** It is not the same as before. I miss the old times, but we are still standing. Thank goodness for that.

**P23:** Sexual desire is always present.

### **History of Sexuality that Changes with Aging**

Sexual changes are inevitable with old age. However, different reasons for experiencing change stand out. It was found that it is a process experienced especially as a result of the loss of sexual partners:

**P1:** Generally, in old age, it is not time for sexuality, it is not the same as before. It's a matter of time.

**P3:** It's not like it used to be. I used to be very energetic. Women always loved me. But I know my wife was enough for me.

**P11:** I look back at my youth, I had a lot of experiences. But now that I am old, I have nothing to tell. The days are passing by.

**P12:** It is not easy. You see, we can't get up, we can't sit. It is not so easy like it used to be.

**P15:** It has been 15-20 years since my sexual life has ended. I did not get married after my husband. It didn't happen after that.

**P22:** Because of the health problems, you cannot deal with anything else.

**P7:** Everything is empty when one is old. I'm waiting for death. I don't even get the taste of food, let alone sexuality.

**P8:** It is not easy when you get older. My husband also passed. It has been 2 years.

### **The Effect of Physical Disability on Sexual Life**

Physical disability directly affects sexual experiences. However, it is also among the experiences of individuals that they are restricted by the attitudes of the society and stereotypes:

**P12:** You cannot even stand up at times. Health is another thing!

**P14:** My wife took good care of me. If only my knees would hold! I would return to my youth. A disabled person cannot go anywhere on the street. Let alone experience his sexuality! It's hard to imagine. I don't have feet. Who would marry me?

**P18:** I can't see in one eye. In the past, men used to chase me. Now those days are gone.

**P6:** Disabled people cannot live the way they want. They suppress their feelings because of what society might say.

### **Perceptions, Attitudes and Behaviours regarding Sexuality**

Perceptions, attitudes and behaviours towards the sexual life of EIPD are discussed in the subcategories of "Family and Close Environment", "Society" and "Elements of Faith and Culture":

#### **Family and Close Environment**

The existing attitudes of the families and close circles of the EIPD limit the individuals. The marriage demands of the individuals are not accepted. Besides, these attitudes have a restrictive effect on the sexual behaviour of the individuals:

**P12:** Youth was different. It is not like that now. Whatever I do, they judge me saying “what kind of a father”.

**P15:** How is my sexual life?! Sometimes I just want to walk around, and my daughters immediately ask my whereabouts.

**P14:** After my husband, there were people who wanted me. My children did not want me to be involved with somebody else. Me neither. One gets used to her husband and knows everything about him. Nothing like that ever happen again.

**P19:** Sometimes I say I love you to my husband. Even our children judge me for saying that. Everyone thinks that saying this type of thing is shameful, but I don't think so. I think it is precious.

**P9:** After my husband died, a man asked me to marry him. My children did not want it. Now, none of my children are with me. A partner is a must.

## Society

Social perspective towards the sexual life of EIPD is found to be marginalizing and they are exposed to discrimination referred to as ageism in the literature. Sexual behaviours are not welcomed by the society. The society generally has a negative perspective towards sexual behaviours (holding hands, hugging, kissing) especially in public areas:

**P13:** The other day, I heard someone saying “Look at this old lady! What she is doing is not appropriate for her age.” What I was doing was just laughing out loud. Even laughing out loud is forbidden to us.

**P16:** I travel with my husband, and sometimes we hug. The people around us look at us strangely. I would like to see them when they get old.

The findings indicate that society generally has a negative perspective on the sexual lives of EIPD. The participants with disabilities are affected by this. The participants who experienced disability later answered the questions in an indirect manner through other disabled individuals:

**P1:** I do not think that physical disability is an obstacle for sexual intercourse. It is very bad that people are excluded for this reason. Think about it, everything is the same, except you don't have feet or your eyes. Why would people discriminate for this reason?

**P18:** We exclude the disabled. I understood that after I started losing my sight. Being disabled is difficult because everything is prohibited to you. They think something can happen at any moment. But it is actually normal.

**P19:** They think as if the old age of the person and their disability make them asexual. How wrong this is. It is only natural.

**P6:** In our society, people think people lose their sexuality when they reach a certain age. For example, my husband and I kiss each other from time to time. They condemn us for this. Even if they do not say it out loud, it is clear from their behaviour and actions. However, there is no age for this. Since we are in a closed society, and because of the dominance of men, especially women cannot live this openly. In other words, feelings and desires cannot be experienced as we wish. Of course, these issues are blocked due to the fear of death as we age.

### **Elements of Faith and Culture**

In Turkey, cultural and societal values determine the sexuality of the people. In terms of social roles, women are more affected by restrictions on sexuality. The perspective towards sexuality has improved in the modern society, however; sexual activities are not appropriate outside of marriage and talking about sexual matters is a significant taboo.

**P1:** People live as they wish. But when it comes to talking about it, it is a dead zone; I experienced that. Let me tell you as a foreigner. Especially men want a lot (laughing). But nothing when it comes to talking about it.

**P13:** We are in such a place and time that even when they see you leaving the house, they judge and gossip about it.

**P2:** Our opinion was never asked. It did not matter what I wanted. It was always what the man said. We didn't know anything.

**P4:** Nobody says this, but this is the case. You cannot even love your child in front of your father let alone talk about what you are asking me now (referring to sexuality).

**P12:** It used to be worse and now it is good. More comfortable.

### **DISCUSSION**

It is argued that the physical well-being of EIPD is affected by sexuality in a study conducted in Turkey. In this study, how EIPD experience sexuality and their level of knowledge about sexuality are discussed. In addition, society's attitudes and behaviours towards the sexuality of the EIPD in Turkey are discussed.

EIPD have limited opportunities to receive sex education in both public and other environments (Addlakha et al., 2017). In this study, EIPD have stated that they have not received any form of education on sexuality but some kind of education should be provided. Participants also stated that their knowledge of sexuality comes from previous experiences and that they benefit from their spouses and friends as sources of information as well as television programs. Regarding sexual issues, participants do not receive support from their surroundings. Married individuals share their

situation with their spouses, and some participants had talked about sexuality with their friends. It is difficult to argue that knowledge regarding sexual matters has a direct effect on the well-being of the individual because the participants consider the knowledge acquired as a result of sexual experiences sufficient. However, the participants emphasised that training on issues such as sexuality and sexual health is necessary. In a study conducted by Metz and Miner (1998), the participants stated that training is necessary to cope with the problems caused by disability and in changing situations depending on age.

In a study carried out by Blieszner (2001), it was determined that individuals who have a sexual partner are better and happier than individuals without any sexual partner. In this study, it has been observed that individuals who are still married and continue their sexual activities with their spouses have more positive feelings than other individuals. Since extramarital relations in Turkey are not widespread and the participants have underlined that sexual life did not continue after marriage ended, the observation is valid for married individuals who have an active sexual life. For individuals who have lost their spouses, the reason for avoiding sexual activities (except for health problems) is the individual's divorce or loss of spouse. Parallel to this, in the study of Gott and Hinchliff (2003), the most important reason for individuals to avoid sexual activities is reported as widowhood and the participants generally advocated for monogamy. In the same study, it was argued that dimensions of sexuality such as emotion and passion were more important for individuals, and sexuality should not be evaluated in one dimension. Similarly, in this study, it is evident that the emotional aspects of sexuality are considered to be more important by the participants, and behaviours such as holding hands, kissing and touching are experienced more frequently.

Individuals should not have diseases that prevent sexual activities in order to conduct sexual activities in a healthy way. Johnson (1998) revealed that healthy individuals engage in sexual activities more frequently than other individuals in his study, thus drawing a connection between sexual behaviour and health. In a similar research study, a significant link was reported between physical health and sexual activities (DeLamater & Koepsel, 2014). The results of this study also indicate that sexuality has a direct impact on the well-being of the individual. It has been inferred that individuals who see themselves positively are the ones who experience sexuality more frequently than other individuals. However, most of the participants who have illnesses that directly affect their sexuality avoid sexual activities. These participants have stated that their sexual life does not continue.

There are many studies arguing that sexual activities continue throughout life (Deacon et al., 1995; Pushkar et al., 2010; Schlesinger, 1996). In this study, EIPD are divided into two categories on this subject. Participants who supported this argument have specified that the feeling caused by sexuality keeps people alive and happy. Those who are not in favour of this argument have different priorities

over sexual matters. This difference can be explained by religion and culture. In a study conducted by Trudel and Desjardins (2000), it was observed that individuals' sexual decision-making processes are based on religion and culture, while at the same time, they constantly experience emotional conflicts. This finding of Trudel and Desjardins (2000) is in line with the results of this study.

Societal attitudes towards the sexual life of IPD are generally negative. In a study, the participation rate of EIPD in sexual matters was found to be 20% (Evans et al., 2009). In another study, members of family and close environment think that individuals are more sensitive and vulnerable due to their disability. Due to this attitude, families display insensitive behaviours in issues related to sexuality and try to avoid discussion of the subject. (Aunos & Feldman, 2002). Some of the participants stated that the wishes of IPD to marry after the loss of their spouses were rejected by their family members for various reasons. This indicates that overprotective and defensive behaviours are exhibited by the family and the environment.

The freedom of expression of IPD on sexual matters is restricted and is not tolerated by society. It has been observed that especially the behaviour of married individuals in society is judged and that these individuals do not have freedom of sexual expression. In a study conducted by DeLamater and Koepsel (2014), it was found that the expressions and thoughts of individuals on sexual issues are limited and not welcomed due to old age. It is also argued that this situation is experienced differently in different locations because of cultural differences. In a study by Johnson (1998) about the investigation of the relationship between sexual expression and life satisfaction, the life satisfaction of individuals with negative attitudes and thoughts in relation to sexual issues was found to be lower than elderly individuals with positive attitudes.

There is a consensus in the literature that physical disability affects sexual activities negatively. Physical disability and related problems limit sexual activities and cause individuals to avoid sexual activities. Since all participants have confirmed that they have become disabled later in life, they may experience the effects of physical disability differently from individuals who have experienced the effects of disability since birth (McCabe et al., 2003). They were more socially and sexually active before they had a disability. At this point, there emerges a need for trainings to support these individuals and ease their adaptation to new conditions and attitudes (Minihan et al., 2011).

## **CONCLUSION**

Participants have stated that they consider themselves sufficient or partially sufficient in terms of sexual knowledge. It is evident that the knowledge of the EIPD is based on their experience. Since none of the participants received sexual education, it is difficult to say that their knowledge was sufficient. The sources of information for the matters on sexuality were generally their spouses and

friends, and some participants obtained the information from television programs and books. However, most of the participants stated that they did not talk to anyone about sexual issues and they found it wrong that these issues are not discussed.

The participants generally acted hesitant to share their sexual experiences. They think that sexual issues are intimate subjects and gave short answers when conveying their sexual experiences. The majority of the participants stated that their first sexual experience was after marriage. It was observed that sexual experiences are important in the lives of individuals. Especially love, being loved and being attached keep individuals alive. Almost all of the participants agreed that sexual activities should be within the framework of marriage. The participants focused more on the emotional outcomes of sexuality, and it is observed that with age emotional attachment replaces sexuality.

Regarding the sexual preferences of the participants, it was discovered that both physical characteristics and personality traits were equally important to them. While female participants mostly focused on personality traits, male participants gave more importance to physical characteristics. Generally, it can be stated that attractiveness is attributed to youth and with aging it is replaced by respect and devotion. This indicates a change in the attitudes towards a partner with age. In old age, individuals support each other and share their loneliness independent of physical characteristics. In addition, cultural and social contexts in Turkey support this change in attitudes and perceptions of partners in old age.

The family and society have negative attitudes regarding the sexual life of EIPD who are married and continue to partake in sexual activities. Sexual behaviours are not welcome by the society. It was stated that the sexual expressions of the participants were limited since they were suppressed by the negative messages of the family and society. EIPD refrain from discussing sexual matters and exhibiting sexual behaviour.

### **Limitations**

The aim of this study is to reveal the deep meanings and different experiences of sexuality. In this sense, the inclusion of individuals in Mersin province in the study limits the study in terms of reflecting the diversity of the participants. The fact that all participants receive care in a home environment is insufficient to convey the experiences of individuals residing in care institutions. In addition, the fact that all participants have become disabled at a later stage of life results in a limitation to revealing their innate sexual experiences. Failure to reflect the perspectives of individuals who chronically experience sexual problems is seen as a limitation to research. Finally, it is among the limitations of the study that the individuals may not fully share their own beliefs, attitudes and behaviours due to cultural and social structures where sexual experiences and freedom of expression are limited.

## Recommendations

In this section, considering the literature, and the experiences of the researchers, some suggestions to contribute to the multi-faceted and holistic regulations and policies for the sexual lives of EIPD are discussed in line with the research results.

It is thought that the number of studies on the sexual life of EIPD and supporting research on taboo subjects should be increased. Besides, it is recommended that the topic of sexuality of EIPD should be included in the education curriculum.

Ensuring that the sexual health histories of EIPD are taken and followed-up by healthcare workers as well as organizing sexual education programs for healthcare workers are thought to be useful. Moreover, developing institutional responsibilities that will enable IPD to receive training on “Sexual Health” and “Sexuality of the EIPD” and establishing centres where individuals can apply is highly recommended. At this point, it is also significant to broadcast accurate information on “Sexuality”, “Sexual Health” and “Sexuality of Elderly People with Physical Disabilities” through mass media and other media tools and routinizing sexual health programs.



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## BIBLIOMETRIC ANALYSIS ON ADMINISTRATIVE DETENTION IN THE FOCUS ON MIGRATION AND ITS EVALUATION FROM THE PERSPECTIVE OF SOCIAL WORK

Bibliometrische Analyse zur Verwaltungshaft im Fokus Migration und ihre Bewertung aus der Perspektive der Sozialarbeit

Göç Odağında İdari Gözetimin Bibliyometrik Analizi ve Sosyal Hizmet Açısından Değerlendirilmesi

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### ABSTRACT

In this research, it is aimed to examine the conceptual closeness between the Social Work profession and Immigration Detention and to understand the connection between them. In line with the purpose of the research, bibliometric analysis method and content analysis method, which are among the qualitative research methods, were used. As the primary analysis in the research, "immigration detention" was searched in the Web of Science database. As a result of the search, 372 articles published in the SSCI citation series between 2003-2023 were obtained. These articles were analyzed bibliometrically. The obtained data were mapped with the help of VOSviewer program. In the secondary analysis of the research, content analyzes of 144 concepts obtained as a result of bibliometric analysis were carried out using the Maxqda2020 program, focusing on "Basic Human Needs", "Social Work Client System" and "Social Work Roles and Functions". Thus, it is aimed to understand the relationship between the concepts and the social work profession. As a result of the research, the conceptual relationship between administrative detention and the profession of social work in the field of migration, to which client groups the social workers in this field provide psycho-social support, which roles and functions of the experts should be used more actively in this context and the importance of the profession of social work in this field have been understood.

**Keywords:** Administrative detention, bibliometric analysis, basic human rights and needs, immigration detention, social work.

### ZUSAMMENFASSUNG

Ziel dieser Untersuchung ist es, die konzeptionelle Nähe zwischen dem Beruf der Sozialen Arbeit und der Einwanderungshaft zu untersuchen und die Verbindung zwischen beiden zu verstehen. In Übereinstimmung mit dem Forschungsziel wurden die bibliometrische Analyseverfahren und die Methode der Inhaltsanalyse, die zu den qualitativen Forschungsmethoden gehören, verwendet. Für die primäre Analyse wurde in der Datenbank Web of Science nach "Einwanderungshaft" gesucht. Das Ergebnis der Suche waren 372 Artikel, die zwischen 2003 und 2023 in der SSCI-Zitationsreihe veröffentlicht



wurden. Diese Artikel wurden bibliometrisch ausgewertet. Die gewonnenen Daten wurden mit Hilfe des Programms VOSviewer kartiert. In der Sekundäranalyse der Forschung wurden Inhaltsanalysen von 144 Konzepten, die als Ergebnis der bibliometrischen Analyse erhalten wurden, mit Hilfe des Programms Maxqda2020 durchgeführt, wobei der Schwerpunkt auf den "menschlichen Grundbedürfnissen", dem "Klientensystem der Sozialen Arbeit" und den "Rollen und Funktionen der Sozialen Arbeit" lag. Auf diese Weise soll die Beziehung zwischen den Konzepten und dem Beruf der Sozialarbeit verstanden werden. Als Ergebnis der Forschung wurde die konzeptionelle Beziehung zwischen der administrativen Inhaftierung und dem Beruf der Sozialarbeit im Bereich der Migration verstanden, für welche Klientengruppen die Sozialarbeiter in diesem Bereich psychosoziale Unterstützung leisten, welche Rollen und Funktionen der Experten in diesem Kontext aktiver genutzt werden sollten und welche Bedeutung der Beruf der Sozialarbeit in diesem Bereich hat..

**Schlüsselwörter:** Verwaltungshaft, bibliometrische Analyse, Grundrechte und Grundbedürfnisse, Einwanderungshaft, sozialarbeit.

### ÖZET

Araştırmada, sosyal hizmet mesleđi ve göç odađında idari gözetim arasındaki kavramsal yakınlıđın incelenmesi ve aralarındaki bađlantının anlaşılması amaçlanmıştır. Araştırmacının amacı dođrultusunda nitel araştırmaya yöntemlerinden bibliyometrik analiz yöntemi ve içerik analizi yöntemi kullanılmıştır. Araştırmada birincil analiz olarak Web of Science veri tabanında "immigration detention" araması yapılmıştır. Arama sonucunda 2003-2023 yılları arasında SSCI atf dizisinde yayınlanan 372 makale elde edilmiştir. Bu makaleler bibliyometrik açıdan analiz edilmiştir. Elde edilen veriler VOSviewer programı yardımıyla haritalandırılmıştır. Araştırmacının ikincil analizinde ise bibliyometrik analiz sonucunda elde edilen 144 kavramın Maxqda2020 programı kullanılarak "Temel İnsan İhtiyaçları", "Sosyal Hizmet Müracaatçı Sistemi" ve "Sosyal Hizmet Rol ve İşlevleri" odađında içerik analizleri gerçekleştirilmiştir. Böylece kavramların sosyal hizmet mesleđi ile ilişkisinin anlaşılması amaçlanmıştır. Yapılan araştırmacının sonucunda göç odađında idari gözetim ve sosyal hizmet mesleđinin kavramsal anlamda ilişkisi, bu alanda bulunan sosyal hizmet uzmanlarının hangi müracaatçı kitlelerine psiko-sosyal destek verdikleri, aynı zamanda uzmanların hangi rol ve işlevlerini daha aktif şekilde kullanmaları gerektiği ve sosyal hizmet mesleđinin bu alandaki önemi anlaşılmiştir.

**Anahtar Kelimeler:** İdari gözetim, bibliyometrik analiz, temel insan hakları ve ihtiyaçları, göç odađında idari gözetim, sosyal hizmet.

## 1. INTRODUCTION

In particular, due to the civil war in Syria, Turkey has been exposed to the largest mass migration movements globally in recent years. Turkey, due to its geopolitical location, hosts many migrants of various nationalities with various statuses who want to live with dignity by crossing to European countries. Due to the high volume of migration flows, Turkey has been structured at the professional level to ensure effective and efficient migration management and enacted the Law on Foreigners and International Protection (FLIP) in 2012. In addition, for effective and efficient implementation of policies related to migration management, the Directorate General of Migration Management was established. All foreigners' procedures that had been carried out by the General Directorate of Security for years were transferred to the Directorate General of Migration Management. Accordingly, the Directorate General of Migration Management has put in place the necessary organizations to ensure regular and irregular migration management. The Directorate General of Migration Management was renamed as the Directorate of Migration Management by Presidential Decree in 2021 (GİB, 2021).

Irregular migration movements are particularly intense in Turkey, which serves as a link with European countries (İçduygu and Aksel, 2012). Despite the high-level border security measures taken to protect the country's borders, it can be seen that illegal residence or similar illegal migration movements continue to increase every year. According to the statistics of the Directorate of Migration Management on the number of irregular migrants apprehended by years, it is seen that the highest number of irregular migrants was apprehended in 2022 (285,027) after 2018 (268,003 people) and 2019 (454,662 people) between 2005 and 2022 (GİB, 2023a). It can be seen from these statistics that the phenomenon of irregular migration still maintains its seriousness.

As in all countries of the world, Turkey carries out the necessary field work within its own structure to prevent irregular migration movements and carries out the necessary work and procedures regarding migrants who illegally enter the country. Foreigners who have entered illegally may be deported to the country of origin, the country of transit or a third country (FLIP, 2013). At this point, an "Administrative Detention" decision is taken regarding the foreigner against whom a deportation decision is taken (Aktaş, 2019). Administrative detention is a measure applied to carry out deportation procedures and to turn back foreigners who enter the country illegally, but it can also be realized by keeping foreigners in the transit zone at airports who cannot enter the country (Ekşi, 2014). Foreigners are kept in removal centers for the implementation of the administrative detention decision and deportation procedures (LFIP, 2013, Art.58).

In the literature that can be seen that many academic evaluations have been made on administrative detention. However, it is understood that bibliometric analyses have not been conducted on administrative detention. At the same time, it has been observed that there is no evaluation of psychosocial support and social work dimension within the scope of administrative detention.

The aim of this study is to determine the general profile of the researches conducted in the academic field by conducting a bibliometric analysis on administrative supervision, to evaluate the factors obtained as a result of the analysis within the scope of basic human needs, and to examine the psycho-social support needs provided in the centers in line with administrative detention and regulations from a social work perspective.

## **2. ADMINISTRATIVE DETENTION**

It can be seen that there is no clear definition of administrative detention in the literature. However, it is understood that administrative detention measures are applied in many areas (criminality, etc.) (Hamilton et al., 2011), and it can be seen that administrative detention measures for migrants are realized within the scope of migration practices. Administrative detention, which exists in the immigration practices of many countries, is defined as a measure applied during the process of admission to or deportation from the country (Ekşi, 2014). Recently, the number of people displaced due to internal unrest, etc. in their countries has been increasing. Administrative detention practices, which are seen as a part of ensuring migration management in this context, have been frequently practiced recently (Broeders, 2010).

In general, administrative detention measures are implemented in removal centers. Removal centers are established at country borders, in areas where migrants are concentrated and in transit zones at airports (Flynn, 2012). For that reason, it is important to have information about removal centers as an important implementation site of administrative detention.

## **3. REMOVAL CENTERS**

Among the foreign nationals for whom a deportation decision has been taken, administrative detention decisions may be taken by the competent authorities for those who are at risk of getting lost or fleeing, who are in violation of the entry and exit regulations, who declare false or invalid documents, who do not leave the country within the allotted time, who pose a threat to public security, public health and public order. Foreigners against whom an administrative detention decision is taken are taken to the Removal Center by the relevant law enforcement officers and administrative detention measures are applied there (GİB, 2013).

There are examples of removal centers, which are a part of irregular migration management, in many countries around the world. According to the official website of the Migration Detention Project (2023), there are 1336 removal centers in the world. According to the same website, although there are permanent, temporary, crime-focused and unknown status types of removal centers, it can be seen that the centers are generally located in the border regions of countries. The reason for this is considered to be the implementation of administrative detention measures by border security in relation to the illegal crossing of migrants and the rapid realization of deportation procedures.

Removal centers have often become controversial due to their current number and the problems faced by migrants detained there. Every year, news about removal centers, where thousands of migrants are temporarily residing under administrative detention, can be found in the press. At the same time, international and national reports and some European Court of Human Rights decisions provide information on removal centers (Aktaş, 2019).

In Turkey, there are a total of 30 removal centers, two of which are temporary. In some provinces, there are two removal centers depending on the density of migrants (GiB, 2023b). These centers provide services such as shelter, nutrition, security, emergency and basic healthcare services, psychological and social support activities, provision of appropriate areas for those with special needs and protection of valuables of refugees.

### **3.1. Need for Psychosocial Support in Removal Centers**

Migrants under administrative detention may need psychosocial support due to anxiety disorders stemming from the conditions of the removal centers where they stay, as well as deportation and uncertainty of their situation (Eonomopoulou et al., 2017). Independent audits in many countries have found serious problems of human rights violations in removal centers. It has been assessed that women and children may be at risk in these centers. Vulnerable groups, especially those in administrative detention, are in need of basic needs assessments and psychosocial support mechanisms (Silove, Steel and Mollica, 2001).

The existence of psychosocial support services in removal centers in Turkey can be mentioned. According to the official website of the Directorate of Migration Management in 2018, a Workshop on Strengthening Psychosocial Support Activities in Removal Centers was held, where basic trainings were provided to center managers and staff working in the center and information on secondary trauma was provided (GiB, 2018). Also, in another postdated 2020, various activities were carried out within the scope of the "Project to Support the General Directorate of Migration Management in the Management, Reception and Accommodation of Irregular Migrants". In this context, it was observed that 53 psychologists and social workers were provided with trainings on crisis intervention, country of origin information and communication with migrant children (GiB, 2020).

At the same time, a Directive on psychosocial support services to be provided in removal centers was published, but its full text could not be accessed due to its confidential nature. As it can be understood from this, it can be seen that the necessary legislative work has been carried out in relation to psychosocial support services in removal centers in Turkey and that the employment of professional staff to provide services in removal centers has been ensured.

#### 4. ADMINISTRATIVE DETENTION AND SOCIAL WORK

The social work profession has many roles and duties in cultural and legal dimensions at the point of sustaining migration policies. Practices related to migration policies fall under the responsibility of the social work discipline in terms of the social status of migrants and the social rights they have access to. Based on this, it can be said that the social work profession advocates for the continuity of services that migrants can access within the framework of fundamental rights. Social workers also have basic functions in the field of migration such as ensuring family integrity and facilitating access to basic needs of disadvantaged groups (Leerkes and Broeders, 2012).

Social workers provide support to migrants under administrative detention in removal centers, especially within the scope of mental health. At this point, it is important for social workers to provide psychosocial support to migrants on issues such as coping with depression (Gallagher et al., 2006). Ensuring justice for migrants under administrative detention and defending their rights is within the responsibility of the social work profession. Social workers should advocate for the rights of migrants in administrative detention and provide legal assistance. In addition, social workers, especially those in contact with disadvantaged groups, have the responsibility to identify basic human needs and to inform the competent authorities in cases of undue delay (Ricciardelli et al., 2019). In light of this information, it is seen that the social work profession and social workers have specific roles and duties regarding migrants under administrative detention.

#### 5. METHOD

##### Design of the Study

In the research, Bibliometric Analysis Method, one of the qualitative research models, was used. Bibliometric analysis is an approach that enables the understanding and evaluation of progress and developments in that discipline by analyzing the citations, relationships between authors, keywords, methods discussed in the study, theoretical and practical issues with various statistical techniques (McBurney and Novak, 2002). In this research, it is aimed to examine the conceptual closeness between the social work profession and immigration detention and to understand the connection between them. In line with the aim of the research, the Common Concept Analysis Method and Scientific Mapping Method, which are among the bibliometric analysis methods, were used to observe the frequently used concepts in the studies conducted in the field of administrative detention in the focus of immigration, the dates of inclusion of these concepts in the literature and the density of concepts. In common concept analysis, the links between important concepts or keywords of documents are analyzed to examine the conceptual structure of a research area. (Cobo et al., 2011). The scientific mapping method reveals the method of connecting scientific studies, disciplines and subjects with the help of maps (Zupic and Čater, 2015).

Within the scope of the research, the following questions were tried to be answered;

- i. What is the conceptual relationship between administrative detention and the social work profession in the focus on migration?
- ii. Through which concepts are administrative detention and social work profession's engagement in the focus on migration formed?
- iii. For which client groups can social workers with administrative detention in the migration focus provide psycho-social support?
- iv. Which roles and functions of social workers, who also have administrative detention in the migration focus, come to the fore?
- v. To what extent is the Social Work profession important in the field of administrative detention with a focus on migration?
- vi. In which areas has research been conducted on administrative detention with a focus on migration?

### **Data Collection Tools**

Databases form the basis of bibliometric analysis (Thompson, 2018) commonly used databases are: Web of Science, Google Scholar and Scopus (Jacso, 2005; Mongeon and Paul-Hus, 2016; Karagöz and Şeref, 2019). It was deemed appropriate to use the Web of Science database in this study since it has proven its reliability in previous systematic review studies (Zupic and Čater, 2015; Thompson Reuters, 2011). In the bibliometric analysis phase of the study, the articles in the Social Sciences Citation Index (SSCI) indexes between 2003 and 2023 in the "Web of Science" database were taken into consideration. In addition, another reason for choosing the Web of Science database in the study is that it provides the researcher with prestigious publications related to the research field by scanning more than 12,000 journals and 148,000 conference proceedings (Norris and Oppenheim, 2007; Demir and Gedik 2022), including many scientific disciplines.

### **Data Collection**

As mentioned above, "administrative detention in the focus of immigration," has been conceptually considered "immigration detention" in research. Therefore in the scope of the research, the information of the publications containing the key concept of "immigration detention" until April 2023 was accessed from the Web of Science database. First of all, the concept of "Immigration Detention" was searched and 883 academic publications containing this concept were found. For the purpose of historical limitation and holistic interpretation, publications between 2003 and 2023 were included in the study. When the search was made between the specified words and dates, it was seen that

the number of publications was intense. Finally, the total number was reduced to 372 by limiting the articles in the Social Sciences Citation Index (SSCI) citation index.

## Analysis of Data

As the primary analysis in the study, 372 articles obtained as a result of the search for "Immigration Detention" and published in the Social Sciences Citation Index (SSCI) citation index between 2003 and 2023 were analyzed bibliometrically. After the bibliometric analysis, the total number of key concepts is 814 and the total number of categories is 59. The same concepts were merged with the help of Microsoft Excel, while irrelevant concepts (country names) were excluded from the list. Finally, the data obtained were visualized in the VOSviewer program, with at least 2 keywords linked to each other to strengthen the conceptual network.

The VOSviewer program is a software used to create link maps between subjects (Van Eck and Waltman, 2018). In this context, 4 scientific data maps were created with the VOSviewer program in the study. These are listed as Interconcept Relationship Network Map, Cluster Network Map of Concepts, Distribution Network Map of Concepts by Years and Density Map of Concepts.

In the secondary analysis of the research, the 144 concepts obtained as a result of bibliometric analysis were coded in the focus of "Basic Human Needs", "Social Work Client System" and "Social Work Roles and Functions" using the Maxqda2020 program and the relationship between the concepts and the social work profession was tried to be revealed. In this context, Maslow's Hierarchy of Needs was taken as a basis in order to categorize the bibliometric analysis results obtained in the research according to human needs. Maslow classifies human needs as Physiological Needs, Safety Needs, Belonging/Love Needs, Respect Needs and Self-Actualization Needs (McLeod, 2017). At the same time, the table of Duyan (2003) "Social Work Functions and Roles Corresponding to These Functions" was taken as a basis in the focus of Social Work Roles and Functions of the concepts. On the other hand, "disadvantaged groups" were taken into consideration in the evaluation of the concepts from the focus of Social Work Client System. Among the disadvantaged groups are children, youth, the elderly, the disabled, immigrants, minorities, convicts, women, single-parent families, LGBTQ+'s and poverty (Karataş and Barut, 2021; Duyan and Duru, 2017; Daniş 2009)

For the purpose of ensuring the internal reliability of the research, Maxqda qualitative data analysis was conducted by two different coders. The codes created by the coders show 90% similarity according to Miles and Huberman's internal consistency formula. This rate is evidence of the reliability of the codes used in the study. This similarity, which is called internal consistency in the Miles and Huberman model and conceptualized as the consensus between the coders: " $\Delta = C \div (C + a) \times 100$ ". In the formula,  $\Delta$ : Reliability coefficient, C: The number of topics/terms on which there is consensus, a: The number of topics/terms on which there is no consensus. According to the coding audit that provides internal consistency, it is expected that the consensus among coders should be at least 80% (Miles and Huberman, 1994; Patton, 2002).

Since publicly available data in the Web of Science database were used in the study, ethical responsibility was not neglected. On the other hand, the researchers analyzed the data obtained in accordance with ethical principles. Another important ethical dimension of the research is the confidentiality of some sources (guidelines and similar). The full texts of such sources were not used in the study and ethical and confidentiality principles were adhered to. This situation also constitutes an important limitation of the research.

## 6. FINDINGS

### 6.1. "Immigration Detention" Bibliometric Analysis Results

As a primary analysis in this part of the research, the concept of "Immigration Detention" is analyzed with the Common Concept Method and Scientific Mapping method, which are among the bibliometric analysis methods.

**Table 1. Distribution of Published Works by Genre**

Document Types	S	%
Article	598	75,5
Editorial Material	74	9,34
Book Chapters	64	8,08
Book Review	34	4,29
Review Article	26	3,28
Early Access	25	3,15
Letter	22	2,77
Meeting Abstract	18	2,27
Book	7	0,88
Proceeding Paper	7	0,88
News Item	5	0,63
Correction	2	0,25
Editing, Creative	1	0,12
<b>Total</b>	<b>883</b>	<b>100</b>

*Source: Created by the Web of Science database.*

As a result of the search with the words "Immigration Detention" in the Web of Science database, 13 types of documents, including Article, Editorial Material, Book Chapters, Book Review, Review Article, Early Access, Letter, Meeting Abstract, Book, Proceeding Paper, News Item, Correction and Editing, Creative, and a total of 883 data were reached. It is possible to see the most relevant data in the "Article" category (598 publications) according to the table above. Article, which is one of the research boundaries, constitutes 75.50% of the total documents. In the research conducted, 372 results were reached based only on those in the SSCI index out of 598 articles on the subject.



**Table 2. Distribution of Articles According to Years of Publication**

<i>Publication Years</i>	<b>S</b>	<b>%</b>
2023	10	1,26
2022	78	9,84
2021	95	11,99
2020	97	12,24
2019	85	10,73
2018	63	7,95
2017	59	7,44
2016	62	7,82
2015	59	7,44
2014	34	4,29
2013	38	4,79
2012	25	3,15
2011	23	2,90
2010	18	2,27
2009	16	2,02
2008	10	1,26
2007	1	0,12
2006	5	0,63
2005	5	0,63
2004	6	0,75
2003	2	2,25
1997	1	0,12
<b>Total</b>	<b>792</b>	<b>100</b>

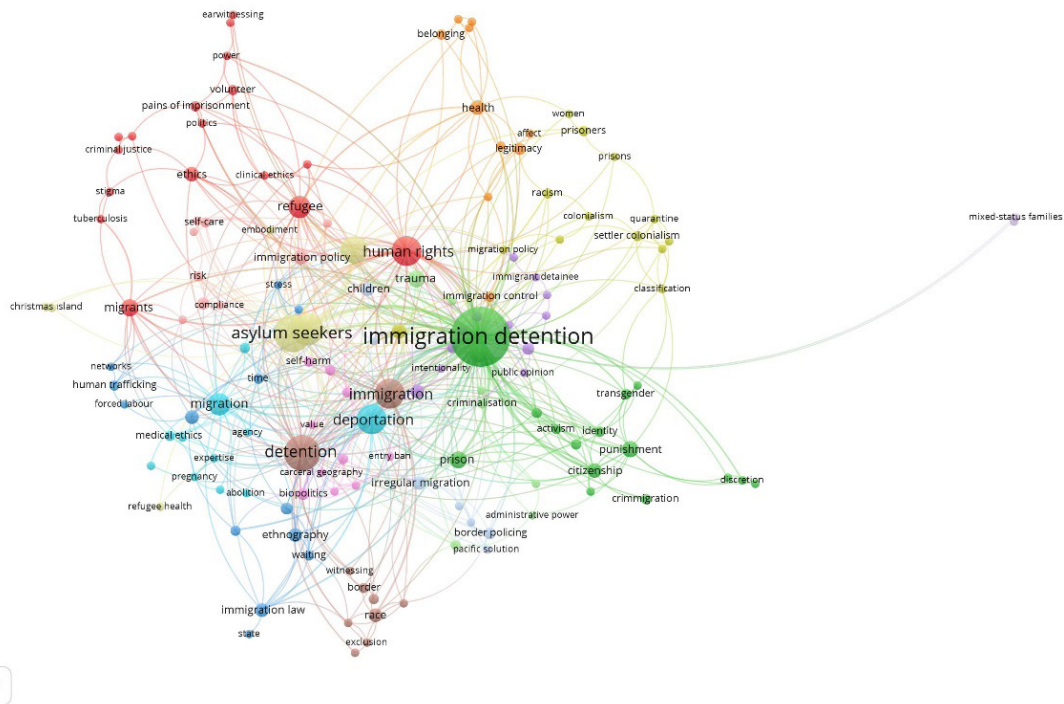
*Source: Created by Web of Science database.*

According to the table above, when 792 articles with the key concept of “Immigration detention” are analyzed, it is seen that the first article was published in 1997 and no article on a similar topic was published until 2003 (for 5 years). Even though the number of articles published on the subject between 2008-2021 has decreased from time to time, it has continued to increase when we look at the general picture. Such that, when we look at 2020, it is possible to see that the highest number of articles on the subject was published (97) and constituted 12.24% of the total number of articles. However, after 2021, a serious decline is observed in the number of published articles on the subject. In 2022, 78 articles were published with a decrease of 2.1% compared to the previous year.

In order to perform the bibliometric analysis of “Immigration Detention”, 372 articles obtained from Web of Science were analyzed by key concept method using VOSviewer software. At the end of the analysis, 144 items, 14 clusters and a total of 811 links were reached. The network structure forming

the relationship between the concepts was visualized with the scientific mapping method and is presented in Figure 1.

**Figure 1. Relationship Network Map between Key Concepts**

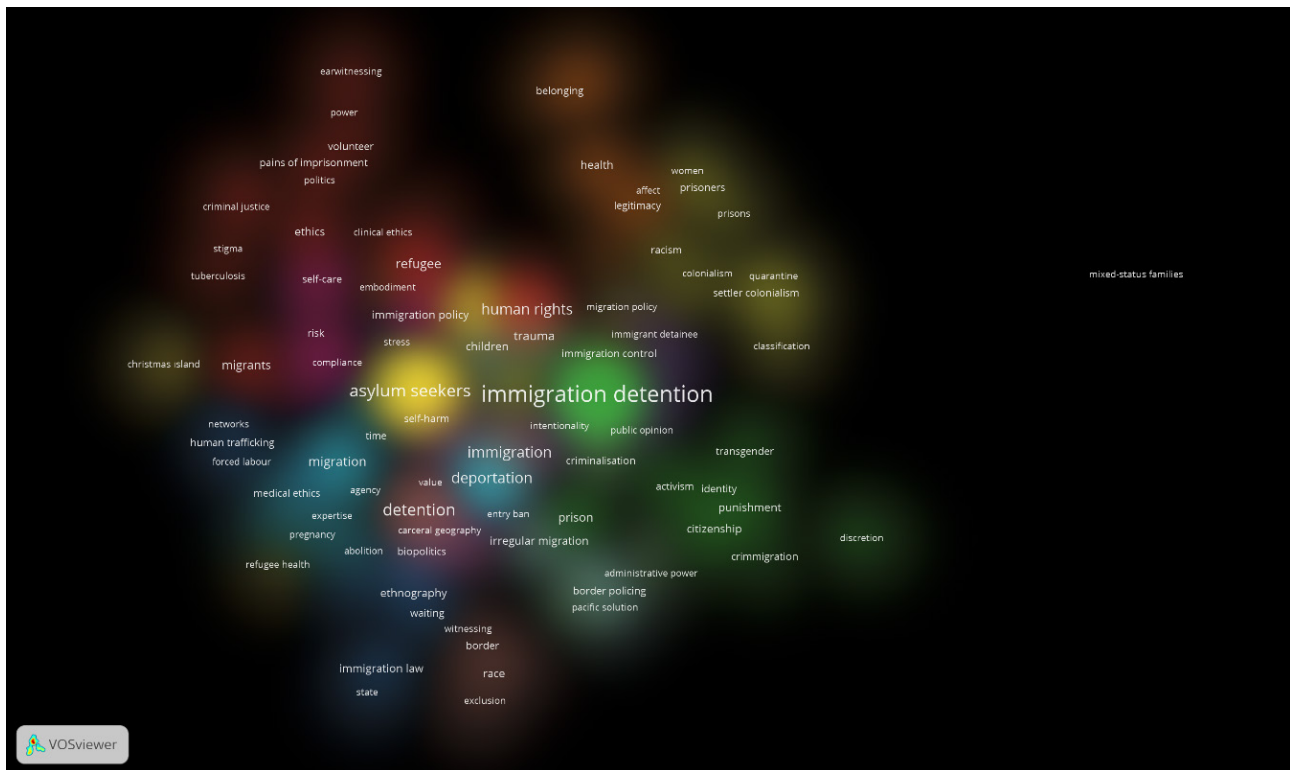


*Source: Created by the authors using the VOSviewer program.*

Common concept analysis, commonly known as Semantic Maps, shows that if certain concepts are used frequently in the analyzed document, these concepts are closely related. The maps resulting from co-concept analysis reveal the cognitive space of a concept (Glänzel, 2003; Börner, Chen and Boyack, 2003; Aria & Cuccurullo, 2017). That is, in co-concept analysis, the most important concepts or key concepts of documents are used to examine the conceptual structure of a research area (Cobo et al., 2011).

According to Figure 1, it is understood that the most repeated concept among the items is Immigration Detention (122). This is primarily due to the fact that the concept of “immigration detention” constitutes the search paradigm of the research. After that, the concepts of Asylum Seekers (57), Detention (33), Refugees (27), Human Rights (23), Deportation (23), Immigration (23) and Mental Health (20) have a high frequency of repetition and common usage.

Figure 2. Key Concepts Cluster Network Map



*Source: Created by the authors using the VOSviewer program.*

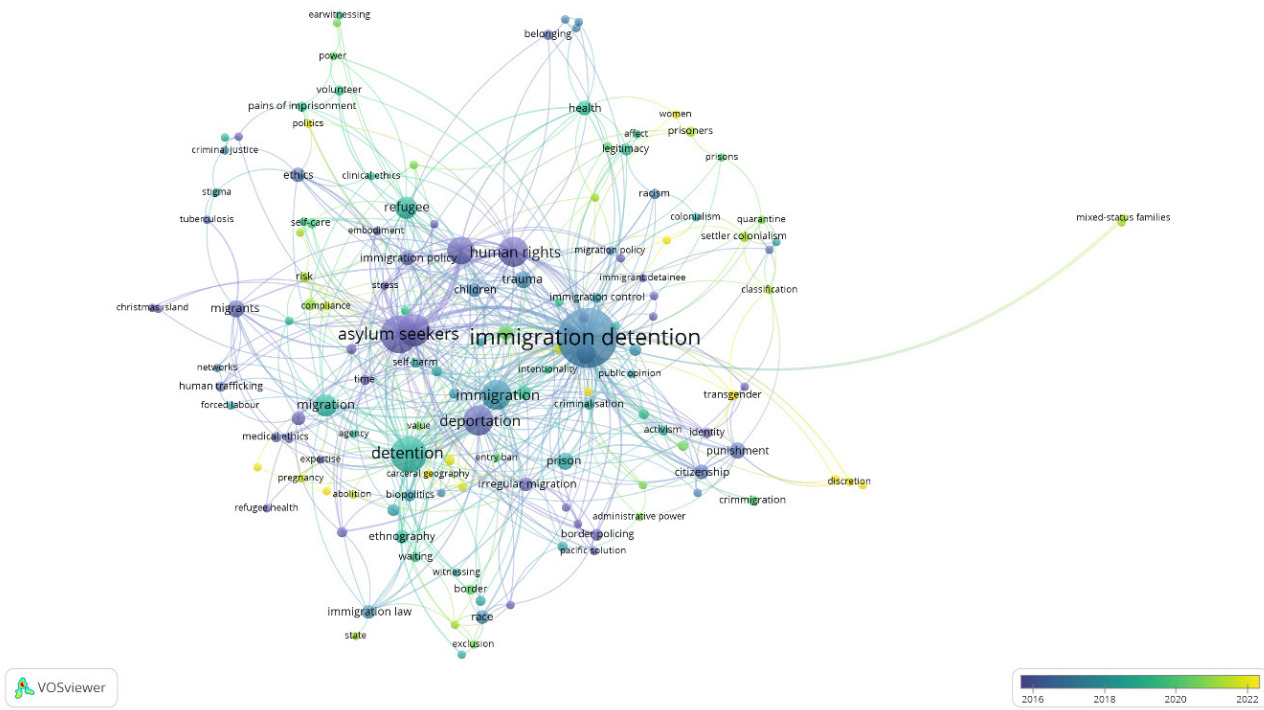
In Figure 2, 14 clusters in which minimum 2 key concepts are used together were transformed into network maps through VOSviewer software. In this context, the top five clusters in terms of key concept frequency are characterized by the colors Red (17), Dark Green (15), Blue (13), Yellow (13) and Purple (12), respectively. Clusters other than the first five were characterized by the colors Light Blue (11), Orange (10), Brown (10), Pink (10), Fuchsia (9), Light Green (8), Turquoise (7), Dark Yellow (7) and White (2).

The first cluster (Red) consists of Clinical Ethics, Criminal Justice, Criminalization, Detention Centers, Ear witnessing, Ethics, Healthcare, Human Rights, Migrants, Pains of Imprisonment, Politics, Power, Refugee, Stigma, Tuberculosis and Volunteer. The second cluster (Dark Green) consists of Activism, Citizenship, Crimmigration, Discretion, Gender, Identity, Immigration Detention, Intersectionality, Prison, Punishment, Reintegration, Social Movements, Solitary Confinement, Street-Level Bureaucracy and Transgender. The third cluster (Blue) shows that the concepts of Asylum, Ethnography, Forced Labor, Human Trafficking, Immigration Law, Networks, Post-Traumatic Stress Disorder, State, State Racism, Stress, Time, Uncertainty and Waiting are frequently used together. The fourth cluster (Yellow) consists of Administrative Detention, Borders, Classification, Colonialism, Executive Control, Inderfinite Detention, Migration Policy, Prisoners, Prison, Quarantine, Racism, Settler Colonialism and Women. The fifth cluster (Purple) shows that Accountability, Crisis, European Union, Harm, Im-

migration Detainee, Intentionality, Offshore Detention, Privatization, Privatization, Public Opinion, Quality Of Life and Resistance are frequently used together. The sixth cluster (Light Blue) consists of Abolition, Agency, Bio-Politics, Deportation, Expertise, Medical Ethics, Migration, Pregnancy, Qualitative Research, Reproductive Justice and Social Justice. When looking at the seventh cluster (Orange), it is possible to see that Affect, Belonging, Health, Immigration Control, Justice, Legitimacy, Lived Experiences, Migration-Related Detention, Social Identities and Undocumented Migrants are frequently used together. The eighth cluster (Brown) shows that the concepts of Border, Detention, Exclusion, Immigration, Neoliberalism, Political Agency, Race, Spatiality, Temporality and Witnessing form a unity. The ninth cluster (Pink) is composed of the concepts of Biopolitics, Carceral Geography, Covid-19, Entry Ban, Hunger Strike, Legal Geography, Value, Self-Harm, Torture and Vulnerable Populations. When the tenth cluster (Fuchsia) is analyzed, it is seen that the concepts of Burnout, Compliance, Immigration Enforcement, Immigration Policy, Mandatory Detention, Resilience, Risk, Self-Care and Vulnerability are widely used. The eleventh cluster (Light Green) shows that Administrative Power, Immigration, Border Criminology, Child Psychiatry, Criminalization, Racialization and Sovereignty and Trauma are frequently used together. When looking at the twelfth cluster (Turquoise), it is possible to say that the concepts of Border Policing, Children, Comparative Law, Irregular Migration, Offshore Processing, Pacific Solution and Transit form a unity and are used together in research. When the thirteenth cluster (Dark Yellow) is analyzed, it is understood that the concepts of Asylum Seekers, Christmas Island, Embodiment, Mental Health, Protest, Refugee Health and Refugees are mostly used together. Finally, the thirteenth cluster (White) consists of Mixed-Status Families and Parental Incarceration.

In Figure 3, the historical relationship of the key concepts within the subject of the research is presented. With the VOSviewer program, the dates of first use of the key concepts, their popularity according to years, their dominance, their current status and similar features were transformed into a network map with the scientific mapping method. The cold colors (purple and blue tones) on the map characterize the past dates, while the vivid colors (yellow) characterize the dates closer to the present. In addition, the size of the node lengths of the concepts provides information about whether they are still in use or not; the larger the node size, the higher the frequency of use. In other words, the larger the knot size, the higher the frequency of use.

Figure 3. Distribution of Key Concepts by Year



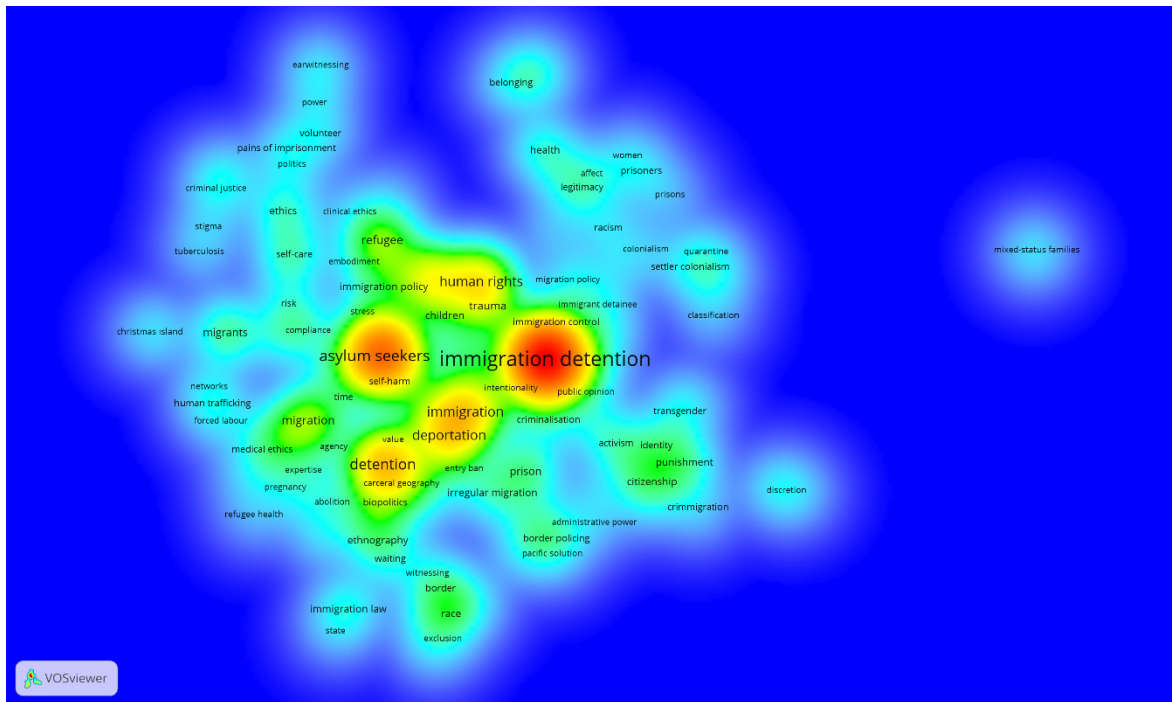
*Source: Created by the authors using the VOSviewer program.*

In the map above showing the distribution of the bibliometric analysis of “immigration detention” according to historical processes, it is seen that concepts such as Immigration Detention, Human Rights, Mental Health, Asylum Seekers, Refugees, Deportation, Detention, Children, Trauma and Migration started to be used before 2020 and still maintain their popularity from the time they were used until today. On the other hand, it is understood that concepts such as Women, Harm, Transgender, Covid-19, Legal Geography, Reproductive Justice and Social Justice have started to be used in connection with the subject in recent years and are current.

The map in Figure 4 shows the intensity of the concepts used. In this context, the concepts in the red and yellow colored regions were used more actively than the concepts in the other colors of the map and the research was shaped around these concepts. On the other hand, the green colors between the yellow and red areas of intensity consist of the concepts used for transitions between the concentrated topics. It is possible to see that there are 5 areas where concepts are used intensively according to the map above. When looking at the most dense area on the map, it is understood that the concepts of Immigration Detention, Harm, Accountability, Privatization, Immigration Control and Child Psychiatry constitute the density. The second area contains the concepts of Asylum Seekers, Refugees, Post-Traumatic Stress Disorder and Self-Harm. The third area includes the concepts of Immigration, Deportation, and Resistance. The fourth area is dense with the concepts of Detention,

Carceral Geography and Covid-19. Finally, when we look at the fifth field, it is seen that it creates density in the field with concepts such as Human Rights and Mental Health.

**Figure 4. Density Map of Key Concepts**



*Source: Created by the authors using the VOSviewer program.*

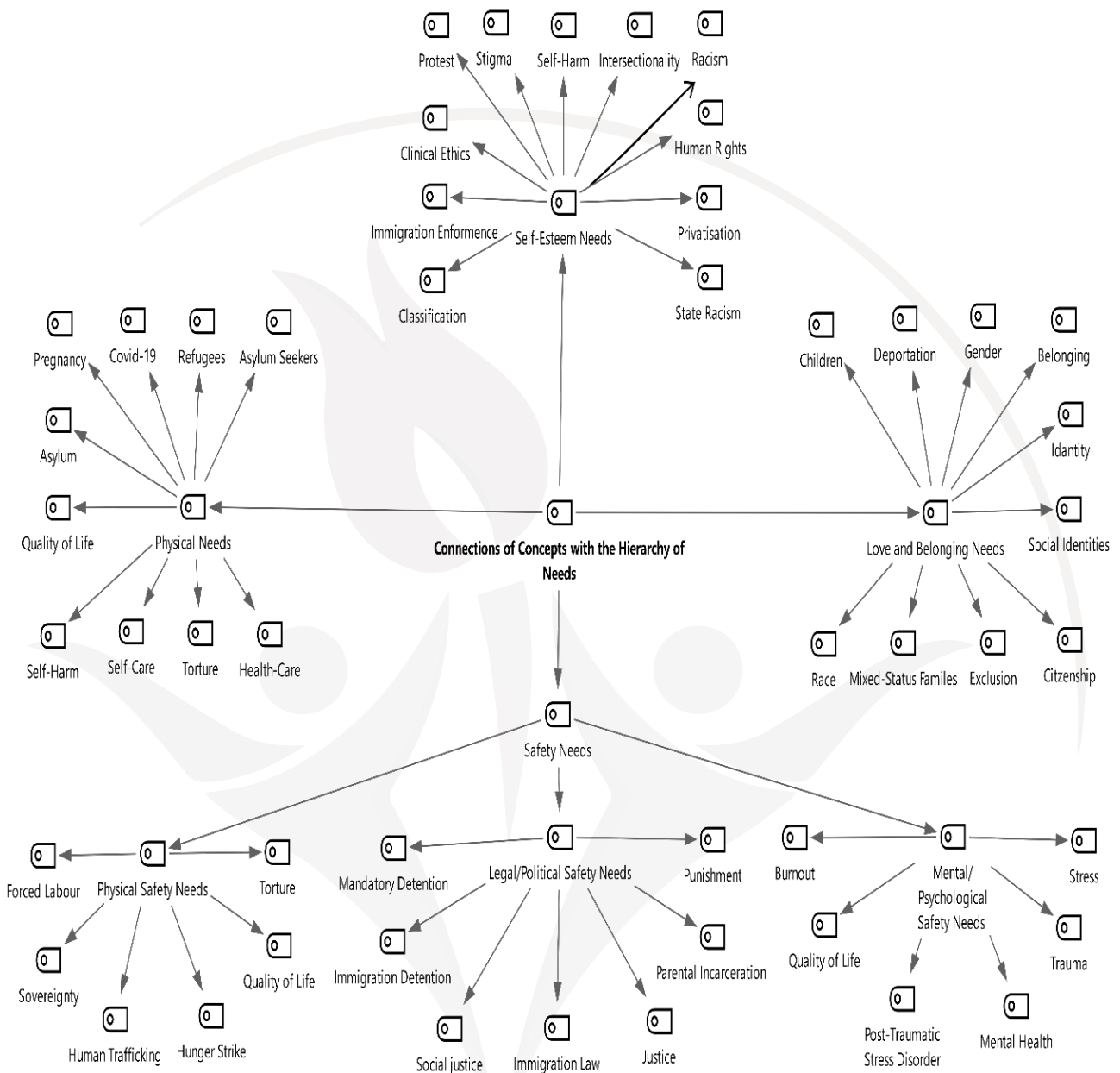
## **6.2. Evaluation of Bibliometric Analysis Results from a Social Work Perspective**

In this part of the research, secondary analysis of the bibliometric analysis of the results of the concept of “Immigration Detention” was carried out with the help of Maxqda2020 program about its relations with Social Work. As a result of the analysis, it is possible to see that three main themes have emerged. These are Maslow’s Hierarchy of Needs, Social Work Client System and Social Work Functions and Roles.

### **6.2.1. Analyzing the Concepts in the Focus of Maslow’s Hierarchy of Needs**

The results obtained as a result of the bibliometric analysis of the concept of “Immigration Detention” are divided into four categories under the theme of Maslow’s Hierarchy of Needs: Physical Needs, Safety Needs, Love and Belonging Needs and Self-Esteem Needs.

Figure 5. Connections of Concepts with the Hierarchy of Needs

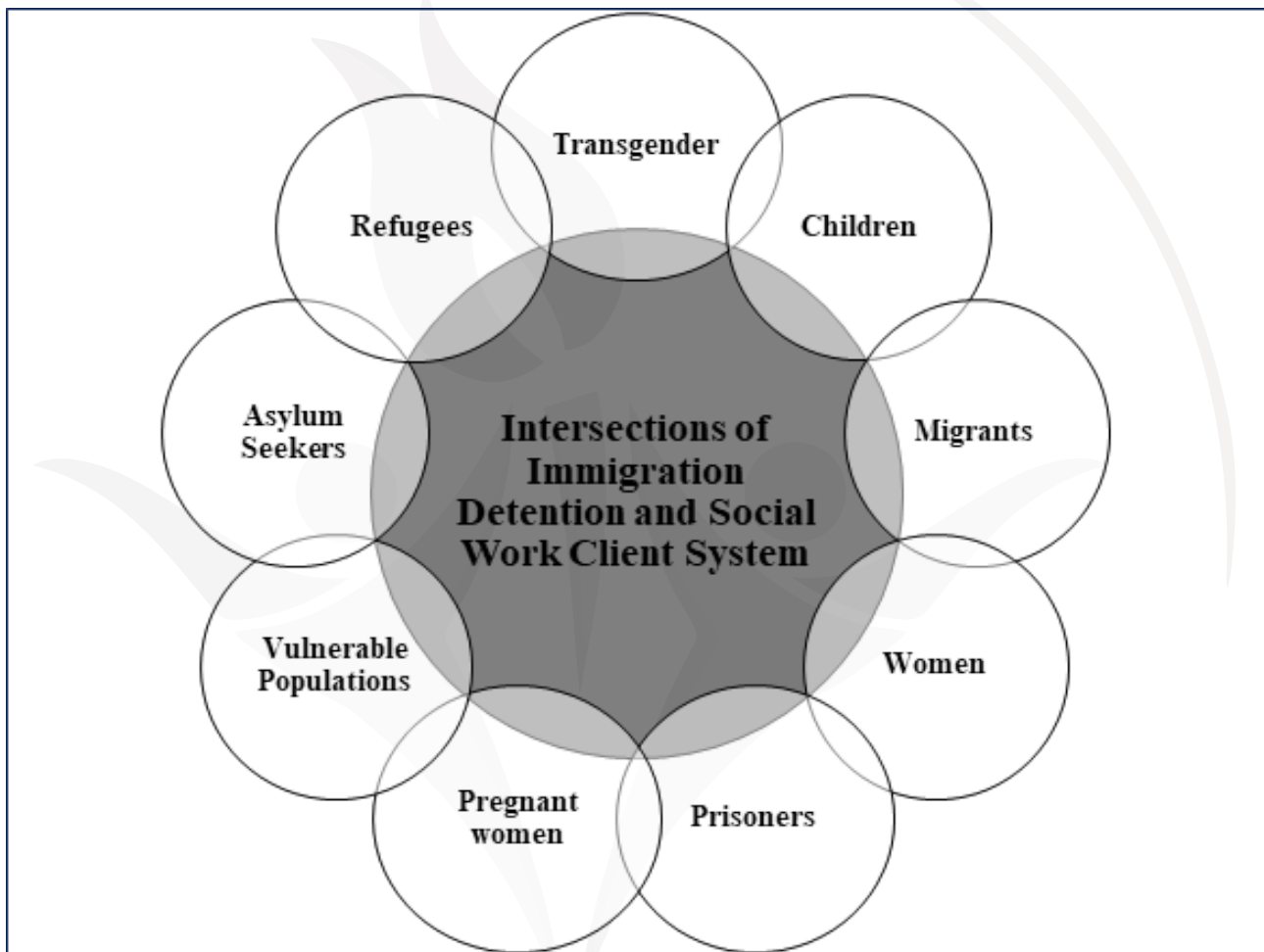


The secondary analysis revealed that the **Physical Needs** category includes the concepts of Asylum, Asylum Seekers, Covid-19, Healthcare, Pregnancy, Quality of life, Refugees, Self-Care, Self-Harm, Torture and Vulnerable Populations. In the **Safety Needs** category, the concepts are categorized under 3 sub-headings as Physical Safety Needs, Legal/Political Safety Needs and Mental/Psychological Safety Needs due to their frequency. Accordingly, the physical safety need consists of Forced Labor, Sovereignty, Human Trafficking, Hunger Strike, Quality of Life and Torture. Legal/Political safety needs include Mandatory Detention, Immigration Detention, Social justice, Immigration Law, Justice, Parental Incarceration and Punishment. Mental/Psychological safety needs consist of Burnout, Quality of Life, Post-Traumatic Stress Disorder, Mental Health, Trauma and Stress. **Love and Belonging**

**Needs** category consists of Belonging, Children, Citizenship, Deportation, Exclusion, Gender, Identity, Mixed Status Families, Race, Social Identities and concepts. Another category, **Self-Esteem Needs**, consists of Classification, Clinical Ethics, Human Rights, Immigration Enforcement, Intersectionality, Privatization, Protest, Racism, Self-Harm, State Racism and Stigma.

### 6.2.2. Analyzing the Concepts in the Focus of Social Work Client System

Figure 6. Connections of Concepts with Social Work Client System



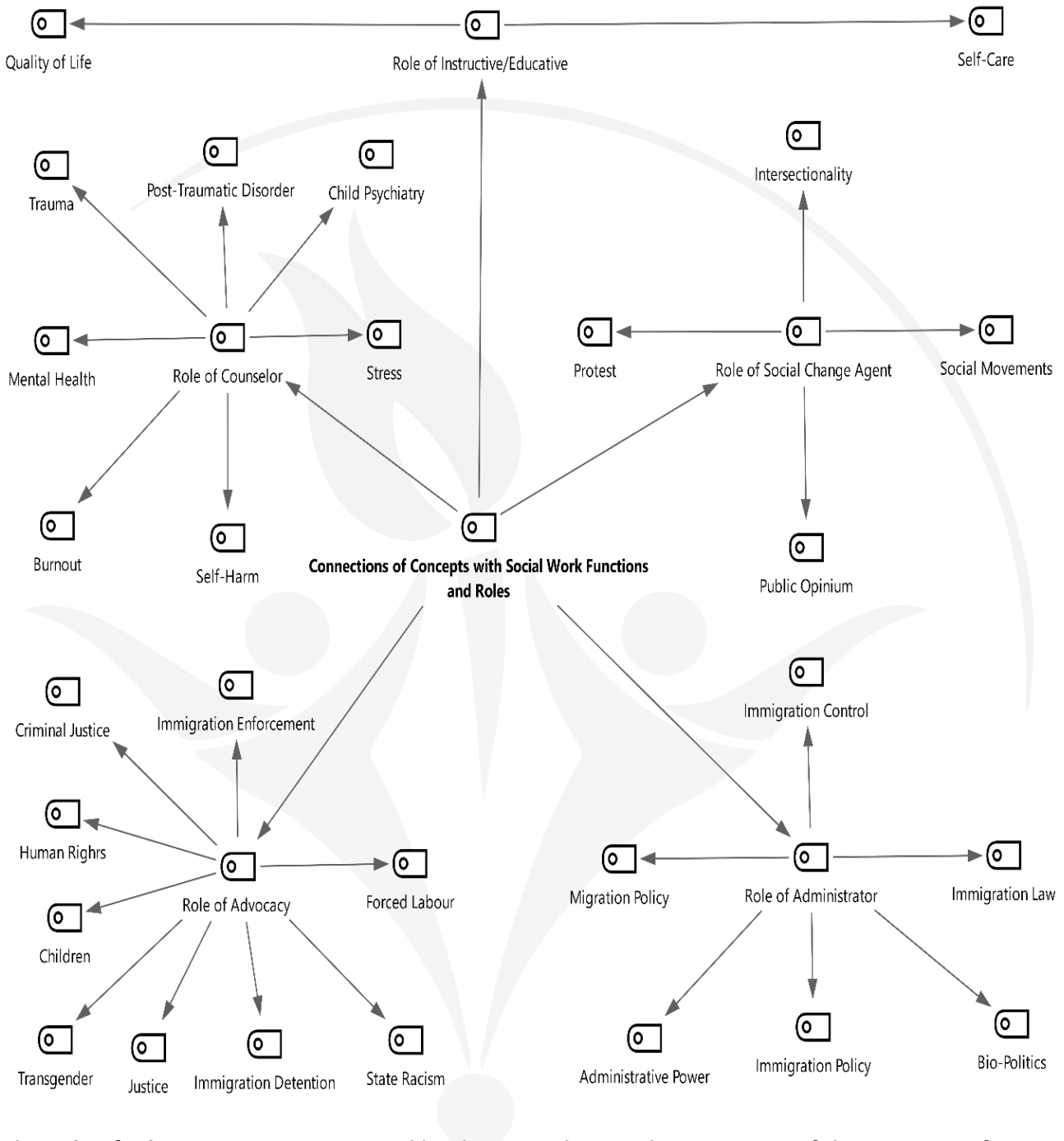
Nine common concepts were found in the secondary analysis of the concepts that emerged as a result of the bibliometric analysis of "Immigration Detention" focusing on the Social Work Client System. These are Women, Prisoners, Pregnancy, Vulnerable Populations, Transgender, Children, Migrants, Refugees and Asylum Seekers.

### 6.2.3. Analyzing the Concepts in the Focus of Social Work Professional Functions and Roles

Within the scope of social work functions and roles, there are 5 categories: Advocate Role, Counselor Role, Social Change Agent Role, Administrator Role and Instructor/Educator Role.



Figure 7. Connections of Concepts with Social Work Functions and Roles



The **role of advocacy** category, created by the secondary analysis, consists of the concepts of Criminal Justice, Forced Labor, Immigration Detention, Justice, State Racism, Transgender, Children, Immigration Enforcement and Human Rights. The **role of counselor**, which is another category, consists of the concepts of Burnout, Post-Traumatic Stress Disorder, Child Psychiatry, Mental Health, Self-Harm, Stress and Trauma. Another category, the **role of social change agent**, includes the concepts of Protest, Intersectionality, Public Opinion, Protest and Social Movements. Another category, the **role of administrator**, consists of Administrative Power, Immigration Policy, Migration Policy, Bio-politics,

Immigration Law and Immigration Control. The last category, *the instructive/educative role*, consists of Self-Care and Quality of Life.

## DISCUSSION AND CONCLUSION

The study attempted to examine the links between the key concepts obtained through the bibliometric analysis of the concept of “administrative supervision in the focus of migration” and the social work profession. In this context, the concepts obtained as a result of the bibliometric analysis were analyzed in terms of social work functions and roles, Maslow’s Hierarchy of Human Needs and the social work client system.

The research shows that there are academic studies on the disadvantaged groups of transgender, children, migrants, women, criminals, pregnant women, asylum seekers and refugees in removal centers. Karataş (2021) analyzed the IOM reports published annually and concluded that in addition to these groups, disabled, elderly and those with special needs can also be kept under administrative detention in these centers. Among disadvantaged groups, it has been assessed that some groups may be at higher risk of neglect and abuse. For example, children, due to their developmental needs and age, cannot effectively defend themselves while in administrative detention (Linton et al., 2017; Terrio, 2015; Ryo, 2019), women are more likely to be subjected to sexual violence and stigmatization (Rabin, 2008), and transgender people are more likely to be subjected to various forms of discrimination and bullying by facility staff and other detainees than other groups (Tabak and Levitana, 2014). In light of the aforementioned information, it is important for professionals working in removal centers to consider these disadvantaged groups when planning interventions and providing psychosocial support.

In the bibliometric analysis, it is understood that fundamental human rights are violated in some dimensions in removal centers. It is also recognized that the administrative detention and deportation of foreigners is an exception to the principle of personal inviolability and security guaranteed by Article 19 of the Constitution of the Republic of Turkey (Aybay, 2003). The research and reports on the experiences of migrants held under administrative detention in different parts of the world with a focus on migration, also reveal that similar situations of neglect and abuse of human rights and needs are experienced (Ryo, 2019). For example, the Minnesota Lawyers’ International Human Rights Committee of 1987 reported on “beatings, illegal and unlawful searches, inadequate medical care, confiscation of personal documents, and verbal abuse of detainees” (Minn. Lawyers Int. Hum. Rights Comm. 1987, p.22).

In the Information Received from the Detainees in the Istanbul Removal Center Report published by the Human Rights Institution of Turkey, it is noted that there are many insects in the center, there is no fumigation, they cannot visit a doctor or nurse, they cannot leave the center even to meet with their children, and visitors are not allowed to meet with them unless they have the same family

name (TİHK, 2014). In order to prevent all these negative situations, attempts have been made to develop alternatives to administrative detention (Estévez, 2022). Alternative measures developed to date include notification obligations, confiscation of travel documents, the obligation to stay in places designated by the state, open and semi-open centers or removal centers, residence restrictions, case management, return counseling and return assistance, guarantees, guarantors/supporters, and monitoring with electronic handcuffs, audio and satellite technologies (Missbach, 2017; Heeren, 2010; Marouf, 2016). However, in line with this information and the findings of this research, it is understood that the measure of administrative detention has continued to be used, and no matter how many alternative solutions have been developed, the issue of neglect and abuse of human rights and needs in removal centers has not been fully resolved since 1987 to date.

Disadvantaged groups in removal centers are exposed to psychological and physiological wear and tear as a result of traumatic events and life difficulties (Steel et al., 2006). In their research, Green and Eagar (2010) found that detainees held under administrative detention for more than a year in immigration focus centers often experienced mental health, social and physiological problems. Professionals working in this field try to provide psychosocial support to vulnerable groups with different roles and functions in response to the negative situations they have experienced or may experience. It is also known that psychosocial support activities have a positive impact on the quality of life of the refugees (Von Werthern et al., 2018). The main purpose of psychosocial support in this area is to assess the situation of the refugees in the center, to identify and meet their needs, to prevent psychological problems that may arise, to increase their ability to cope with possible stressors, to take precautions by identifying risk situations, and to support the center staff. The study assessed that, in line with the above-mentioned purposes, social workers in the removal centers mostly assume the roles of counselor, instructor/educator, social change agent, advocate and administrator.

One of the key conclusions of the research is that the social work profession has an important role in understanding the fundamental rights and needs of people and ensuring functionality with professional intervention in the area of administrative detention in the field of migration. In particular, it is considered that many disadvantaged groups have social work needs at many levels of intervention. The fact that social work is a profession that respects human rights and needs, advocates equal treatment and dignity for every human being, and aims to empower disadvantaged groups (Duyan, 2010) shows that the field in question and social work are interrelated. The main tasks of the social worker in this field are to meet the basic human needs of migrants under administrative detention in the center, to provide psychosocial support services to disadvantaged groups, to advocate for the fundamental rights and freedoms of refugees, and to ensure that the needs of people with specific needs are met.

As a result of the research, the conceptual relationship between administrative detention and the profession of social work in the field of migration, to which client groups the social workers in this

field provide psycho-social support, which roles and functions of the experts should be used more actively in this context and the importance of the profession of social work in this field have been understood. In this direction, it is recommended that social workers should be employed in removal centers, social workers working in the centers should be equipped with more in-service training activities in terms of providing psychosocial support to migrants, and researchers should contribute to the literature by conducting more research on administrative detention, removal centers and discipline of social work.



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RESEARCH ARTICLE

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## EXAMINING DEPRESSION LEVELS OF VOCATIONAL SCHOOL OF HEALTH SERVICES STUDENTS ACCORDING TO SOME VARIABLES

Untersuchung des Depressionsniveaus von Berufsschülern des Gesundheitswesens in Abhängigkeit von einigen Variablen

Sağlık Hizmetleri Meslek Yüksekokulu Öğrencilerinin Depresyon Düzeylerinin Bazı Değişkenlere Göre İncelenmesi

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### ABSTRACT

This study aimed to examine the depression levels of associate degree students attending a vocational school of health services according to some variables. The sample consisted of 507 students studying different programs (Pharmacy Services, Child Development, Elderly Care, Hair Care and Beauty Services, and Medical Laboratory) at Yunus Emre Vocational School of Health Services of Anadolu University in the academic year 2021-2022. The data were collected using the Beck Depression Inventory developed by Beck, Ward, and Mendelson (1961) and adapted to Turkish by Hisli (1989), and a personal information form developed by the researchers. The data were analyzed using SPSS software version 22.0. The sociodemographic characteristics were shown in percentages and frequencies. T-test and analysis of variance were used in the data analysis. According to the analysis results, students' depression levels did not significantly differ by gender and the year of study. However, first-year students had more depression symptoms. A significant relationship was found between students' depression levels and socioeconomic status. Accordingly, students with middle-income status had more depression symptoms.

**Keywords:** Depression, depression levels, associate degree students.

### ZUSAMMENFASSUNG

Ziel dieser Studie war die Untersuchung des Depressionsniveaus von Studenten, die einen Assoziierter Abschluss an einer Berufsfachschule für Gesundheitsdienste erwerben, in Abhängigkeit von einigen Variablen. Die Stichprobe bestand aus 507 Studenten, die im akademischen Jahr 2021-2022 an der Yunus Emre Berufsfachschule für Gesundheitsdienste der Anadolu Universität verschiedene Studiengänge (Pharmazie, Kinderentwicklung, Altenpflege, Haarpflege und Schönheitspflege sowie Medizinisches Labor) besuchten. Die Daten wurden mit dem von Beck, Ward und Mendelson (1961) entwickelten und von Hisli (1989) an die türkische Sprache angepassten Beck Depressions Inventar und einem von den Forschern entwickelten Formular für persönliche Angaben erhoben. Die Daten wurden mit der SPSS-Software Version

22.0 ausgewertet. Die soziodemografischen Merkmale wurden in Prozenten und Häufigkeiten angegeben. Für die Datenanalyse wurden ein T-Test und eine Varianzanalyse durchgeführt. Die Analyse ergab, dass sich die Depressionswerte der Studierenden je nach Geschlecht und Studienjahr nicht signifikant unterschieden. Allerdings wiesen Studierende im ersten Studienjahr mehr Depressionssymptome auf. Es wurde ein signifikanter Zusammenhang zwischen den Depressionswerten der Studierenden und dem sozioökonomischen Status festgestellt. Demnach wiesen Studierende mit mittlerem Einkommen mehr Depressionssymptome auf.

**Schlüsselwörter:** Depression, depressionsniveau, studenten mit hochschulabschlussn.

### ÖZET

Bu arařtırmada saęlık hizmetleri meslek yüksekokulu ön lisans öğrencilerinin depresyon düzeylerinin bazı deęişkenlere göre incelenmesi amaçlanmıştır. Arařtırmanın çalışma grubunu 2021-2022 eğitim-öęretim yılında Anadolu Üniversitesi Yunus Emre Saęlık Hizmetleri Meslek Yüksek Okulunda farklı programlarda (Eczane Hizmetleri, Çocuk Gelişimi, Yaşlı Bakımı, Saç Bakımı ve Güzellik Hizmetleri, Tıbbi Laboratuvar) öęrenim gören 507 öğrenci oluşturmaktadır. Verilerin toplanmasında Beck, Ward, ve Mendelson (1961) tarafından geliştirilmiş olan Türkçe geçerlik ve güvenilirlięi Hisli (1989) tarafından yapılan Beck Depresyon Envanteri ve arařtırmaclar tarafından hazırlanan kişisel bilgi formu kullanılmıştır. Veriler SPSS 22.0 istatistik paket programı kullanılarak deęerlendirilmiştir. Sosyo-demografik özellikler için yüzde ve frekanslar belirlenmiştir. Verilerin analizinde t testi ve varyans analizi kullanılmıştır. Arařtırmanın sonuçlarına göre öğrencilerin depresyon düzeyleri ile cinsiyetleri ve sınıfları arasında anlamlı bir ilişkinin olmadığı tespit edilmiştir. Ancak depresyon düzeylerine bakıldığında 1. sınıf öğrencilerinde depresyon belirtilerinin daha yüksek olduęu bulgusuna ulaşılmıştır. Ayrıca öğrencilerin depresyon düzeyleri ile sosyo-ekonomik durumları arasında anlamlı bir ilişki bulunduęu, orta düzeyde bir gelire sahip olan öğrencilerin depresyon belirtilerinin daha yüksek olduęu ortaya çıkmıştır.

**Anahtar Kelimeler:** Depresyon, depresyon düzeyleri, ön lisans öğrencileri.

## INTRODUCTION

Depression is one of the most important problems that threaten public health today. Depression is a mood disorder. An individual's being cheerful, sad, distressed, manic or depressed for a while is called mood (Yıldırım et al., 2012). Depression is a common illness worldwide that affects an average of 3.8% of the world's population. There are approximately 280 million depression patients worldwide (WHO, 2021). The number of people with depression in Turkey is more than 3.3 million (WHO, 2017). According to the data from the Turkish Health Survey in 2019, depression is observed in 9% of the total population (TUİK [Turkish Statistical Institute], 2019). According to the World Health Organization (WHO), depression ranks fourth among the illnesses that cause physical, social, economic, and emotional problems (Cryan et al. 2002; Göktaş & Özkan 2006). The prevalence of depression is higher in women than in men. The lifetime prevalence rate of depression is reported to be 8-10% in men and approximately twice as high as 17-25% in women (Salk et al., 2017).

Depression is a mood disorder. The mood refers to the dominant and continuous affective tone that is experienced internally and changes a person's behaviour and perception of the world (Karamustafalıoğlu & Yumrukçal, 2011). Depression is a disease characterised by intense regret and guilt about the past, negative and pessimistic thoughts about the future, occasional thoughts of death and suicide attempts, and physiological problems such as sleep, eating, and sexual desire disorders (Alper, 1999). Depression is a common health problem that impairs the quality of life and productivity and indirectly leads to the worsening of other existing chronic diseases and economic loss (Dişçigil et al., 2005). The risk factors of depression include genetic predisposition, low educational level, adverse environmental conditions, female gender, the lack of social relationships, migration, and physical, acute, and chronic diseases. Additionally, individuals between the ages of 18 and 44 are reported to be a high-risk group (Üzel, 2021).

Because depression causes disability, shows high prevalence rates, increases the rate of suicidal behaviour, entails the risk of becoming chronic, and leads to economic consequences, research on depression is of growing importance (Başoğlu & Buldukoğlu, 2015). Depression is a disease that considerably affects an individual's daily social activities, social functioning and thus the quality of life (McKenna et al., 2005). Depression is considered an illness that causes a certain differentiation in an individual's mood and thoughts together with physical and behavioural symptoms. Depression, which leads to a decrease in self-esteem, is expressed as a reaction to past experiences and emotions, and individuals may show different symptoms depending on their age (Köroğlu, 2012). Common symptoms include lack of concentration, decreased self-confidence, feelings of guilt, pessimism, thoughts of self-harm or suicide, disturbed sleep patterns, changes in appetite, and decreased libido. The number, type, and intensity of symptoms determine the severity of depression.

The Diagnostic and Statistical Manual of Mental Disorders (DSM-IV-TR) divides the severity of depression into three groups as mild, moderate, and severe (American Psychiatric Association, 2000).

At the root of depression lie an inability to enjoy life and an unwillingness to engage in daily activities that once used to be done willingly and fondly. The mood is gloomy and sad with a pessimistic mindset. People do not enjoy life, and the idea that living is meaningless prevails. These negative thoughts affect people's success in school life or the workplace (Taycan et al. 2006). Depression is a syndrome with important symptoms and consequences such as sadness, anxiety, worthlessness, helplessness, decreased self-esteem, pessimism, hopelessness, guilt, thoughts of death and suicide, attention and concentration disorders, fatigue, exhaustion, loss of motivation, sleep and appetite disorders, and decreased sexual desire (Hisli, 1989; Tezcan, 2000).

It has been reported that the clinical prevalence of depression in society is approximately 10%, and the point prevalence of depressive symptoms in society varies between 13 and 20% (Öztürk, 1997). Depression is a psychological disorder with the highest risk of suicide. The number of people who suffer from depression and attempt suicide is much higher than the number of people who manage to commit suicide (Beaumont, 1992). Depression is an important public health problem due to its high prevalence, chronicity, and increased frequency of suicides (Küey, 1998). The high and widespread prevalence of depression and serious consequences that may lead to suicide with the increasing degree of depression show how important and necessary it is to treat depression.

According to Mowbray et al. (2006), depression and other mental disorders are among the critical health problems on university campuses. Leka et al. (2003) state that depression and stress are becoming increasingly important in public health discussions. Causes of depression include young people's distance from their families, reduced social support, responsibility and stress due to loneliness, exposure to violence, sexual harassment, smoking, and substance use (Dyson & Renk, 2006). Depression also leads to long-term failure (Heiligenstein et al., 1996). Social, cultural, and economic changes during this period may have an adverse impact on young people's mental health. The incidence of adjustment disorders, depression, and other psychiatric disorders is high during university education due to the emotional and social characteristics specific to this period (Özkürkçügil, 1999; Özdel et al., 2002).

University years coincide with the last stage of adolescence, which is considered a transition period with both social and biological changes and marks the beginning of adulthood. Besides, several factors put young people at a greater risk of depression, such as leaving home and family, choosing friends, communication problems with peers, acquiring a social milieu, adapting to a new environment, getting used to the place of stay (dormitory, etc.), economic problems, transportation problems, uncertainties about the future, and worries about finding a job. Studies on university students have reported that depression is one of the most important problems that negatively affect the health of young people (Özdel et al., 2002). A proper understanding of biopsychosocial processes experienced by university students is important in coping with depression (Yıldırım & Hacıhasanoğlu, 2011).

Being a university student and university life are the probable sources of anxiety and stress. With the beginning of university life, students may face problems such as the inability to find what they have expected, to realise what they have planned, and to adapt to the program that they are studying (İnanç et al, 2004). Many young people are faced with problems such as making new friends, leaving their families, adapting to dormitory life, economic difficulties, and anxiety about their future profession and working life. These social, cultural, and economic changes may have a negative impact on young people's mental health. The incidence of adjustment disorders, depression, and other psychiatric disorders is high during university education due to the emotional and social characteristics specific to this period (Özkürkçügil, 1999; Özdel et al., 2002; Aylaz et al., 2007).

Studies conducted with university students have stated that depression is the most important mental disorder seen in university students (Özdel et al., 2002; Deveci, 2013). Making new friends, separation from the family, decreased social support, aloneness-related responsibility and violence, and economic difficulties that students experience in the process of adaptation to university life cause mental health disorders (Dyson et al., 2006). Depression, which is defined as a syndrome that includes symptoms such as sorrow, sadness, reluctance, pessimism, worthlessness, inadequacy, powerlessness, decreased activity, inactivity, and a slowdown in physiological functions, is one of the most discussed problems in the field of mental health in recent years (Hisli, 1989; Köknel, 1989). Especially those who have the chance to study at university both experience the joy of entering a university and face many problems such as separation from the family, making new friends, fear of being alone, economic difficulties, getting used to dormitory life, and anxiety about their future profession and working life. These social, cultural, and economic changes may have a negative impact on young people's mental health (Özdel et al., 2002).

As can be understood from all the discussions above, it is important to identify university students who show depressive symptoms. Because depressive symptoms, even at mild levels, can lead to inactivity, inadequacy, and unhappiness, it is also important to reach out to those with these symptoms in terms of preventive mental health. Against this background, this study aimed to examine the depression levels of students studying at Anadolu University according to some variables. To this end, answers were sought to the following questions:

- Is there a significant relationship between students' depression levels and age groups?
- Is there a significant relationship between students' depression levels and gender? Is there a significant relationship between students' depression levels and year of study?
- Is there a significant relationship between students' depression levels and socioeconomic levels?

## MATERIALS AND METHODS

The study used a survey design, which is a type of quantitative research design. Survey research is aimed at reaching a general judgement about a population containing a large number of elements by either including the entire population or taking a sample from the population (Karasar, 2014, p. 79).

### Sample

The sample consisted of 507 students studying different programs (Pharmacy Services, Child Development, Elderly Care, Hair Care and Beauty Services, and Medical Laboratory) at Yunus Emre Vocational School of Health Services of Anadolu University in the academic year 2021-2022. Before participating in the study, students were asked to read and sign voluntary participation forms. Attention was paid to ethical principles, and student identities were kept confidential.

### Data Collection Tools

The research data were collected using a survey form consisting of two parts. The first part involves questions about students' personal characteristics and their families. The second part involves the Beck Depression Inventory (BDI).

**Personal Information Form:** It was prepared by the researchers to collect information about the students. This form asks for information about students' age, gender, socioeconomic levels, families, year of study, and the program that they are enrolled in.

**Beck Depression Inventory:** The BDI is a 21-item scale developed by Beck, Ward, and Mendelson (1961) to determine the degree of emotional, somatic, cognitive, and motivational symptoms observed in individuals. The validity and reliability of its Turkish version were tested by Hisli (1989) with a sample of university students. The split-half reliability coefficient of the Turkish version was 0.74, and the criterion-related validity ranged between 0.47 and 0.63.

### Data Analysis

The data were analyzed using SPSS software version 22.0. The sociodemographic characteristics were shown in percentages and frequencies. T-test and analysis of variance were used in the data analysis. The level of significance was taken as  $p < 0.05$ .

## FINDINGS

This research aims to examine the symptoms of depression in Anadolu University students according to some variables. For this purpose, the findings related to the research questions are presented be-

low. First, Table 1 shows participating students' personal information, and Table 2 shows information about their families.

As shown in Table 1, 82.2% (n = 417) of the participating students were female, and 17.7% (n = 90) were male. 86.4% of the students (n = 438) were within the age range of 17-21, and 0.82% (n = 4) were within the age range of 32 and above. 54.0% of the students (n= 274) have three or more siblings, and 4.3% (n = 22) were an only child. 43.6% of the students (n = 221) were firstborns, and 13.4% (n = 68) were middle-borns. 21.9% (n = 111) of the students study in the Department of Medical Laboratory, 20.1% (n = 102) in the Department of Pharmacy Services, 19.7% (n = 100) in the Department of Elderly Care, 19.5% (n = 99) in the Department of Child Development, and 18.7% (n = 95) in the Department of Hair Care and Beauty Services. 53.6% of the students (n = 272) were in the first year of study, and 46.4% (n = 235) were in the second year of study. Table 2 presents the findings related to students' families.

**Table 1. Findings Related to Students' Personal Information**

Group	Personal information					
	Female	%	Male	%	Total	%
<b>Age</b>						
17-21	370	73.0	68	13.4	438	86.4
22-26	44	8.7	19	3.7	63	12.4
27-31	1	0.2	1	0.2	2	0.4
32 and above	2	0.4	2	0.4	4	0.8
<b>Number of Siblings</b>						
Only child	15	3.0	7	1.4	22	4.3
Two siblings	171	33.7	40	7.9	211	41.6
Three and more siblings	231	45.6	43	8.5	274	54.0
Firstborn	185	36.5	36	7.1	221	43.6
Secondborn	97	19.1	22	4.3	119	23.5
Middle-born	56	11.0	12	2.4	68	13.4
Last-born	79	15.6	20	3.9	99	19.5
<b>Department</b>						
Child Development	94	18.5	5	1.0	99	19.5
Elderly Care	77	15.2	23	4.5	100	19.7
Hair Care	87	17.2	8	1.6	95	18.7
Medical Laboratory	84	16.6	27	5.3	111	21.9
Pharmacy Services	75	14.8	27	5.3	102	20.1
<b>Year of Study</b>						
First year	222	43.8	50	9.9	272	53.6
Second year	195	38.5	40	7.9	235	46.4



As shown in Table 2, 39.4% of the mothers of the students (n= 200) were primary school graduates, and 2.2% (n = 11) were university graduates. 32.7% of fathers (n = 166) were primary school graduates, and 2.4% (n=12) were illiterate. 73.8% of mothers (n= 374) were not working, and 42.8% of fathers (n = 217) were workers. 80.7% of the families (n =12) had a middle-income status.

**Table 2. Findings Related to the Students' Families**

		N	%	N	%	N	%
<b>Mother</b>	Illiterate	39	7.7	13	2.6	52	10.3
	Primary school graduate	169	33.3	31	6.1	200	39.4
	Middle school graduate	99	19.5	26	5.1	125	24.7
	High school graduate	99	19.5	20	3.9	119	23.5
	University graduate	11	2.2	0	0.0	11	2.2
<b>Father</b>	Illiterate	10	2.0	2	0.4	12	2.4
	Primary school graduate	136	26.8	30	5.9	166	32.7
	Middle school graduate	116	22.9	27	5.3	143	28.2
	High school graduate	124	24.5	26	5.1	150	29.6
	University graduate	31	6.1	5	1.0	36	7.1
<b>Mother</b>	Not working	297	58.6	77	15.2	374	73.8
	Self-employed	29	5.7	3	0.6	32	6.3
	Civil servant	16	3.2	0	0.0	16	3.2
	Worker	63	12.4	10	2.0	73	14.4
	Retired	12	2.4	0	0.0	12	2.4
<b>Father</b>	Not working	0	0.0	3	0.6	3	0.6
	Self-employed	177	34.9	33	6.5	210	41.4
	Civil servant	63	12.4	14	2.8	77	15.2
	Worker	177	34.9	40	7.9	217	42.8
<b>Income Level</b>	Low	62	12.2	20	3.9	82	16.2
	Middle	347	68.4	62	12.2	409	80.7
	High	8	1.6	8	1.6	16	3.2

### Chi-Square Analysis Results Related to Students' Depression Levels and Age Groups

Table 3 shows the findings regarding the relationship between students' depression levels and age groups.

**Table 3. Chi-Square Analysis Results Related to Students' Depression Levels and Age Groups**

Age	Beck Categories				Total	p
	Minimal depression	Mild depression	Moderate depression	Severe depression		
17-21	78	117	175	68	438	.009*
22-26	10	27	12	14	63	
27-31	1	0	1	0	2	
32 and above	1	2	1	0	4	
<b>Total</b>	<b>90</b>	<b>146</b>	<b>189</b>	<b>82</b>	<b>507</b>	

( $p < 0.05$ )

Looking at the data in Table 3, it is apparent that there is a significant relationship between students' depression levels and age ( $p < 0.05$ ). This rate was quite high in individuals aged 17-21 years (minimal depression 78, mild depression 117, moderate depression 175, and severe depression 68).

### Chi-Square Analysis Results Related to Students' Depression Levels and Gender

Table 4 shows the findings regarding the relationship between students' depression levels and gender.

**Table 4. Chi-Square Analysis Results Related to Students' Depression Levels and Gender**

Gender	Beck Categories				Total	p
	Minimal depression	Mild depression	Moderate depression	Severe depression		
Female	72	112	163	70	417	.113
Male	18	34	26	12	90	
<b>Total</b>	<b>90</b>	<b>146</b>	<b>189</b>	<b>82</b>	<b>507</b>	

As seen in Table 4, there is no significant relationship between students' depression levels and gender ( $p > 0.05$ ). However, depression levels were higher in female students.

### Chi-Square Analysis Results Related to Students' Depression Levels and Year of Study

Table 5 shows the findings regarding the relationship between students' depression levels and year of study.

**Table 5. Chi-Square Analysis Results Related to Students' Depression Levels and Year of Study**

Year of Study	Beck Categories				Total	p
	Minimal depression	Mild depression	Moderate depression	Severe depression		
First Year	49	80	101	42	272	.113
Second Year	41	66	88	40	235	
<b>Total</b>	<b>90</b>	<b>146</b>	<b>189</b>	<b>82</b>	<b>507</b>	

Looking at Table 5, there is no significant relationship between students' depression levels and year of study ( $p > 0.05$ ). However, first-year students had more depression symptoms.

### Chi-Square Analysis Results Related to Students' Depression Levels and Socioeconomic Status

**Table 6. Chi-Square Analysis Results Related to Students' Depression Levels and Socioeconomic Status**

Income Level	Beck Categories				Total	p
	Minimal depression	Mild depression	Moderate depression	Severe depression		
Low	6	15	44	17	82	.001*
Middle	78	127	143	61	409	
High	6	4	2	4	16	
<b>Total</b>	<b>90</b>	<b>146</b>	<b>189</b>	<b>82</b>	<b>507</b>	

( $p < 0.01$ )

Table 6 shows the findings regarding the relationship between students' depression levels and socioeconomic status.

Looking at the data in Table 6, it is apparent that there is a significant relationship between students' depression levels and socioeconomic status ( $p < 0.05$ ). Students who have a middle-income status had more depression symptoms.

## DISCUSSION

This study set out to examine the depression levels of Anadolu University students according to some variables. It found a significant relationship between students' depression levels and age ( $p < 0.05$ ). Likewise, Sincar et al. (2020) found a statistically significant relationship between students' mean scores' on BDI and age, income level, and family type ( $p < 0.005$ ). Erözkan (2005) also found a significant relationship between students' depressive symptoms and age.

A reason for the emergence of a significant relationship between students' depression levels and age can be their transition to a new developmental stage and their efforts to adapt to a new environment. According to the results of the study, students between the ages of 17-21 showed more depressive symptoms compared to other age groups. Considering the characteristics of this age range, it can be said that it is a period that requires balance and harmony and during which sudden physical and cognitive changes are experienced. It can thus be assumed that students' depression levels were higher.

This study found no significant relationship between students' depression levels and gender ( $p > 0.05$ ). Although there was no significant relationship between depression levels and gender, female students had higher scores than male students. Similarly, Şahiner-Önal and Hisar (2018) found no significant difference between depressive symptoms and gender; however, they found that female students showed more depressive symptoms compared to male students. Likewise, other studies found no difference between depression levels and gender (Ulaş et al., 2015; Deveci et al., 2013; Kutlu et al., 2009). A study conducted at a Canadian University also found a significantly high prevalence of depressive symptoms in female students, while a study conducted with university students in Japan found that female students are more likely to have depression when faced with difficult situations (Aylaz et al., 2007). It is emphasised that biological composition, psychological characteristics, personality traits, coping styles, social and cultural status, and gender roles make women more prone to depression (Bakır et al., 1997). It is a pleasing finding that there was no significant relationship between students' depression levels and gender in our country. Because it seems that gender does not have such an effect on students' depression levels. However, female students had higher mean scores on the BDI. This may be due to the natural characteristics of female students, such as being more sensitive and more fastidious in certain situations.

This study found no significant relationship between students' depression levels and year of study ( $p > 0.05$ ). However, first-year students had higher depression levels. In accordance with the present results, İskender et al. (2018) reported no significant relationship between students' depression levels and year of study; however, first-year students had higher mean scores compared to others. In a study on nursing students, Derya (2004) found that first-year students had higher mean scores of mental symptoms. Thus, the results reported here and in earlier studies are consistent. A probable reason for this might be that first-year students have difficulty adapting to a new school, a new environment, and maybe a new city.

According to the results of this study, there was a significant relationship between students' depression levels and family income levels ( $p < 0.05$ ). In parallel with this result, earlier studies also reported a significant relationship between students' depression levels and family income status (Sincar et al., 2020; Ulaş et al., 2015). Low- and high-income levels increase depression levels. A similar study conducted at Ankara University found a significant relationship between depression and income status. Doğan et al. (1998) observed the highest level of depression in the low-income level. The results of the present study and earlier studies showed that the level of depression is significantly related to income status. This situation may be explained by multiple reasons such as financial hardship, limited living conditions, and the effects of these difficulties on their academic achievement. Thus, individuals can exhibit depressive symptoms due to both financial impossibilities and concurrent mental difficulties.

## CONCLUSION

This study examined the depression levels of university students according to some variables and found that students' depression levels are significantly related to age and family income status; however, no significant relationship was between depression levels and other variables (year of study, gender, and parents' educational level). Although the year of study, gender, and parents' educational level did not lead to significant differences in depression levels, these variables seem to have a more or less negative impact on students' depression levels. In this study, mean depression levels were higher in the 17-21 age group which coincides with adolescence, first-year students who were trying to adjust to their new situation and environment, and female students.

The results of the study reveal the importance of factors in university students' depression levels, such as age, year of study, gender, and family socioeconomic levels. Developing supportive approaches for students who are new to the university and who do not have a good economic status, increasing students' social life opportunities, and expanding psychological counselling services in universities can be useful to prevent and cope with depression which ranks first among mental health problems.



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## EVALUATION OF NEW PROBLEMS ARISING IN THE PROCESS OF FAMILY TRANSFORMATION FROM A SOCIAL WORK PERSPECTIVE


Bewertung neuer Probleme, die sich im Prozess der familiären Transformation ergeben, aus der Perspektive der Sozialarbeit

Ailenin Dönüşüm Sürecinde Ortaya Çıkan Yeni Sorunların Sosyal Hizmet Perspektifinden Değerlendirilmesi

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### ABSTRACT

In this study, the transformation of the traditional family in the historical process, the change in production-consumption models and the loss of the family's role-function in the historical process are discussed and possible solutions for supporting the family institution from a social work perspective are identified. It is seen that the functions of the family in areas such as health, security and education, which have continued throughout history, have weakened considerably today. This situation can be attributed to the fact that marriages, which are largely established with body-oriented, egocentric human elements, have become sustainable to the extent of mutual physical/psychological satisfaction of the couples. Thus, the formation of single-parent family forms due to increasing divorces, the increase in children growing up without the protection of mother and/or father, and the psychosocial and financial crises of divorced individuals have become a threat to the sustainable healthy social structure. In relation to these results, the perspective of social work is to support and strengthen the family institution and to prevent social problems that may arise from broken families. In this study, the transformation of the family in the historical process was examined and the social problems caused by this transformation were described based on the results of the researches conducted on the subject. In the solution of the problems identified, solution suggestions were developed from the perspective of social work.

**Keywords:** Traditional family, modern-postmodern family, family transformation, social work.

### ZUSAMMENFASSUNG

In dieser Studie werden der Wandel der traditionellen Familie im historischen Prozess, die Veränderung der Produktions- und Konsummodelle und der Verlust der Rollenfunktion der Familie erörtert und mögliche Lösungen zur Unterstützung der Familieninstitution aus der Perspektive der Sozialarbeit vorgeschlagen. Es zeigt sich, dass die Funktionen der Familie in Bereichen wie Gesundheit, Sicherheit und Bildung, die im Laufe der Geschichte fortbestanden haben, heute erheblich geschwächt sind. Diese Situation ist darauf zurückzuführen, dass Ehen, die größtenteils mit körperorientierten, egozent-

rischen menschlichen Elementen geschlossen werden, in dem Maße tragfähig geworden sind, in dem die Paare sich gegenseitig physisch/psychisch befriedigen. Die Bildung von Ein-Eltern-Familien aufgrund zunehmender Scheidungen, die Zunahme von Kindern, die ohne den Schutz der Mutter und/oder des Vaters aufwachsen, und die psychosozialen und finanziellen Krisen der Geschiedenen sind somit zu einer Bedrohung für eine nachhaltige, gesunde Sozialstruktur geworden. In dieser Studie wird der Wandel der Familie im historischen Prozess analysiert, und die durch diesen Wandel verursachten sozialen Probleme werden auf der Grundlage der Ergebnisse der zu diesem Thema durchgeführten Untersuchungen beschrieben.

**Schlüsselwörter:** Traditionelle familie, modern-postmoderne familie, familientransformation, sozialarbeit

### ÖZET

Bu çalışmada geleneksel ailenin tarihsel süreç içerisinde dönüşümü, üretim-tüketim modellerinin değişimi ve tarihsel süreç içerisinde ailenin rol-fonksiyon kaybı ele alınarak, sosyal hizmet perspektifiyle aile kurumunun desteklenmesi için olası çözümler tespit edilmiştir. Ailenin üretim, sağlık, güvenlik, eğitim gibi fonksiyonları zayıflamış hatta etkisini yitirmiştir. Post-modern dönemde beden odaklı yaşayan, benmerkezci insan unsuruyla kurulan evlilikler çiftlerin karşılıklı bedeni/psikolojik tatminleri ölçüsünde sürdürülebilir duruma gelmiştir. Artan boşanmalar sebebiyle tek ebeveynli aile formlarının oluşması, anne ve/veya baba korumasından mahrum büyüyen çocukların artması, boşanan fertlerin içine girdikleri psikososyal ve mali bunalımlar, sürdürülebilir sağlıklı toplum yapısını tehdit etmektedir. Meselenin bu sonuçlarıyla ilgili olarak sosyal hizmetin perspektifi aile kurumunu destekleyici, güçlendirici, parçalanmış ailelerin ortaya çıkaracağı sosyal sorunları önleyici bir nitelik taşıyacaktır. Çalışmada, tarihsel süreçte ailenin dönüşümü incelenmiş ve bu konuda yapılan araştırmaların sonuçlarından hareketle bu dönüşümün yol açtığı sosyal sorunlar betimlenmiştir. Tespit edilen sorunların çözümünde sosyal hizmet perspektifinden çözüm önerileri geliştirilmiştir.

**Anahtar Kelimeler:** Geleneksel aile, modern-postmodern aile, ailenin dönüşümü, sosyal hizmet.

## INTRODUCTION

The family is a social pattern/social institution that incorporates many social, economic, emotional and biological functions with its changing forms throughout history. In the historical process, changes in production and consumption relations and changes in beliefs have led to changes in the family institution, and family forms have also transformed by changing the functions of the family institution and the roles of men and women in the family.

With the transition from a land-based mode of production to capitalist production-consumption relations with the industrial revolution, and with the transition to industrial society, the family has gradually lost its function as a place of production and consumption, education and living space. Especially after the world wars, women's participation in industry, agricultural production, military service and the service sector as substitutes or even replacements for male labor, and their subsequent entry into the public sphere have led to some positive changes in the status of women, but this transformation has damaged the family. As urban life and the public sphere have undermined privacy and women have gained more freedom in the economic sphere and become more visible in the public sphere, their roles and functions within the family have also changed. While it was a necessity for people to live as a family/community in the pre-industrial period for reasons such as security, economic production, occupational acquisition, socialization, continuation of lineage, etc., in the modern period, with the strengthening of the modern state, the provision of security in cities, the industrialization of production, the increase in insurance, and the provision of public services such as schools, hospitals, etc., many functions that the family assumed in the pre-modern period have begun to be provided by modern public and private sector institutions.

The modern nuclear family of the post-industrial era continues to be transformed in a way that does not serve the welfare of children, women and men, as the economic sphere of the postmodern era shifts to the service sector and office work. Postmodern man's increasing sense of satiety, the demand/consumption of speed/pleasure/entertainment, the loss of consciousness of truth, and the secular/nihilistic/individualistic human type that has severed its connection with the divine have begun to see the family as a burden. The rapid increase in divorces, the proliferation of single-parent families, the traumas of children growing up without a mother or father figure, and the emotional or economic problems experienced by divorced individuals continue to increase.

On the other hand, the efforts to equalize the roles of men and women in all areas with gender equality studies, the desire to expand family forms to include LGBT individuals, and the fact that the family is not seen as a safe space by gaining widespread feminist discourse have led to new debates and conflicts in societies. With all these developments, the institution of the family has lost its historical and natural/natural meaning and importance in addition to its evolutionary transformation, and traditional and religious values regarding the family have been trivialized. Therefore, the elimination

of the power of traditional institutions that protect the family and its social functions has weakened the family institution and exposed it to destructive factors. Social work is a profession and research discipline that undertakes the task of preventing the emergence of social problems and protecting the individual and the family through social work to protect and strengthen the family institution. Contributing to the upbringing of children who have completed their holistic development in the traditional family form will have a preventive effect on the problems arising from the abuse of the family and the increase in divorces. In this study, the historical process that the traditional family form has undergone towards its postmodern forms is discussed through the change in production-consumption relations and the loss of the family's roles and functions, and solutions to support the family in the context of protective social work are determined.

## CONCEPTUAL FRAMEWORK

### Definition of Family

The family is a sociological phenomenon and a social institution that has existed since the first human being and has undergone different formal transformations depending on the changes in production-consumption relations and socio-cultural-political conditions. The word "family" came into Turkish from Arabic, and in the Old Turks it was translated as "ev" (eb) and "ocak" (hearth). According to the Kubbealtı Dictionary, family is defined as follows: 1) A community of people living together in the same house, the smallest of which consists of husband and wife, the largest of which consists of mother, father, children, relatives and relatives; 2) The whole of those who come from the same lineage, a family; 3) A community formed by those who are related to each other by blood or marriage; 4) Wife, wife (Kubbealtı Lugati). According to this definition, characteristics such as being related by blood, consisting of mother, father and children, and sharing the same space come to the fore. According to Islamic belief, the family order is divinely given and fixed in terms of its basic foundational characteristics. The Arabic word "family" takes its reference from the Qur'an and is shaped by Islamic teachings. According to the Cambridge Dictionary, the word "family" in English is defined as "a group of people who are related to each other, such as parents and children" (Cambridge Dictionary, "family" Access Date: February 11, 2022). Western sociologists have also endeavored to provide a universal and generally valid definition of family. While some sociologists have made definitions in line with the dictionary meaning, others have endeavored to expand the definition of family to include new forms of family unions. John J. Macionis defines the family with an emphasis on blood ties and social support among its members as follows: "The family is the social institution that exists in all societies in which solidarity groups exist, bringing people, including children, together to care for each other. Family ties are called kinship, which is a social bond based on common ancestry, marriage or adoption" (as cited in Macionis, 2012: 462). According to anthropologist George Peter Murdock, sexuality, economy, reproduction and socialization are the four most basic functions of

the family. Murdock emphasized that if the family does not have a socialization function culture will end, if it does not have an economic function life will come to an end, and if there is no sexuality and reproduction function, the human race will be extinct, and with this he drew attention to the place and importance of the family in society (Murdock, 1968: 37; cited in Abay Çelik, 2021:286). Tom Bottomore lists the psychological functions of the family as emotional sharing and the social functions as reproduction, childcare, placement and socialization (Bottomore, 1984: 176).

The common denominator of all definitions of family centers around the coexistence of men and women, the sharing of roles and responsibilities, and the sharing and fulfillment of emotional, spiritual, physical and economic needs. It is a social pattern in which family members' mutual needs for love, respect, acceptance, socialization and trust are met. After the publication of the Kinsey Report, when homosexual unions, which were seen as a "sexual revolution", found a ground of legitimacy in Western societies, it is seen that these types of unions, which were considered deviant by traditional understanding and religions, began to be included in the definition of family. American sociologist Cohen expanded the definition of family to include homosexual unions as follows: "A family is a cluster of two or more persons living together in a household who are related by birth, marriage, adoption or choice" (Cohen, 2005: 6). With this definition, the expression "by choice" includes same-sex marriages within the institution of family. Thus, the ground is prepared for the legal status of same-sex marriages. In the Netherlands, where same-sex marriages are legal, according to the definition of family by the Dutch Family Council; "Every living unit where one or more children are raised is called a family" (Canatan & Yıldırım, 2018: 62). With this definition made by the Dutch authorities, all kinds of unions and the social cluster consisting of adopted children acquired 5 by these unions are evaluated within the scope of the definition/institution of family and given legal status. According to this definition, unmarried unions (male-female) are given legal status, as well as unions between female-female, male-male, and (allegedly) intermediate genders are included in the definition of family. It is also possible for more than two same-sex/ oppositesex partners to form a group union and adopt children.

### **Family in Muslim Tradition**

At the beginning of this article, the traditional family form in Western societies was briefly touched upon. For this reason, this section deals mostly with the institution of the family in the Islamic world and Islamic tradition. In Islamic literature, the definition of what is meant by the term "tradition" is based on the view (traditionalist school) in which tradition is defined with reference to a supreme creator, rather than the use of the word in the sense of customs and traditions in daily life. According to Seyed Hossein Nasr, *tradition "refers to the sacred and eternal truth, inexhaustible wisdom and the constant application of the unchanging principles of truth in different conditions of time and space"* (Nasr, 2012). According to this definition, tradition in this study refers to the Christian tradition for the western world, Buddhism for the Indians, and Islamic tradition for the people living in

Anatolia and the Arab Basin. In this study, it is emphasized that the basic values on which the traditional family structure is based are based on Islam, and the institutionalized customs, rules, immoderate and unjust practices that undermine the institution of the family, which have also emerged in Islamic societies, are not seen as part of the tradition and are considered incidental.

The distinctive feature of the traditional family is that it is a family system based on fitrat. The word "fitrat" is an Arabic word and in the dictionary it means to create, to bring into being something that has no precedent, to bring something into being on appearance and substance. According to Can, "The harmony within the continuation of the fitrat and the essential qualities that the created thing gains through repetition on the fitrat are called nature" (Can, 2017:405). In this context, fitrat necessitates relationships, behaviors and actions in accordance with the creation, and the opposite actions are expressed as contrary to human nature. In accordance with the difference and complementarity of the first creation of men and women, the roles of men and women laid down in line with revelation and hadiths are the basis of the traditional family institution and constitute a family structure based on this fitrat (Can, 2015). On this basis, the traditional family is the coming together of men and women in accordance with their bio-psycho-social characteristics and based on a divine creator. The institution of the family consists solely of the union of the male and female sex. The identities of men and women are innate, created by the Creator. The Holy Qur'an says: "O mankind! We created you from a male and a female" (Al-Hujurat, 49/13).

The other historical-social reality characterized by tradition outside the religious sphere of meaning is the lifestyles, social patterns and production-consumption relations of pre-modern societies. In this context, traditional society is an agricultural society. Since agricultural production requires intensive labor, traditional families are crowded, have many children, and in some traditional forms are polygamous. The traditional family is a community where grandparents, grandmothers, children, uncles, aunts, aunts, cousins live together in solidarity alongside the parents. The traditional family is together in solidarity in all areas of life such as production-consumption, social security, education, acculturation, acquisition of profession, child care, elderly care, etc. (Canatan & Yıldırım, 2018: 71-74). Traditional families are referred to as traditional in reference to their large populations and agricultural mode of production, and their small form consisting of parents and children can also be considered within the definition of traditional due to the preservation of ancient family values. Contrary to popular belief, there was not a sharp transition from the traditional family to the nuclear family with the industrial revolution. In the XIV th and XVII th centuries, 78% of families in England, 76% in France, and 69% in Belgrade had a nuclear family structure (Meriç, 1991: 59; cited in Canatan, Yıldırım:2018). It is known that both nuclear family and extended family structure existed in the early periods of Islam.

Although this family structure has undergone formal changes in history as relations of production have changed, it is based on divine moral principles. According to the Islamic tradition, in the con-

struction of the family institution, marriage, family sustenance, childcare and the place of women in social life have been shaped by the teachings of the Holy Quran, the Sunnah of the Prophet Muhammad and the reflection of the patterns of thought in the Muslim imagination in practice. The famous Islamic scholar Ibn Sina's treatise "On the Politics of the Family" summarizes the traditional family as follows: "In his world, every human being is in need of food to protect his life and sustain his body, a home to protect those under his control and to take refuge in when he returns from work, a wife to protect his home and earnings for him, a child to work for him when he cannot afford it, to provide for him, to continue his generation after him and to remember his name, and protectors to help him and carry his burden" (Ibn-i Sina, 1993: 907-917; cited in Canatan & Yıldırım, 2018:72).

In the Islamic tradition, the institution of marriage is established through marriage and this marriage is realized with the permission and command of the Creator. Islamic Law explains the rules of marriage, divorce, and the roles and responsibilities of men and women. During or after the Nikah contract, the man is obliged to give the woman money, gold or other property of financial value. It is recommended that this price should be high if the man is wealthy, and it is seen as the woman's insurance against risks such as divorce, death, and unseen (Karaman, 1992:391).

The financial responsibilities of the institution of marriage are also imposed on the man and the woman is not held responsible even if she owns property. The man has to meet all the needs of the woman and children such as accommodation, kitchen, energy, clothing, transportation, etc. The woman's primary duty is to fulfill her duties as mother to her children and wife to her husband; she has no financial responsibility. If a woman works, she is not obliged to share the income she earns with her husband and the right to save belongs only to her (Karaman, 1992:391). In Islamic jurisprudence, breastfeeding, childcare, housecleaning and cooking are not women's primary/obligatory duties and cannot be obliged by law, but in the Islamic tradition, the work inside the house belongs to the woman and the work outside the house belongs to the man. The Prophet Muhammad addressed Prophet Ali and Prophet Fatima, saying, "Let my daughter Fatima do the internal work of the house and Ali do the external work". Upon this division of duties, it is stated in the sources that Hazrat Fatima was busy with her external work and was happy to take on internal duties (Ali, 2013). Here, it is seen that the roles and responsibilities of men and women were defined by the Prophet himself, and these roles and responsibilities are explained in detail in Islamic jurisprudence.

If possible, three generations should live together in order to raise healthy individuals (Can, 2015) and it is important that children are raised and nurtured by their parents. Since the earliest times, the care and upbringing of the child has been seen as the primary responsibility of the mother, since it is the woman who gives birth and breastfeeds (Giddens, 2000: 48; Marshall, 1999: 47,48). In children who do not experience secure attachment with their parents during childhood and whose needs for love, affection, trust, belonging, approval and appreciation are not met, lifelong patholog-



ical problems may emerge (Sermin et al., 2011). Because of this most basic need for attachment in children, this need has been met primarily by the mother throughout the ages.

In pre-industrial revolution agriculture-based production-consumption relations, the family was also a production center, with all family members participating in joint production and sharing the blessings and burdens in houses located close to the fields (Giddens, 2005:112). As the first and most important element of the transfer of experience to future generations, the family was like a school where children received moral, religious and vocational education. Agriculture, taking care of animals, milking, cleaning the house, cooking, baking bread, taking care of children, sewing clothes, producing/repairing household items, etc. Although many tasks were done jointly according to the biological differences of men and women, (Dewey, 2015) there was an environment where everyone lived almost the same kind of life (Macionis, 2012: 89).

In this context, sharing all aspects of life together adds not only an emotional but also an economic, religious and social dimension to the family union. Due to the fact that marriage has such a wide range of meanings, it can be said that divorces are less common in the traditional family model. This is because the intensity of the roles in the agricultural society and all the conditions and circumstances related to this led and even forced people to become a family, clan, community and congregation. Post-industrial society conditions, on the other hand, have changed the types of loyalties, clan and tribe types, community and group types, and produced more flexible ties and looser affiliations. With all this, it cannot be said that the traditional family type has completely disappeared. For example; although the family in Turkish society is structurally transformed into a nuclear family, the Turkish family is functionally like a traditional family, since the traditional form in the family relations is preserved. (Abay Çelik, 2023). According to Canatan (2018), different family types have existed in different geographies and periods. Religion, politics, law, economy and social events have led to the formation of different family types. Since social events have multiple causes and multiple consequences, the basic motives of the phenomena cannot be explained based on a single cause.

In this study, the weakening of the traditional family structure and the emergence of new family forms are analyzed through production-consumption relations, loss of role-function in the family and deliberate attrition against the family. Since another focus of the article is the protective social work approach, the possibility of strengthening the family in accordance with its traditional values is explored. Because the family is a dynamic structure and is always open to positive and negative influences. In the context of preventive social work practices, the possibility and ways of substituting the traditional family structure in accordance with today's conditions is a subject worth considering and analyzing. In the words of Besim Dellaloğlu, "Tradition is not a ready-made work! It does not wait for you ready-made somewhere out there. It is something that needs to be constantly rebuilt with each generation" (Dellaloğlu, 2020: 270).

## **FAMILY TRANSFORMATION PROCESS**

### **Women's Participation in Economic Life and Transformation of the Family**

In the 18th century, with the emergence of the industrial revolution in England, the family institution began to dissolve with the transition from an agricultural society to an industrial society, and over time, the function and mission of the family, which provides protection and welfare against social risks, began to change and transform. The declining male population after the 1st and 2nd World Wars following the industrial revolution created a deficit in the labor market, and it became a necessity to close this deficit by encouraging women to work. While women in agricultural societies were mainly responsible for household chores, after the industrial revolution, they continued to be employed as workers in industrial production, but their responsibility for household chores continued and created an unfair picture. In addition, while women who participated in employment in the agricultural society could also take an economic initiative, after employment was realized in factories, women who were not workers in the factory could not participate in production and the category of housewife emerged. The alternative of producing outside the factory has disappeared over time with industrialization (Islam, 2013:219). At the same time, especially in textile factories, women were exploited as cheap labor, biased publications and perception operations were made on motherhood/homemaking (Çaha, 1996:42-43) and the image of motherhood was weakened in order to separate women from the family and channel them to the market (Gültekin, 2020:70). In World Wars 1 and 2, the labor shortage caused by the conscription of men into military service was tried to be filled by encouraging women to work. In order to overcome the employment problem that arose in industrial facilities, agriculture and the service sector, to ensure the sustainability and safety of production, and to ensure food supply and security, "Woman's Land Army" style civilian organizations were established in America, England and Eurasia, and women were encouraged to work through publications and other social propaganda tools. In posters published at the time, working women were portrayed as happy, strong and of high status (Kavoğlu, 2018: 112-115). To summarize, the industrial revolution and the ensuing world wars strengthened the position of women in social life and transformed the roles and responsibilities assigned to men and women within the family. This process has been similar not only in the history of Western modernization but also in all countries in the process of industrialization and modernization.

### **Urban Impact and Public Space in the Transformation of the Family**

The fact that European city populations reached hundreds of thousands in a short time with the industrial era (Sombart, 1998:36) brought about the coexistence of people who were strangers to each other. In medieval societies before the industrial revolution, people in villages established relationship dynamics that did not alienate each other by maintaining kinship and neighborhood relations in primary relations within agriculture-based production relations (Ayдын, 2014:87). These

communities have continued their lives as families with strong social dynamics, solidarity and solidarity (Tezcan, 2010:135). As metropolitan populations exceeded hundreds of thousands, urban culture began to develop instead of traditional culture. According to Senett, the city is a human settlement where strangers come together (Senett, 1996). Cities where cold secondary relationships are established instead of intimate primary relationships, where there is a mechanical understanding of morality such that even greetings and apologies are expressed without a soul, where religion is practiced individually rather than as a community, where free sexuality, pleasure, entertainment and consumer culture are encouraged and marketed to the fullest, (Aydın, 2014:86) have reintroduced people as alienated beings. Urban life has brought with it the definition of public space. In urban societies, the household is divided into two as inside and outside the household. Inside the household are the places where primary forms of relationships; husband-wife, parent-child and grandparent-child/grandchild relationships are established. Outside the household, on the other hand, is the outside world where one enters into a relationship with the intimate. According to Aydın, the primary aim of modernization was to “move the individual, the family, to the public sphere, and to open up the kinship and lineage groups to the city.” (Aydın, 2014:94) According to Senett, private life has been rendered belonging to society and lost its meaning with the publicization of the individual. Just as the production of fashion brought women’s sexuality into the public sphere, the spread of cosmetics allowed women to support their position in the public sphere with their sexual identity (Senett, 1996). According to Can, schools, factories, offices, playgrounds, cinemas, etc. in cities have separated the family from the home and the courtyard and transferred privacy to the outside (Can, 2014:60). This process means a contraction in the meaning and functions of the family. According to Parsons (with the transfer of the family to the public sphere), the economic, educational, religious value transmission and many other functions of the family are reduced to the association of residence and consumption (cited in Aydın, 2014:97). The modern nation state has included the functions of the family such as education, value transmission, etc. in the sphere of power and limited the functions of the family. Undoubtedly, this is due to the desire to create a uniform society. A traditional 11 family that establishes a production-consumption relationship less dependent on the market, forms a small community with relatives, maintains religious education and values education within itself, and even lives according to informal legal rules is out of the control of the modern state and poses a threat to capitalism. On the other hand, with the strengthening of the institutional structure of the modern state, factors such as security, employment and insurance have eliminated the elements that bind family members to each other through need. In agrarian societies, many factors such as security, economic concerns, the motive to protect honor, family (clan) solidarity, reproduction, and keeping the name alive made marriage compulsory. Today, however, all these needs can be met by non-family providers. In short, the change in the system has altered the roles and functions of family members. In the economic field, the production and consumption of luxury has been the driving force of capitalism (Sombart, 1998:153-160). In order to

ensure capitalist sustainability, it has become a reality of the modern age that the family is opened to the public and the culture of luxury consumption is made dominant, the family is divided into individuals and each part of the family is isolated from the divine and thus becomes the object of consumption culture.

### **Instrumentalization of Women**

In religions based on revelation, the feeling of love and lust, the attraction between men and women, is sanctified by the practice of marriage in the name of the Creator, and the opposite types of unions are considered sinful in all their nomenclature and definitions. In Christianity, the natural force of attraction between men and women; emotional and sexual bonds were sanctified through marriage, and were assigned to the service of God (Sombart, 1998:65). In support of this understanding in Christianity, establishing a family in Judaism is a gift of divine will. The institution of family is strengthened and protected by religion (Tekin, 2011:241). Islam, as a complement to the same sequence, has placed the family at the center of religion and Islamic society. The Prophet drew attention to the importance of the institution of marriage by saying, "Allah has not created a law more unpleasant to Him than talaq" (Abu Dawud, Talaq: 3). It is understood that the institution of marriage and its characteristics are given to humanity (Arslan, 2012:300), and changes in its basic values cannot be made voluntarily.

While in traditional religions, the power of attraction between men and women is assigned to the construction of society, in the modern period, the value of women is reduced to the body and her body is commodified by opening it to multiple uses. Since the modern individual, who has declared his ontological autonomy from the divine, accepts only his physical existence and rational mind as the measure and judge of everything with his buffered self (Taylor, 12 2007:27). By reducing the principles of morality to serve bodily pleasures and utility, the legitimate and illegitimate have been replaced. A period in which women were used as a means of sexual pleasure and their sexuality was marketed, and this illegitimate situation was legitimized and a social reality was built in which the legitimate became strange over time. An attempt was made to institutionalize the mistress/adultery culture that started in the palaces with the industrial revolution, and prostitution was given a legitimate basis. Since King François I of France, who ruled between 1515 and 1574, women have been used as a means of pleasure-entertainment in the palaces.

Sombart, in his book *Love, Luxury, Capitalism*, states that women were commodified in European palaces and the definition of kurtizan (court woman) developed alongside the distinction of chaste woman (femme honnête), prostitute woman (putaine), Sombart writes that a mistress economy was formed in the palaces, this type of illegitimate relationship was legitimized over time and that kurtizans triggered capitalism with their excessive passion for luxury (Sombart, 1998: 78-85).18th century, hedonistic-aesthetic interpretations of women's love dominated, and although the insti-

tution of marriage, which ensures the continuation of the generation, maintained its prestige as a social and religious institution, extramarital unions were legitimized with love-pleasure-aesthetic-based interpretations, and it was interpreted that love and marriage were separate and could not be together. Montaigne expressed his thoughts on the distinction between love and marriage as follows: “if love is pleasure, and marriage is a social or religious arrangement aiming at a noble end, then the fulfillment of the longing for love is not only not independent of said marriage; these two things, love and marriage, are rather mutually exclusive. Love hates to be concerned with something other than itself, and it does not like to find common ground, as in marriage, with relationships that are brought together for completely different reasons, in which attachment and power are as important as attraction and beauty. One does not marry for love, but rather for the continuation of the lineage and the establishment of a family” (Sombart, 1998:74). It is clear from the above lines that adultery, the virus of the family, is being legitimized.

In the same work, Sombart, quoting literally from the poems of Ariosto and Rabelais, states: “love, which in itself had acquired its highest, even its only, meaning, had to be outside and beyond all the arrangements which had been given life by men for any social or moral purpose, however much they might have received the approval of the Church (Sombart, 1998:73,74). Another reason for the separation of love and marriage is that in Christianity, sexual intercourse is only for the purpose of childbearing and sexual intercourse for this divine purpose is frowned upon. Sexual intercourse without the purpose of childbearing is condemned even within marriage (Taylor, 2007:586-587). This understanding contrary to human nature led to a reaction in society such as the separation of love and marriage. This understanding began to find serious supporters in the intellectual circles of the period as well as in the popular stratum. According to the sources accessed by Sombart, according to a statistic from 1490, there were 6800 prostitutes (meretrice) in Rome, which did not even have a population of 100 thousand at that time, and in the 18th century, 15 out of every 20 men in European palaces lived with their mistresses, not their wives, confirming this reality (Sombart, 1998:77-83).

We understand that the institutionalization and social acceptance of adultery alongside the institution of marriage occurred as a result of the wolfizens spreading the luxurious, hedonistic and aesthetically-oriented lifestyle of the palace and state officials to the masses of the people, and as a result of the emulation of the wolfizens by the chaste woman (*femme honnête*) type. The most fundamental elements of modernism, such as urbanization, enrichment, luxury, consumerism, and a focus on pleasure and enjoyment, have changed the traditional roles and responsibilities of men and women, their lifestyles, and their conception of the realm, and have led them towards the goal of individual self-realization in the public sphere. As a cog in capitalist production-consumption relations, women, as a result of such a mental and social rupture, have to work to meet the living expenses brought about by urban life, to realize themselves, and to consume cosmetics, maximum

pleasure and comfort, and luxury production commodities in order to eliminate aesthetic concerns. Cultural globalization and the society of transparency have brought the body, especially the female body, to the forefront.

### **Transition from Modern Family to Postmodern Family**

In the postmodern period, the economic sphere shifted from the industrial sector to the service sector (Mills, 1959) and office work/record keeping/accountability emerged as a necessity with the bureaucratic dominance of the modern state. Women's employment rates, which rose with the industrial revolution and World Wars I and II, continued to increase in the service sector, clerical work and bureaucracy. The continuous transformation of production-consumption relations brought about the transformation of roles and functions within the family, and a natural evolution took place. The modern nuclear family form emerged. The post-industrial modern nuclear family form was discussed by Burgess in 1916 and then Ogburn (1932) and Parsons (1944) explained the transformation of the family as "the transition from the extended family to the nuclear family and from the social-traditional structure to the emotionally supportive family" (Sayar & Bağlan, 2012:174).<sup>14</sup> The modern family form has come to the fore with the outsourcing of many of the family functions and the bonds of love/romance produced as a commodity to be consumed by capitalism. With the modern state increasing urban security, industrial and service sector-based employment including women, ready-to-eat food production, ready-to-wear clothing production, schooling and social entertainment venues, modern life, which surrounds the family with many elements, has reduced the functions of the family to the socialization of the child, the sharing of love/emotion between spouses and sexuality (Doherty, 1992).

He argues that the modern family is a psychological family based solely on personal satisfaction. However, families established with a sense of psychological satisfaction end in disintegration due to the mental and emotional chaos of postmodern man. The postmodern lgbthuman type is saturated in body and hungry in soul. Pluralism, democracy, freedom of religion, consumerism, mobility, increased access to news and entertainment, the human desire for physical fulfillment, and the exciting entertainment industry have led people to live in a society with plenty of choices (O'Hara & Anderson, 1991).

Some thinkers have defined this age as the age of speed, some as the age of entertainment, some as the age of communication. In an age where entertainment is made the goal, adultery is legitimized, privacy is violated by new media tools and the possibility of virtual emotional/sexual sharing increases, a psychological family reduced to personal satisfaction is not given the right to life. Many functions fulfilled by the family can be outsourced. The sexual revolution that followed the Kinsey reports of 1948-1953 prepared a period in which homosexuality and adultery were seen as legitimate and normal (Gültekin, 2020:157). Sexuality and having children are no longer specific to

marriage. Nurseries have also assumed a function that ensures the upbringing and socialization of the child, which is the most important mission of the nuclear family. Especially new generations, with increasing individualism and secularization, do not want to take on the economic and social responsibilities of a family and instead prefer to experience emotional and sexual satisfaction through short-term partnerships. The dizzying speed with which everything is produced and consumed has led to the consumption of relationships and sexuality. Through the media, new media and cinema, love and romance have taken their place in shop windows as a commodity to be consumed. This showcase is decorated with myths such as Valentine's Day, wedding anniversary, etc.

In the postmodern era, the transformation of the family continues uninterrupted and at an increasing pace. The legitimization, popularization and promotion of homosexuality in all its intermediate forms is another phenomenon that shakes the institution of the family. The presentation of homosexual unions as a new family form and adoption by homosexual families are among the most important problem areas that the family faces in the postmodern era. The promotion of homosexuality is supported as an extension of the family-less society project. Keeping the population under control has left its mark on the family policies of modern states in the 20th century. In order to control the human element, the family must be controlled. The control and transformation of the individual and the family will be realized through the status of women (Arslan, 2020). Rather than aiming to achieve justice between the sexes, gender equality studies operate as a tool of the family-less society project. In this project, all roles and functions of men and women are redesigned for the posthuman era. The political economy of the new era will determine the course of this transformation.

## **PROBLEMS CAUSED BY THE TRANSFORMATION OF THE FAMILY TODAY**

Divorce, Cohabitation and Single Parenthood Divorces and the increase in extra-marital unions lead to single-parent families. Single-parent families may be formed due to the death, imprisonment or migration of the mother or father, but today they are increasing due to divorces and unmarried unions. This family type mostly consists of a mother and children. The mother plays the role of both mother and father. Divorced mothers experience intense stress, depression and partner conflicts.

Especially in OECD countries, the average of single-parent families is quite high. According to 2018 data, 26.6% of children in the US, 21.6% in the UK and 22.5% in France live in singleparent families. This rate is 5.8 in Turkey. One of the main reasons for single-parent families is children born out of wedlock. According to 2018 data, 73.7% of children in Chile, 60.4% in France, 48.2% in the UK and 39.6% in the USA were born out of wedlock. In Turkey, this rate is 2.9%. Although the rate in Turkey has not increased much yet, when it is considered that this rate was 2.6 in 2010, a significant increase is observed. However, in Turkey, children born out of imam marriages and second marriages are also registered in the civil registry through recognition, which is why they are included

in the category of children out of wedlock in the statistics. Cohabitation without marriage has also increased dramatically in recent years. According to 2018 data, 29.41% of individuals aged 20-34 in Sweden, 28.53% in France and 25.35% in the Netherlands live together out of wedlock. Divorce rates are also high. According to 2019 data, annual marriage rates were 3.5% in France, 3.7% in the Netherlands, 4.4% in the UK and 2.7% in the USA. This rate was realized as 6.6 in Turkey. According to the statistics, especially in the recent period, unstable marriages are being established. Divorce rates are approaching marriage rates. In the same year, divorce rates were 1.9 in France, 1.7 in the Netherlands, 1.8 in the UK and 2.7 in the USA. In Turkey, the divorce rate reached 1.9. The alarming dimensions of these rates will be more clearly understood when read through the number of marriages and divorces in Turkey (<https://www.oecd.org/els/family/database.htm>). According to TURKSTAT data, while 487 thousand 270 couples married in Turkey in 2020, 135 thousand 22 couples divorced in the same year. The number of children affected by these divorces was announced as 124 thousand 742 children. As a result of divorce, 75.8% of the custody of children was given to the mother and 24.2% to the father. In this case, single-parent families usually consist of mother and children and women suffer more as a result of divorces. A divorced woman is less likely to re-marry than a man (TUİK).

### **Psychosocial Effects of Single Parenthood on Children**

When we look at the research on the subject, it is stated that in addition to emotional problems such as persistent sadness, depression, anxiety, excessive anger, fear, insecurity, depression, low self-perception, insecure attachment; socialization and adaptation problems, low academic achievement, future anxiety, peer bullying, etc. social problems are frequently seen in children of single-parent families. In the face of divorce, fear of abandonment often comes to the forefront in children. Unpredictability of what will happen in the future increases anxiety. Children's psychosocial well-being is further weakened in cases where there is a lack of a mother or father role and this deficiency cannot be replaced by another male/female figure. Along with the economic difficulties experienced by single-parent families, malnutrition, poor living conditions and health problems negatively affect the mental and physical health of children (Amato, 1994; Bilici, 2014; Ichele, Robert, Peris; 2004:83-84).

### **Attachment Theory and Divorce**

One of the most fundamental problems that arise in children of single-parent families is attachment problems. Attachment is the most fundamental process that instills a sense of trust in the infant, a psychological phenomenon of forming a bond between the mother/father and/or caregiver and the offspring based on love, care and concern. Separation or separation of the baby from the mother during the attachment process causes the baby to experience a feeling of insecurity. According to Yarrow et al.'s study (1985), insecure attachment is more common in 17 children of divorced moth-



ers than in children of non-divorced mothers. Mothers with insecure attachment project more negative emotions and less positive emotions towards their children (Radke-Yarrow, Cummings, Kucznski, Chapmen, 1985).

John Bowlby, who developed attachment theory, named separation from the mother as maternal deprivation. In his research on children growing up in orphanages in the 1940's, Rene Spitz named the stress and discomfort caused by babies' inability to develop attachment to their caregivers as analytic depression. Bowlby labeled the lack of love and attention due to maternal deprivation as affectionless psychopathy. Bowlby's "Forty-four Young Thieves: Their Characters and Home Lives (1944), he used the concept of "reactive attachment disorder" to express the lack of ability to show and accept love, mistreatment of pets, lying, stealing, inability to establish lasting friendships, experiencing extreme control problems, and emphasized that children with these behaviors have no sense of shame and responsibility. Bowlby states that these children are hungry for love and attention; they show hostility, cruelty and rape behaviors and he associates the main cause of these behavioral disorders with attachment disorders in infancy. In his book "Maternal Care and Mental Health", which he wrote on behalf of the World Health Organization (WHO) in 1951 to improve the health status of homeless and homeless children, Bowlby emphasized that the care provided by caregivers in care centers is absolutely no substitute for the attachment relationship to be established by mothers and/or parents, and that if the attachment is interrupted, the child will experience excitement deprivation and mental health will deteriorate (Bowlby, 1971; cited in Yörükan, 2020:24-29).

As it can be seen, separation from the attachment figure, mother and/or father, has a great negative impact on the child that can negatively affect the whole life. It is very difficult for individuals who have experienced insecure attachment in infancy to establish healthy and sustainable relationships based on trust in adulthood. Children born out of wedlock, born in cohabitation forms grow up in psychosocially insecure family environments. Relationships established free from the responsibilities of the institution of marriage are short-lived. Due to the change of partners every few years, children grow up with different parent figures and undergo an unhealthy socialization.

### **Psychological Problems**

Divorce, war, migration and increasing rates of out-of-wedlock child births cause hundreds of thousands of children around the world to suffer negative mental and physical health effects 18 every year. Children of divorced families are among the most vulnerable risk groups. Children's first reactions to divorce usually manifest themselves as fear, sadness, anger, guilt, loneliness, rejection, regression, sleep-eating disorders, decline in academic achievement, masturbation habits, physical health problems (Elissa, Samantha, 2019:56-65). Signs of over-maturation or appearing mature have also been found in studies (Efron, 1980). Considering that a high percentage of children stay with their mothers after divorce, it is more meaningful that children try to assume the male role at home

and act with the motive of protecting their mother and younger siblings. Sense of shame, social exclusion and stigmatization also appear as external problems in children with single parents (Erdim, Ergün; 2016).

According to recent studies, children from single-parent families have approximately 2 times more behavioral problems than children living with two parents. Internalizing behavioral disorders such as introversion, asociality, avoidance; externalizing behavioral disorders such as aggression towards human/animal/inanimate objects, hitting-breaking, stealing, disproportionate expression of anger, setting fires are among the common behavioral problems in single-parent children. In a study conducted by Wang et al. in 2021 on 3,983 children in China to determine the effect of single parenthood due to divorce and migration on children's mental health, it was concluded that children from divorced families had higher levels of internalizing, externalizing, self-destructive thoughts and self-destructive behaviors than children living with two parents and children living with a single parent due to migration. In addition, according to this study, children from divorced families showed lower socialization skills than children who had lost a parent and children who did not have a parent with them. (Wang et al., 2021:2).

In a study conducted by Tebeka et al. in the USA in 2016 using data on 43,093 children, the impact of divorce and parental loss in childhood/adolescence on the mental health of children/adolescents was investigated; it was concluded that the mental health of children whose parents divorced was more negatively affected than children whose parents died. According to the study, children from divorced families have higher rates of major depression, mania and hypomania after the age of 17 compared to children who have lost a parent. In addition, children with divorced parents have higher levels of substance abuse of all kinds after the age of 17 (Tebeka et al., 2016).

The traditional understanding of marriage has been replaced by short-term relationships, leading to an increase in the number of single-parent families. Modern marriage styles are 19 called partnerships; they are seen as a partnership based on commercial interests (Starnes, 1993:124). In these flimsy, perishable forms of marriage, love is a consumable commodity. Recently there has been an increase in research on the impact of single mother/father dating relationships on children. When the lifespan of dating relationships is often short-lived, there is likely to be frequent partner turnover. In these single-parent families (mother-child family forms), the partner who plays the role of father and/or who is the male figure without playing this role is constantly changing. According to some studies, children of parents who continue post divorce dating behavior, live together and change partners frequently have behavioral problems and their well-being is negatively affected. According to some studies, these relationship styles have been found to negatively affect emotional-secure attachment styles in children (Wang et al., 2021). While developing a harmonious relationship with the mother's post divorce dating partner positively affects the child's development, termination of the partnership relationship may lead to an increase in internalizing and externalizing behaviors and

stress levels in children (Langlais et al., 2018). In addition, symptoms of depression, low self-perception, parent-child conflicts are known to be the most common reactions of children to the mother's dating relationships after divorce (DeAnda et al. , 2021).

## **THE NECESSITY OF STRENGTHENING AND SUPPORTING THE FAMILY FROM A SOCIAL WORK PERSPECTIVE**

Social work is a profession and discipline that aims to increase the psychosocial well-being of vulnerable, disadvantaged, oppressed and abused people and groups, to increase their welfare levels, to support their social inclusion, and to support them to access and maintain a humane life. Social problems have a negative impact on the lives of people and communities after they occur. Efforts to prevent the emergence of social problems and to establish and maintain a healthy social order in all respects can be carried out within the field of preventive social work. For example; supporting the healthy mental development of children and young people, strengthening them by giving them positive behavior patterns are among the primary areas of work of preventive social work. The increase in single-parent families due to the increase in divorces and the growth of children without fathers have an extremely negative impact on the psychosocial well-being and economic conditions of children (Popenoe, 1996). The deterioration of family cohesion leads to damage to children's holistic development and an avalanche of social problems. Developing protective and preventive social work interventions on the rapid and continuous transformation of the family to the detriment of child welfare, presenting social policy recommendations, and calling on politicians and academic circles to take responsibility in this field will be instrumental in approaching the ideal of the desired society. There is no doubt that change cannot be stopped, but it can be directed and managed. Determining the course of change and transformation that the family institution will experience in the future can be possible by analyzing the past, predicting future political economy and technological developments, or at least making a positive contribution to this transformation.

## **CONCLUSION**

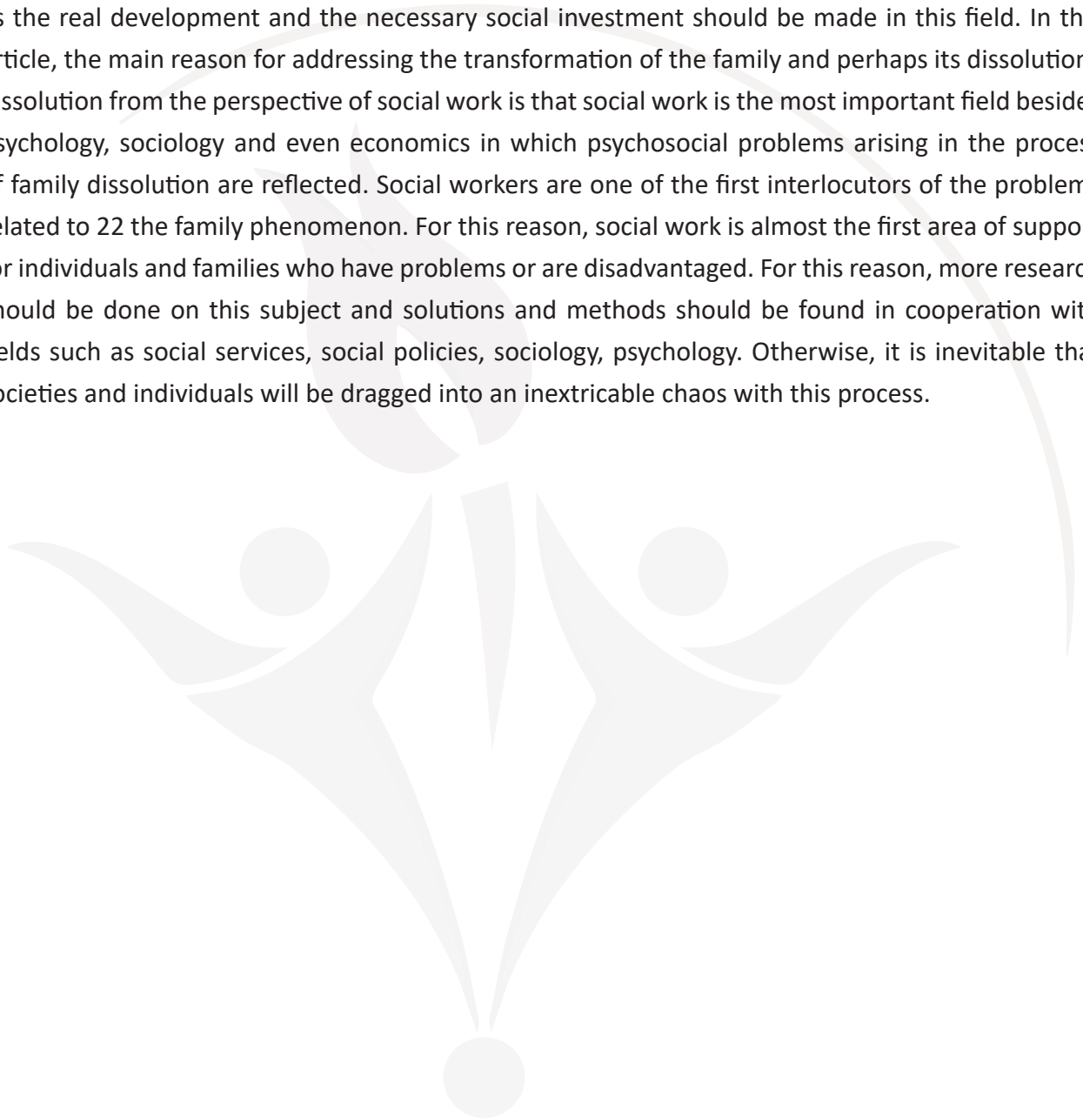
It is possible for NGOs (non-governmental organizations), public institutions, universities, religious institutions and other independent civil initiatives to work independently or in cooperation in order to protect the family from a preventive social work perspective and to ensure that it fulfills its functions in a healthy way. To list some of them;

1. Being aware that the basic values of the family are given (transcendental) (Arslan, 2012:290), to search for the epistemological and ontological foundations of the family in ancient traditions and to produce social policy by referring to these references with adaptations to the present.
2. One should be aware of the population control and family-less society projects.

3. The right of Muslims to establish and run a family in accordance with their own beliefs and traditions must be supported.
4. Attention should be drawn to the problems caused by all forms of sexual intercourse that undermine the institution of the family. Broadcasts that harm the privacy of the family and children should not be allowed. Families and children should be prevented from being used as material for the sexual entertainment industry.
5. Media, new media and all other possible means of social communication should be used to strengthen the institution of the family and commissions should be established and organized activities should be carried out in relevant public institutions/local administrations.
6. Laws should be enacted and incentives should be provided for architectural structures to be built in accordance with the extended family.
7. Agricultural production should be encouraged, urban migration back to rural areas should be encouraged, and public lands should be made available free of charge to citizens who meet the necessary conditions.
8. In cooperation with the public, NGOs, universities and the Presidency of Religious Affairs, couples should be given courses on family, child care, family economics, sexual health, home school.
9. Marriage should be encouraged and incentive packages for couples who marry during their university education should be implemented.
10. Home-based production projects should be implemented. Families should be encouraged to establish food production and home workshops at home.
11. Women's work life should be made more conducive to family life, they should not be made to work in long term and oral jobs, and insurance premiums of women who have children should be subsidized.
12. Children being cared for by their own mothers, not by nannies or daycare centers, should be encouraged and made widespread. The social status/image of motherhood should be raised.
13. Alternative non-formal education systems should be developed for the holistic development and career planning of women working at home.
14. In nuclear families, and especially in nuclear families with one child, children's socialization, emotional development and language development are enhanced through interaction with peers and adults. In order to ensure this, kinship ties should be encouraged.

The above-mentioned suggestions are only some of the activities that can be carried out in the context of protective social services. The defense of the family institution by all segments of society with

a total mobilization will be a preventive measure against social problems that are likely to arise in the future. Recently, a state ministry responsible for loneliness has been established in Japan. This situation depicts the state of postmodern man. Scientific and technological development is not the real development; spiritual, moral and emotional development of human beings should be considered as the real development and the necessary social investment should be made in this field. In this article, the main reason for addressing the transformation of the family and perhaps its dissolution/ dissolution from the perspective of social work is that social work is the most important field besides psychology, sociology and even economics in which psychosocial problems arising in the process of family dissolution are reflected. Social workers are one of the first interlocutors of the problems related to the family phenomenon. For this reason, social work is almost the first area of support for individuals and families who have problems or are disadvantaged. For this reason, more research should be done on this subject and solutions and methods should be found in cooperation with fields such as social services, social policies, sociology, psychology. Otherwise, it is inevitable that societies and individuals will be dragged into an inextricable chaos with this process.



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REVIEW ARTICLE

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## DER TRANSFER TÜRKISCHER KULTURSYMBOLE IN SALIHA SCHEINHARDTS WERK DREI ZYPRESSEN

The Transfer of Turkish Cultural Symbols in Saliha Scheinhardt's Three Cypresses

Saliha Scheinhardt'in Üç Selvi Adlı Eserinde Türk Kültürel Sembollerin Aktarımı

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### ZUSAMMENFASSUNG

Die interkulturelle Literatur, die 1961 mit der Einwanderungswelle in Deutschland begann, brachte soziale und kulturelle Probleme mit sich. Mit der steigenden Zahl der türkischen Gastarbeiter lernten die Deutschen eine neue Denk- und Lebensweise und somit auch neue literarische Werke einer fremden Kultur kennen. Saliha Scheinhardt, einer der deutschen Autorin türkischer Abstammung, die sich in vielen ihrer Romanen mit der Problematik der Ausgrenzung von Frauen auseinandersetzt, versucht auch die türkische Kultur in Bezug auf den kulturellen Transfer der Symbole im Roman Drei Zypresen objektiv darzustellen. In dieser Arbeit, die sich auf interkulturelle Literatur konzentriert, wird versucht mit dem Roman Drei Zypresen, der Transfer der kulturellen Symbole im Kontext der Interkulturalität zu analysieren. In diesem Kontext zeigt Scheinhardt's Roman die Bedeutung der kulturellen Symbole der in Deutschland lebenden Türken im Sinne der Interkulturalität auf und leistete einen wichtigen Beitrag zum Verständnis der Türken in ihren kulturellen Verhaltensmustern in der deutschen Gesellschaft.

**Schlüsselwörter:** Drei Zypresen, interkulturalität, kulturelle symbole, Scheinhardt, transfer.

### ABSTRACT

In 1961, with the wave of immigration in Germany, intercultural literature brought along social and cultural problems. With the increasing number of Turkish guest workers, Germans were introduced to a new way of thinking and living, and thus to new literary works from a foreign culture. Saliha Scheinhardt, one of the German writers of Turkish origin, who dealt with the problem of women's exclusion in many of her novels, tried to portray Turkish culture objectively in the cultural transmission of symbols in her novel Three Cypresses. This study, which focuses on intercultural literature, tries to analyze the transmission of cultural symbols in the context of interculturelity by using the novel Three Cypresses. In this context, Scheinhardt's novel has shown what the cultural symbols of Turks living in Germany mean in terms of interculturelity and has made a significant contribution to understanding the cultural behavior patterns of Turks in German society.

**Keywords:** Transference, three cypresses, cultural symbols, interculturalism, Scheinhardt.

## ÖZET

1961 yılındaki göç dalgasıyla Almanya'da başlayan kültürlerarası edebiyat sosyal ve kültürel sorunları da beraberinde getirmiştir. Artan Türk misafir işçi sayısı Almanlar, yeni bir düşünce ve yaşama biçimini ve dolayısıyla yabancı bir kültürden yeni edebi eserlerle tanışmışlardır. Romanlarının birçoğunda kadının dışlanması sorununu işleyen Türk asıllı Alman yazarlardan Saliha Scheinhardt, Üç Selvi adlı romanında da sembollerin kültürel aktarımı konusunda Türk kültürünü nesnel bir şekilde resmetmeye çalışmıştır. Kültürlerarası edebiyata odaklanan bu çalışma, Üç Selvi romanını kullanarak kültürel sembollerin aktarımını kültürlerarasılık bağlamında incelemeye çalışmıştır. Bu bağlamda Scheinhardt'ın romanı, Almanya'da yaşayan Türklerin kültürel sembollerinin kültürlerarasılık açısından ne anlam ifade ettiğini göstermiş ve Türklerin Alman toplumundaki kültürel davranış kalıplarının anlaşılmasına önemli bir katkı sağlamıştır.

**Anahtar Kelimeler:** Aktarım, üç selvi, kültürel semboller, kültürlerarasılık, Scheinhardt.

## **EINLEITUNG**

Die globale Vernetzung und stark zunehmender Austausch in der Wirtschaft, verändern die Kulturen und Werte und ermöglicht es, dass verschiedene Kulturen sich gegenseitig ähneln aber auch gleichzeitig Unterschiede zeigen. Menschen mit einem Migrationshintergrund können sich von ihren Wurzeln nicht lösen und widerspiegeln diese mit Hilfe von literarischen Texten. Mit dem Anwerbeabkommen im Jahre 1961 begann eine Migrationswelle nach Deutschland und brachte damit auch soziale und kulturelle Probleme mit sich. Mit der steigenden Zahl der türkischen Gastarbeiter lernten die Deutschen eine neue Denk- und Lebensweise und somit auch neue literarische Werke einer fremden Kultur: "Menschen, die nach Deutschland kamen, brachten ihre eigene Religion, Lebens- und Denkweise mit. Diese Menschen hatten das Bedürfnis, von ihren Erfahrungen zu erzählen und sich der neuen und fremden Umgebung zu stellen" (Özbakır, 2000: 212). Die sogenannte Migrationsliteratur, die vornehmlich "von fremden Situationen, von der Fremdheit der Sprache, von einer fremden Heimat, von der Distanz [...] von Menschen, die anderen und sich selbst Fremde bleiben oder werden und von Menschen, die sich in Situationen wiederfinden, in denen sich ihre inneren und äußeren Welten bis ins Unkenntliche verfremden", thematisiert wird, schafft einen Blick über eigenen und fremden Kultur zu überwinden (Karakuş, 1996: 26).

Die türkischen Schriftsteller mit ausländischer Herkunft in Deutschland haben ermöglicht, eine neue literarische Gattung anzuschaffen. Türkische Schriftstellerinnen und Schriftsteller, die in Deutschland aufgewachsen sind und deren Muttersprache Deutsch ist, tragen zur interkulturellen Verständigung bei, indem sie durch ihre Werke eine Anerkennung der kulturellen Symbole der Türken ermöglichen. In dieser Arbeit, die sich auf den Transfer türkischer Kulturelemente konzentriert wird versucht, der autobiographische Roman *Drei Zypressen* von Saliha Scheinhardt zu analysieren und im interkulturellen Bereich türkische Kulturelemente zu widerspiegeln.

## **DAS VERSTÄNDNIS KULTURELLER SYMBOLE**

Dank der kulturellen Symbolansätze werden Texte sowohl zu kulturellen Trägern als auch zu kulturellen Beobachtungsobjekten verwandelt. Mit neuen Ansätzen geht die Interpretation eines Textes über die bloße Sinngebung des Textes innerhalb einer Kultur hinaus und wird zu einem Vermittler interkultureller Interaktion. Texte tragen die Welt der Kulturen und ihre Realitäten in andere Welten (Ari & Tosun, 2016: 257). Die Entwicklung und Verwurzelung einer Kultur geschehen mit der Entwicklung kultureller Symbole und deren Vertiefung in ihrem sozialen Gedächtnis. Eine Kultur kann durch ihre kulturellen Symbole an Bedeutung und Wert gewinnen. Kulturelle Symbole repräsentieren auch die kulturellen gemeinsamen Werte der jeweiligen Kultur. [...] Kulturelle Symbole sind die tiefsten Spuren im Menschen und sind auch unsichtbare Codes, die das Verhalten und Handeln von Menschen in einer Kultur bestimmen (Ari, 2013: 5-6). Das Verständnis kultureller Symbole ist der wichtigste Indikator für den Lebensstil, die Lebensanschauung und das Verständnis eines Landes.

Die kulturellen Symbole eines Landes bestimmen auch die Verhaltensweisen und Kommunikationsstile der dort aufwachsenden Menschen. Der wichtigste Weg, ein Land kennenzulernen, besteht darin, die kulturellen Symbole dieses Landes zu erkennen, sie zu verstehen und sich nicht über die Symbole auf sie zu beziehen. Obwohl die wichtigsten kulturellen Symbole Religion, Sprache und Kunst sind, werden viele kulturelle Symbole unter diesen Überschriften zusammengefasst. Während die Kunst eines Landes die Architektur und den Lebensstil der Gesellschaft beeinflusst, zeigt auch die Religion einer Gesellschaft ihre Wirkung von den Essgewohnheiten bis zur Art und Weise, wie sie organisiert ist. Die Gesamtheit der kulturellen Symbole ist die Gesamtheit einer Kultur. Gesellschaften müssen in ihren Beziehungen zueinander die kulturellen Symbole der jeweils andere respektieren.

### **Kultur und Interkulturalität**

Als grundlegende Arbeit steht die Frage nach dem Verständnis Kultur und Interkulturalität im Vordergrund. Da die Kultur verschiedene Definitionen besitzt und sich immer wieder verändert, ist an dieser Stelle sehr wichtig den Begriff näher zu betrachten. Hofstede et al. (2011) definiert Kultur "als die kollektive Programmierung des Geistes, welche die Mitglieder einer Gruppe oder Kategorie von einer anderen unterscheidet" (Vgl. Hofstede, 1997: 4) Er verdeutlicht Kultur mit einem Zwiebelmodell, das aus verschiedenen Schichten besteht, und er nutzt dieses um die verschiedenen Schichten der kulturellen Besonderheiten darzustellen:

*"Hofstede beschreibt, Kultur als eine Zwiebel, die aus verschiedenen Schichten besteht. Die äußere Schicht entspricht dem, was Menschen an kulturellen Besonderheiten anzusehen ist. Diese Sicht meint die so genannten Symbole. Symbole sind Worte, Gesten, Bilder oder Objekte, die eine bestimmte Bedeutung haben, die nur von denjenigen Personen als solche erkannt wird, die der gleichen Kultur angehören. Als einfache Beispiele für Symbole können Friseur, Kleidung oder Flaggen genannt werden. Zudem kommen andere Marker auftreten, die ebenfalls sichtbar sind. Hierzu zählen Sprache, Gestik und Mimik. Symbole sind nicht festgeschrieben, sondern im Laufe der Zeit Veränderungen unterworfen. Symbole spezielle kultureller Gruppen beeinflussen sich wechselseitig" (Hofstede et al., 2011).*

Laut Reckwitz (2006: 50) wird der Begriff ‚Kultur‘ als "ausgezeichnete Lebensform, als eine kollektive, menschliche Lebensweise (jenseits der Natur) in ihrer Gesamtheit, als gesellschaftliche Subsystem oder aber als die in kollektiven Wissensordnungen verankerte, handlungsanleitenden Sinnsysteme" verstanden. Kultur ist damit ein kollektives Phänomen, dass die Menschen ihre Kenntnisse und Erfahrungen mit Hilfe des sozialen Umfeldes auf die nächste Generation übertragen werden. Für Kant umfasst der Begriff ‚Kultur‘ "eine Vermittlerfunktion zwischen der sinnlichen Natur des Menschen und seiner Moralität" und "hebt den Gegensatz zwischen Natur und Sittlichkeit" (Reckwitz, 2006: 68).

Andreas Reckwitz, der die Veränderungen im Forschungsfeld der Kulturtheorien detailliert betrachtet hat (Reckwitz, 2006), bietet hierfür die notwendigen Überlegungen. So beschreibt er den modernen

Kulturbegriff wie folgt: “[...] Kultur erscheint vielmehr nun als jener Komplex von Sinnsystemen oder – wie häufig formuliert wird – von symbolischen Ordnungen, mit denen sich die Handelnden ihre Wirklichkeit als bedeutungsvoll erschaffen und die in Form von Wissensordnungen ihr Handeln ermöglichen und einschränken” (Reckwitz, 2006: 84).

Laut Ernst Cassirer, einem der bedeutendsten Vertreter der Kulturphilosophie des 20. Jahrhunderts, bezeichnet in seinem Hauptwerk *Die Philosophie der symbolischen Formen* den Menschen als ‘animal symbolicum’, das im Gegenteil zu den Tieren, über symbolische Formen erkennt und kommuniziert. Nach Cassirer ist der Mensch das einzige Lebewesen, das mittels Symbole ihre Umwelt interpretieren können:

*“Unter ausdrücklicher Bezugnahme auf den Kulturbegriff und damit in Form einer genauen, Kulturphilosophie’ wurde ein derartiges philosophisches Programm in Ernst Cassirers Philosophie der symbolischen Formen formuliert. Cassirer bettet seine Theorie des Menschen als animal symbolicum in eine philosophische Anthropologie ein, die sich aber etwa von der Gehlens deutlich unterscheidet: Das entscheidende Merkmal der Kulturwirklichkeit des Menschen – im Unterschied zur tierischen Lebensweise – ist nun nicht, dass Regeln und Institutionen vorliegen, welche eine soziale Ordnung sichern und die Instinktarmut kompensieren; als entscheidendes Merkmal erscheint vielmehr, dass der Mensch in einem symbolischen Universum lebt und die Welt nicht anders erfahren kann als dadurch, dass er ihr – im Unterschied zu den bedeutungslosen Signalen der Tierwelt – fortwährend Bedeutungen verleiht, er nur in einer Bedeutungswelt handeln kann” (Reckwitz, 2006: 86).*

Vor allem die Flucht- und Migrationsbewegungen nach dem zweiten Weltkrieg, die starke Globalisierung und das Verlieren der traditionellen Bindungen und somit die Begegnungen mit fremden Kulturen mit ihren verschiedenartigen Religionen, Sprachen oder Rassen, verändern die Lebensstile des Menschen in folgendermaßen:

*“Der Begriff ‚Interkulturalität‘ benennt und reflektiert zunächst eine lebensweltliche Erfahrung, die für moderne Gesellschaften des späten 20. und des frühen 21. Jahrhunderts charakteristisch ist: die Erfahrung der prinzipiellen Diversität menschliche Lebensformen und deren unhintergehbaren Anspruch auf gleichberechtigte Geltung und Anerkennung. Zurückgeführt wird diese Erfahrung meist auf spezifisch spätmoderne Entwicklungen wie die sich radikalierende Globalisierung, weltweite Flucht- und Migrationsbewegungen, die globale Mobilität oder die veränderten Kommunikationsbedingungen im Zeichen der Digitalisierung. Traditionelle Bindungen an lokale Lebensweisen und Beziehung verlieren ihre selbstverständliche Geltung und lösen sich auf, die Begegnung mit Fremdem und Fremden wird zur alltäglichen Erfahrung und Herausforderung” (Altmayer & Biebighäuser, 2021: 376).*

Das Werken von Autoren mit einem Migrationshintergrund, die mindestens von zwei verschiedenen Kulturen beeinflusst sind, gibt es einige literarische Bezeichnungen wie ‚Gastarbeiterliteratur‘, Aus-

länderliteratur', ‚Migrantenliteratur', ‚Migrationsliteratur' und ‚interkulturelle Literatur'. Obwohl die Bezeichnungen voneinander nicht unterscheidbar sind, wird die erste Generation als ‚Gastarbeit-erliteratur', die zweite Generation als ‚Migrationsliteratur' und die dritte und aktuelle als ‚interkul-turelle Literatur' bezeichnet. Um diese Begriffe zu vermeiden, wird der Begriff ‚Interkulturalität' ver-wendet, der die Kombination mehrerer Kulturen besser ausdrückt: *“Der Begriff der Interkulturalität innerhalb der Literaturwissenschaft weist einen Wandel von seiner engen, der früher als Migranten-literatur und gegenwärtig interkulturelle Literatur Bezeichnung, zur aktuelleren, weist gefassten und expandierten Auffassung nach Durzak”* (Vgl. Kul, 2021: 124-127, nach Arslan, 2022: 26).

Mecklenburg konzentriert sich auf das Arbeitsfeld der interkulturellen Literaturwissenschaft und führt diese an den Begriff der Interkulturalität heran:

*“Die sich an der Kulturwissenschaft orientierende interkulturelle Literaturwissenschaft konzentriert sich primär auf die ‚interkulturellen Aspekte‘ von Literatur, wie Mecklenburg vermerkt und worunter er zum einen Aspekte im Text subsumiert, die thematischer Natur sein können und sich in der Literarisierung von Kulturbegegnungen zeigen oder die sich aus der Form ergeben und bspw. aus der Gattungsadaptation, sprachlichen Vielstimmigkeit, Intertextualität und Hybridität hervortreten. Um Anderen, so Mecklenburg, fallen auch Bezüge aus dem Kontext unter die interkulturellen Aspekte, wie etwa die Biographie der Autoren sowie entstehungsgeschichtliche, rezeptive und gesellschaftliche Kontexte (2009: 15)”* (Kult, 2021: 124, nach Arslan, 2022: 26).

Die sogenannte interkulturelle Literatur hebt nach Hofmann (2006) die Ambiguität und Vieldeutigkeit der Realität hervor und dadurch zeigt sich ihre besondere Affinität zu interkultureller Literaturwissenschaft. Die Literatur besitzt damit die Fähigkeit „multiperspektivische, ambivalente und vieldeutige Texte:

*“Indem die Vieldeutigkeit und Ambiguität einer zeitgenössischen Subjektivität, in dem deren Bestimmtheit durch verschiedenste Einflüsse und Bezugsgrößen herausgestellt wird, zeigt sich die besondere Affinität von Literatur zu Problemen und Möglichkeiten interkulturellen Literaturwissenschaft. Erstens ist gegenüber rationalistischen und eindimensionalen Tendenzen einer (gesellschafts-) wissenschaftlichen Betrachtung interkul-tureller Konstellationen die Möglichkeit der Literatur zu unterstreichen, multiperspektiv-ische, ambivalente und vieldeutige Texte zu erzeugen und damit der Komplexität einer polyzentrischen Welt gerecht zu werden”* (Hofmann, 2006: 13).

Dabei werden kulturelle Prozesse und Phänomene in der Literatur nicht einfach identifiziert, sondern reflektiert. Die literarische Form ist ein wichtiges Element dieser Reflexion und hebt damit die Vieldeutigkeit und Komplexität der zugrunde liegenden Konstellation hervor:

*“Zweitens folgt aus dieser Fähigkeit der Literatur, dass sie nicht nur ein untergeordnetes Element innerhalb des Gesamtsystems der Kultur darstellt, sondern dass sie die Fähigkeit hat, die Phänomene und Prozesse der Kultur zu reflektieren, wobei die literarische Form*

*ein wesentliches Moment dieser Reflexion darstellt, das die Vieldeutigkeit und Komplexität der zugrunde liegenden Konstellation unterstreicht. Literatur identifiziert nicht; sie öffnet Reflexionsräume. Indem sie das Andere der "Wirklichkeit" darstellt, indem sie fiktive Welten imaginiert, die gegenüber der empirischen Realität als fremd erscheinen, bietet sie Möglichkeiten der Reflexion über eine adäquaten Umgang mit Fremden und mit interkulturellen Konstellationen" (Hofmann, 2006: 14).*

## **Kulturtransfer**

Şimşek (2020) stellte fest, dass der Terminus Kulturtransfer nicht als Vergleich zweier kultureller Systeme interpretiert werden sollte (Lüsebrink, 2005: 138), sondern im Gegenteil als „Übertragen von Ideen, menschlichen Produkten, Praktiken und Institutionen von einem System zu ein anderer“ definiert werden sollte (Lüsebrink, 2005: 129). Insbesondere wurde festgestellt, dass die von einer fremden Kultur in die Zielkultur der übertragenen Gegenstände in einen dynamischen Prozess transformiert werden, und zwar nicht gemäß den Bedeutungen der Ausgangskultur, sondern gemäß der Rezeptionswahrnehmung des Empfängers. (Espagne & Werner, 1985: 21, nach Şimşek, 2020: 70).

Das Konzept des Kulturtransfers wird laut Celestini als "der Austausch von Informationen, Symbolen und Methoden mit unterschiedlicher Dauer basierend auf Polysemie" (Celestini & Mitterbauer, 2003: 12, nach Şimşek, 2020: 23) definiert.

Şimşek (2020: 78) stellte fest, dass der Forschungsgegenstand in der Kulturtransferforschung geschriebene Texte sind und dass die Quellen die individuellen Faktoren im Kulturtransferprozess besser identifizieren. Zudem ist bekannt, dass in der Kulturtransferforschung nicht nur Menschen den Forschungsgegenstand sind, sondern auch Bücher und Gegenstände in den Prozess einbezogen und von der aufnehmenden Kultur semantisch interpretiert werden (Şimşek, 2020: 78). ...] Es wird festgestellt, dass die kulturellen Elemente, die durch Übertragung in die Kultur aufgenommen wurden, im Laufe der Zeit Teil der empfangenden Kultur werden: „kulturelle Elemente werden im Laufe der Zeit Teil der empfangenden Kultur, verwandeln sich in ein kulturelles Element des Empfängers und sind der empfangenden Kultur nicht mehr fremd" (Celestini, 2003: 38, nach Şimşek 2020: 85).

## **Die Autorin Saliha Scheinhardt und der Roman *Drei Zypressen***

Saliha Scheinhardt wurde 1950 in Konya geboren. Im Alter von 15-16 Jahren werden seine Kurzgeschichten in einer regionalen Literaturzeitschrift veröffentlicht. Während ihrer Schulzeit lernte sie den in der Türkei beurlaubten Theologiestudenten Hartwig Scheinhardt aus Bremen kennen und verlobte sich, brach 1967 die Grundschule ab und zog mit ihrer Verlobten nach Deutschland, wo sie 1968 heiratete. Aus dieser Ehe gebar sie nur einen Sohn. 1985 erhielt Scheinhardt den Titel des ersten ausländischen ‚Stadtschreibers‘ der Stadt Offenbach. 1993 erhielt Alfred Müller Felsenburg den Preis ‚Aufrechte Literatur‘. Saliha Scheinhardt gilt seit Anfang der 80er Jahre als eine der ersten



ausländischen Autorinnen, die ihre Werke in deutscher Sprache schrieb. Er lebt teilweise in der Türkei und teilweise in Deutschland und schreibt nur auf Deutsch und ihre Themen sind meistens über Migration und türkische Frauen: *“Ihr besonderes Interesse gilt dabei den türkischen Frauen. Sie macht Interviews und schreibt recherchierte Lebensläufe türkischer Frauen die zwischen der Türkei und Deutschland, zwischen Islam und Christentum stehen, in Ich- Form auf. Sie beschreibt in ihren Geschichten die Frauen als Opfer”* (Baas, 2002: 2). Der Roman *Drei Zypressen* wurde von Saliha Scheinhardt im Jahre 1984 in Berlin, im Verlag Fuldaer Verlagsanstalt veröffentlicht. Der Roman umfasst 137 Seiten und erzählt die Schicksale dreier türkischer Frauen, die aus ihrer Heimat abgerissen und nach Deutschland kamen und zwischen zwei Kulturen verklemmt sind. In summary, from the literature, it is apparent that demographic, motivational, and organizational factors altogether contribute to the job satisfaction of social workers. Although a growing body of literature addresses this topic, few studies have examined social workers’ job satisfaction in Iran. Therefore, to bridge this gap, this study aims to investigate factors related to social workers’ job satisfaction based on Herzberg’s motivation-hygiene theory.

### **Der Transfer türkischer Kultursymbole in dem Roman *Drei Zypressen***

Die Türken, die im Jahre 1960 nach Deutschland gingen, brachten ihre Kulturen auch mit. Dass viele Menschen aus verschiedenen Nationen heutzutage miteinander leben, hat der Begriff ‘Kultur’ und ‘kulturelle Symbole’ eine bestimmte Rolle innerhalb dieser Arbeit. Laut Uluç (2022a:32) haben die *“Romane der deutschschreibenden Autorinnen und Autoren türkischer Herkunft bei der Kulturvermittlung eine relevante Rolle, geben die Kulturphänomene wieder und verhelfen einen Zugang zu der fremden Sprache und Gesellschaft”*. Zu dem Roman *Drei Zypressen* gehören viele kulturelle Elemente, wie Essgewohnheiten, Redewendungen, das soziale Leben und die Religion der türkischen Menschen. Im Weiteren werden versucht diese kulturellen Elemente mit Beispielen aus dem Roman *Drei Zypressen* darzustellen.

### **Kulturelle Symbole in der islamischen Religion**

Die islamische Religion spielt in Bezug auf die Traditionen und Werte eine wichtige Rolle. Das Gebet im Roman *Drei Zypressen* ist ein Bittgebet, dass eine Gemeinschaft bei besonderer Dürre, unter der Menschen Tiere und Pflanzen leiden, sich zusammen mit dem Imam im Freien aufstellt und zusammen mit ihm fleht:

*An solch einem Augusttag hatte unser Pir die Leute aus ihren Lehmhäusern herausgerommelt und sie versammelt, um ihnen Mut zu machen, dass sie an der Macht Gottes nicht zweifeln, sondern diese Trockenheit als eine Prüfung sehen sollten. Er ist dann mit ihnen zum Friedhof gezogen und hat dort eine Freitagsmesse abgehalten, zwischen den Grabsteinen haben die Bauern gemeinsam zu Gott um Regen gebetet. Nachdem die Leute während des Gebetes aus Hoffnungslosigkeit in Ekstase geraten waren, fing es an zu reg-*

*nen. Ja, so war es tatsächlich. Und seit jenem Tage wird die Zeremonie des Regengebets an den heißesten Tagen des Jahres vollzogen. Durch die Jahre entwickelte sich die Zeremonie zu einem Kult. Das Ereignis hatte sich natürlich sehr schnell in den Nachbardörfern herumgesprochen, denn es war in der Tat ein Wunder" (Scheinhardt, 1986: 108).*

Betrachtet man das untere Beispiel, wurden Mädchen früher nicht viel gebildet. Sie wurden normalerweise zu Korankursen zur Bildung geschickt. Obwohl keine Grundbildung gegeben wurde, besuchten sie meistens die Grundschule. Es galt als Schande oder Sünde für Mädchen, zur Schule zu gehen. Das stimmt heute natürlich nicht. Wenn wir uns die deutsche Kultur anschauen, wurde den Mädchen damals genau das Gegenteil beigebracht und sie hatten einen Beruf:

*Mein Vater meinte, mir durch die Koranschule eine besonders gute Erziehung geben zu können. So zog ich nachmittags, wenn ich aus der Schule kam, meinen Turnanzug aus und schlüpfte in die langen Kleider und Kopftücher und vermummte mich und ging mit den Scharen anderer Kinder in die Koranschule. Vorher mussten wir uns natürlich tüchtig waschen und uns dabei genau an die Reinigungsvorschriften unserer Religion halten. Wir hatten es ja oft genug durchgekaut und vom Hodscha persönlich demonstriert bekommen. Denn er sagte: "Wer unrein das heilige Buch Koran anfaßt, dem wird die Hand gebrannt." Natürlich im Jenseits" (Scheinhardt, 1986: 106).*

## **Kulturelle Symbole in den türkischen Sitten und Gebräuche**

Eines der wichtigsten Merkmale der türkischen Kultur, das sie von anderen Kulturen unterscheidet, ist 'Gastfreundschaft'. Wenn wir uns das untere Beispiel ansehen, steht geschrieben, wie sehr Türken ihre Gäste lieben und sie wertvoll finden. Aber es gibt kein Gastphänomen in der deutschen Kultur. Sie treffen sich normalerweise nach Vereinbarung draußen: *Gäste sind immer willkommen bei uns. Gäste sind heilig, sie bringen Segen ins Haus, so glauben wir jedenfalls. Je ärmer unsere Familien sind, desto gastfreundlicher sind sie, ja, wir lieben die Gäste" (Scheinhardt, 1986: 103).* Wenn wir uns diesen Satz ansehen, bedeutet 'Schandfleck' auf Türkisch Ehrenfleck. Das Phänomen 'Ehre' ist in der türkischen Kultur sehr wichtig: *"Außer meiner Mutter und mir kennt sie noch keinen von der Verwandtschaft, selbst für unseren Bruder war diese Tat meiner Schwester ein Schandfleck ohne Beispiel. Dabei ist es keine Seltenheit in unserer Gegen, dass Mädchen mit ihrem Geliebten fliehen oder auch entführt werden. Nur unsere Familie hat es nicht verkräftet" (Scheinhardt, 1986: 24).*

Im Weiteren wird ein Beispiel im Hinblick auf die Hochzeitstradition im unteren Beispiel gegeben. In der muslimischen Kultur gibt es seit langem eine Hochzeitstradition, dass der Mann nach der Hochzeitsnacht eine Mitgift, die aus Geld oder Wertgegenständen besteht, übergibt. Der Grund dieses Gebrauch ist, dass die Frau bei Todesfall ihres Mannes oder bei einer Scheidung nicht mittellos dasteht:

*"Die Familie war zudem mit den Heiratsbewerbern um mich nicht einverstanden. Mir war nicht klar, was mein Vater für mich plante. Einige Gleichaltrige waren schon verlobt oder*

*versprochen, andere bereiteten eifrig ihre Aussteuer für eine demnächst geplante Hochzeit vor. Über mich lachten und spotteten die Dorf Mädchen, mein Vater würde mich wie eine saure Gurke einlegen“ (Scheinhardt, 1986: 26).*

Bei muslimischen Hochzeiten gibt es sehr viele Hochzeitsbräuche, die nicht unbedingt von der religiösen Vermählung abhängig ist. Je nach der Traditionen der jeweiligen Landeskultur werden die Hochzeiten heutzutage nicht religiösen Riten geführt. Die alten Bräuche haben sich im Laufe der Zeit mit der Religion verflochten. Die Hochzeiten in der Türkei sind meistens sehr voll und die Leute sind immer in Eile. Gäste aus anderen Orten kommen und sind willkommen. Trommeln und Zurnas werden gespielt und gespielt. Dieser Satz spiegelt die türkische Kultur vollständig wider. Auch im Roman wird die Hochzeit von Gülnaz ausführlich dargestellt:

*Es kam der Tag der Hochzeit. Während die älteren Frauen die Wohnung des Brautpaares schmückten, feierten wir jungen Mädchen in einem Hof mit der Braut. In dem Hof des Bräutigams, der aus der Nachbarstadt war, feierten wir jungen Männer. Die Pferde und der Brautwagen wurden mit seidebestickten Tüchern geschmückt. An den Häusern und den Bäumen des Dorfes wehten Fahnen und Luftballons. Der Trommler schlug schon den ganzen Tag sein Instrument, dass einem die Ohren taub wurden. Die Kinder spielten. Jeden späten Nachmittag fand die Feier auf dem Dorfplatz statt. Scharen von Menschen in bunten Kleidern strömten dorthin. Die Kapelle spielte Hochzeitslieder, die Bräutigamsmamskandidaten tanzten fröhlich, man amüsierte sich. Es war auf dem Festplatz, als ein paar Männer zur Feier des Tages in die Luft schossen. Die Waffen wechselten schließlich die Hände, dann schossen andere Männer in die Luft, zu Ehren des Brautpaares“ (Scheinhardt, 1986: 45).*

In der türkischen Gesellschaft spielen Traditionen und Werten in vielen Bereichen eine wichtige Rolle. So sind die Familienbeschaffenheit der Umgang mit Älteren und das Verhältnis mit ihnen sehr wichtig. Der Islam verleiht den älteren Menschen eine besonderen Status, außer dem wird betont, dass die Muslimen auffordern, sie zu respektieren und zu ehren und dass in der türkischen Familienstruktur die Ältesten im Haus mitreden und alle Familienmitglieder den Worten der Ältesten gehorchen: *“Im Hause galten nun die Befehle des Großvaters, die von uns allen anstandslos befolgt wurden“ (Scheinhardt, 1986: 24).*

Wenn wir uns die Zeit ansehen, in der der Roman geschrieben wurde, war das Phänomen der Bestechung zu dieser Zeit fast überall in der Türkei – natürlich gibt es diese Zeit immer noch, wenn auch nicht so viel wie früher. Allerdings ist Bestechung in der deutschen Kultur in der Türkei sehr verbreitet, was nicht so sehr der Fall ist. An diesem Beispiel sieht man, dass Bestechung damals eine wichtige Rolle spielt: *“Das Auto brauchten wir nicht auszupacken, mein Vater hatte seine Erfahrungen mit türkischen Zollbeamten, er legte schon lange bevor wir an der Reihe waren einen Geldschein in seinen Pass und drückte ihn dem Beamten in die Hand. Der Beamte nahm den Pass zufrieden und steckte das Geld in seine Tasche“ (Scheinhardt, 1986: 41).*

## **Kulturelle Symbole bei türkischen Ess- und Trinkgewohnheiten**

Es wird versucht die Essgewohnheiten in die türkische Kultur im Roman Drei Zypressen mit Beispielen zu konkretisieren. Im türkischen Haushalten oder in Restaurant befinden sich im Allgemeinen verschiedene Sorten von fleischgefülltem Strudels. Es kann als ein Nahrungsmittel in der türkischen Esskultur angesehen werden, dass in verschieden Zeiten vorbereitet werden kann. Wenn wir uns die türkische Kultur ansehen, die Familien die sich auf den Weg machen, bereiten etwas Einfaches zu. Sie kochen manchmal nicht. Das sollte natürlich nicht verallgemeinert werden: *“Ich kann mich nur einen endlos langen Weg erinnern, auf dem zahllose Autos an uns vorbeisausten, und dass ich Vater hin und wieder, wenn er Hunger hatte, von Mutter gebackene fleischgefüllte Strudel reichte, ja, und je nörderlicher wir fuhren, desto stärker wurden endlose Regenstürme”* (Scheinhardt, 1986: 28).

## **Die Rolle der Frau in der türkischen Kultur**

Im Roman wird die Rolle der Frau in der Türkei mit Beispielen betrachtet. Die Mädchen, die im unteren Beispiel betrachtet werden, werden in jungen Jahren verheiratet, und es gibt Profile von Frauen, die viele Kinder haben, ihren Ehepartnern unterwürfig sind und ihre Wünsche erfüllen. Auch heute noch gibt es Kinderehen, wenn auch nicht mehr so viele wie früher:

*“Heute glaube ich, dass die Reise nach Deutschland mir meinen Mund verschlossen hat. Sicher wurde ich, als ich heranwuchs, öfter daran erinnert, wenig zu reden, in Gegenwart Erwachsener nicht zu sprechen, denn das bedeutet Achtung ihnen gegenüber. So ließen die Blicke meines Vaters meine Spontaneität immer seltener zu. Ich musste das Schweigen lernen, denn schweigsame Mädchen gelten als guterzogen, für eine Ehe am geeignetsten. So wurde mir das Schweigen langsam beigebracht. Es war ja nur gut für mich, durch diesen Prozeß hindurchzugehen, da ich später, wenn ich heiratete, auch schweigen musste. Wenn ich es nicht könnte, würde es mir spätestens in der Ehe mit richtigen Mitteln beigebracht werden. Doch das erste Schweigen lernte ich auf dem Weg nach Deutschland, auf der langen Reise. Mit meinem Vater gab es plötzlich nichts mehr zu sprechen”* (Scheinhardt, 1986: 28).

*“Meine beiden Schwestern wurden noch im Kindesalter verheiratet. So schenken sie unserer Sippe ein Dutzend Kinder. Sind sie wohlbehütete Töchter, treue Ehefrauen, gute Mütter, tüchtige Arbeitstiere”* (Scheinhardt, 1986: 105).

*“Ihm ging es weniger um das Gehalt, sondern um die körperliche Betätigung, und vor allem darum, dass er von mir kein Taschengeld mehr zu nehmen brauchte. Denn dieses eine hatte seinen männlichen Stolz besonders zerstört. Für einen türkischen Mann ist es das Schlimmste, was ihm passieren kann, finanziell von seiner Frau abhängig zu sein. Es ist nur selbstverständlich, daß die Gehälter der Ehefrauen automatisch auf das Konto der Ehemänner gehen und die Frauen über ihr Gehalt selten selbst verfügen können”* (Scheinhardt, 1986: 54).

Wie im Beispiel zu sehen ist, werden Frauen nur als Sexualobjekt gesehen. Obwohl diese Situation heute nicht mehr so sehr gilt, sehen Männer in der Türkei ihre Ehefrauen oder andere Frauen als sexuelle Objekte, nur um sich selbst zu befriedigen: "Im Gegenteil, ihm ging es jede Nacht erneut nur um seine sexuellen Triebe, die er befriedigt haben wollte" (Scheinhardt, 1986: 96).

### **Die Rolle des Mannes in der türkischen Kultur**

Türkischer Schnurrbart wird als rein kulturelles Phänomen und als ein Beweismittel der Männlichkeit und nationale Identität in der türkischen Kultur angesehen. Wie im Beispiel angegeben, haben türkische Männer zu dieser Zeit normalerweise Schnurrbärte, aber wenn wir zu dem Teil kommen, dass sie gefährlich sind, gibt es hier ein Vorurteil: "*Die türkischen Männer mit Schnurrbart und so... wären gefährlich. Alle trügen ein Messer, ihre düstere Blicke seien unberechenbar, sie alle müßten aufpassen, daß sie nicht irgendwann ein Messer zwischen die Rippen kriegten*" (Scheinhardt, 1986: 38).

### **Kulturelle Symbole in türkischen Sprichwörtern**

Im Roman *Drei Zypressen* befinden sich einige Sprichwörter wie im Beispiel: "*In unserer Sprache pflegen wir zu sagen: der Teufel braucht Folter und Gewalt*" (Scheinhardt, 1986: 91) und bedeutet dass wir kein Mitleid mit Menschen haben sollen, die anderen Menschen geschadet haben und nichts als Böses in sich tragen, wenn Probleme oder Schwierigkeiten auf sie zukommen. Weil schlechte Menschen es verdienen und diese Situation sie verdient. Im Weiteren benutzt die Autorin eine Sprichwort, die in der türkischen Gesellschaft öfters gebraucht wird: "*Wie sagt man: "Kizini dövmeyen, dizini döver..." Wer nicht seine Tochter rechtzeitig über die Knie legt, der schlägt später seine eigenen Knie wund* (Scheinhardt, 1986: 120). Wer seine Tochter unbeaufsichtigt lässt, ihre Fehler toleriert und ihr nicht die nötigen Warnungen gibt, wird es später bereuen. In der türkischen Kultur benutzt man des Öfteren folgende Redewendung: "*Gott soll sie verdammen. "Allah kahretsin"* (Scheinhardt, 1986: 120). Dieser Begriff wird sowohl als ein Fluch als auch als im Alltag als negativer Ausdruck in der türkischen Kultur verwendet.

### **SCHLUSSFOLGERUNG**

Das Ziel dieser Arbeit war die türkischen Kulturelemente anhand des Romans *Drei Zypressen* in Deutsche zu analysieren. Die interkulturelle Literatur, die in Deutschland mit der Migrationswelle im Jahre 1961 unter dem Namen Migrationsliteratur anfängt, wurden die traditionelle Werte und kulturelle Elemente der Türken mit der Analyse des Werkes betrachtet. Damit haben die Autorinnen und Autoren türkische Herkunft mit ihren Romanen ein Gehör in der deutschen Literatur verschaffen. Im Hinblick auf den Transfer türkischer Kultursymbole im Werk, wird die Vermittlung literarischer Texte bei der Einführung kultureller Symbole an Ausländer und deren Dienst an der Interkulturalität untersucht.

Saliha Scheinhardt versucht in ihrem Roman *Drei Zypressen* den Transfer der Kulturelemente aus der sie stammte und in der sie lebte mit einem kritischen Punkt darzustellen. Im Rahmen dieser Studie sind die kulturellen Elemente wie z.B. türkische Sitten und Gebräuche (z.B. Gastfreundschaft, Tradition, Hochzeit, Sozialleben, Bestechung), Essgewohnheiten, die Rolle der männlichen und weiblichen Figuren, Sprichwörter analysiert. Die in dem Roman vortretenden Kulturelemente verhelfen den Menschen die unterschiedlichen Kulturen kennenzulernen. Bei einem Zusammenleben unterschiedlichen Kulturen, hier türkisch-deutsch, ist dies eine relevante Eigenschaft. Um diese Eigenschaft zu zeigen, sind literarische Werke von Bedeutung. In diesem Zusammenhang sind besonders die Werke der deutsch-türkischen Literatur der Autorinnen und Autoren türkischer Herkunft relevant (Uluç, 2022b: 785).

Abschließend kann man betonen, dass Saliha Scheinhardt's Roman im Hinblick auf die Reflexion türkischer Kultursymbole im Werk betrachtet wird, wird der Transfer literarischen Gattungen bei der Einführung kultureller Symbole an Ausländer und deren Dienst an der Interkulturalität untersucht. "Die Vermischung der deutschen und türkischen Kultureigenschaften kann zu einem besseren Verständnis zwischen den Menschen dieser Kulturen führen. Man lernt die Denk- und Lebensweise und die Sitten aus einer anderen Kultur kennen und kann sie mit seiner eigenen vermischen" (Uluç, 2022b: 786).

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