

FATHER LOSS DURING EARLY CHILDHOOD

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SELİN UÇAR

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Prof. Dr. Tülin Gençöz  
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

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Prof. Dr. H. Canan Sümer  
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

---

Prof. Dr. Faruk Gençöz  
Director

**Examining Committee Members**

Prof. Dr. Faruk Gençöz	(METU, PSY)	_____
Asst. Prof. Bahar Öz	(METU, PSY)	_____
Asst. Prof. Ayşen Maraş	(Muğla Sıtkı Uni., PSY)	_____

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**Name, Last name:** Selin Uçar

**Signature** :

## ABSTRACT

### FATHER LOSS DURING EARLY CHILDHOOD

Uçar, Selin

M.S., Department of Psychology

Advisor: Prof. Dr. Faruk Gençöz

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The current thesis aims at deep understanding of experience of father loss of female individuals. More specifically, it focuses on how individuals experience father loss in terms of their attributions to the death of their father, emotions and the effects on their life. Qualitative research method is used to study this topic. Semi-structured interviews are done with seven individuals who lost their father at the ages between three and a half and five. Interpretative Phenomenological Analysis is employed to analyze the data and find superordinate themes. In the current thesis six superordinate themes are emerged, which are (1) trying to form an identity of the father, (2) changed dynamics in the family after the death of the father, (3) influences of the death of the father on relationships, (4) attributions to the death of the father, (5) experienced emotions related to the death of the father and (6) maintaining bonds with the father. These emerging themes are discussed in the light of literature.

**Keywords:** Father Loss in Childhood, Female Adults, Interpretative Phenomenological Analysis

## ÖZ

### ERKEN ÇOCUKLUK DÖNEMİNDE BABA KAYBI

Uçar, Selin

M.S., Psikoloji Bölümü

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Bu tez kadın bireylerin baba kaybı deneyimini derinlemesine araştırmayı amaçlamaktadır. Özellikle bireylerin baba kaybını nasıl deneyimlediklerine ölüme karşı yapılan atıflar, duygular ve yaşamlarına olan etkileri açısından odaklanmıştır. Bu konuyu çalışmak için nitel araştırma yöntemi kullanılmıştır. Babasını üç buçuk ve beş yaşları arasında kaybeden yedi birey ile yarı-yapılandırılmış görüşmeler yapılmıştır. Yorumlayıcı Fenomenolojik Analiz veriyi analiz etmek ve üst temaları bulmak için kullanılmıştır. Bu tezde altı tane üst tema bulunmuştur. Bunlar (1) babanın kimliğini oluşturmaya çalışma, (2) babanın ölümünden sonra aile içindeki değişen dinamikler, (3) babanın ölümünün ilişkiler üzerindeki etkileri, (4) babanın ölümüne yapılan atıflar, (5) baba ile ilişkiyi devam ettirme ve (6) babanın ölümüne karşı olan duygulardır. Bu temalar literatür çerçevesinde tartışılmıştır.

**Anahtar Kelimeler:** Çocukluk Döneminde Baba Kaybı, Kadın Yetişkinler, Yorumlayıcı Fenomenolojik Analiz

To my lovely family

Özcan, Hanım & Özer Uçar

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## CHAPTER 1

### INTRODUCTION

#### 1.1 The Conceptualization of Death

"Death belongs to the realm of faith. You're right to believe that you will die. It sustains you. If you didn't believe it, could you bear the life you have? If we couldn't totally rely on the certainty that it will end, how could you bear all this?"

Jacques Lacan (1972)

##### 1.1.1 The Literature on Death

Death is a major issue for human being and it has been studied in the scope of psychology literature. Freud mentions about death in his writing of *Thoughts for the Times on War and Death* and claims that death is the ultimate outcome of life and by its nature no one can deny or avoid from it (1915). Also, Freud observes that human beings act as death does not happen to them. Parallel to this, it is worthy of note that in unconscious all human beings believe its immortality. In other words, Freud states that the unconscious does not have the notion of its own death (Freud, 1915). The unconscious does not have any repertoire that is related to death (Freud, 1926). Besides the denial of one's own death, Freud insists that unconscious considers the death as the only way of punishment and makes sense of death only in the case of death of others (1915). It is important that Freud believes that an alive human being has not experience the death, therefore there is no direct observation. On the other hand, castration is experienced through facing with daily struggles such as weaning. Therefore, Freud says that fear of death is actually fear of castration (1926, 129-30).

According to Klein and her followers, death has a strong influence on psychic life as being a major source of anxiety (Klein, 1948; Segal, 1958). Parallel to her object relations theory, Klein states that through introjection and projection human psychic structure includes dualism of life and death instincts, just as good and bad (1948). Regarding to the dualism of psychic life, Klein mentions that the existence of death instinct requires the fear of annihilation of life which is the first cause of anxiety (1948, 116). As a defense mechanism, the baby projects this destructiveness onto object. Therefore, anxiety in Kleinian perspective is considered as a fear of annihilation of life and turns into fear of persecution which is connected to an object (1946, 296). Contrary to Freud, Klein defends the idea that the unconscious consists fear of annihilation of life, and death anxiety has nothing to do with castration anxiety. However, it is the primary anxiety of the psychic life (1948). Fear of annihilation of life is considered as manifestation of fear of an object, a persecutory breast. That is, based on Kleinian perspective, there is a transformation of death and death anxiety into the infantile fantasy even though death is real.

Another theoretician in psychoanalytic literature, Erikson gives a place to death in his scheme of the eight ages of man and tries to figure out development of psychic life under the eight phases (1963). Each phase includes one main conflict and two alternative results based on resolution of the particular conflict. Specifically, the final phase includes ego integrity versus despair. In the case of ego integrity which requires acceptance of one's life, death becomes a notion that can be accepted by the individual, however, the despair position, in which ego integrity cannot be achieved, the fear of death is experienced (Erikson, 1963). According to Erikson, one who does not have a fulfilled life cannot welcome death. Therefore, death anxiety is considered as weakness. Erikson's view on death is related to psychic response to life that individuals have rather than the death itself. Razinsky (2013) criticizes that Erikson mentions about death only in the final phase of psychic life, however, not only old human beings die. Therefore, according to Razinsky, the

conception of life cycle scheme is the way to deny closeness of death throughout the life.

In the scope of psychoanalytic literature, another theory related to death belongs to Jung who separates human life into two domains: there is an ascent of life toward a goal in the first part of life, and secondly a descent of life toward death (Jung, 1960 *the soul and death*). Jung states that fear of death is pathological, and describes it as infantile resistance (Jung, 1934, 407). According to him, death is one of the goal of life rather than a meaningless end, and the soul continues to exist when the body is dead which is from a theological view.

Winnicott talks about fear of breakdown which is related to the breakdown of the unity of self (Winnicott, 1974). Fear of breakdown is related to fear that something has occurred but does not experienced in present rather it is expected to happen in the future. Therefore, the fear of death is about that “death that happened but not experienced” (1974, 106).

### **1.1.2 Lacanian Perspective of Death**

Lacan is a French psychoanalyst who rereads the works of Freud and establishes his own theory. It is worthy of note that the central elements in the Lacanian psychoanalytic theory includes the Symbolic, Imaginary and Real orders. Firstly, Lacan uses the word of symbolic as register in 1953, and describes it as law and structure of the language (Evans, 1996). On the other hand, the imaginary register refers to mirror stage of the subject in which there is an identification with specular image. The important notion in imaginary order is alienation which requires the Father’s No. It will be examined later in the current study. The third register is real. Real stands for lack of a lack. In other words, there is nothing lack in the register of real. However, symbolic order creates a cut, a hole in the real by language (Lacan, 1977).

### **1.1.2.1 The Forms of Lack of the Object**

In Lacanian psychoanalytic theory, the very important issue about the object is to search for the lost object (Lacan, 1956-1957). The object is lost, then re-founded over and over again in its own discovery. Parallel to Freud, Lacan mentions that the imaginary reciprocity is involved in every relation of the subject and the object, and more precisely the identification is the key element of this relation, as the object relations theory is bounded ultimately with identification in analytic perspective (Lacan, 1956-1957). The notion of object relations is strictly related to the imaginary object that is namely the phallus (Lacan, 1956-1957). Therefore, to understand object relations deeply, the phallus must be first examined. The phallus has not a function of mediation on the relation between the subject and the object, however, it takes a place as a third component in that particular relation. The individual experiences of the subject throughout its life swing around the phallus (Lacan, 1956-1957).

In the psychoanalytic theory, the very essential notion is the lack of object which brings the subject's every relation to its own world into light. The lack of object is divided into three forms which are privation, frustration, and lastly castration (Lacan, 1956-1957). Privation is related to the real where there is no place for phallic demand. By its nature, privation consists of real lack that is a hole, however, it is related to the symbolic object. On the other hand, frustration means damage or injury in the dictionary. It is the imaginary injury in the scope of Lacanian psychoanalytic theory. Therefore, frustration is related to something which is desired and at the same time does not belong to the subject. More clearly, in frustration there is no possibility of satisfaction. Frustration is located on the imaginary domain and also the object of frustration is a real object. Thirdly, as specified by Freud, castration is associated with the primordial law which consists of incest taboo and is primary to Oedipus Complex (1912-1913). However, Lacan declares that castration is strongly and only concerned about symbolic debt (Lacan, 1956-1957). In castration, the object that the subject is lacking is related to the



symbolic debt. Also, the lacking object is not a real object, rather it is the imaginary object which is prohibited by the law. Therefore, castration is the imaginary lack of the object, more precisely the phallus.

The categories of lack are depended on the terms of real hole, imaginary injury and symbolic debt. The important issue in situating these categories is related to what object is lost.

#### **1.1.2.1.1 Privation**

Privation is related to the lack which is positioned in the order of the real. Lacan maintains the idea that lack of something in real belongs completely to symbolic, since once the subject talks about absence of something that is presents before, there must be an articulation of it by law (Lacan, 1956-1957). In other words, the subject has to symbolize the object before in order to consider the lack as privation because the real never has lack in it by its nature (Lacan, 1956-1957). The very fundamental issue in here is that since the real has never lack, therefore, in privation the object is already entered into the symbolic register (Lacan, 1956-1957). Lacan says that “the real is at the boundary of our experience” (Lacan, 1956-1957). It means that the subject does not have a direct connection to the real, therefore symbolization of the real has a crucial role for the subject to apprehend it.

Lacan explains privation in the light of Freud’s theory of female castration and penis envy. Privation is associated with female’s lack of the penis; this lack of the penis is in the field of the real. Even the lack of the penis belongs to the real, the notion of the object is symbolic. The lack of penis which is a real organ, for instance, is understood by the subject as lack, however, the subject’s apprehension of this lack is completely symbolic. Therefore, lack of an object in the real is absolutely symbolic, since the presence of an object must be acknowledged by the law to enable the subject to say it is lack now (Lacan, 1956-1957). Freud mentions penis envy that little girl blames her mother for not having the penis (1924). On the

contrary, Lacan argues that the agent of the privation is the imaginary father who is responsible not giving a penis or a baby to the child (Lacan, 1956-1957). Therefore, the agent in the privation is the imaginary father. It is important to mention in here that Freud refers that women hold the penis envy in their later life by the ways of having sexual relationship and a child (1924). On the other hand, Lacan introduces that having a child does not satisfy the mother's desire, therefore privation never ends. As the mother does not reach the imaginary phallus, the child starts to apprehend the dialectic of desire of the mother (Lacan, 1956-1957). Also, the absence of phallus in women is symbolic, and this phallus plays an enormous role in the relation of man and woman (Lacan, 1956-1957).

#### **1.1.2.1.2 Frustration**

In the psychology literature, frustration is considered as the mother's denial of the biological needs of the child. Freud uses the word of '*Versagung*', meaning frustration in German, and describes it as what makes the subject ill (Freud, 1919). However, Lacan mentions that the phenomenon of frustration is not fully expressed in Freud's works (Lacan, 1955-1956). Lacan categorizes the frustration under the three types of lack, and appeals that frustration is the key point for the primary relationship between the mother and the child. More specifically, Lacan refers to frustration as related to not denial of the biological needs of the child, but rather the demand of love (Lacan, 1956-1957). The love of the mother takes the precedence over the satisfaction of a need, since the symbolic function of the object is more important than the real function of it (Lacan, 1956-1957). Therefore, when the biological need is satisfied, it is done to compensate the denial of love which is the actual frustration for the subject.

Frustration implies the first age of life in which fixation, traumas are explored (Lacan, 1956-1957), and it forms a basis for the Oedipal phase by influencing the subject. Although memory traces are registered in the pre-Oedipal phase, it does not refer that they have nothing to do with the Oedipus complex, but rather they

constitute the basis of it. To be more clear, frustration consists of two dimensions in it. Firstly, the subject's experience of the real object takes place before the subject articulates it as an object. In this manner, the relation is direct. Secondly, in frustration the object has the agent, namely the symbolic mother (Lacan, 1956-1957). It is worthy of note in here that Freud mentions the game of repetition which represents simply presence-absence. This game, which is called as Fort-Da, provides the basis for the agent of frustration, the mother. Therefore, Lacan suggests the symbol of S(M) to represent frustration (Lacan, 1956-1957). In the game of Fort-Da, when the maternal object is absent, the object is called. However, on the other hand, in its presence it is rejected. Lacan mentions that the source of omnipotence does not come from the child, but rather from the mother, since the mother has the power of giving or not giving the object. This kind of symbolization creates an opportunity that the subject can connect the real relation with the symbolic relation (Lacan, 1956-1957).

The object of frustration is the real object. In frustration, the subject's relation to a real object is central, which is specifically the primitive imago of the maternal breast (Lacan, 1956-1957). Therefore, frustration is related to the "imaginary anatomy of the development of the subject" (Lacan, 1956-1957, pg. 62). Lacan mentions about the nature of relation between the subject and the real object. With regard to this, Freud puts emphasis on the stage of auto-eroticism which is related to the primitive relation between the infant and the primordial maternal object, namely the breast (Lacan, 1956-1957).

In frustration, the lack is imaginary. Lacan expresses that this imaginary lack might be experienced by the subject as injury or damage. The very primary experience of the child in terms of frustration is weaning i.e. loss of the breast. Frustration is basically related to what is absent for subject and therefore what is desire, since it does not involve any satisfaction, it belongs to the imaginary order by being unregulated by law. Even frustration is imaginary, the object of it is the real object which the subject does not have a real relationship with it. Apart from the lack and

the object, the third phenomenon is the mother as the agent. In accordance with this, Freud mentions the game of Fort-Da in the *Beyond the Pleasure Principle* (1920). The game simply consists of disappearing and reappearing of an object. Lacan argues the connection between the symbolic mother and the omnipotent of Other figure (Lacan, 1956-1957).

According to Freud, the mother represents the lacking phallus which enables the child to differentiate the sexes, which requires the apprehension of the mother's phallus. More specifically, Lacan shows that the child tries to figure out what the mother lacks, and the mother thinks that she finds her lack, the phallus, in the child. Freud tells that the woman considers the phallus as her lack of object, and this consideration leads to the strong relation with the child, and the mother gets satisfaction from the child (Lacan, 1956-1957). The imaginary relationship between the mother and the child is constructed around the phallus. The phallus does not only refer that the mother is lacking something, but also the child finds out himself/herself as being lacking. This leads the child to identify with the mother as the phallic object. According to Lacan, the father has the vital role as separating this unity of imaginary child-mother relationship (Lacan, 1956-1957). The child's relation with the mother lays ground at the imaginary plane, and the father is the symbolic father who interferes the unity of the mother-child. Therefore, the power of the father belongs to the unconscious (Lacan, 1956-1957).

#### **1.1.2.1.3 Castration**

The castration complex is first mentioned by Freud as the child's apprehension of sex difference between the female and male, the child conceptualizes that the penis of female is cut off. Castration complex is experienced in different ways by boys and girls. While boys have the fear that their father will cut off their penis, the girls blame their mother for not having the penis, and turn their father to have it (Freud, 1908).

Lacan uses the castration instead of castration complex and considers the castration as a symbolic lack which is articulated in the light of the symbolic debt. In castration, there is no reference to the penis as real object, however it is strongly related to the imaginary phallus (Lacan, 1956-1957). In this issue, the privation is the essential element for understanding the castration, since the privation is related to the real lack which the female is lacking of the penis. In other words, the castration is associated with the comprehension lack of an object in the real, the lack of penis in female. Also, it is always considered as symbolic, when one talks about the privation, the lack in the real (Lacan, 1956-1957). Lacan says that:

Castration is nothing other than what installs the necessity of frustration in its true order, which transcends it and installs it in a law that gives it another value. It is also what consecrates the existence of privation, because the idea of privation is in no way conceivable on the plane of the real. A privation can be only effectively conceived for a being who articulates something on the symbolic plane (Lacan, 1956-1957, pg. 106).

The castration is related to the Oedipus complex and tied to primordial law which is the prohibition of incest (Freud, 1908c). In castration, the object that is lost is placed into imaginary domain (Lacan, 1956-1957). The very important thing is that the castration is tied to the Oedipus complex, and this tie is essential to the subject's sexuality. Since the Oedipus complex includes and refers to the law, the relation between castration and the Oedipus complex cannot be ignored (Lacan, 1956-1957).

Lacan categorizes the castration under the three forms of lack of the object, and mentions that the castration is absolutely related to the symbolic debt. According to Freud, castration is completely related to primordial law which prohibits incest and is an essential element in the Oedipus complex (Lacan, 1956-1957). However, Lacan states that the symbolic debt is something that the law confirms, and sometimes it is punishment. The object of castration is not a real object, but it is the imaginary object. Therefore, castration is the imaginary lack of an object, the phallus. More clearly, in castration, the lack object is established by the symbolic

debt. There is a prohibition of law for a particular object in castration (Lacan, 1956-1957). Lacan asserts that the object of castration is not real, but imaginary. Therefore, castration is the imaginary lack of the object (Lacan, 1956-1957).

Lacan considers death firstly in the light of language. According to Lacan, 'death is constitutive of the symbolic order' since symbolization of the thing means to death of the thing. In other words, 'the symbol is the murder of the thing' (Lacan, 1977, pg. 104). Secondly, Lacan explains that death creates both hole in the real, and places for projection of signifier that is strongly related to the Other. In the case of its absence, this very important signifier leads that the Other cannot give answer to the subject, and the answer is related to the phallus (Lacan, 1977). Lacan reveals that death opens a hole in the real, and it leads to a fraction that needs symbolic reparation (Lacan, 1977), and conceptualizes mourning as opposite of psychotic foreclosure. In other words, Lacan says that in psychotic structure, things that rejected from the symbolic order appear in the real, however, the hole is opened up by loss mobilizes the signifiers (Lacan, 1977, 38). The very important thing is that in mourning even the hole activates the signifiers in symbolic register, imaginary register dominates the experience of loss.

### **1.1.3 Reactions to the Death**

In the literature, the common reactions to the death of a significant one are conceptualized under the terms of bereavement, grief and mourning. Bereavement is simply explained as the loss of a significant attachment figure, and results in the grief (Parkes, 2002). On the other hand, grief is conceptualized as normal reactions to the death of beloved one, it is characterized as normal since it does not involve negative outcomes for the subject in the long term (Love, 2007). On the other hand, mourning is used in the psychoanalytic theory which will be examined later in the study.

Kübler-Ross demonstrates that individuals who lost their loved one pass through several stages (1969). The stages are respectively denial, anger, bargaining, depression and acceptance. Individuals' first reaction to the death of a loved one is denial. At the second stage, individuals experience variety of intense emotion which are directed and expressed as anger. Also, individuals can project the feeling of anger toward other people or object, the dead one or the self as well. Then, it is stated that the stage of bargaining consists of 'what if' and 'if only' statements (Kübler-Ross & Kessler, 2005). These attempts aim to prevent the death of beloved one. The stage of bargaining show similarities with children's behaviors. More specifically, in case of rejection, children try to do their best to get what they want (Kübler-Ross, 1969). Then the stage of depression comes into play, it is mentioned that experiencing negative feelings are considered as normal and essential for recovery in the process of grief. Lastly, individuals experience acceptance regarding death, individuals who experienced previous stages can apprehend the death of a loved one as the reality of life.

It is found that individuals who lost their loved ones find it difficult to accept the reality of the loss (Lindemann, 1944; Shuchter & Zisook, 1993), and in the process of the grief, various emotions are experienced by individuals. According to Love, grief consists of variety of emotions which are sadness, anger, guilt, anxiety, fear, shame, relief, jealousy, hopelessness and powerlessness (2007). In the study of Stern and her colleagues, the findings show that participants experience feelings of guilt, somatic illnesses, exaggerated idealization with the lost one and feeling of hostility toward living ones (1951).

Many researchers accept that anger is a vital factor in the process of bereavement (Amason, 2007). The feeling of anger can be considered from different aspects. Kasuf and Dwik state that anger can be toward the lost one (2004), and also mourner can experience self-anger because of his/her inability to prevent the death of a beloved one (Pike, 2005). Moreover, it is mentioned that anger can be directed to the lost one, self, or God (Kroecker, Taub, & Schnarr-Wilhelm, 1994), and it is

also thought that the anger represents the mourner's love of lost one. Parallel to that, having hostile feelings toward living others is commonly seen in mourners (Stern, 1951). The experience of anger may not be noticed by the mourner since sense of guilt is accompanied frequently with feeling of anger (Weiss, 2001).

Guilt is defined in various terms in the literature. Tilghman-Osborne and Cole (2010) conduct a research and end up with features of the guilt. It is concluded that guilt consists of affective and cognitive features. More specifically, guilt refers to the comprehension of individuals that their behaviors lead to negative results. In its relation to grief, guilt is considered as a way of coping mechanism and an emotion experienced in the process of grief (Garnefski & Kraaij, 2009; Kowalski & Bondmass, 2008). Self-blame is also the way of expression of guilt (Stroebe et al., 1996), and it is mentioned that self-blame is not an adaptive way (Weinberg, 1994).

Loneliness is another emotion which is experienced during the grief process (Shuchter & Zisook, 1993). The researchers categorize the loneliness into two dimensions: social loneliness and emotional loneliness (Stroebe et al., 1996). Social loneliness is characterized as lack of engagement in the social situations, however, emotional loneliness refers that feeling lonely even the other is accessible. It found in the study that loneliness plays an important role in bereavement by influencing depressive symptoms (Fried et al., 2015).

In the literature, there are some researches focusing on positive outcomes of the grief. Oltjenbruns (1991) conducts a research to examine the positive outcomes of the grief in adolescents. The results reveal that adolescents gain more appreciation of life, strong emotional bonds and caring more with loved ones. The findings reveal that individuals state increased sense of strength, self-reliance and curiosity for searching meaning in their life (Malinak, Hoyt, & Patterson, 1979; Benoliel, 1985).



#### **1.1.4 Mourning from the Psychoanalytic Perspective**

Freud (1917) mentions that mourning is the reaction toward the loss of an individual or an abstract concept which is replaced with loved one or lost one. On the other hand, melancholia is experienced as deep sadness, loss of interest in the world, incapability of love. Also, mourning and melancholia are considered as self-blame and hallucination about being punished. It is noteworthy that melancholia is differentiated by mourning only in terms of decrease in self-worth (Freud, 1917). In other words, the world becomes empty and poor in mourning, while in the melancholia empty and poor is the self. In melancholia, there is a loss of self-respect. As the object is lost, reality testing proves that the loved one does not exist anymore, and then pushes libido to break its connection with this object, however, this creates resistance. Deep mourning includes inability of choosing new love object and avoidance from things that even they are not related to the loss one (Freud, 1917). Freud establishes the connection between loss, love and identification (Freud, 1955). More specifically, Freud states that identification is the way of compensation of the loss object.

In the light of features of mourning, melancholia is understood as the reaction for loss of loved object, however, there can be loss in the intellectuality. The object is not lost in reality but can be lost as loved object (Freud, 1917). It cannot be known for sure that what subject is lost. In this case, the subject knows who is lost but does not know what is lost with the loved one. However, subject is aware of a loss which results in melancholia (Freud, 1917). Therefore, in melancholia there is loss of object that withdrawal from consciousness, on the other hand, in mourning everything related to the loss relies on consciousness.

Besides that, in melancholia when the part of the self faces with the other part of it, it is observed that it criticizes and captures the other part as an object. This criticizing part is known as moral compass in daily language (Freud, 1917). In melancholia, moral displeasure toward the self is clearly seen. In reality, subjects' blame and criticism are actually directed to the loved object, however, there is a

displacement to the self in melancholia. In other words, even it seems that the subject blames itself, it is obvious that the subject blames the object of love, and then these blames are projected into the subject (Freud, 1917).

In melancholia, the subject has chosen the object and libido has been tied to a person, but then the relation with the object is shaken by the loved one as a result of disappointment. In normal condition, libido withdraws its energy from the object and finds new object, however, in melancholia libido does not tie to new object. Instead of it, libido withdraws to the self. Libido that withdraws to the self serves in constructing identification with the self and lost object (Freud, 1917). The lost object covers the self, and the self is criticized as if it has been the object from the beginning. In this sense, the loss of object leads to loss of the self. Therefore, the conflict between the self and the loved one turns into the self-criticizing and the self that is changed by identification.

Lacan states that the phenomenon of mourning and melancholia in Freudian theory is not well defined (Lacan, 1977). In Lacanian psychoanalysis, mourning can be taken into account as opposite of psychotic foreclosure. In other words, in psychosis something is rejected from the symbolic order will reappear in the real, however, in mourning the hole in the real activates the signifiers which is dominated by imaginary order. Therefore, Lacan mentions that death creates a hole in the real, and this leads to projection of the missing signifier. This missing signifier, of course, is crucial for structure of the other (Lacan, 1977).

Freud and Lacan have different point of view in terms of describing the underlying mechanism of mourning. Freud mentions that mourning is experienced when the subject identifies himself/herself with the lost object, however, Lacan says that subject mourns only if s/he can say "I was his lack". Therefore, in Lacanian psychoanalysis, mourning has the function of handling with the hole in the real (Freud, 1917; Lacan, 2004). More specifically, "I was his lack" can be understood

as subject's guilt about not fulfill the needs of the other, therefore, Lacan points that death brings out that love fails to keep its promises of taking care of the subject. The very fundamental issue is that lack does not exist only after the death. The grieving subject is depended on the lack before the death. Subject's relation to the lack of the other is essential for love bond, and this leads to responsibility to grief (Lacan, 2004). As Lacan states that love is related to giving to the Other what the subject does not have (Lacan, 1960-1961). Lacan considers the death and mourning also in the light of anxiety. In Seminar X, Lacan turns against the explanation of anxiety in Freudian terms that anxiety does not have an object, unlike fear (Lacan, 1962-1963). Anxiety is related to the lack of a lack. In the Seminar X, Lacan points that anxiety is experienced when there is lack of lack (Lacan, 1962-1963). More specifically, it is experienced when the subject fails to demonstrate "what I am for the other". In mourning, also there is the issue of lack of lack. As specified by Lacan, mourning is related to the lack in the Other rather than absence of what previously present. The subject attaches to the Other through the lack. However, the death of the other leads to emptiness in that place, that is non-existence of the lack. Therefore, the death actually takes from the subject an open space of the lack (Lacan, 1962-1963). In Lacanian psychoanalysis, the subject mourns for the lack in the Other. It is worth of note that mourning is associated with both the lack of the Other and identification with the lack (Boothby, 2013). Lacan conceptualized melancholia in a way that the idealized image of the Other fulfills the place of the little *a*. Moreover, there is misunderstanding in melancholia that the object exists before the death, and is absent because of the death (Lacan, 2004).

In mourning, the subject goes back to his/her own identity, and the desire has already organized around the Other. This results in the destruction in stabilization of the object *a* in the economy of desire in death in the death because the little *a* is placed in the beloved one (Boothby, 2013). In Lacanian perspective, the idealized image of the other takes the empty place of the little *a* in melancholia. Related to this, there is a misunderstanding in the melancholia that the lack occurs only in the case of the death of the other as if the lack does not exist before the death. As

explained by Salecl, the melancholic sees the lack of object as the loss of object. In other words, the subject believes that the particular object existed before, however it does not now. (Lacan, 1977; Salecl, 2004).

Harari states that 'mourning occurs precisely because the subject for whom one is the lack is lost' (2001, p. 209). In the case that the subject resembles what the Other is lack, then mourning is related to dialectic of desire. Boothby extends this idea and insists that the subject locates the little *a* in the Other, and death shakes off the little from its place (2013). This leads to either the subject becomes the slave of the image of the Other or an identification with the object *a* occurs. Related to that, Lacan argues that the subject achieves reintegration of the object *a*, however, this achievement results in mourning (1958-1959).

In accordance with Lacanian theory, mourning is conceptualized as loss of the lack in the Other, and this lightens why the child death ends up the most painful grief experience (Lacan, 1977; Boothby, 2013). Since the parents identify themselves with the future of their child. In this sense, the future stands for the lack in the child.

Freud indicates that the treatment of the mourning is related to separating the ego from the object by the help of breaking the links, however, Lacan insists that these links have to be reconstructed and maintained in order to restore the links with object *a* (Lacan, 2004). In other words, Freud talks about breaking the links with the object, on the contrary, Lacan puts an emphasis on re-finding the object *a* (Boothby, 2013).

### **1.1.5 Death from the Point of Children's View**

In the psychology literature, it is stated that the children can apprehend the concept of the death around ten or twelve years old (Hunter & Smith, 2008; Mahon, 1993). However, the accurate development of the children does not have to lead children to experience intense reactions. Also, the children who experience loss of a

significant one become familiar to rituals of death, but this experience may not refer to apprehension of death in depth. Furman emphasizes that for children to experience grief, they have to acknowledge the death from the physical aspect of it (1973). For children, experience of grief can be more complex, since death of the loved one results in loss of an attachment figure for them and facing with this fact is hard to deal for them (Packman, et al 2006). Deutsch puts an emphasis on experience of children on mourning (1937). She states that children's ego is not strong enough to handle with the mourning. Therefore, the process of the grief is experienced later in life.

Even the process of the grief has distinctive feature for children compared to adult, some emotions are experienced by children as adults do (Schultz, 2007). It is worthy of note that children cannot handle with intense emotions (Sood et al., 2006). It is observed that sadness is the most common emotion in bereaved children (Worden, 1996; Christ, Siegel, & Christ, 2002). Also, children experience the feeling anger toward the lost one because of feeling of abandonment (Mahon, 1993). Children may feel isolated after death of a loved one (Crenshaw, 2006; Davies et al., 2007). The feeling of isolation is related to that children may choose to hide their emotions in order to be not different from other, since the absence of the loved one makes them different in their peer group. Moreover, guilt is experienced widely in the process of children's grief (Worden, 1996). Children experience the feeling of guilt in terms of not saying good-bye to the lost one (Mahon & Page, 1995). Children feel fear after the death of a loved one, especially when one of the parent died, children worry and fear that what if the surviving parent will die, too. This leads to both fear of death and powerlessness in front of the death (Crenshaw, 2006).

The grief of children may not be recognized by parents, since children may not show their feelings (Mahon & Page, 1995). In the cases of losing significant one, children usually pay attention to the reactions of parents (Kaufman & Kaufman, 2005). The aim of children who hide their feelings is to protect parent, in other

words, children do not want to make upset them. Hiding the emotions from parent leads to unawareness of children's grief.

The other important things in the process of children's grief is that children pay attention to others to get information about how their grief is. Eventually, children learn that there are things that appropriate and inappropriate in terms of reactions to death (Mahon & Page, 1995). When one the parents dies, children focus on the surviving parent, and the grief process of the surviving parent directly influences the bereaved children (Kwok, et al., 2005). Similar to that, it is stated that children are told to not to make sad their parents (Hoffman, 1979). This leads that children acknowledge that there is hierarchy in the process of grief. More clearly, children learn that the grief of parent is more important then the grief of children (Mahon & Page, 1995).

According to Crenshaw, it is important to say good-bye to the lost one for the children (2006). In the cases of sudden death, it is impossible to say good-bye, however, funerals give a chance to individuals (Sheehan, 2007).

Experience of variey of emotion does not mean that these are sings of unhealthy grief prcess, but rather the process of grief must be painful in order to lead to be healthy. Therefore, almost two years after the loss of a significant, children may show visible symptoms, and this is accepted as normal part of the grief process (Worden, 1996; Fernandez et al., 2007).

## **1.2 The Concept of the Father**

“You wanted to kill your father in order to be your father yourself. Now you are your father, but a dead father”

Sigmund Freud

The huge emphasis is given to the mother in relation to the child in the literature, the father remains as being not studied deeply. The importance of the mother takes precedence over the father. For instance, Bowlby states that the father does not take the first place in the development of the child, 'that honor goes to mother' (1989). However, Rohner mentions the impact of the love of the father on children's emotional, cognitive and social development (1998). Parallel to this, it is insisted that the father plays an essential role in child's apprehension of self (Etchegoyen, 2002). In the literature, fatherhood is taken into consideration from its different aspects over the time such as moral guidance, breadwinning, sex-role modelling, martial support and nurturance (Lamb, 2000). First of all, from the very earlier times, the father has been seen as responsible for children's education and moral development, and has served as moral guidance (Lamb, 2000; Pleck, 1984). However, at the times of industrialization, the concept of the father is constructed around the breadwinning (Pleck, 1984).

Ross mentions that the father is forgotten in the psychoanalytic literature (1979). Many theoreticians consider the father as a crucial attachment figure (Albein, 1971; Lamb, 1997). Also, the father is taken in account as having a facilitator role in the period of separation-individuation (Blos, 1967; Mahler & Gosliner, 1955; Mahler, 1968). In other theories, the father is also seen as the internalized other and self-object (Fairbairn, 1941; Kohut, 1971).

Freud is the first one who mentions the importance of the father in the development of the child in the scope of Oedipal process. The importance of the father is taken into consideration by Freud as attachment to the father and roles of the father (Freud, 1955). More specifically, Freud takes the father into consideration in terms of Oedipal processes (1955) in which the role of the father varieties from nurturer (1955), idealized figure (1955; 1964) to protector (1961). In Freudian psychoanalytic perspective, the father refers to masculine subject (Freud, 1909/1924). More specifically, the father has to be strong, decisive, and dominant in the family. During Oedipal stage, the father is an important figure especially for

boys that identification with the father leads to healthy resolution of this phase. Also, Freud insists that the father is the one who is both prohibitor and rival in terms of incestuous sexual impulses. Therefore, he is considered as object of envy and hate (Freud, 1921). Parallel to this, Burlingham states that in Freudian perspective, the father is idealized by the child as resembling for God (1973). Many researchers find out that children identify with the father by acting or seeing themselves as close to the father (Lynn, 1969; Mussen, 1967).

Atkins points that the mother has a facilitator role in the child's attachment to the father (1981). In other words, the mother mediates the relationship between the child and the father, if the mother attributes the father positively, the child does, too.

### **1.2.1 Lacanian Perspective on the Father**

Lacan puts an emphasis on the father in his theoretical framework. According to Lacan, the father is the one who the child fights for love of mother, and also is the representation of social order and law. Only by identifying with him in the Oedipus complex, the child can enter into symbolic order. Therefore, absence of the father is a vital issue in the structure of subject (Evans, 1996).

In Lacanian psychoanalytic theory, the father can be conceptualized under the three domains, which are real, imaginary and symbolic. To start with, the real father is the one who is the biological father of the subject. In fact, the real father is the one who is said to be the biological father. Therefore, the real father is the production of the language instead of biology (Lacan, 1969). In Lacanian point of view, the physical presence of the real father in the family cannot be seen as the only key factor for the subject. The important point in here is about the mother's discourse about the father, this discourse actually leads to operation of symbolic castration for the subject (Lacan, 1957-1958). Parallel to Lacan, Freud argues that even the presence of the father in the case of Little Hans does not fulfill its function in



castration. If the intervention of the real father does not take its place, the child needs a phobic object as a symbolic substitution of the real father (Lacan, 1957-1958). Nevertheless, Dor stated that a healthy psychic structure can occur in the absence of the real father, but the key element in here is the existence of imaginary and symbolic fathers (1989). Therefore, Lacan conceptualizes the real father as the agent of castration (Lacan, 1959-1960).

Secondly, Lacan stated that imaginary father can be seen as the ideal father (Lacan, 1953-1954; Lacan, 2004). In other words, the imaginary father is considered as an imago, which the child conceptualizes it based on the figure of the father in his/her fantasy. Therefore, in accordance with Freud and Burlingham, it can be said that imaginary father and the father in the reality might not match with each other (Lacan, 1957-1958; Freud & Burlingham, 1943). In addition, the imaginary father is seen as the prototype of god, and also as terrifying father of the primal horde who puts the incest taboo (Freud, 1912-13) and being agent for privation for being responsible that his daughter's loss of the symbolic phallus, penis or a child (Lacan, 1956-1957). Therefore, the imaginary father is taken in account as being omnipotent because of its crucial role in the psychic structure (Lacan, 1957-1958). Dor puts an emphasis on that the father has to be signified to the child, he must take place in the world of language. By doing this, the child can be able to fantasize the father, that is, can construct the imaginary father (1998). Also, by the means of child's identification with the function of the father, the symbolic father turns into imaginary father (Lacan, 1957-1958).

According to Lacanian perspective, the symbolic father is considered as a function or position and known as 'paternal function' rather than a real human being (Evans, 1996). Paternal function operates as imposing law and regulating both desire and the imaginary relationship between mother and child by separating them (Lacan, 1957-1958). The very basic function of the symbolic father is to bring the desire and law together (Lacan, 2004). Even the symbolic father is not considered as real being, it is a position in symbolic order and the subject has an experience of the

symbolic father through paternal function. However, facing with the symbolic father cannot be held completely (Lacan, 1957-1958). The function of the symbolic father operates at the preOedipal stage, however, this function is mediated by the discourse of the mother (Lacan, 1957-1958). The function of the symbolic father has a vital role that it leads the child to enter into symbolic order. Lastly, the symbolic father is conceptualized as the dead father of the primal horde by Freud (1912-1913), while as the Name-of-the-Father by Lacan (Lacan, 1953-1954).

To demonstrate, Lacan puts the emphasis on the Name-of-the-Father as the mediating phenomenon of the mother-child relation. Name-of-the-father is originated in French as *nom-du-pere*. The word of 'nom' is similarly pronounced with 'non' which means no in English. This combination of words as *nom-du-pere* reminds the father's saying 'no!', therefore father's prohibition (Evans, 1996). It is important that paternal function regulates the relation between the child and the (m)Other. In other words, the father saves the child from the (m)Other. The father as being law-maker protects the child from the desire of the (m)other (Fink, 1997). However, paternal function is the symbolic function. Therefore, the paternal function should be effective in its temporary absence as its presence. The important thing in here is the father functions in the mother's discourse by being part of her speech (Dor, 1998). It is worthy of note that the power of the paternal function is depended on the (m)Other's discourse. Paternal function works through Name-of-the-Father in the way of that (m)Other refers to the father as an authority which is beyond her demands and her power. In the case that mother refers father as being weak, useless or says the child that she will not tell the father when a rule is broken, she undermines the position of the father. In such cases, even the father is alive, the paternal function does not work properly. Therefore, the crucial point is not the absence of the father, but the adequacy. Similarly, it is also crucial that the living father does not guarantee the paternal function (Fink, 1997). Also, the lack of the living father does not refer that paternal function does not exist. This paternal function can be carried out by another man or in other ways that the father figure takes place in the child's world. If the m(O)ther, who lost her husband, keep saying

to the child that ‘what would your father think about it?’ or ‘your father would not like this’, the father can continue live in the mind of the child (Evans, 1996). In Lacanian psychoanalysis, the paternal function is either exist or not exist, there is no such thing in between. Similarly, the paternal function works until certain age, if not it will never happen (Fink, 1997). Therefore, in the scope of Lacanian psychoanalysis, paternal function plays an important role in the psychic structure, and this is called as ‘choice of one’s own neurosis in Freudian terminology (Dor, 1998, pp. 17). Lacan considers the role of the father as its own importance and points out two functions of the father: the protective function and the prohibitive function (Lacan, 1977). The subject’s relation to the paternal function results in either positioning in in the order or disorder. The intervenes of the father result that the subject either enters into symbolic order or not (Fink, 1997). Since the role of the father is to protect the child from the m (O)ther, the child can be structured as either psychotic, pervert or neurotic depending on the function of the father. Therefore, Lacan’s perspectives on the role of the father can be considered as being against to Kleinian psychoanalytic theory in which center is the relationship between mother and child. Contrary to this perspective, Lacan considers the role of father as a third element who saves the child from becoming psychotic and make it enter to the symbolic order. The (m)Other is the subject’s first mental symbolization. the presence and absence of the (m)Other times to times, the child questions where the (m)Other is when she is not with the child. The ultimate answer of this question leads the child to the father. Since the father is the one who takes the (m)Other away from the child, it is perceived as rival (Fink, 1997).

In addition, girls’ desire to have a child from the father and be a wife of him is the first step of entering into the Oedipus complex (Lacan, 1957-1958). Freud indicates that children phantasize that the involvement of the father with the mother occurs because the father finds something in the mother which the subject does not have. This thought is absolutely in the field of unconscious and leads to the feeling of rival toward the mother. this is the very fundamental notion in the Oedipus complex (Lacan, 1957-1958).

Freud insists on that the girl's entry into the Oedipus complex starts with the desire of having a child from the father as a substitution of penis which the girl is frustrated (Lacan, 1957-1958). By having this child, the girl can access imaginarily the penis, namely the phallus.

### **1.3 Father Loss**

“I cannot think of any need in childhood as strong as the need for a father's protection”

Sigmund Freud

In the psychoanalytic literature, Freud mentions the importance of the absence of the father in the child development and says that losing the father is the most important loss that one can experience (1900). The observations during the World War II have a crucial impact on the several studies. Freud and Burlingham state that the children fantasied their father who were away from the home, and there was an obvious difference between the fantasied father and the real father (1943). It is also mentioned that the fantasied father was better than the actual father. Moreover, the work shows that there was a repression that children did not express any negative feelings toward the fantasied and idealized dead father.

The loss of a family member also leads to secondary losses for children. Rando (1993) describes the secondary losses as being psychological or physical that is resulted from the initial loss. When the father dies in family, and the father is the one who earn money for the family, then secondary losses includes changing in the quality of life, their daily routine, and so on. Also, if the moter does not work before, but has to work after the loss, it is very important for children that the mother is not accessible now (Mahon, 1993).

In the literature, it is stated that death of the father can have different effects on the subject depending on the time of it. According to Huttunen and Niskanen (1978),

in the first year of life, the death of the father has crucial influence on the mother in terms of her involvement in the child. This may lead the child to have some problems in development in self and object differentiation, impairments in reality testing, disruption in the sense of basic trust and confidence, and decrease in the frustration-tolerance (Newman & Schwam, 1979; Trunell, 1968). Also, if the father died before the age of five, the child may experience fear of losing objects and being abandoned, and this leads to intense need for being close to the mother (Burgner, 1985). It is also stated that death of the father evokes the feeling of fear regarding to sleep (Herzog, 1980).

According to Seligman, the father as a vital role for children as being mediator between the womb and the world (1982). Seligman mentions that the individuals who lost their father during childhood describe themselves as half alive. It is established from this study that loss of the father leads to impairments in separation-individuation process, and these individuals are fixated at the pre-Oedipal stage. The study reveals that these individuals experience feelings of abandonment and anxiety. Also, it is found that these individuals have a tendency to be dependent on their mother (1982).

In the psychoanalytic literature, the main focus is on males who experience paternal loss. It was stated that absence of the father results in impairments in the reality testing, sexual fantasies and coping with certain emotion such as fear and humiliations (Neubauer, 1960). Besides that, Ferenczi hypothesizes that fixation on the paternal loss is the shared feature for homosexual males (1940). It is considered that the absence of ego-ideal of the father results in the homosexuality in boys.

## **CHAPTER 2**

### **METHODOLOGY**

#### **2.1 Reasons of Choosing Qualitative Research for Studying Experience of Father Loss**

Qualitative research gives an opportunity of gathering more intense and adequate feelings and thought of individuals, even these feelings and thought are not expressed overtly. Also, qualitative research makes it possible that researcher's own identity and standing can be taken account into the research process. That is, the interaction between researcher and participant affects the whole research process, and qualitative research gives a chance to accept and explain this effect of interaction (Smith, 2004).

#### **2.2 Interpretative Phenomenological Analysis**

According to Husserl, human beings gain knowledge via experience, and so that, the object of our consciousness is experience (Fisher, 2009). The core element in human understanding is experience, that is, humans form ideas or categorizations as a result of their experiences. The interaction between human beings is a kind of experiences. Therefore, the researcher has an active role in research process since she is the one who collects and interprets the data because the researcher also creates an effect on participants, vice versa. From the very similar point, Heidegger conceptualizes the reality as what you think. This means that the researcher is not independent from what she works on since she influences and is influenced by the process and interprets the data (Fisher, 2009).

Interpretative Phenomenological Analysis (IPA) focuses on the individual experiences and how individuals process their experience in a certain context. This

process is affected by researcher's own conceptualizations and feelings during interview and data analysis (Smith, Jarman, & Osborn, 1999). IPA has a feature of being idiographic, that is, the analysis is done case by case. After finishing detailed analysis of first case, the researcher can move on to the second one. The emerging themes are noted for cases, and then researcher looks at similarities and differences between them. Also, IPA is an inductive process, in which the techniques are flexible to get unanticipated themes that can emerge during the interviews and analysis. One way of being inductive is to conduct semi-structured interviews, by doing this, participants can freely express their thoughts and feelings and also hidden thoughts and feelings can be recognized by the researcher (Smith, 2004).

Being iterative means that when researcher moves onto second case, new themes can emerge (Fischer, 2009). Researcher goes back and checks these new emerging themes in the first case, this is a repetitive process. IPA has a characteristic of double hermeneutic, which participants try to understand and interpret their experiences and understanding, and then researcher interpret their way of making sense and understanding of experience. Therefore, double process of interpretation leads to active role of researcher in the data collection and data analysis (Fischer, 2009). IPA aims to understand participants by understanding the way they make sense of their experience and their unique reaction to this experience (Smith, Jarman, & Osborn, 1999).

The current study aims at understanding of the experience of female individuals who lost their father at the ages between three and six. IPA is seen as the most appropriate methodology since it allows detailed information about individuals' experiences and their way of making sense of their experience.

### **2.3 Participants and Sampling Method**

Based on IPA guidelines, purposive sampling was used, and the study consists of a homogeneous sample (Smith & Osborn, 2003). The participants were female who

lost their father between the ages of three and six, and university student currently in Turkey. The reasons of death of their father were cancer, traffic accident and hearth attack (see Table 1). Announcement for the study was done through a group in social media, and the seven participants were volunteer to involve in the study. One of the participants is considered as the pilot interview. The sample size is consistent with the IPA guidelines that small sample size applicable for the detailed analysis of the data (Smith & Osborn, 2003). Ethical approval was secured from Middle East Technical University. Informed consent was administered to the participants, and information form was given at the end of the study (see APPENDIX A & B). The participants were given information about the process of application to the AYNA Clinical Psychology Support Unit, Middle East Technical University for psychological support. In the study, nicknames were used in order to preserve the confidentiality of participants.

**Table 1. Information about the Participant**

<b>Participant Number</b>	<b>Nicknames</b>	<b>Age</b>	<b>The reason of death of father</b>	<b>The age when the father died</b>
P1	Ece	23	Traffic accident	5
P2	Ceren	22	Traffic accident	5
P3	Aycan	21	Heart attack	4
P4	Leyla	23	Cancer	4.5
P5	Zeynep	23	Heart attack	3.5
P6	Yelda	27	Traffic accident	4



## 2.4 Procedure

Semi-structured interviews were used in the data collection process. The interviews were conducted in AYNA Clinical Psychology Support Unity in Middle East Technical University. First of all, the pilot interview was done, and the emerging themes apart from the research questions were taken into consideration. Feedbacks about the interview and questions were given to the researcher. The interviews lasted about approximately two hours. In the interviews, guided questions (see APPENDIX C) were followed and the questions were open-ended. Also, the participants were encouraged to talk freely. The participants were informed that they were free to quit from the study anytime they felt uncomfortable. For confidentiality, the names of participants were changed with nicknames. Finally, the data collection process lasted about almost a month.

## 2.5 Data Analysis

The interviews were audiotaped and then transcribed. The guidelines of IPA were taken into consideration in analyzing the data. First of all, IPA has a requirement of being idiographic, that is, after analyzing the first case in detail, the second case can be analyzed (Smith & Osborn, 2003). In this process, data analysis starts with reading the first case, writing down at the left margin what comes to the mind after reading the sentences, and then writing down at the right margin emerging themes. Current themes were organized and grouped as superordinate and subordinate themes. Followed by finishing the analysis of the first case, the same procedure is applied to the second case. At the end of the analysis process, cross case analysis was done to compare and associate the all emerged themes. The research team which included the researcher, her supervisor and her peer checked the emerged themes. During the data collection process, the researcher kept a diary in which her thoughts and feelings were written in the purposes of subjectivity of the study. The superordinate themes are *trying to form an identity of the father, changed dynamics in the family after the death of the father, influences of the death of the father on*

*relationships, attributions to the death of the father, maintain a relationship with the father, and experience of emotions related to the death of the father respectively.*

## **2.6 Trustworthiness of the Study**

Qualitative research has some criteria for trustworthiness, which are subjectivity, reflexivity, adequacy of data and adequacy of interpretation (Morrow, 2005). Researcher's own experiences and standings have an effect on research process. Qualitative research does not ignore the researcher's effect on the research process and does not try to limit the researcher in both data collection and data analysis phases. Researcher reflexivity is taken into account because it allows to see how researcher influences the whole process (Fisher, 2009). During the data analysis a research team including the researcher, her advisor and peer group who are clinical psychologist and know the qualitative research. The transcripts were checked by the research team, and the current themes were discussed.

My motivation to study on this topic has its roots from my own experience. As the researcher, I have an experience of loss of my father at the age of six. This has led to think about the influences of his absence on my personality and life. After the death of my father, I have been trying to understand and accept my feelings and thoughts about his absence. Then, I started to wonder how other individuals experience this paternal loss, their attributions to the death.

## CHAPTER 3

### RESULTS

The current study involves six super-ordinate themes in the light of Interpretative Phenomenological Analysis. The themes are *trying to form an identity of the father, changed dynamics in the family after the death of the father, influences of the death of the father on relationships, attributions to the death of the father, maintain a relationship with the father, and experience of emotions related to the death of the father* respectively (see Table 2).

**Table 2. Emerging Themes of the Current Study**

- 
1. Trying to form an identity of the father
    - a. Listening the father from others
    - b. Interpretation of memories related to the father
    - c. “Never speak ill of the dead”
  2. Changed dynamics in the family after the death of the father
    - a. Having a special relation with the mother
    - b. Taking extra responsibilities in the family
    - c. Inaccessibility of the mother for the subject at the beginning
  3. Influences of the death of the father on relationships
    - a. The lack of a role model for romantic relationship
    - b. Having troubles on forming bonds with others
    - c. Having bonds with ones who shared same destiny
    - d. Substitution of the father
    - e. Expectations from romantic partner
  4. Attributions to the death of the father
    - a. Death as a choice of the person
-

**Table 2 (continued)**

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	b.	Denial
	c.	Destiny
	d.	Becoming mature unexpectedly
5.		Experience of emotions related to the death of the father
	a.	Anger
	b.	Embarrassment
	c.	Sense of pity
	d.	Feeling of abandon
	e.	Fear
	f.	Humor
	g.	Jealousy
	h.	Blaming
6.		Maintaining a relationship with the father
	a.	Dreams
	b.	Monologs
	c.	Phantasies
	d.	Being look like the father

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### **3.1 Trying to Form an Identity of the Father**

The first super-ordinate theme is trying to form an identity of the father. This theme represents the individuals' efforts of trying to know their father more deeply. The sub-ordinate themes are *listening the father from others*, *interpretations of memories related to the father* and *"never speak ill of the dead"*.

#### **3.1.1 Listening the father from the others**

The participants state that they try to know their father from what others say since their father died when they were a child, they had not had a chance of spending enough time with their father. Therefore, the very important person as a source of

information is the mother. Ceren state that she knows her father from what her mother and her grandmother tell:

I know my my father from what I know from others. He was a serious guy. He was a loyal to his family, responsible at least to his family. I grow up in small town, he was a paternalistic person.

Babamı zaten etraftan bildiğim kadarıyla biliyorum. Ciddi biriymiş. Ailesi sadık bir insanmış sorumlu biri insanmış en azından ailesine karşı. Ben zaten küçük bir yerde yetiştim ataerkil bir insanmış.

Ece mentions that she can only talk about her father in the limits of what her mother tells her. She says that:

I can introduce my father. Compared to my mother, my father can be considered as not having education. He was self-employed person, that is, he started a business that sold it. Because he was get bored as I know, as my mother tells. Since I lost my father at a very early age, I do not know so much.

Babamı tanıtabilirim. Anneme kıyasla eğitimsiz biri denebilir. Serbest meslek sahibiydi. Yani bir işi başlatıp daha sonra satardı. Bildiğim kadarıyla annemin dediği kadarıyla sıkılıyormuş. Çok erken bir yaşta kaybettiğim için babamı pek tanımıyorum.

When describing their fathers, individuals usually mention the things that are independent to the relationship between them and their father, but rather they focus on the relationship between their parents. They try to form an image of their father from their mother's perspective. Yelda and Aycan also say that their mother prefers to talk about their husband and wife relationship respectively:

Usually if she talks about something, it is about her relationship with his parents and relatives. I guess, he was problematic about these issues. Genelde bir şeyden bahsediyorsa, onun kendi anne babasıyla ilişkisi akrabalarıyla ilişkisinden falan bahsediyordur. Sanırım o açılardan da biraz problematik biriymiş.

I do not have so much memories about him... My mother usually talks about him. My mother likes to talk about past... My mother mentions that she suffered... She talks about herself since she had always to work... My aunts usually talks about me, they do not talk about him.

Çünkü çok anım yok onunla ilgili...Genelde annem anlatıyor. Annem geçmişe yönelik konuşmayı sever... Annem biraz da acı çektiğinden bahseder... Biraz da kendisine yönelik bahsediyordu çünkü aynı zamanda çalışması gerekiyor... Teyzemler genelde benim hakkımda bahsediyorlar onun hakkında bahsetmiyorlar.

### 3.1.2 Interpretations of memories related to the father

The memories of the participants with their father is the another source that gives an idea of the father. Some of the participants says that they imagine some features of the father that if the father was still alive, he would have. Ceren mentions that she has an idea of her father also from what she remembers about him:

He cared about us. There is not a direct event that I remember but for example I do not remember that he raised his voice. This is a positive thing for me. I remember that his relations with my mother was good. There is no negative impression in my mind, since there was not brawl.

Bize değer veriyormuş. Birebir olay olarak hatırladığım bir şey yok ama mesela sesini yükselttiğini hatırlamıyorum bu olumlu bir şey oluşturuyor bende. Annemle ilişkilerini iyi hatırlıyorum. Zaten kavga gürültü de olmayınca kafamda da olumsuz bir anı izlenim kalmamış.

Zeynep also states that from an audiotape in which her sister, her father and Zeynep played a game, she can get information about what kind of a person her father is. She says that:

There is our audiotape in which they played a game, it is also so weird at that time Seda Sayan was so famous. My sister was Seda Sayan, my father was audience. He tried to include me, 'Büşra, my daughter you talk, too'. He was a humorist and concerned guy as he played with her daughter.

Bir ses kaydımız var kasete almışlar orda da işte ablamla bir oyun oynuyorlar o da çok garip o zaman seda sayan çok meşhur. Ablam seda

sayan babam izleyici. Beni de araya dahil etmeye çalışıyor Büşra sen de konuş kızım falan. Kızıyla oynamasından aslında ilgili şakacı önemseyen biriymiş.

Aycan describes her relationship with her father as good from her two memories. She states that:

My mother was sweeping the house and I had slippers that there were green bands on it, I do not know how I remember. I do not know that I tried to take them from our old cabinet, my mother was angry because of sweeping around. She took slippers and he stopped her from another room. From two memories, I understand that it was beautiful. But I do not know whether we knew each other to say that it was a good relationship. For example, I became so happy when I was born. My feet fitted into his hand. He took me his lap first, instead of saying my mother “get well”.

Annem süpürüyordu evi benim bir terliğim vardı küçük yeşil şeritimsi bi şeyleri olan parlayan nasıl hatırlıyorsam bilmiyorum. Eski dolabımızda aynalıydı açıp onu almaya mı çalıştım bilmiyorum annem de tabi süpürdüğü için ortalığı sinirliydi. Terliği aldı eline ve başka bir odadan durdurdu. iki anıdan bakıp çıkarabileceğim kadarıyla güzeldi. Ama güzel bir ilişki diyebileceğim kadar birbirimizi tanıyor muyduk bilmiyordum. Ben doğunca mesela çok mutlu olmuş. İki ayağım avcuna sığarmış. Doğunca hatta ilk önce anneme geçmiş olsun demek yerine beni kucağına almış.

### 3.1.3 “Never speak ill of the dead”

This subordinate theme includes the very old sayings of “never speak ill of the dead”. Participants emphasize that they only hear about positive things about their father, and this leads to fragmented information about their father. Specially Ceren states that telling only positive sides of the dead one cannot be accepted, since she did not spend enough time with her father, she thinks that she should hear all aspects of her father from others. She mentions that:

He was good with his friends I guess; he was a kind of funny person among his friends as I listen from them. In any case, I do not think that they tell him in a bad manner to me. I do not have any idea about that. In our society, there is a perception that “never speak ill of the dead”, also I do not think

that they want to express these to his daughter. I do not approve this because I did not have a chance to know him, I want to see objectively at least as I listen. I want to heard negative sides if I hear positive ones. Even I asked one of his friends that I have always listened his positive parts is there any negative sides of him. There is not... actually I do not feel bad because he is the one who I cannot form an attachment, there is no influence or impression in my life. I will just get know him better. Since I try to form a person in my mind, I do not know.

Arkadaşlarıyla arası iyimiş galiba biraz da böyle eğlenceli bir insanmış arkadaşları arasında onlardan dinlediğim anılar zaten tanıdıkları bana gelip kötü anlamda anlatacaklarını sanmıyorum ama. o konuda bir fikrim yok. Bizim toplumlumuzda ölen kişinin arkasından kötü konuşulmaz tarzı bir algı vardı ya bir de çocuğuna bunları aktarmak isterler mi pek sanmıyorum. aslında çok da tasvip ettiğim bir durum değil hani çünkü benim tanıma imkanım olmadı en azından dinlediğim kadarıyla da bir tarafsızlık görmek isterim. İyisini duyuyorsam kötü tarafını da duymak isterim. Hatta bir arkadaşına da sordum da hep iyi şeylerini dinledim iç mi kötü tarafı yok kötü bir anınız yok mudur diye yoktu. aslında kötü hissetmem dediğim gibi duygusal olarak bir bağ kuramadığım birisi hayatımda çok bir etkisi izlenimi anısı kalmamış birisi sadece onu daha iyi tanımış olurdum. sonuçta kafamda birini oluşturmaya çalışıyorum bir kişiyi biliyorum

### **3.2 Changed Dynamics in the Family after the Death of the Father**

Participants express that after their father died, the relationship in the family changed throughout the time. The second super-ordinate theme includes *having a special relation with the mother, taking extra responsibilities in the family and inaccessibility of the mother for the subject at the beginning* as sub-ordinate themes.

#### **3.2.1 Having a special relation with the mother**

Many participants state that they have built a specific relationship with their mother, and they say that there is a link between this special relationship and the death of their father. Leyla says that:

I have become the one who is at my mother's elbow during all processes because of loss of my father.



O babanın kaybıyla beraber aslında o bütün süreçlerde yanında olan bir tipe dönüştüm.

Ceren states that:

There is a phrase that head of household, she is kind of it. I see her as a mechanism of decision maker in the house. If my father were there, I could perceive my mother more differently. Probably I would see the father figure as more powerful, but now my mother is a so powerful person. She seems to me as a powerful, reasonable person... I really do not see any lack related to my life, but there are a lot of things lacking for my mother and I feel sad about her... She looks like older than she is. In this way, I feel sad about her. She worried a lot about us. In a small place, there is conception of being unattended, I do not know that you know. As the male figure in the house is gone, me and my sister is kind of being unattended. How can I explain, it is like that we are considered as the ones who will lose the honor, being vulnerable to lose it. This makes my mother tired a lot. Then, she started to take more responsibility. It is really annoying that I am not unattended, even if not my mother is there, I am not unattended... even if there is honor, none of their business about my honor. Then I feel anger a lot.

Evin reisi tanımı vardır ya bir nevi öyle. Evdeki kararları alan mekanizma olarak görüyorum. Babam olsaydı muhtemelen annemi daha farklı algılayabilirdim hani. muhtemelen baba karakterini daha güçlü görecektim ama şu an annem benim için çok güçlü bir insan. Güçlü, mantıklı akıllı bir insan olarak geliyor. Ben kendi hayatımla ilgili bir eksiklik duymuyorum gerçekten baktığımız zaman ama annem için çok fazla eksiklik oluyor onun için üzülüyorum. Zaten çok genç yaşından itibaren hayatı kendi sırtlanmış fiziksel olarak da zaten biraz yaşlandı diyebilirim yani. Yaşından çok daha fazla gösteriyor mesela. Bu şekilde annem için üzülüyorum daha çok. Bizim için çok fazla kaygılandı. Bir de hani küçük yerde sahipsiz şeyi vardır bilir misiniz bilmiyorum. Evdeki erkek figürü gidince biz kardeşimle sanki sahipsizmişiz gibi. Nasıl anlatsam sanki namusunu kaybedecek, kaybetmeye daha açık bireyler olarak görüldük. Tabi bu da annemi daha çok yordu diyebilirim. Onun için de daha çok sorumluluk almaya başladı. Gerçekten çok sinir bozucu ben zaten sahipsiz değilim annem olmasa bile sahipsiz değilim. Bunun dışında zaten namus kavramı başlı başına çok çirkin bir ifade. Namus varsa bile benim namusumdan kime ne diye düşünüyorum. O zaman da baya sinirleniyorum.

Ceren also express that she does not want to make her mother sad by asking questions about her father:

My mother is the only person that I can ask questions, she feels sad, wipes the smile of her when it is talked about my father. This is why I did not ask.

Etrafımda sorabileceğim tek kişi zaten annem o da babam hakkında konuşulduğunda soru sorulduğunda üzülüyor hani yüzü düşüyor o yüzden sormadım.

Zeynep states that:

After grief process, my mothers had frayed nerves. She could not control herself as an adult. My sister was teenager. Fight could be heated. I remember that I was so anxious, felt stress, my heart beat so fast. In order to not feel and experience them, I took on a task of rounding up before.

Annem de artık o yas sürecinden sonra sinirleri yıprandı o da kendini yetişkin gibi bazen control edemiyordu. Ablam zaten ergen. O tartışma alevlenebiliyordu. Ben de orda çok kaygılandığımı stres olduyğumu kalbimin hızlı hızlı çarptığını hatırlıyorum endişelendiğimi hatırlıyorum. O hisleri kendim için de biraz tekrar yaşamamak için o stresli anları yaşamamak için öncesinde toparlama görevini üstlendim.

Ece states that:

I was aware of that (death of the father). If my father were alive, my relationship with my mother would not be good as it is now... if my father were alive, there would probably be my sisters or brothers and I would be only a person in the family... my mother would not be so sad that I am at Ankara. Now as the only one of her family, the fact that I live at Ankara makes her very sad. She says that I miss you. But if my father or sisters/brother were there, she would not think about me so much to take care about them...

Bilincindeyim babam hayatta olsaydı annemle ilişkim bu kadar iyi olmayacaktı. Mesela dediğim gibi bir şey düşünürken yaparken annem ilk önce gelir onu nasıl hissettirir üzer mi ne yapar diye ama babam olsaydı muhtemelen başka kardeşlerim de olacaktı ve ailede bir kişi olarak kalacaktım sadece. Çoğunluğu daha farklı yerlerde olacaktı mesela annem onlar bir arada benim Ankara'da olmam annemi çok üzmeyecekti. Şu an ailesinin tek bireyi olarak Ankara'da yaşıyor olmam üzüyor onu. Diyor ki ben seni çok özledim bilmem ne ama kardeşim olsaydı babam olsaydı onlarla ilgilenmekten belki beni çok düşünmeyecekti mesela ya da ben bu kadar başına buyruk bir insan olmayacaktım.

### 3.2.2 Taking extra responsibilities in the family

After losing their father, the individuals say that they have to take extra responsibilities in the family to help their mother. Some of the individuals state that their mothers put them in a position of parent, and want them to do engage in the household requirements. Ceren states that:

Actually since I am the older child in the family, I have more responsibilities. For example, if a decision is taken in the house, more precisely if my mother asks for an advice, she cares about my opinion, too. She takes my advice, too. Of course, my responsibilities have increased. For example, even at small ages I shopped for the house when it was needed. We worked with my mother, we contributed to the domestic economy. Of course, we shouldered responsibility... but I like that my mother trusts me, gives me responsibility.

Evdeki büyük çocuk olduğum için de aslında daha çok sorumluluğum oldu. Mesela evde bir karar alınacaksa aslında karardan ziyade annem fikir danışacaksa benim de görüşüme önem verir. Benden de fikir alır. Biraz daha tabi sorumluluğum arttı. Mesela yeri geldi çok daha küçük yaşlardayken ev için alışveriş yaptım. Yeri geldi annemle birlikte çalıştık ev ekonomisine katkımız oldu. Tabi daha çok sorumluluk yüklendik... ama annemin bana güvenmesi sorumluluk vermesi filan bunlar da hoşuma giden şeyler.

Zeynep says that she has a balancing role in the family after her father died.

I remember she (her sister) argued with my mother all the time. Therefore, at that times, if I fix this now even my sister does not, they do not argue. I can relate this with that time. I have a such role that if I remove the thing that lead to argument in the house, they would not be an argument. This came to my mind. The problems in the house starts to occur after this loss. It is like that after this loss, after the one- the father figure- who has the crucial role has gone, it is not like I as a child take this on a little. It is because, I guess, home folks attribute this to me. But I felt this weight that if I do that, then my mother and my sister will not argue.

Annemle (ablası) sürekli tartışmalarının olduğunu hatırlıyorum. O yüzden böyle zamanlarda eğer bunu şimdi ben düzeltirsem ablam düzeltmese bile kavga etmezler tartışmazlar. O zamanla ilişkilendirebilirim benim öyle bir rolüm var ki evdeki tartışmaya sebep olacak şeyi ortadan kaldırırsam kavga

olmaz falan filan bu geldi aklıma...Zaten o kayıptan dolayı evde sorunlar ortaya çıkmaya başlıyor. O kayıptan sonra da şöyle bi şey sanki, çok kritik rolü olan bi kişi baba figürü gibi evden gittikten sonra ben sanırım onu biraz tabi çocuk halimle o şeyin birazını üstüme alayım gibi değil. Evdekilerin de bana böyle bir şey atfettiği için sanırım ama şurada ben şöyle yaparsam annemle ablam tartışmaz gibi o yükü üstümde hissettim sanırım.

### 3.2.3 Inaccessibility of the mother for the subject

This sub-ordinate theme is related to perceived inaccessibility of the mother especially in the first period after the death of their father. They mention the times when their mothers feel depressed or are too busy with financial issues to form a new life for the family after the loss of their father.

Leyla states that:

I remember that my mother cried a lot, my mother cried her eyes out in a room as she lost herself. I remember that her colleagues were with her, when I wanted to get in the room and looked at the door, somebody took me away. In my mind, it was so chaotic, I tried to figure out what they are doing, what happened. After a while, my mother had headache, migraine.

Annemin çok ağladığını hatırlıyorum, annemin bir odada ağladığını böyle hüngür hüngür kendini kaybetmiş bir şekilde. İş arkadaşlarının onun yanında olduğunu o odaya girmek istediğimde odanın kapısından bakarken birinin beni uzaklaştırdığını hatırlıyorum. Zihnimde çok kaotik ne yapıyorlar ne oluyor diye anlamlandırmaya çalıştığım bir zaman sonra annemin çok baş ağrısı oldu migreni.

Zeynep says that being with the mother during that times made her not feel as a child.

When I remember, waiting with the mother as a child is whether a good thing, actually there is a bad thing reflecting. I did not feel like a child. I mean, it was needed to check the mother whether she was okay. I was hard from that point.

Hatırladığımda annenin başında beklemek bir çocuk olarak iyi mi diye oraya da yansıyan kötü bi şey var aslında. Çocuk gibi hissetmiyordum yani o anneyi de kontrol etmek gerekiyor annem iyi mi nasıl diye o açıdan zordu.

Aycan states that:

They told my mother that ‘you cannot look after children, send to boarding school’. My mother sent my brother to boarding school... at that time I may not know, but now what I feel is I am sad. If I can go back and could say with my current thoughts that ‘no, do not send him. He needs you most’, it would be better. But there is not way for this, of course... My brother stayed at a different place, I stayed at a different place, my mother was working... I might have felt lonely. Even there were with me, people that I wanted to be together were not there. As I said I could not let her go, hugged her, even for a short time I might have felt abandoned.

Onlar (teyzemler) anneme sen bakamazsın çocuklara yatılı kursa gönder demişler. Annem de abimi yatılı kursa göndermiş.... o zaman bilmiyor bile olabilirim ama şu an hissettiğim üzülüyorum. Hani geriye dönüp şu anki düşüncelerimle söyleyebilseydim hayır onu gönderme onun en çok sana ihtiyacı var diyebilseydim daha iyi olabilirdi diye düşünüyorum ama artık bunun bir imkanı yok tabi... Abim başka bir yerde kalıyor ben başka bir yerde kalıyorum annem çalışıyor... Yalnız hissetmiş olabilirim her ne kadar yanımda olsalar da yanımda olmasını istediğim kişiler yoktu. Hani dedim ya bırakmıyormuşum sarılıyormuşum terk edilmiş hissetmiş olabilirim kısa bir süre de olsa.

### **3.3 Influences of the Death of the Father on Relationships**

This super-ordinate theme is related to effects of the death of the father on participants’ relationships with others. The sub-ordinate themes are *the lack of a role model for romantic relationship, having troubles on forming bonds with others, the fear of losing objects and having bonds with ones who shared same destiny.*

#### **3.3.1 The lack of a role model for romantic relationship**

Many of the individuals talk about the effect of the death of the father on their romantic relationships. Specifically, they put emphasis on their need of a male role

model, and related to that they have some problems in their romantic relationships. In other words, they do not have a role model resembling how a man should be in a relationship.

Ceren says that people's voice can give information about their personality, and also she remembers her father voice and describes it as being not deep and not high pitch. She also states that she finds attractive when a man has a voice that is not deep or high pitch:

Actually, the voice of people can give trust, take fancy or offend. Actually, it is weird while not remembering visually, there is a memory as vocally. For example, I do not remember anything negative about his voice, this gives me a positive emotion... as I said I think voice can give hints about people's personality, that is why it is important... there is a friend that I recently met, even we do not meet so frequently his voice gives me trust somehow, it is more attractive... It is felt as intimate, how is it described, it is not deep. Either it is not high pitch, it is normal.

Aslında insanların ses tonu güven de verebilir çekici de gelebilir itici de gelebilir. Aslında görüntü olarak çok bi şey hatırlamayıp ses olarak aklımda bir anının bulunması da ilginç geliyor mesela sesiyle ilgili olumsuz bir şey hatırlamıyorum daha çok pozitif bir duygu veriyor... dediğim gibi ses bence insanların karakteriyle ilgili de size ipuçları verebilir o yüzden önemli de ... evet şu an yakın zamanda tanıştığım bir arkadaşım var çok görüşmememize rağmen mesela sesi bana nedense güven veriyor daha çekici geliyor ... Samimi geliyor bilmiyorum nasıl anlatılır çok kalın değil. İnce de değil normal.

Leyla states that:

I feel lovelessness. It seems to me weird that mother and father love each other... when I look my life, I cannot make sense of it at some point how a relation between man and woman should be, how love should be, how respect should be.

Sevgisizlik hissediyorum o yüzden bana inanılmaz garip geliyor işte anne ve babanın birbirinin seven iki insan olması ... kendi hayatıma baktığım zaman da çok fazla anlamlandıramıyorum belli noktalarda şey gibi yani bir kadınla bir erkek arasındaki ilişki nasıl olmalı, atıyorum işte sevgi nasıl olmalı saygı nasıl olmalı...

### 3.3.2 Having troubles on forming bonds with others

This subordinate theme is about that individuals have some difficulties in the cases of forming bonds with others. They state that these experienced difficulties is somehow related to the death of their father.

Zeynep states that the lack of the paternal figure in her life makes vulnerable to establish relationship with ones who tend to leave her:

People that get into my life or that I cannot resist gravitation tend to abandon, go, not taking responsibility. It is like 'let's hang out', they were so free. It is like that I do not feel myself in a relationship, I know he somehow hurts me but I cannot break out. Something happens, he meets with some else.

Hayatıma çekilen ve o çekime karşı koyamadığım kişiler de terketmeye gitmeye sorumluluk almamaya çok yatkındı. Ya işte takılalım falan diyip böyle çok rahat. Bir ilişki içinde hissetmediğim, bir şekilde bana zarar verdiğini bildiğim ama kopamadığım, bir şey oluyor ya başka biriyle tanışıyor.

Aycan says that:

It is usually platonic. I fear to take a step because of fear of abandonment and rejection. Recently, there was a one, I was not the person who takes the first step, therefore I was relax. Because when I see that he loves me, I believed that he will not make me sad. Of course, these are mistake. Being rejected, abandoned is more like breaking the confidence. Because he abandons me, it means that there is a reason for it, it is related to me. This may be related to that I cannot reach my capacity, settle down my confidence or maybe I do not know how to deal with men since I do not a model for it.

Genelde platonik oluyor adım atmaya korkuyorum bu terk edilme korkusu ya da reddedilme korkusu yüzünden. Yakında bir tane olmuştu onda da ilk adımı atan ben olmadım o yüzden daha rahattım çünkü hani beni sevdiğini gördüğüm zaman inanmıştım beni üzmeyeceğine tabi bunlar hep yanılma... Reddedilme terk edilme biraz daha özgüven kırıcı çünkü terk ediyor demek ki bunun bir sebebi var demek ki benle alakalı bir şey... Bu biraz daha kendimi kapasiteme ulaşamadığım mı diyeyim özgüvenimi oturtamadığım

için bir şey ya da belki de nasıl deal edeceğimi bilmiyorumdur erkeklerle çünkü öyle bir örneğim olmadı.

### **3.3.3 Having bonds with ones who shared same destiny**

Two of the individuals says that they have more intimate relationship with the ones who share the same destiny or have troubles in their life. Their concerns are about whether they are get understood by others, and the fact that the one who had a trouble in life are more open-minded.

Ceren states that:

Or I do not know we are forming so different tie in there. I had anxieties whether we will have troubles with others about that issue, what if they will not understand us, or whether we will experience troubles to have bonds with others (who does not lose their father). We had anxieties like that, but we did not experience any troubles.

Ya da ne bileyim orada çok farklı bir bağ kuruyoruz hani dışarıdaki insanlarla bu konuda bir sıkıntı yaşar mıyız hani birbirimize o kadar alışıyoruz ki dışarıdaki insanlar bazen acaba bizi anlamazlar mı gibisinden ya da ne bileyim bağ kurmada sıkıntı yaşar mıyız bu tür kaygılarımız vardı ama sıkıntı yaşamadık.

### **3.3.4 Substitution of the father**

This subordinate theme is related to the subjects' attempts to give paternal role to another person after the death of the father. Many of the individuals state that they experience disappointment when they try to find a one to fulfill the lacking place of the father.

Ceren states that:

My mother's father. Actually, he did not take on paternal role but he always helps my mother when it is needed, if we need a man, we contact with my grandfather. We get along well with him. But I never see him as my father, he remains as my grandfather to me... At that time, you try to put him in



the place of father, we were close with my uncle. Even I remember that I thought I wish my uncle was my father. It is probably to fulfill the space. Of course, then I started to accept that my uncles will not be my father. As I said, as the need for the father decreases, my need of search for him decreases more. I think that I wish I have a father, but as you understand that will not happen, you feel sad.

Annemin babası. Ya aslında babalık rolünü de pek üstlenmedi ama anneme hep daha çok o yardımcı olur yardımcı olacak bir konu varsa erkeği bir işimiz düştüğünde dedemle iletişime geçiyoruz. İyi bir olumsuzluğumuz yok anlarız. Ama hiçbir zaman babam yerine koymadım onu benim için hep dede olarak kaldı. O zaman için bi babanın yerine oturtmaya çalışıyorsunuz amcamla o zaman daha yakındık hatta şeyi hatırlıyorum amcam keşke babam olsa tarzında bir düşüncemi hatırlıyorum. herhalde o baba eksikliğini kapatmak için. Tabi sonra amcam baba olmayacağını kabul etmeye başladım. Bir de dediğim gibi babaya ihtiyaç azaldıkça onu arama ihtiyacında daha çok azalıyor içten içe hani keşke babam olsa diye düşünüyorsun ama böyle bi şey olamaz zaten olmayacağını anladıkça üzülüyorsun.

Yelda states that:

Since he has not been at the majority of my life. My mother usually makes things happen. It means that there is no need of a father. For example, whether he exists or not does not change anything now.

Çünkü hayatımın zaten büyük bir çoğunluğunda yoktu. Bir şeyleri zaten hani annem genelde gerçekleştirdi. Demek ki babaya ihtiyaç yok. Olması ya da olmaması da mesela şu anda bir şeyi değiştirmiyor.

Zeynep states that:

When I entered into university, my grandfather died. Until that time, the presence of him affects a little. Besides his presence, my aunt's husband always says that 'you are my daughter as Seda is'. Whatever is bought to her is bought to me... If they went to somewhere park etc, Zeynep went and was invited, too. They invited me sincerely. I felt his support, too. But in terms of placing into my father's place, my grandfather comes first, then my uncle-in-law. I was feeling that his place will not fulfill, his place will not fulfill. My grandfather loves but he is busy, he has his own rules. He has an order in himself. I get angry too fast. He loves but from a distant. I know he loves me, but it not as intimate as the love of father-daughter.

Ben üniversiteyi kazandığımda dedem vefat etti. O zamana kadar onun varlığı biraz etkiliyordu. Onun varlığının yanında teyzemin eşi eniştem, o zaten hep derdi. Ayşe nasıl benim kızım sen de benim kızımsın diye. Ona ne alınıyorsa bana da alınır... Bir yere gidiliyorsa parka vesaire Zeynep de giderdi Zeynep de çağırılırdı. Beni de katarlardı samimi bir şekilde. Onun da desteğini aldığımı hissediyorum. Ama babamın yerine koymada dedem daha böyle tutduğum sonra da eniştem. Şunu da hissediyordum o varlık tam olarak dolmayacak onun boşluğu Onun yeri dolmayacak. Dedem de mesela sever ama o da kuralcıdır mesela. Kendi kuralları vardır. Kendi içinde düzeni vardır. Hemen sinirlenir çabuk sinirlenir. Sever ama uzaktan sever. Sevdiğini bilirim ama baba kız ilişkisi gibi yakın bir sevmeye olmaz.

Aycan states that:

My uncle-in-law corresponded to the function of second father for me. He always gived me pocket-money, called me. But we lived in different houses, it was not same as a father who lives in the same house. I do not know at which time I exactly understood but this can count as one of the first times. When I was at primary school, a father and a child was holding hands, he came to take his/her. At that time, I thought that why I do not have. I was feeling that people approached me pityingly that 'she does not have father, be nice to her'. After sensing this, I have started to not tell... Even my mother told that I said 'can I call you as father, I love you'. He (uncle-in-law) said to my mother that 'if you cannot grow up your children, I want to adopt them"... He said okay but I did not say, I just asked. I do not know why. I guess, I was ashamed. It may be because of my real father.

Zaten eniştem 2. Baba görevini görüyordu benim için. Sürekli harçlık veriyordu yanına çağırıyordu. Ama farklı evlerde kalıyorduk aynı evde yaşayan bir baba gibi değildi zaten. İlk ne zaman anladım bilmiyorum ama ilklerden birisi olarak söyleyebilirim. İlkokuldayken birisi baba çocuk el ele tutuşuyordu onu almaya gelmişti. O zaman bir düşündüm benim neden yok diye. Şeyi de hissediyordum anaokulun da ilkokulda bu zamanlar hep bir acımayla yaklaşıyorlardı onun babası yok ona iyi davranalım tarzında. Bunu andıktan sonra çok söylememeye çalışmaya başladım... Hatta yine annem şey söylemişti. Bir ara sana baba diyebilir miyim demişim seni çok seviyorum demişim. O da anneme gidip sen bu çocuklara bakamıyorsan ben evlat edinmek istiyorum demiş... O da demiş de dememişim sormuşum kalmış ben de bilmiyorum neden. Sanırım utanmış şu an düşününce utanmış olabileceğim aklıma geliyor. bilmem. Gerçek babama karşı yaptığım yaşadığım bir utanma olabilir belki.

This subordinate theme also stands for the individuals' expectation from their romantic partner. More specifically, individuals state some feature that they are

looking for in a romantic relationship. The features they say are parallel to the so-called features of their father. Zeynep states that:

Characteristics... of course, it is that support of the love factor during the rough times, being available all the time, not dating in and out, feeling of support adoptively. Also, not being stingy materially... Besides that, it makes me revealed that calling and reaching to my boyfriend when I have a stress that I cannot do something, then fixing the thing, getting support.

Karakterdekiler... tabi ki şey oluyor o sevgi faktörünün zor anlarında mesela destek olması, her zaman ulaşabilir olmak ulaşılabilir olması bir görünüp bir kaybolmaması beni manevi anlamda desteklediğini hissetmem. Mesela maddi anlamda da şu var cimri olmamas... Atıyorum param olmadığına ya da borç istediğimde destek olabilecek şekilde... Bunun yanında da işte erkek arkadaşından da mesela en çok o bir şey oluyor yapamıyorum strese giriyorum hemen arayıp ulaşmak ve o şeyi çözmek destek almak o şeyi çözmek beni rahatlatıyor.

Leyla states that her boyfriends somehow resemble her father:

The people I take in to my life are very similar to the father figure that I have been told... as if there is a space, I try to put somebody in it. If that space close, I will continue my life perfectly.

Hayatıma aldığım insanlar bana anlatılan baba figürüne çok benzeyen insanlar... Sanki bir boşluk var ben oraya birini oturtmaya çalışıyorum. O boşluk kapanırsa ben inanılmaz güzel hayatıma devam edicem.

### **3.4 Attributions to the Death of the Father**

This super-ordinate theme involves the subject's attribution of the death of the father, and includes the subordinate themes of *death as a choice of the father*, *denial*, *destiny*, *becoming mature unexpectedly* and *being constructive for the self*.

#### **3.4.1 Death as a choice of the father**

Many individuals mention that even they know it is not the trust, somehow they think that their father could prevent the death, but he did not. Some of them mention

that their father could take precautions or be more careful, such as not smoking cigarette or going to doctor earlier. Ece states that:

There is nothing toward my father. I was just angry about that event; I am never angry to my father. It is funny but if there would be such thing, if he could choose, I did not choose death. That is why I am never angry to my father.

Babama karşı yoktu. Sadece o olaya kızılıyordum babama hiçbir zaman kızmadım. Komik ama eğer öyle bir şey olsaydı babamın seçebileceği bir durum değil, seçebilseydi eğer ölmeyi seçmezdi o yüzden babama hiç kızmadım.

Zeynep states that:

I mean it was his fault, if he followed traffic rules, did not drive sleepless, this cannot be prevented in normal conditions. Destiniy... if it is not fatalism, yes it can be prevented. Then, he would have not got in car at that time. He would have done long drive or wore seat belt, could something change? Yes, it could. But it did not. Then, since he did not do things that he can, did not take precautions exactly, death seems to be his fault... Feeling of anger may come from that it seems to be as selfish. He smoked earlier. I blamed him for that, too. He may have not smoked if he cared about us since he has two kids. He may have not done things that triggered. He may have thought us. That death maybe is not his choice. But the things that lead to this process were his choices, I blamed him by thinking them. Therefore, there is anger, too.

Yani kendi hatasından işte şey, trafik kurallarına uymuş olsaydı mesela uykusuz araç kullanmasaydı bu engellenebilir bir şeydi normal şartlarda. Kadercilikten... Başka şeyler değil yani kaderci değilse evet engellenebilen bir şey. O zaman da hani şey mesela işte o saatte arabaya binememiş olsaydı. O uzun yolu geç şey yapmıcağ olsaydı ya da emniyet kemerini takmış olsaydı falan bir şeyler değişebilir miydi? Evet değişebilirdi. Ama değişmedi. O zaman da hani şey, gene hani kendisi yapabileceği şeyleri yapmadığı için, önlemleri tam olarak almadığı için kendi hatası kaynaklı ölüm işte gibi oluyor... O öfke şundan da geliyor olabilir sanki biraz bencilce geliyor demiştim ya. Sigara kullanmış mesela öncesinde. O yüzden de suçladım. Yani iki çocuğu var bizi önemsiyor olsaydı sigara kullanmayabilirdi. Ama bunu tetikleyici şeyler yapmayabilirdi. Bizi düşünebilirdi. O ölüm belki kendi tercihi değildi. Ama o sürece giden şeyler belki kendi tercihiydi diye düşünerek suçladığım zamanlar oldu. Annem

biraz anlıyor dudakları morarıyor sol tarafı apıyor zaman zaman kalp doktoruna git falan diyor. ... Ondan dolayı öfkelenmek de oluyor.

Yelda states that:

Sometimes there is anger. Because it seems that it was suicide. I think it is not different from suicide, even as much as we are fatalist. When people hang themselves or stick a knife in, or open gas, they eventually die in the case of that there is nobody to come, or if they stick a knife into right place, they definitely die. If it is unpreventable, at normal conditions in the religion that we believe there is suicide. It means that everything is beyond God's power.

İşte bazen kızgınlık oluyordu. Çünkü bir tarz intiharmış gibi oluyor. Yani sonuçta şey de hani, bunun bence gerçekten intihardan bir farkı yok hani. Ne kadar kadercı olursak olalım. İnsanlar hani, boynunu astığı zaman, kendini astığı zaman ya da şey, bıçağı sapladığı zaman ne biliyim gazı açtığı zaman eninde sonunda öleceklerse, başkası gelmediği için ya da doğru yere bıçağı saplarsa kesin ölecek gibi bir şey var mesela. Bu engellenemeyen bir şeyse o anda mesela normal şartlarda inandığımız dinde de inanılan dinde, intihar etmek gibi şeyler var demek ki her şey Allahın elinde değil.

### 3.4.2 Denial

This subordinate theme includes the individuals' denial of the death of their father in many ways. Some individuals mention the attitudes of their mother toward the death, some of them state that they do not what is lost, even one individual say that sometimes she thinks that what if she behaves like losing something important but in reality she does not.

Ece states that:

At the beginning I feel anger but it meant to be, there is nothing that I can do. Crying or being angry does not bring him back. I said myself that 'then you should move on'... He has gone but I continue to pray. I accept that he has gone but take my boyfriend off or I say things behind them that if you did not leave, that would occur. The majority of it is acceptance but on the other hand there is a feeling that what would happen. The feeling that I wish my father is alive remains in my life.

Başta çok kızılıyordum ama olacağı varmış buymuş yapabileceğim bir şey var mı yok. Ağlamak ya da sinirlenmek geri getiriyor mu hayır o zaman yoluna devam edeceksin şeklinde kendimi telkinlerle... Gitti ama dua etmeye devam ediyorum. Gitti kabulleniyorum ama erkek arkadaşımı götürüyorum mesela ya da arkalarından sen gitmeseydin böyle olmazdı gibi şeyler söylüyorum. Bir taraftan kabulleniş büyük bir çoğunluğu ama öbür taraftan acaba ne olurdu hissi hala duruyor. Babam yaşasaydı hissi duruyor hayatımda

Ceren states that:

He was so important for my mother, I see that he is important still. Since he lost him at earlier ages of mine, he does not have so much influence on me. My mother is the who is affected by this loss. It does not have so much influence on me.

Ya annem için çok önemliydi hala daha önemli onu görüyorum. Çok erken yaşta kaybettiğim için benim üzerimde çok bir etkisi işlevi olmadı açıkçası. Kayıptan en çok annem etkilenmiş zaten. Benim üzerimde çok bir etkisi olmadı.

Yelda states that:

Rather than being a bad father, it seems to me more meaningful that he does not exist and is remembered as good... I think sometimes that maybe there is the other side really, we will meet again somehow. But most of the time I try to pursue myself since my rationale leads more that. There is nothing like that, I died and it is over, that is it.

Yani kötü bir baba olmasındansa olmaması ve iyi şekilde hatırlanması benim için daha anlamlı geliyor... Hani şey ya bazen hani belki hani öteki taraf vardır gerçekten bir yerlerde tekrardan bir şekilde karşılaşırız gibi düşünüyorum ama çoğu zaman da kendimi şeye ikna etmeye çalışıyorum. Mantığım ona daha fazla el verdiği için. Öyle bir yer yok, öldüler ve bitti, bu.

Zeynep states that:

Until I entered into university, I had been saying that 'it is better that I lost my father when I was three and half years old. Because when I started to university, I thought that people who can understand feel more pain when

they loose. But it does not happen. I think that I experienced that grief process in university. I experienced depression for three months at my first year in the university. This grief has a meaning at there, or the thing that I never question or even do not aware of or passed by occur there. I struggle with questions that why it happened to me, if he is alive, would it be better, or the things that I want to change about myself like would I be more confident. This lost had a meaning at there.

Ama üniversiteye kadar şey demiştim iyi ki ben 3.5 yaşımıdayken vefat etti çünkü üniversiteye ilk başladığımda şey demiştim insanlar sonradan daha anlayabilecekken kaybettiklerinde çok daha üzüldüklerini acı çektiklerini düşünüyordum ama öyle olmadı. Ben de o yas sürecini üniversitede yaşadığımı düşünüyorum biraz üniversite 1’de depresyon geçirdim 3 aylık bir sürede. Ve o yasin biraz da orda anlam kazandığını ya da nasıl olsa sorgulamadım hiç de farkına varmadım dediğim şeyin, geçip gidiverdi farkına varmadım dediğim şeyin biraz orda çıktığını hani neden, neden benim başıma geldi, hayatımda olsaydı nasıl olurdu bir şeyler daha iyi olur muydu, işte kendimle ilgili değiştirmek istediğim daha özgüvenli olur muydum... o sorularla biraz boğuştum. Aslında o yas orda tam olarak biraz anlamlandı sanırım.

Leyla states that:

This speech disorder is heritage from him. After he died, I stopped to talk for a long time. Then bey taking treatment, I have improved. For example, this like when I meet someone for the first time, when I get into new environment or when I am in front of a group of people, it emerges. At the beginning, I start to cannot talk. But after knowing and trusting people, forming a bond, I do not experience such problem. I always thought that this is related to that father figure is related to trust, especially for girls, I think I have difficulty on settling down this understanding.

Bu konuşma bozukluğum ondan miras mesela. O vefat ettikten sonra uzun bir süre konuşmayı bırakıyorum ondan sonra tedavi alarak daha da geliştirdim. Ve atıyorum mesela şöyle bir bozukluk bu, yeni biriyle tanıştığım zaman, yeni bir ortama girdiğim zaman ya da bir topluluk önünde olduğum ortaya çıkıyor. İlk başta konuşamamaya başlıyorum. Ama insanları tanıyıp onlara güvenebildikten bir bağ kurduktan sonra böyle bir sıkıntı yaşamıyorum. Bunu da ben hep şeyle ilgili düşündüm. Bir baba daha bir güven figürü olduğu için özellikle bir kız çocuk için bu anlayışı oturtmakta bir sıkıntımın olduğunu düşünüyorum ondan dolayı da böyle bir problem yaşadığımı düşünüyorum.

Zeynep also states that she has tried to handle with his death by ignoring:

I tried to handle with it by ignoring. I said that 'it is good by this way. I tried to see positive side of it. My friends whose fathers are alive experience the fear of losing them but I have already lost him. It happened at the time that I cannot remember or did not aware of it. If he is alive now, I could not handle with it. I remember that I console myself. At the times of university, I remember that facing with it.

Yok sayarak başetmeye çalıştım ben sanırım. Şey dedim çünkü a ne güzel böyle daha evirip çevirip iyi yanını görmeye çalıştım. Şimdi babası hayatta olan arkadaşlarım kaybetme korkusu yaşayacak ama ben çoktan kaybettim. Böyle çok da bir şeyleri hatırlamadığım, acının da farkında olmadığım bilinçsiz bir zamanda oldu. İyi ki de o zamanda oldu. Şimdi hayatta olsa kaybedecek olsam baş edemezdim. Evirip çevirip kendimi teselli ettiğimi hatırlıyorum. Üniversite zamanında da onun yüzleşmesinin olduğunu hatırlıyorum.

### 3.4.3 Destiny

Minority of the individuals states that the death of the father is completely destiny, and there could not be nothing to do about it.

Aycan states that:

I guess, there were doing to do, they tried so hard. They attached pace maker which came from abroad, he was one of the first people. Even he was on the news. Specifically, my mother did her best for his healing. My father struggled, too. Otherwise, he could have not lived that long, he may have died at first hearth attack. Or he may have not accepted if he did not try.

Sanırım yapacak bir şey yoktu baya bi uğraşmışlar. Kalp cihazı takmışlar o yurtdışından gelen ilk bilmem kaç kişiden hatta haberlere bile çıkmış. Özellikle annem onun iyileşmesi için elinden geleni yapmış ki zaten babam da çabalamış yoksa bu kadar zaman hayatta kalmazdı ilk kalp krizinde de gidebilirdi. Ya da bi şeyleri kabul etmeyebilirdi çabalamamış olsaydı.

Some of the individuals say that even losing the father earlier in the life is an advantage, since losing the father later in life makes the grief process harder. Ece states that:



... I do not have so much memories with my father, therefore I do not feel it as a huge loss maybe. But if I would lose my father when I was 20, it could make me feel as unbearable that I cannot handle with it. But now it does not make me feel something. Since I do not remember my childhood, and if I would remember beautiful memories, it will be different... since I do not have experiences with my father, I think I handle with it easily and I accept that quickly and move on. Experiences makes it hard. For example, I slog on when my grandfather died. Death of my grandfather affected me so much, I was very sad for days. When I go to Konya, I still feel his absence. I do not feel my father's absence but in a weird way I feel my grandfather's absence.

... babamla anılarım yok o yüzden bana çok büyük bir kayıp hissi yaratmıyor belki ama 20 yaşındayken kaybetseydim çok daha büyük bi altından kalkamayacağım bir şey hissettirebilirdi bana şu an bir şey hissettirmiyor çünkü küçüklüğümü çok hatırlamıyorum hatırladığım şeyler güzel anılar olsaydı farklı olurdu dediğim şeyler ama mesela benim bi şeyi öğrenirken ya da yaparken beni destekleyen ya da gören bir adam olmadığı için çok fark ettirmiyor. Mesela benim 2 3 sene önce bi arkadaşım babasını kaybetti 20li yaşlarında çok zor alıştı ben de babamı kaybettim ama şey diyor bi yerlere gidiyor şey diyor babam bu taraflara gelirdi böyle böyleydi hani benim böyle diyebileceğim bi ortam ya da yaşanmışlığım olmadığı için bence daha kolay başa çıktım ve daha çabuk kabullenip yoluma devam ettim. Yaşanmışlıklar zorlaştırır. Mesela dedemin ölümünde çok zorlandım, dedemin ölümü beni böyle çok etkilemişti çok üzülmüştüm günlerce hatta mesela hala Konya'ya gittikçe onu eksikliğini hissediyorum. Mesela babamın eksikliğini hissetmiyorum ama garip bir şekilde dedemin eksikliğini hissediyorum.

Ceren states that:

The loss of my father affected my life so much. ... since I lost my father, I had a chance to study in that school and it really changed my life... maybe if my father would be alive, I will not have a chance to get education after high school. It changed the direction of my life.

Babamın kaybı benim hayatımı aslında baya bi etkiledi... Hani babamı kaybettiğim için orada eğitim alma hakkı kazandım ve gerçekten hayatımı değiştirdi... Şu an burada olmamı bile ona bağlayabilirim. Belki liseden sonra eğitim alma hakkım bile olmayacaktı babam olsaydı hayatımın gidişatını değiştirdi diyebilirim.

### 3.4.4 Becoming mature unexpectedly

Individuals mention that they had to become mature earlier compared to their peers because of the death of the father. They say that they have had to deal with some problems that their peers have not.

Ceren states that:

My mother had to work always. In case she could not handle, we stepped in... beside that, we had some financial troubles. At least we did not have the luxury to spend extra... this resulted that we started the life earlier, grew up more and became mature earlier compared to our peers.

Annem sürekli çalışmak zorunda kaldı. Evde onun yetişemediği şeylere biz de el attık... Onun dışında maddi olarak biraz zorluk çektik. Ekstra bir şey harcama lüksümüz yoktu en azından öyle söyliyim. Bu şekilde aslında biraz hayata erken başlamamıza sebep oldu daha çok büyümemize yaşlarımızdan daha önce olgunlaşmamıza neden oldu.

### 3.4.5 Being Constructive for the Self

Individuals attribute the death of the father to a key factor in their personality, and view of life. Although some individuals refer to positive aspects of this, many of them focus on the negative effects of this experience on them.

Yelda states that:

I could be a quieter and self-enclosed child after that. I do not remember previous times... I do not know maybe it is because of my personality. After that process, I could be more self-enclosed.

Daha sakin ve içine kapanık bir çocuk olmuş olabilirim ondan sonra. Öncesini çok net hatırlamıyorum... Belki karakterimden kaynaklı onu da bilmiyorum da. Biraz daha böyle içine kapanık olmuş olabilirim o süreçten sonra.

Zeynep states that:

When I think by myself, if there were a father figure in the home, my sister would not be rebellious, there would be no financial problems... Also, this is not what I have experienced but when I think by myself, father figure is more like authority figure... Mother and father takes the role of coping with the teenager. There was a role of the father as being balancing, he took on that role. As he has gone, there is nobody, I think. I mean there is nothing as concrete in my mind. If he were alive, it would not be like that.

Kendi başıma düşündüğümde Bir baba figürü olsa evde ablam bu kadar asi olmayacak, maddi anlamda zorluk olamayacak... Bir de bunu yaşadığım için değil ama kendi kendime düşündüğümde baba daha otorite figürü... Anneyle baba o ergenle baş etme şeyini ele alacak. Babanın çok önemli bir rolü vardı denlegeleyiciydi o yükü üstüne alıyordu. O gidince kimse kalmadı gibi düşünüyordum. Yani somut bir şey yok aklımda. Ama hep bunu düşünerek işte o olsaydı belki böyle olmazdı gibi.

Leyla states that:

At preschool, the teacher got angry to me, but not another child. There was a schema in my mind that since they have father, the teacher was scared his/her father. But she suppressed me easily since I do not have a father. I thought like that... This schema had continued until high school.

Anaokulundaydı. Öğretmen bir diğer çocuğa kızmıyor bana kızıyor. Onların babası olduğu için, kafamda böyle bir şeması vardı, babasından korkuyor ama benim babam olmadığı için beni kolayca eziyor. Böyle düşünürdüm... Liseye kadar çok net bu şemayı devam ettirdiğimi düşünüyorum.

Aycan states that:

She (my mother) talks about it as a bad thing. She called us as orphan. When somebody wrongdoes, she says that 'do not be unfair to orphans and widower'. Even according to me when somebody does not wrongdo but my mother thinks s/he does, she says sam thing. It seems like that I am different, but I do not want to be different. I am a humanbeing, too. I do not want that this feature of me comes to the forefront... Lack... okay it is an important piece but we can move on our lives, improve ourselves without it.

Kötü bi şey gibi bahseder. Bizden de yetim diye bahseder. Birisi bi haksızlık yaptığında da yetimlerin dulun hakkını yeme der. Hatta birisi haksızlık yapmadığında benim görüşümde ama annem yaptığını düşündüğünde bile öyle der. Farklıymışım gibi ama ben farklı olmak istemiyorum. Ben de bir insanım sonuçta. Yani o özelliğimin öne çıkmasını istemiyorum... Eksik. Tamam hani önemli bir parça ama o olmadan da hayatımıza devam edebiliriz kendimizi geliştirebiliriz.

Zeynep also states that:

It occurred at that time, and still does. Weaklessness comes from there maybe. Everything ties to each other at some point, woman becomes weakless for a sudden. There is not a man with her. We should protect her even it is not a positive thing... that feeling of weaklessness may come from there. I was aware of that at that times, neighbours told among themselves, I cannot know. I cannot say anything since I was little. That feeling of weaklessness can be attributed to there... At preschool, other children's parent came, or there were some children who draw a picture including father figure. Or when telling a story, these were included. Even I was a child, I felt that other have father but I do not. I felt that lack in there. I think this lack had continued until university. This desperation emerges from there. They can do, if they cannot do, there is somebody to help them. They can succeed somehow. But I am weakless, desperate, I have to do things on my own, I have to control.

O zaman da vardı hala da var. O güçsüzlük belki de ordan geliyor. Her şey birbirine bağlanıyor bir yanda ama Kadın bir anda güçsüz oluyor. Başında erkek yok. Pozitif bir şey olmasa da korumalıyız... O güçsüzlük çaresizlik hissi de ordan geliyor olabilir. O zaman farkındayım Komşular kendi aralarında bir şeyler diyor. Ben bilemiyorum. Bir şey söyleyemiyorum çünkü Küçüğüm. O güçsüzlük hissi oraya da atfedilebilir belki... Anaokulunda tabi diğer çocukların ebeveynleri de geliyor ya da sınıfta baba figürünün de içinde geçtiği resim çizenler oluyor. Ya da hikaye anlatılırken bunlar da işin içine giriyor. Çocuk olsam da şeyi hissediyordum diğerlerinin babası var benim yok orda o eksikliği hissediyordum bence o eksiklik üniversiteye kadar da geldi. Ondan doğan bir yetersizlik çaresizlik. Onlar yapabilir bir şeyleri yapamazlarsa onlara yardım edecek biri olur bir şekilde başarabilirler ama ben güçsüzüm çaresizim kendi başıma bir şeyleri yapmak zorundayım kontrol etmek zorundayım.

### 3.5 Experience of Emotions related to the Death of the Father

This super-ordinate theme consists of *anger, embarrassment, sense of pity, feeling of abandon, fear, humor, jealousy* and *blaming* respectively.

#### 3.5.1 Anger

Ceren states:

Actually, I get angry since they ask questions by supposing presence of my father. Of course, I do not get angry to everyone but sometimes I get angry.

Aslında biraz sinirleniyorum çünkü babamın varlığını kabul edip ona göre soru soruyor. Tabi herkese karşı öfkelenmiyorum bazen sinirlendiğim oluyor.

Yelda states that:

I think there was a little anger because of manner of his death. It was because of his fault, that is, he drove sleeplessly and did not wear seatbelt. When he had an accident, he crushed his head... It happened due to his fault. Then, sometimes anger may come.

Yani şey ölüm şeklinden dolayı birazcık kızgınlık vardı sanırım. Yani kendisinin net hata yapması sonucunda, yani şey tam uykusuz araç kullanıyormuş hem de mesela şey yok emniyet kemeri takmıyor. E öyle olunca kazayı yaptığı zaman zaten direk işte mesela şey kafasını çarpmış mı bir şeyler olmuş... Direk kendi hatasından dolayı gibi oluyor. Öyle olunca da bazen bir öfke gelebiliyor.

Zeynep states that:

That anger is the anger of his leaving. If he was there, I would not have to struggle by myself, he would help me, I would not feel is lack. It is weird that I know he did not die with his will but he still seems to be selfish. Anger is related to that. He left us, we had rough times.

O öfke sanırım gitmesinin öfkesi. Olsaydı ben bir şeylerle tek başıma mücadele etmek zorunda kalmayacaktım yardımcı olacaktı bana. Eksikliğini hissetmeyecektim. Böyle sanki şey gibi çok garip Kendi isteğiyle olmadığımı biliyorum ama yine de böyle çok bencilmiş gibi geliyor bazen. Onun öfkesi yani. Bizi böyle bırakıp gitti, zor zamanlar geçirdik sonra gibi.

Ece states that:

Last year, I went with my boyfriend (to graveyard). I said ‘look it is my father, he is in there’. I have no experience of sharing, talking, telling memories, or talking on my own as others may do. I do not know, I think that he died and has gone, he does not exist anymore, maybe talking behind him does not improve anything.

Ben erkek arkadaşım ile gittim geçen sene bak dedim babam geldik burada falan gibilerinden. Onun dışında bi şey paylaşmak konuşmak gidip anı anlatmak kendi kendilerine konuşurlar falan hiç öyle bi şeyim olmadı benim. Bilmiyorum bende öldü ve gitti artık yok arkasından konuşmanın da bir şey katmayacağını düşündüğüm içindir belki.

Leyla stats that:

I have not thought this before... he had so much fun when he was young, he enjoyed and then it is like he paid a price. It is like he lived fast and died so fast. He lived so fast ... and paid its price physically... because I do the same thing, ‘lets have fun when we are young’.

Bunu daha önce düşünmemiştim... gençken çok eğlenmiş ve daha sonra heabını ödemiş. Hızlı yaşamış ve hızlı ölmüş gibi... hızlı yaşamış... ve fiziksel olarak hesabını ödemiş... ben de aynı şeyi yapıyorum hadi gençken eğlenelim.

### **3.5.2 Embarrassment**

Aycan states that:

My mother always said that we are orphan when we met with someone new and the change in the face and attitude of the father brings the feeling of embarrassment. Why did they have to know and behave differently... it did not make me feel good. As if they were at a higher position and look at me

from there. This feeling of pity means that you are desperate and cannot do anything. Feeling embarrassed is not because of his absence, it is because this is said and taken advantage from it.

annem hep söylüyordu yeni biriyle karşılaştık bile bizim yetim olduğumuzdan bahsediyordu ve o sıralarda karşıdaki yüz ifadesi ve davranış değişikliği bir de şey utanma duygusu da geliyordu yanında niye bilmeleri gerekiyor ki niye farklı davranmaları gerekiyor ki. iyi hissettirmiyordu sanki onlar daha yüksek bir yerde bana yüksekte bakıyormuş gibi bir yerdendi biraz da. Bu acıma duygusu biraz da sen çaresizsin sen bir şey yapamazsın der gibi. olmadığı için bir utanma değil de bu dile getirildiği için bunun duygusu kullanıldığı için olan utanmaydı.

### 3.5.3 Sense of pity

Aycan states that:

It makes me feel awful. I do not know people's mothers, fathers die, I lose their whole family. In the end, people continue their lives somehow. Maybe I continue without experiencing any difficulty, the other person cannot know that. Maybe, s/he is the one who is in the more miserable position that I will look at him/her pitifully. But the fact that they see directly the absence of the father as lack, is problematic a little.

Baya kötü hissettiriyor ne bileyim insanların annesi ölüyor babası ölüyor bütün ailesini kaybediyor insanlar sonuçta bir şekilde hayatlarına devam ediyorlar. Belki hani hiçbir zorluk yaşamadan devam ediyorlar bunu karşıdaki insan bilemez belki kendisi daha acınacak halde belki ben ona daha acıyarak bakacağım bir durumda ama hani böyle direkt babanın yokluğunu direkt bir eksiklik olarak görüp acımalarını biraz sıkıntılı.

Ceren states that:

When I tell people that my father died, they seem to feel a sense of pity, this makes me more uncomfortable. I feel uncomfortable when explaining it since seeing that feeling in their face makes me uncomfortable.

İnsanlara karşı tarafa babamın vefat ettiğini söylediğimde sanki böyle bir acıma duygusu içine giriyorlar bu beni daha çok rahatsız ediyor. Yüzlerindeki o duyguyu ifadeyi görmek beni rahatsız ettiği için açıklama konusunda da rahatsızlık duyuyorum.

Zeynep states that:

If there is factor of pity, you feel yourself as weakless, desperate. Other children can do everything since they have a father in their family, but we are weakless... (My aunt) with the sense of pity. There is pity behind her sharing. This makes me so uncomfortable. I do not still feel close to her. I do not want to understand her pain and be with her when she cries. You live your pain there, I do here. There is distance between us that 'as you do not support me, do not expect me to support you'.

Acıma faktörü varsa işin içinde kendinizi güçsüz çaresiz hani diğer çocukların ailesinde bir baba olduğu için güçlüler her şeyi yapabilirler ama biz güçsüzüz... (Hala)Acıma şeyiyle. Paylaşma şeyinin Arkasında acıma var. Çok rahatsız da olduğum bir şey hala çok yakın da hissetmem. Onun acısını ağladığında yanında olmak acısını anlamak da içimden gelmez. Sen acını orda yaşa ben de burda yaşıyım. Sen bana nasıl destek olmuyorsan benim de sana destek olmak içimden gelmiyor gibi bir mesafe koyuyor aramıza.

### 3.5.4 Feeling of abandon

Ceren states that:

After experiencing an event, sayings of my grandmother or a serious event that I experienced, I feel angry why you go and leave us. At first, it comes as anger but then turns into sadness. Of course, we cannot decide to death, one cannot decide on its own. He did not die by his choice but at that moment, these do not come to your mind because of anger.

Yaşadığım bir olaydan sonra atıyorum işte ananemin bu tarz söylemleri ya da benim için ciddi olan bir olaydan sonra niye bırakıp gittin ki tarzında öfkelenmişim anlar oldu. İlk başta bi öfke şeklinde geliyor sonra üzüntüye dönüşüyor tabi ki hani ölüme biz karar veremeyiz kişi kendi isteğiyle karar veremez. Sonuçta kendi isteğiyle ölmedi ama tabi o an öfkeyle bunlar pek aklınıza gelmiyor.

Zeynep states that:

It is not like that one cannot say logically 'he died' but I remember that feeling when I was a child. He is not among us anymore, he will never come. We lack one person. I have to feel this in the family.



Böyle şey olmuyor insan tam akıllı mantıklı bir şekilde öldü falan diyemiyor ama o çocuk yaşında o hissi hatırlıyorum. Artık aramızda yok O artık yok o artık gelmeyecek artık bir kişi eksikiz. ailede de bunu ister istemez hissetmek zorunda oluyorum.

### 3.5.5 Fear

This subordinate theme is related to that the subjects' feeling of fear about losing objects and people. Specifically, they state that they tend form an emotional tie with the objects and losing them accounts for losing memories.

Zeynep states that:

The loss that you cannot control happened and then even when you were little, this control comes. I could not control there (death), then I control another thing. I remember that I was bad-tempered rebellious. For example, when we were on vacation, at the middle of the night I dropped my hair grip, a simple hair grip. I cried to find it at exactly there. Meaningless aggression, resistance. The sense of control came in that way. It has continued, perfectionism. I should do everything right. It should be that I should succeed, it should be as I want. The result would be that, so I will not be sad, be satisfied. This sense of control makes me tired, of course.

Kayıp oluyor kontrol edemediğiniz ve daha sonra küçükken bile olsa o kontrol şeyi geliyor. Orayı (ölümü) kontrol edemedim başka yerleri edeyim. O zaman çok asi huysuz olduğumu hatırlıyorum mesela tatile gittiğimizde gecenin bir yarısı ... tel tokamı düşürdüm basit bir tel toka onu bulcaz diye ağladım hayır burda arıycaz tam burda diye. Anlamsız direktmeler anlamsız agresiflikler falan. O şekilde bir kontrolcülük geldi. daha sonrasında da geldi tabi mükemmeliyetçilik ... her şeyi düzgün yapmalıyım. Oyle olmalı ki öyle başarmalıyım ki benim istediğim şekilde olmalı. Sonucu şöyle olsun ki üzülmeyle içime sinmeli beni de yoran bir kontrolcülük tabi.

Aycan says that:

I do not love losing. I am not a kind of person who buy more than one thing, use and love them. I may buy but there is one thing that is precious, I care. For example, this bag, I have used it since I was at 9<sup>th</sup> grade. It has different place for me. For example, there was my ring with treble clef. I loved it so

much, it was my ring that I love most. I was so sad when it broke, I tried to fix it. There are things that I love, and I do not love losing them. Because there is something comfortable, it is hard to be having to find same, or make you feel as comfortable as it, or it makes me anxious to find something that I will love. That is why it makes me sad.

Kaybetmeyi sevmiyorum. Sürekli birden fazla şey alıp onları kullanıp seven birisi değilim. Yine alırım belki ama değerli olan önem verdiğim bir şey vardır mesela bu çantam 9. Sınıftan beri kullanıyorum artık bendeki yeri farklı. Ya mesela benim bir yüzüğüm vardı sol anahtarlı onu çok severdim en sevdiğim yüzüğümüdü kırılınca çok üzüldüm yaptırmaya çalıştım. Bu tarz sevdiğim belirli şeyler var ve onları kaybetmeyi istemem. üzüyor. Çünkü rahat olan bir şey vardır bir daha aynısını bulmak zorunda olmak ya da aynı şekilde rahat hissettirebilecek ya da sevebileceğim şeyi bulmak zorunda olmak biraz da kaygılandırıyor o yüzden üzüyor.

Leyla states that:

I have troubles on trusting people but when I feel trust, I form a tie too much, then fear of losing comes to parallel to it. If I lose the person I trust, it is like the world will stop, I cannot continue to live, or this will be a horrible thing that I can ever experience.

İnsanlara güvenmekte çok zorluk çekiyorum ama güvendiğim zamanda çok fazla bağlanıyorum. Çok bağlandığım zaman kaybetme korkusu paralel bir şekilde ilerlemeye başlıyor. Hani o çok güvendiğim insanı kaybedersem sanki işte -- dünya duracakmış bir daha yaşamaya devam edemeyecekmişim atıyorum geçirebileceğim en kötü şey olacakmış gibi bir duyguya kapılıyorum...

Leyla and Ece mention that they had slept with their mothers for a while, after they lost their fathers. Leyla mentions that:

I has slept with my father until high school... I felt fear to lose her. I thought that she is old, she will die soon. Therefore, we spent our remaining day together. I was afraid of sleeping alone, I am still. Third feeling is that my mother will not be alone.

Lise 1'e kadar annemle beraber yattım... onu kaybetmekten çok korkuyordum şeyi düşünüyordum o da çok yaşlı o da çok yakında ölecek ondan dolayı kalan günlerimi ful beraber geçirelim. Yalnız yatmaktan çok

korkuyordum hala daha. Üçüncü duygu da annem yalnız kalmasın. Bu üçünün birleşimi.

Ece states that:

It is not fearing from death, it is fear that my mother will die. I slept with my mother until I was 12. I did not want to separate from my mother and I listened her breather whether she is breathing or not... I followed it and felt asleep while foloowing... it is probably emerged the feeling what would I do, if she will go.

Ölümden korkmak değil de annemin öleceğinden korkmak daha çok. Annemle yattım ben 12 yaşına kadar annemden ayrılmak istemedim ve böyle şey yapıyordum nefesini dinliyordum nefes alıp veriyor mu diye ... onu takip ederdim sonra takip ede ede uyurdum... muhtemelen o giderse ben ne yaparım hissi uyandırıyor bende.

### 3.5.6 Humor

Ceren states that:

Then I went to Istanbul, none of us has a father. Due to that, it was easy to talk about these issues. We all know how and when we lost our father. It turns into a conversation in a way of joke. This leads me to approach neutrally to death of my father... I do not know expressing it as a joke can be a way of hiding sadness. But we look at this, we all forgot this pain, at least I think like that. I may not like that. We really express it as a joke.

Sonra işte İstanbul'a gittim hiçbirimizin babası yoktu. Öyle olunca bu konular çok kolay konuşuluyordu hepimiz babamızı nasıl kaybettiğimizi bilirdik kaç yaşında kaybettiğimiz falan bilirdik. Aslında şakaya vurarak da konuştuğumuz muhabbete de dönüştü. Biraz bu da etkili oldu başında babama duygusal değil de nötr yaklaşmama sağladı... ya bilmiyorum aslında o üzüntü duygusunu insanın yaşadığı acıyı bir şekilde saklama da olabilir espri şeklinde dışa vurma. Ama baktığımız zaman hepimiz o acıyı unutmuşuz en azından ben öyle düşünüyorum. O yüzden öyle de olmayabilir. Gerçekten esprili bi şekilde dışarıya vurabiliyor olabiliriz hepimiz.

### 3.5.7 Jealousy

Ceren states that:

When seeing other children's or my friends' relationships with their father, I wanted it, too. You feel sad at that time, of course. I guess, I feel lack a little when I was around them... when I was little, I felt so sad, for example, when he talked about his memory with his father, it was stopped me that I have nothing to share... It is more like desiring.

Etrafınızdaki çocukların ya da arkadaşlarınızın babalarıyla ilişkilerini gördükçe ben de istiyordum. İnsan tabii o zamanlar da üzülyordu tabii. Galiba biraz eksiklik hissediyordum onların yanında... Küçükken daha çok üzüldüm atıyorum o babasıyla bir anısından bahsederken benim paylaşacak bir şeyimin olmaması orada beni durdururdu yani... daha çok imrenme.

Yelda states that:

At the beginning, it was hard to get used to it. But after a certain age, the fact that people have their father, but I do not starts to not affect. Of course, when people do things with their father, they go to playing or their fathers do something to them, take them off, I feel lack at that times. Or when thinking later, there is a man that they can hug freely, as a woman there is not a figure for me.

Ya ilk başlarda alışmak tabii zor oluyor da ama şeyden dolayı herhalde insanların babası var benim yok falan gibi ama ondan sonra hani çok da bir belli bir yaştan sonra etkilememeye başladı. Ha gene babam yok falan şeyisini ama gene mesela birileri babalarıyla bir şey yaptığı zaman, işte oyun oynamaya gidiyor ya da işte babaları gidip onlara bir şey yapıyor, bir yerler götürüyor falan gibi. Hani o tarz şeylerde belki eksiklik hissettim. Ya da mesela sonradan düşününce şey, rahat rahat sarılabildikleri bir erkek var. Benim için öyle bir figür yok, bir kadın olarak.

Zeynep states that:

I remember that I sometimes feel jealousy and got mad her (sister) when I was little. She is still so lucky that she has more memory in her mind. Maybe I say that my sister can make friends easily, and maintain. But I have very few good friends, and continue with them. My sister is closer in every

meaning such as texting or meeting. I text to my friends too but they are not intimate as my sister's. She talks easily with boys, and make friends, I have difficulty to talk with boys. I think that the difference between me and my sister can be because she spent more time with my father, maybe she has a basis, but I cannot spend time with him.

Bazen kıskandığımı ve ona da sinirlendiğini hatırlıyorum küçükken. Hala da ne kadar şanslı onda daha çok anı var hafızasında daha çok hatıra var. Belki şey diyorum mesela. Ablam kolaylıkla arkadaşlık kurabilir devam ettirebilir. Ama benim tek tük iyi arkadaşım olur onlarla bağım devam eder bir şekilde. Ablam daha her anlamda hem mesajlaşmayla hem sürekli birebir görüşmeyle daha yakındır. Ben de arkadaşlarımla mesajlaşırım bir araya geldiğimizde de samimiyizdir ama onunki kadar içiçe olmaz. mesela Onun erkeklerle ilişkisi kolaylıkla konuşabilmesi arkadaş olabilmresi vesaire, benim erkeklerle konuşmaktaki zorluğum. Bunların acaba bizde bu kadar farklı olmasının sebebi, onun daha fazla babamla geçirdiğim zaman, belki bir temeli olması bir şeylerin ve benim geçirememem mi diye düşündüğüm oluyor.

### 3.5.8 Blaming

Aycan states that:

It is more like he is never in my life. I guess, this is the most negative thing, when I was crying, I said 'why you have gone'. I wish he stayed and support. But then guilt came, I knew it is not in his power... Guilt is a feeling, too... Maybe it is the guilt of blaming because I know it does not depend on him.

Ya sanki hiç hayatımda olmamış aklımdaki bir kişiymiş gibi aslında biraz da. Sanırım en olumsuz bu bahsettiğim ağlarken neden gittin ki tarzı olaylar. Hani kalıp destek olmasını isterdim. Ama ondan sonra da bu suçluluk geliyordu onun elinde olmadığını da biliyordum... Suçluluk da bir duygu... Suçlamanın suçluluğu belki de çünkü aslında biliyorum ona bağlı değil.

### 3.6 Maintaining a Relationship with the Father

The last super-ordinate theme includes *dreams*, *monologs*, *phantasies* and *being look like the father* as sub-ordinate themes.

### 3.6.1 Dreams

Ece states that:

I never see my father in my dreams. It is weird maybe it is my attribution. I do not know. For example, my grandfather was a person that I saw in my dreams so much. I did somethings with my grandfather in my dreams, after my grandfather died, he started to not come to my dreams. It is same with my grandmother. For some reason, I do not see death people in my dreams. I refer this to that probably they have gone and there is no reason to see them in my dreams. This is why I do not see them in my dreams.

Bilmiyorum mesela dedem de ölmeden önce çok rüyamda gördüğüm bir insandı. Dedemle bi şeyler yapardık rüyalarımda dedem öldükten sonra da rüyalarım girmemeye başladı. Aynı şey babaannem için de geçerli. Ölen kişileri nedense ben rüyamda görmüyorum. Şey atfediyorum muhtemelen artık gittiler hayatta değiller onları rüyalarımda görmenin de bir mantığı yok. O yüzden görmüyorum rüyamda

Leyla states that:

I never see him in my dreams. I do not know it is weird. Because I wonder that there is nothing in my unconscious.

Onu rüyamda hiç görmedim. Bilmiyorum çok garip çünkü hiç mi bilinçdışımda bi şey yok merak ediyorum.

Ceren states that:

I saw him couple of time. I think this the last dream I saw him. my father did not die and comes again after years. I remember that. It was so weird, it was like he was living for years but we did not know. I saw that dream. It made me feel very good at that moment. There was a question in my mind 'where have you been?'... it was more like exicted.

Çok tuhaf belki de benim atfettiğim bir durumdur birkaç kere gördüm. Bu galiba en son gördüğüm rüyaydı. "babam ölmemiş oluyor işte yıllar sonra tekrar geliyor falan onu hatırlıyorum. Çok garipti yıllardır yaşıyormuş haberimiz yokmuş öyle bir rüya görmüştüm. o anda çok iyi hissettirmişti.

Kafamda şey sorusu vardı bunca zaman neredeydin. daha çok heyecanlı öfkeli değil. Çok da görmem zaten.

Aycan states that:

(The feeling of seeing in dream) It makes me feel like a little child. You want that it never ends at that point, you saw him. But when you wake up, you have to face with its absence more... As I said, I do not remember so much, there are only a few memories.

(rüyada görmek) Uyandıgımda küçük bir çocuk gibi hissettiriyor. O anda hiç bitmesin istersiniz sonuçta görüşmüşsünüzdür. Ama uyandıgımızda da hani yokluğuyla daha bi yüzleşmek zorunda kalırsınız... Zaten dediğim gibi çok hatırlamıyorum yalnızca birkaç anı var.

### 3.6.2 Monologs

Many of the individuals state that they have monologs with their father in the time that they need their fathers' presence.

Leyla states that:

Sometimes it happens like that I do not know you, I accept you but I have to move on my life, so that I leave you like that. It is in a way of monolog, I never receive any answer from the other.

Bazen şey gibi oluyor ben seni tanımıyorum seni kabul ediyorum ama hayatıma devam etmek zorundayım. Bu yüzden seni bırakıyorum. Daha çok monolog şeklinde. Hiç karşı taraftan bir cevap almadım.

Ceren states that:

At these times, honestly I missed him. rather than a dialog, it was more like monolog. I said somethings to him. 'I wish you were there', 'I miss you so much' ... as seeing that my mother has to work more, and as we involve that process, I started to think that 'I wish my father was there'. Of course, death of my father came to my mind when facing with some difficulties.

O zamanlar biraz özlüyordum açıkçası. Diyalogdan ziyade daha çok monolog benim ona söylediğim şeyler oluyordu. ‘Keşke burada olsaydın’ tarzında ‘seni çok özleyorum’ tarzında cümleler... Annemin daha çok çalışması gerektiğini gördükçe bizim de işin içine girmemizle falan filan orada ben de şey demeye başladım keşke babam da hayatta olsaydı tarzında düşünmeye başladım. Tabi bazı zorluklarla karşılaştıkça ölümü aklıma geldi.

Yelda states that:

It usually emerges when I am depressive. Thought that ‘I wish my father was there, too’ does not exist when I feel happy myself.

İşte genelde depresif olduğum zamanlarda ortaya çıkıyor. Yoksa hani mesela kendimi mutlu hissettiğim zamanlarda keşke babam da olsaydı falan şeyi olmuyor.

Aycan states that:

I say things when I am crying. It is as if he listens, watches from upside... It is like ‘why did not go’. When I was a child, it was usually when I was sad. Now, I recognize that I do not do such things now. I guess, I become aware of somethings, I know not is it said I grow up.

Şöyle ağlarken söylediğim şeyler oluyor sanki beni dinliyormuş izliyormuş gibi yukarıdan. ... niye gittin ki sanki bu tarz. Genelde üzgün olduğumdaydı küçükken. Şimdi fark ediyorum da öyle şeyler yapmıyorum. Sanırım biraz daha bir şeylerin farkına vardım ya da bilmiyorum büyüdüm mü denir.

Zeynep states that:

It is like when I feel lonely in my romantic relationship, I wish you were there, gave your support, you were alive. There is a feeling that if he comes back or is alive, we will become so powerful. But there are talkings in the form of monolog, not getting an answer. When I need that support, it is like a handling mechanism or consoling myself.

Üzülduğüm zamanlarda mesela kendi romantik ilişkilerimde de yalnız hissettiğim zamanlarda keşke desteğin olsaydı ya da keşke hayatta olsaydın gibi. Şu his var. Çıkıp gelse ya da hayatta olsa Bir anda inanılmaz güçleneceğimiz gibi bir his var. Ama o konuşmalar oluyor ama genelde



monolog şeklinde. Cevap alabileceğim şekilde değil. O desteğe ihtiyaç duyduğumda belki baş etme mekanizması da olabilir kendini teselli etme.

### 3.6.3 Phantasies

Individuals say that even they know in the reality it cannot happen, they imagine that their father are alive, or have to hide. They phantasize that one day their father will come to home.

Ece states that:

My life would be so different at some point. I could not travel as I want. If I would go to somewhere, the answer would be no. I am aware of that. Or I think that I would not probably send me places that he feels insecure since any father does not want that her loving daughter is at a bad place... It never exists. It does not exist because I used go to the grave with my mom all the time. I was aware that he will not return, he was in there. I do not know, I never think that he will return tomorrow or he did not die. At that time, there was 'Asmalı Konak', the person in there came back. I never think that. I do not know how I realized the death but I was aware that he will not come back. This understanding was there even when I played at outside two or three months. It never changed. I wished his return at some situations.

Yine hayatım daha farklı bir noktada olurdu istediğim gibi gezemezdim. Bir yere gideceksem hayır olurdu muhtemelen onun cevabı bunların bilincindeyim biraz ya da düşünüyorum böyle babam her baba gibidir sevdiği kızının kötü bir yerde olmasını istemez ya da güvende olmasını ister o yüzden güvensiz hissedeceği yerlere göndermezdi beni muhtemelen. yok hiç yoktu. Yoktu çünkü sürekli annemle mezara giderdim dönmeyeceğinin orada olduğunun bilincindeydim hani ne bileyim hiç böyle bi şey düşünmedim gelir yarın döner falan aslında ölmemiştir falan. O zamanlar asmalı konak vardı geri dönmüştü oradaki kişi. Yok ya benim olmadı hiç öyle ben bu ölümün nasıl bilincine vardım bilmiyorum ama dönmeyeceğinin farkındaydım daha 2 3 ay sokakta oynarken bile vardı bu bilinç. Hiç de değişmedi. Dönsün diye diledim mi belki bazı durumlarda gelmesini çok istedim.

Ceren states that:

Since I witnessed his funeral, I have never such expectation... I have such phantasies. It is not like that he lost his memory and he will come back. It is more like that if he would be in our life, what it would be. I imagined the

relationship of my friends and father as if I have with my father. I imagined that how our life would change, if he was at home.

Ben o ana cenazesine şahit olduğum için hiç öyle bir beklentim olmadı... hı o tarzda hayallerim oldu. Şey diye işte hafızasını kaybetmiş geri gelecekmiş şeklinde değil de hani hayatımızda olsaydı nasıl olurdu tarzında hayaller daha çok. Etrafımda gördüğüm arkadaşlarımın babalarıyla ilişkilerini kendi babamla hayal ederdim. Evde olsaydı hayatımızdaki değişiklik nasıl olurdu onları hayal ederdim.

Zeynep states that:

When I look now there is still an ager toward that loss. There are times that I think that if he shows up, comes from somewhere, I cannot get close to him. I think that I will not close that space, be distant or be angry... I know he cannot come. It stands in a weird place. There is a hope that it can be happen, but you know it cannot. You know that it will happen definitrly. Logically I know it cannot happen but you have hope in your heart. It is not waiting but wondering what would happen if he comes, is at meal, in our life, at this photograph.

Ama şimdi baktığımda mesela hala bazen o kayba dair bir öfke. Ya da şöyle düşündüğüm oluyor şimdi bir yerde karşıma çıksa, çıkıp gelse bi yerden yaklaşamam herhalde o mesafeyi hiç kapatamam uzak olurum yani ya da öfkeli olurum diye düşünüyorum... Gelemeyeceğini biliyorum. O da çok garip bir yerde. olmayacağını biliyorsunuz ama olacakmış da gibi geliyor bir ümit de var. Kesin bir şekilde içinizde de olmayacağını biliyorsunuz Mantiken olmayacağını biliyorsunuz ama kalben de ümidiniz var. Beklemek değil de acaba olsa nasıl olur gelse nasıl olur şu sofrada olsa hayatımızda olsa, şu fotoğraf karesinde olsa yanımızda.

Aycan states that:

Especially when I cried and needed somebody to hug, my mother came to my mind but I endured in silence to not make her sad. Then my father came to my mind. If he is there, he will console. Actullay, I may create something specific to that moment. I mean it is not the father figure that my mother tells, but it is like a father figure who says 'do not cry my daughter, it will pass'. But as result, I did not hug somebody, I hugged pillow... I remember that I asked to my mother couple of times after wathing films that 'did you not break up and hide from me?'. But when asking these, I knew that did not happen... People have imaginary friends, I say whether

mine is my father who was with me at moments that I was sad. Of course, I may be wrong but this comes to my mind now.

Özellikle o zaman ağlarken sarılacak birine ihtiyaç duyduğumda aklıma annem geliyordu ama anneme o da üzülmesin diye içime atıyordum. Sonra ağladığım sıralarda aklıma babam geliyordu. Şimdi burada olsa nasıl teselli eder tarzı. Aslında da aklımda da o ana özgü bir şey oluşturmuş olabilirim hani annemin anlattığı bir baba figürü değil de “ağlama kızım bu da geçer” tarzı bir baba figürü mesela. Ama sonuç olarak kimseye sarılmıyordum yastığa sarılıyordum sonuç olarak... Anneme birkaç kere özellikle bu tarz filmleri izledikten sonra sorduğumu hatırlıyorum. Hani ayrılmadınız ve bunu benden saklamıyorsunuz di mi diye. Ama bunu söylerken bile biliyordum öyle bir şeyin olmadığını... hani insanların hayali arkadaşı oluyordu ya hani acaba diyorum benimki de üzüldüğüm anlarda yanımda olan babam mıydı. Tabi yanıla da olabilirim şu anda aklıma geldi bu düşünce.

### 3.6.4 Being looking like the father

Some of the individuals state that their mothers say that they look like their father in terms of physical appearance and personality traits. This makes them feel like proud, and is seen as a proof that they are the daughters of their father.

Ceren mentions that her mother says she looks like her father. Even when she was a child this made her feel good but as she grows she started to feel nothing

My mother says we look like. We look like in terms of being homuorous. Actually, I am a little bit serious. My mother is, too... he was angry, I get too easily agry. My mother say I look like my father... when I was a child this made me feel good but after I grow up it does not mean so much... having something resembles him made me feel special at that time.

Annem benzediğimizi söyler. Espiri açısından benziyormuşuz. Aslında ben biraz ciddi biriyim. Annem de öyle... O öfkeliymiş, çabuk öfkelenirmiş. Annem babama benzediğimi söyler... çocukken bu beni iyi hissettiriyordu ama büyüdükten sonra pek anlam ifade etmiyor. O zamanlar onu andırıyor olmak beni özel hissettiriyordu.

Aycan states that her eating habits has its roots from his father in terms of addiction.

He had an addiction gambling. I think that I tend to be an addict, for example to eating. I think I eat when I am emotionally dependent. But nowadays I realized that I cannot eat when I have anxiety. I like eating when I am happy. Or I do not like to leave when there is food on my plate. It may be because of responsibility. But I have an eating addiction.

Onun bi bağımlılığı vardı kumar ben de bağımlı olmaya meyilli olduğumu düşünüyorum mesela yemek yeme. Sanırım biraz da emotional dependent olduğum zamanlarda yiyorum ama şu sıralar fark ettim ki kaygım varken yiyemiyorum. Mutlu hissettiğimde yemeyi seviyorum yine. Ya da tabağımdaki bitmeden orayı terk etmeyi sevmiyorum biraz da sorumluluktan da olabilir belki. Ama yemek yeme bağımlılığım var evet.

## CHAPTER 4

### DISCUSSION

This chapter includes review of findings of the current study in the light of literature. The current study aims to understand young-adult individuals' experience of paternal loss when they were at the ages between three and six. Interpretative Phenomenological Analysis was used to analyze the current data, since it is aimed that deep understanding of individuals' unique experiences of paternal loss. The current study consists of questions regarding individuals' attribution to the death of the father, their experience of this loss, and the impact of the death of the father on their life.

The analysis of the data presents several main themes: *trying to form an identity of the father, changed dynamics in the family after the death of the father, influences of the death of the father on relationships, attributions to the death of the father, maintain a relationship with the father, and experience of emotions related to the death of the father* respectively.

#### 4.1 Trying to Form an Identity of the Father

The first super-ordinate theme is trying to form an identity of the father and includes the subordinate themes of *listening the father from others, 'never speak ill of the dead'* and *interpretation of the memories related to the father*.

The individuals state that since they had not a chance to spend more time with their father, they have tried to figure out what kind of a person the father is. Also, they explain some ways in order to get know their father. Firstly, all individuals say that they have listened their father from their inner cycle, especially from their mother.

As Lacan states that the very important thing is not what kind of a person the father is, rather it is crucial that how the mother talks about him. The discourse of the mother plays a vital role for the child in conceptualization of the father (Lacan, 1956-1957).

Lacan mention that the father can be conceptualized as either real, imaginary and symbolic. As related to the emerging theme in the current study, the imaginary father is defined as the ideal father and an imago in the phantasy of the child (Lacan, 1956-1957). Therefore, the individuals' attempt to form an identity of the father can be related to the imaginary father from Lacanian psychoanalytic perspective. The importance of the mother in acknowledgement of the father is undeniable. As Lacan mentions, even the father is so strong, if the mother does not refer the father as strong, the child does not consider the father as strong (Lacan, 1956-1957). As the transcripts reveal that the individuals mainly talk about what their mother tell. As parallel to Lacan, it is found that the discourse of the mother has an important effect on the formation of the identity of the father. Also, they mention the relationship between their parents rather than their relationship when they describe their father. For this reason, while working mourning with this group, the clinicians should pay attention the discourse of the mother about the father. Also, the individuals in the current study describes their father almost similar with how their mother does. Therefore, the similarity between the child and the mother in terms of describing the father should be worked during the psychotherapy.

Another issue is related to 'never speak ill of the dead'. Many individuals in the current study put emphasis on that in the Turkish society people never talk in a bad manner about the dead one. As Freud states in his work '*de mortuis nil nisi bonum*' which is translated as 'speak no ill of the dead' (1915). One of the individuals complains that hearing only positive sides of her father does not make her feel that she knows her father completely. Moreover, this understanding may lead to not share negative emotions about the dead father with others. Therefore, not talking in a bad manner about the dead one may have negative outcomes on the process on

mourning. Because of that, it may be important to work on the need of hearing or talking negative things about the dead one.

It is stated that individuals continue to hold their relationship with the dead one (Silverman & Worden, 1992; Mallon, 2008). Dreams, memories and anniversaries stands for the continuing bonds with the dead one (Klass, Silverman, & Nickman, 1996). Rubin (1984) puts an emphasis on that in the process of healthy mourning, individuals should have a control on these memories in terms of voluntarily recall of them. As parallel to literature, the current study shows that interpretation of the memories related to the father plays an important role in knowing the father better. Individuals stated that they have formed some features of the father from their own memories or ones which have told them. These attempts of individuals lead to formation of the identity of their father. Lacan mentions that the child has the ability of phantasmising the father as the imaginary father in the case that the mother gives a place to him in her discourse (Lacan, 1956-1957; Dor, 1998). Many of individuals states that they have some impressions about their father from what have remember. Even these memories do not include only the individuals' direct relationship with their father, some of them is related to the relationship of their parents. The need of the forming an identity of their father or getting know him better seems to be an important issue for this group. Therefore, while working with the individuals who lost their father during early childhood, clinicians should pay attention to these needs.

#### **4.2 Changed Dynamics in the Family after the Death of the Father**

The second super-ordinate theme includes *having a special relation with the mother, taking extra responsibilities in the family and inaccessibility of the mother for the subject at the beginning* as sub-ordinate themes.

In the Lacanian psychoanalysis, the mother-child relation plays an important role in the subject (Fink, 1997). Lacan states that the child tries to figure the desire of

the m(O)ther, that is called phallus. In other words, the child tries to be what mother lacks (Evans, 1996). As mentioned in the literature, in the case of death of the father, children have an intense wish to be close to the mother (Burgner, 1985). The transcripts show that many individuals say that they have a special relationship with their mother. More specifically, they state that they have been almost everything for their mother. The individuals mention in terms of being everything almost for their mother that sometimes either they take the roles of their father, or they are with their mothers in the case that their mother cannot handle with a situation by herself. The important issue in here is the desire of the m(O)ther in the light of Lacanian psychoanalytic theory. As Lacan states that the desire of the m(O)ther has a constructive influence on the child (Fink, 1997). The transcripts show that the individuals attribute their close relationships with their mother to the death of their father. While working on the paternal loss, clinicians should pay attention to the individuals' relationship with mother. It may also be crucial to work on separation issues with both the mother and the dead father.

In Lacanian psychoanalytic perspective, the child tries to be the object *a* for their m(O)ther (Evans, 1996). The individuals in the current study say that they have taken extra responsibility in the family. This can be both forming identification with the father and also fulfilling the lack of the m(O)ther. From the Lacanian perspective, the child considers the father as the m(O)ther's phallus, which the child does not have. Therefore, taking extra responsibilities in the family when their mother need or not may be considered as attempts to take the place of their father for their mothers.

Many of the transcripts reveals that their mothers were inaccessible during the first period after the death of their father. There are individuals who express that their mothers were busy to form a new life, had to work too much and felt depressive. As parallel to the literature, the well-being of the mother in the process of the grief has an influence on the children (Kwok et al. 2005). Therefore, it may be beneficial



to work on how their mother deal with this loss, and the influence of it on the individual.

### **4.3 Influences of the Death of the Father on Relationships**

The third super-ordinate theme is related to effects of the death of the father on participants' relationships with others. The sub-ordinate themes are *the lack of a role model for romantic relationship, having troubles on forming bonds with others, the fear of losing objects, having bonds with ones who shared same destiny and the substitution of the father.*

Many of the individuals states that the death of their father leads to lack of a role model for their romantic relationships. In the literature, it is stated that the loss of a significant one results in loss of an attachment figure in children (Packman, et al., 2006). Also, Freud and Lacan mention the role of the father in castration and also as love object (Lacan, 1956-1957). According to Freud, girls compete with their mother in order to be with their father. Also, it is stated that the role of the father plays an essential role in sexuation of the subject (Evans, 1996). Individuals reveal that they have troubles in choosing a male partner or the characteristics of their partner are similar to what they hear about their father, or the father in their mind. In this regard, it can be seen the influence of the imaginary father on their romantic relationships in the light of Lacanian psychoanalytic theory. The transcripts reveal that there is a similarity between the features of their father and the feature that they are looking in their romantic partners. The features are varied from the thickness of the voice, age of the person to personality characteristics. Many individuals express that they find attractive the one who share similar features with their father, and some of them state that this may be to fulfill the lack of their father in their life. As parallel to Freud and Lacan, the girls in the Oedipal stage see their father as love object (Lacan, 1956-1957). The current study shows that female individuals who lost their father during that period put emphasis on the characteristics of their father in their romantic relationships. Besides that, some of

the individuals state that the ones as a romantic partner in their life tend to break up and leave them. From the Lacanian perspective, it can be said that the individuals in the current study continue to have imaginary relationships with their father through their romantic relationship.

The individuals also say that they have some troubles on forming relationship with others. They state that this is because they lost their father, they have some problems in their relationship. In the literature, the father is considered as an attachment figure (Abelin, 1971; Lamb, 1997). It is mentioned in the transcripts that the lack of a father figure leads to trust issues. It can be said that death of the father may result in some problems in relationships related to the loss of an attachment figure. Parallel to this, some of the individuals say that they can easily form a relationship with the one who has the same destiny or experience of traumas in their life. Experiencing similar life event makes them feel understood as revealed in the transcripts. Therefore, in the work of paternal loss, it may be crucial to focus on the individuals' patterns in their relationships.

In the current study, it is also found that the individual state their need of finds someone to fulfill the place of their father. Lacan mentions that it is not necessary to real presence of the father for subject. The important thing is the paternal function (Fink, 1997). Therefore, the substitution of the father has not always to be the father, or real person, the essential thing in here the existence of the father in the discourse of the m(O)ther. The substitution of the father can be law, an authority figure or someone who is called by m(O)ther as the Other (Evans, 1996). The transcripts reveal that many of the individuals try to find a substitution of their father such as their uncle-in-law, grandfather or boyfriend. Parallel to this, it is found that women show a tendency to see their romantic partner as a substitution of their father (Maraş, 2016). However, they also state that at some point they realized that these substitutions cannot fulfill the place of their father, and this results in the feeling of disappointment. Therefore, while working with mourning

these group, clinicians should focus on the relationships of these individuals regarding the death of their father.

#### **4.4 Attributions to the Death of the Father**

This super-ordinate theme involves the subject's attribution of the death of the father, and includes the subordinate themes of *death as a choice of the father*, *denial*, *destiny*, and *becoming mature unexpectedly*. Individuals express their attributions to the death of their father in various forms. While some the individuals apprehend the death of their father as a choice, some of them seems to deny this loss or accept it as destiny.

In the process of psychotherapy, it seems an important issue to work on the attribution to the death of the father in addition the experienced emotions. These attributions may give information about positions of individuals toward both their father and the loss of their father. In this issue, emotions and attribution about the loss seem hard to differentiate from each other, since the individuals in the current study talk about their emotion and attribution about the death of their father together. It may also be crucial that individuals' attributions to the death of the father may influence experience of emotion in the process of mourning. Therefore, working on the attribution to the death may have an essential role in the psychotherapy process.

Mahon states that children feel anger about the death of a loved one because of feeling of abandonment (1993). The transcripts also reveal that the individuals who apprehend the death of their father as the choice of their father express the feeling of abandoned as well as anger. The important thing may be that the place of the feeling of abandoned in Turkish culture. All individuals live in Turkish culture, in Lacanian terminology they are in the same symbolic order, and continue to attribute the death as being abandoned. Besides the shared culture, it is seen that the individuals even they are grown up now, still continue to mention the death of their

father as abandonment. In other words, the transcripts reveal that death of the father is expressed as “gone”, and this is parallel to the literature that children apprehend the death of a loved one as going somewhere far around five years old (Mahon, 1993). Therefore, the individuals in the current study still have a notion of the death of the father as ‘gone’, as parallel to the literature.

Freud conceptualizes the fear of death as fear of castration (1926). He states that none of the living individuals has not experienced the death, but they have experienced in daily life in terms of castration. On the other hand, Lacan describes the death as a hole in real, however, human beings can only apprehend this hole only in the course of symbolic register. Even the conceptualization of death can be understood in the symbolic register, Lacan states that imaginary register dominates that place (Lacan, 1956-1957). Conceptually, death of the father is privation. While death refers to real lack, father is considered symbolic object. Even this experience is privation, subject’s position toward it can be experienced as frustration or castration (Lacan, 1956-1957). One of the individuals in the current study mentions that she stopped to talk after her father died. This can be conceptualized also in the light of refusing castration. As Lacan states that the father has the role that makes the subject enter into symbolic order through language (Fink, 1997). In this case, it can be said that the position regarding to the death of the father is related to castration and by refusing to talk, the subject may reject the death. Therefore, attribution to the death as the choice of the father may be explained in the scope of castration. In other words, it may resemble for refusal of castration. Therefore, it can be said that the individuals in the current study reject to be castrated in terms of death of their father, and the experience of them resembles as frustration which makes the subject experience various emotions and reaction related to the death. To conclude, in the process of psychotherapy, it may be important for clinicians to work on issues related to castration.

There are two individuals in the current study that they attribute the death of their father to destiny. The reasons of the death of their father are traffic accident and

illness. The individual who lost their father because of traffic accident which the whole family experienced, and the other individual' father died at the end of a long treatment process. In both cases, it may be said that individuals had an experience of facing with the real in the light of Lacanian psychoanalytic theory (Lacan, 1956-1957). Both individuals state that they witnessed somehow the death of their father. Even the transcripts show that these individuals consider the death of their father as destiny, it may be seen that continue to form imaginary relationship with their father in different ways varying from maintaining bonds to influencing of it on their romantic relationships.

#### **4.5 Experience of Emotions related to the Death of the Father**

In the literature, variety of emotions is mentioned in the process of grief such as sadness, guilt, fear, jealousy (Love, 2007). The current study is consistent with the literature by showing that the individuals experience anger, fear, blaming, jealousy and feel of abandonment. The transcripts show that individuals feel anger and blame their father for their death. These feelings are accompanied with the feeling of abandonment. As parallel to literature, anger can be toward not only the dead one but also God or life (Kroeker, Taub, & Schnarr-Wilhelm, 1994). The individuals also express that they feel anger when other people approach them with the sense of pity. This can be also related to the image of the subject from the Lacanian psychoanalytic perspective (Lacan, 1988). Seeing themselves from others' point makes the individuals angry, since the death of their father can be apprehended by individuals as being lack something crucial. Also, the transcripts show that individuals feel jealousy toward the ones who spent more time with their fathers, remember more memories compared to them and also the ones whose father is alive. The individuals express that they feel jealous mostly their older siblings and their mother who had more time with their father. Besides that, the feeling of abandonment is commonly expressed in the current study. In the light of attributions to the death of the father, there may be a relation between feeling of abandonment and apprehension of the death of father. The findings of the current

study have some common features in understanding of the death with the children's apprehension of death (Mahon, 1993). The transcripts reveal that some of the individuals mention that they slept with their mothers after their father died, since they have a fear that their mother will die. In the literature, it is mentioned that after death of a parent, children have the feeling of fear that their surviving parent will die (Crenshaw, 2006). While working on the mourning the clinicians may pay attention to the subject's relations with close ones in the light of fear of losing them.

In conclusion, parallel to the literature, it is important to work on the emotions emerged related to the death of the father, and the current study shows that working grief with this group may require specific emphasis on the feelings of abandonment and jealousy regarding to the death of the father. Therefore, while working with these group, clinicians should pay attention to children's apprehension of death and emerging emotions regarding to the paternal loss.

#### **4.6 Maintaining Bonds with the Father**

In the literature, it is stated that individuals continue to keep in touch with the lost one in the ways of memories, dialogues and expectations (Freud, 1917; Volkan & Zihl, 1993/2012; Zisook & Schuhter, 1986). Silverman and Worden conduct a longitudinal research and illustrate that children sustain a relationship with their lost parent in the ways of dreams, memories and keeping personal stuff of their parent (1992). In the current study, individuals also talk about different ways to maintain relationship with their fathers. The transcripts show that individuals try to maintain bonds with their lost father in the forms of monologs, dreams, phantasies and having their characteristic features. It can be interpreted that the individuals deal with the imaginary father they have formed in the light of Lacanian psychoanalysis. The features of the father, as mentioned above, are better than the actual father (Freud & Burlingham, 1984).

Silverman and his colleagues conduct a study and find that children form an internal relationship with their lost parents (1992). It is also mentioned that these children have inner conversations with their lost parent. Parallel to the literature (Silverman, et al. 1992; Maraş, 2016; Zisook & Shuchter, 1986), individuals in the current study state that they have formed a tie with their father in the forms of monolog rather than dialogues. In other words, the individuals say that they do not wait an answer from their father, only they express what they feel or thought to their father. Once again, the individuals have dealt with the imaginary father in the scope of Lacanian psychoanalytic theory. As Lacan conceptualizes that the imaginary father is the ideal father and includes all positive features (1953-1954). Moreover, Marwit and Klass conduct a research and find that the dead one plays an important role in individuals' life in terms of being guidance in the problematic situations (1996). As the transcripts reveal that individuals have monolog with their father, when they feel they need their father. In this case, these needs are parallel to the role of the father in the literature as being authority and protector (Burlingham, 1973; Freud, 1930; Diamond, 1995). Specifically, the individuals say that they need their father when they have problems in their romantic relationships or when they face financial issues.

In both their dreams and phantasies, the emerging theme is related to the return of the father. As Freud and Lacan mention that dreams are the way of expressing the desire of the man (Evans, 1996). In the transcripts many of the individuals declare that they do not see their father in their dreams. Specifically, one individual says that she stops to see them in her dreams after her significant ones die. Besides that, the common content of the dreams emerged in the current study is related that their father is still alive, or come back one day. It is parallel to the study of Maraş (2016) in which it is stated that individuals sustain bonds with their dead father through dreaming of aliveness of their father. Even seeing their father makes them happy, they state that after a while they find themselves in the position of facing with the absence of their father, again.

Besides that, the current study shows that individuals have phantasies in which their father is alive, but somehow they have to hide it from their family. As parallel to their dreams, these phantasies include that their father will come. Many of the individuals states that even they know it cannot happen, they still continue think about turning of their father. In the literature, it is stated that children have the phantasies of aliveness of their parent or their return in the future (Wolfenstein, 1966). Related to this, Bowlby (1980) mention that healthy mourning process includes these kinds of phantasies, even the in the literature having phantasies of the dead one can be considered as pathological (Baker, 2001).

Another way to form a tie with the father is being similar to the father. In the literature, it is stated that identification with the deceased one is prevelant among mourners (Freud, 1917; Volkan & Zintl, 1993/2012; Kernberg, 2010; Loewald, 1962; Furman, 1974). In the study of children who lost their parent, the researchers indicate that individuals have internal bonds with the dead one through sensing the dead one as a ghost, memories, interactive relationships and internalization of the features of the dead one (Normand, Silverman, & Nickman, 1996). Also, Maraş conducts a study with the individuals who experience paternal loss in Turkey, and conclude that individuals take the characteristics, behaviors and values of their father (2016). The individuals in the current study mention that being look like their father and being daughter of their father are sources of honor for them. The results of the current study are consistent with the literature, the individuals try to hold the characteristics of their father.

To conclude, it is worthy of note that the work of mourning with this group may have special emphasis on having the characteristics of the father, dreams, phantasies and monologs with the father. Also, the content of them may give an information and guide the clinicians about individuals' grief experience.



## **CHAPTER 5**

### **LIMITATIONS AND FURTHER IMPLICATIONS**

The current study is done with only female individuals who lost their father at the ages between three and six. In the literature, it is found that there are some differences between females and males in terms of apprehension and experience of grief (Maraş, 2016; Parkes & Prigerson, 2010). For future research, it can be studied how male individuals experience paternal loss which was in the early childhood. Besides that, since the ages between three and six resembles the Oedipus complex from psychoanalytic perspective, the issue of sexualization can be worked with these group. Since at the end of the Oedipus complex, the subject takes either feminine or masculine position. Also, this study is done with university students, therefore there may be some differences with other groups such as psychotics. Besides that, this study is conducted with Turkish females who are live in Turkey. There can be some cultural difference in terms of attributions and experience of the death of the father. Paternal loss can be researched with these groups in another culture.

## CHAPTER 6

### CONCLUSION

To conclude, the current study reveals experience of female adults' paternal loss during early childhood. It is found that in the process of the grief, the attributions to the death of the father has an important impact. The attributions of the individual toward the death may guide clinicians in the work and understanding of the paternal loss. Also, the importance of the mother on the children should not be underestimated in terms of both discourse of the mother and mother's experience of this particular loss.

Working with death, it seems crucial to work on castration issues with these individuals. It may lead to deeper understanding that working on castration issues is not limited to the death. Individuals' relations to any kind of castration issue may be taken into consideration. Also, individuals' romantic relationships or their relations with the authority figures may be the issues in the psychotherapy process. As Lacan states in the work of mourning, the tie with the lost one should not be separated, rather these ties should be reestablished. In contrast to Freud, Lacan insists on that working on the ties with the lost one and the subject's relations to the lack should be aim of the work of mourning.

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## APPENDICIES

### APPENDIX A: INFORMED CONSENT FORM

Bu araştırma, Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Klinik Psikoloji Yüksek Lisans Programı öğrencisi Selin Uçar tarafından Prof. Dr. Faruk Gençöz danışmanlığında yüksek lisans tezi kapsamında yürütülmektedir. Bu form, katılımcıları bilgilendirmek amacıyla hazırlanmıştır.

Bu araştırmanın amacı, üç ile altı yaş arasında babasını kaybeden bireylerin yaşadıkları kayıpla ilgili deneyimlerini araştırmaktır. Araştırma kapsamında yaklaşık 90 dakika sürecek mülakatlar yapılmaktadır. Mülakatlar sırasında ses kaydı alınıp daha sonra analiz edilmek üzere deşifre edilmektedir. Katılımcıların demografik bilgileri gizli tutulacak ve analizler araştırmacı tarafından yapılacaktır. Bu çalışmaya katılım gönüllülük esasına dayalıdır. Katılımcılar herhangi bir rahatsızlık hissettikleri takdirde çalışmadan geri çekilebilirler. Mülakat sonrasında çalışmayla ilgili araştırmacı ile [selin.ucar@metu.edu.tr](mailto:selin.ucar@metu.edu.tr) adresi üzerinden iletişime geçilebilir.

Çalışmaya katıldığınız için teşekkürler.

***Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.*** (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyadı

Tarih

İmza

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## APPENDIX B: INFORMATIVE FORM

Bu çalışma gönüllü katılım formunda belirtildiği üzere Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Klinik Psikoloji Yüksek Lisans Programı öğrencisi Selin Uçar tarafından Prof. Dr. Faruk Gençöz danışmanlığında yürütülmektedir. Erken dönemde yaşanan baba kaybını anlamayı amaçlayan bu çalışmada üniversite öğrencisi kadın bireyler ile mülakatlar yapılmaktadır. Bu çalışmada bireylerin öznel deneyimlerinin açığa çıkarılması amaçlanmaktadır. Katılımcıların mülakat sırasında değinilen konular hakkında diğer katılımcılara bilgi vermemesi gerekmektedir.

Çalışmanın Temmuz 2018 gibi sonuçlanması öngörülmektedir. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek veya bu araştırma hakkında daha fazla bilgi almak için [selin.ucar@metu.edu.tr](mailto:selin.ucar@metu.edu.tr) e-posta adresine sorularınızı yöneltebilirsiniz.

Çalışmaya olan katkılarınızdan dolayı tekrar teşekkür ederiz.

## APPENDIX C: SEMI-STRUCTURED INTERVIEW QUESTIONS

1. Kendinizi tanıtır mısınız?
2. Genel olarak kurallarla ilişkinizi tanımlar mısınız?
3. Birinin size kural koyması sizin için nasıl bir deneyim?
4. Eğer bir kurala uymazsanız bunu nasıl deneyimlersiniz?
5. Babanızı tanıtabilir misiniz?
6. Babanızın hayatınızdaki işlevi ve önemi hakkında neler söyleyebilirsiniz?
7. Babanızla ilişkiniz nasıldı?
8. Babanızla ilgili hatırladığınız anılardan bahsedebilir misiniz?
9. Annenizle babanızın ilişkisi nasıldı?
10. Anneniz babanızdan nasıl bahseder?
11. Babanızı nasıl kaybettiniz?
12. Babanızın öldüğünü kimden ve nasıl öğrendiniz?
13. Babanızın ölümü sizi nasıl etkiledi?
14. Babanızı kaybettikten sonra neler deneyimlediniz (Anne/kardeş nasıl tepki verdi?)
15. Babanızın işlevlerini edinebileceğiniz başka yollar var mı?
16. Babanızın işlevlerine en yakın gördüğünüz biri varsa hakkında bilgi verebilir misiniz?
17. Babanızın ölümünü neye atfediyorsunuz?
18. Yaşadığınız bu kayıpla nasıl baş ettiniz?
19. Babanızla ilgili varsa kurduğunu hayaller, gördüğünüz rüya, monologlarınızdan bahseder misiniz?
20. Hayatınızda kendinizi en başarılı gördüğünüz alanla ilgili bilgi verir misiniz?
21. Eklemek istediğiniz bir şey var mı?

## APPENDIX D: TURKISH SUMMARY / TRKE ZET

### ERKEN OCUKLUK DNEMİNDE BABA KAYBI

#### BLM 1

#### GİRİŞ

##### 1.1 lm Kavramı

"lm inan alanına aittir. leceđine inanmak hakkına sahipsin. Bu seni korur. Eđer lme inanmamıř olsaydın, sahip olduđun hayata dayanabilir miydin? Eđer hayatın biteceđi kesinliđine gvenemeseydik tm bunlara nasıl katlanabilirdin?"  
Jacques Lacan (1972)

##### 1.1.1 lm Literatr

Freud lmn yařamın nihai sonucu olduđunu ve dođası geređi kimsenin ondan kaamayacađını ve onu inkar edemeyeceđini sylemiřtir (Freud, 1915). Bunun yanı sıra Freud bilindıřında lme dair bir drtnn olmadıđını ayrıca bilindıřının kendi lmszliđine inandıđını belirtmiřtir (Freud, 1919; Freud, 1926). Freud'a gre lm korkusu tamamen kastrayon korkusudur (Freud, 1926).

Freud'un aksine Klein bilindıřında lm ve yařam drtlerinin bir arada bulunduđunu sylemiřtir (Klein, 1948). Klein lm korkusunun kastrayon korkusuyla bir ilgisi olmadıđından bahsetmiřtir.

## **1.1.2 Lacanyen Yaklaşımında Ölüm**

Lacan Freud'un çalışmalarını yeniden okuyarak kendi teorisini oluşturan Fransız psikanalistir. Lacan'ın kuramında temel olan üç kavram vardır. Bunlar sembolik, imgesel ve gerçektir (Evans, 1996).

### **1.1.2.1 Nesnenin Eksikliğinin Formları**

Lacanyen psikanalitik teoride önemli olan kayıp nesnenin arayışıdır (Lacan, 1956-1957). Lacan nesne ilişkilerinin fallus olarak adlandırılan imgesel nesne ile ilgili olduğunu söyler. Bunun yanı sıra Lacan nesnenin eksikliğini üçe ayırır. Bunlar privasyon (yoksunluk), frustrasyon ve kastrasyondur. Bu kategoriler gerçek yarı, imgesel yara ve sembolik borç ile belirlenir.

#### **1.1.2.1.1 Privasyon**

Privasyon gerçekte var olan eksik ile ilgilidir. Fakat Lacan gerçekte var olan bir eksikten bahsediliyorsa bu eksik sembolik alana aittir der (Lacan, 1956-1957). Doğası gereği gerçek düzen eksikliğin eksik olduğu yerdir, bundan dolayı gerçek düzendeki bir eksiklikten bahsedebilmek için öncelikle sembolik tarafından belirlenmesi gerekir (Lacan, 1956-1957).

Lacan privasyonu Freud'un penis kıskançlığı ve kadın kastrasyonu teorisi üzerinden anlatmıştır. Penisin eksikliği gerçek düzene aitken penisin yokluğunun özne tarafından anlamlandırılması tamamen sembolik düzene aittir. Freudyen teoride kız çocuğu penise sahip olmadığı için annesini suçlarken Lacan privasyonda vekilin imgesel baba olduğunu söyler çünkü imgesel baba kız çocuğuna fallusu verip vermeme yetkisine sahiptir (Lacan, 1956-1957).

### **1.1.2.1.2 Frustrasyon**

Freud frustrasyonu özneyi hasta yapan olarak tanımlamıştır (Freud, 1919). Fakat Lacan frustrasyonu çocuğun sevgi talebinin reddi olarak açıklamıştır (Lacan, 1956-1957). Annenin sevgisinin biyolojik ihtiyacın tatminin önüne geçtiğini savunur.

Frustrasyonun nesnesi gerçek nesne iken bu nesnenin eksikliği imgesel düzene aittir (Lacan, 1956-1957). Bu imgesel eksikliği özne tarafından imgesel yara olarak deneyimlenir. Frustrasyon arzulanan nesnenin eksikliğini temsil eder ve bundan dolayı frustrasyon herhangi bir tatmin içermez.

### **1.1.2.1.3 Kastrasyon**

Kastrasyon kompleksi ilk olarak Freud tarafından kavramsallaştırılmıştır (Freud, 1908). Lacan kastrasyon kompleksi yerine kastrasyon kavramını kullanmayı tercih etmiştir. Lacan'ın kuramında gerçek bir nesne olarak penise herhangi bir referans yoktur. Lacan kastrasyonun sembolik borç ile yakından ilgisi olduğunu bildirir (Lacan, 1956-1957). Ayrıca kastrasyonda nesne imgesel iken bu nesnenin kaybı tamamen semboliktir.

Lacan ölümü gerçek düzende oluşmuş bir yarık veya boşluk olarak tanımlar (Lacan, 1956-1957). Gerçek düzendeki bu yarık sembolik onarılmaya ihtiyaç duyar. Ayrıca ölüm hakkında Lacan yas sürecinde imgesel alanın ağır bastığını söyler (Lacan, 1977).

### **1.1.3 Ölüme Karşı Tepkiler**

Yas önemli bir bağlanma figürünün kaybı ve bu kayba verilen normal tepkiler olarak tanımlanır (Parkes, 1996; Love, 2007). Kübler-Ross kayıp yaşayan kişiler bazı aşamalardan geçtiğini belirtmiştir (1969). Bu aşamalar sırasıyla inkar, öfke, pazarlık, depresyon ve kabullenmedir. Psikoloji literatüründe de bildirildiği üzere

yas sürecinde kişiler pişmanlık, üzüntü, öfke, kaygı, öfke, utanç, rahatlama, kıskançlık, umutsuzluk ve güçsüzlük gibi birçok duygu yaşamaktadır (Love, 2007).

#### **1.1.4 Psikanalitik Açıdan Yas**

Freud yası bir kişi veya soyut bir kavramın yitimi sonucunda özne tarafından yaşanan tepkiler olarak tanımlamıştır (Freud, 1917). Bunun yanı sıra melankoli ise derin bir üzüntü, hayata karşı ilginin yitimi ve sevme yetisinin kaybı olarak açıklanır. Yas ve melankoli arasındaki temel fark şu şekilde açıklanır: Yasta boş ve yetersiz olan dünya iken melankoli de öznenin kendisidir (Freud, 1917).

Freud öznenin kendisini kayıp nesne ile identifikasyon kurduğu koşullarda yaşandığını savunurken Lacan özne ‘ben onun eksikliydim’ dediği şeyin kaybı sonucunda yas tuttuğunu söyler (Freud, 1917; Lacan, 2004).

Lacan yası anksiyete (kaygı) çerçevesinde de ele alır. Lacan’a göre anksiyete eksikliğin eksik olduğu zamanlarda deneyimlenir (Lacan, 1962-1963). Yasın da eksikliğin eksikliği ile ilintili olduğunu bildirir. Ölüm öznenin eksikliği çalar. Dolayısıyla özne Başka’daki eksiklik için yas tutar (Lacan, 1962-1963).

#### **1.1.5 Çocukların Bakış Açısında Ölüm**

Literatüre göre çocuklar on veya on iki yaşları sırasında ölümü anlamlandırabilir (Hunter & Smith, 2008; Mahon, 1993). Furman’a göre çocukların yas tutabilmesi için ölümün fiziksel özelliklerini anlamaları gerekmektedir (1973). Bazı farklılıklar olsa da çocukların deneyimlediği duygular yetişkinlerinkine benzer (Schultz, 2007).

Çocuklar ebeveynlerini korumak amacıyla duygularını saklayabilir ve bu çocukların yas deneyiminin ebeveynleri tarafından fark edilmemesine yol açabilir (Mahon & Page, 1995).

## **1.2 Baba Kavramı**

Literatürde anne kavramına büyük bir alan verilirken baba kavramı derin olarak çalışılmamıştır. Annenin önemi babanın öneminin önüne geçmiştir (Bowlby, 1989). Birçok teorisyen babayı önemli bağlanma figürü olarak tanımlamıştır (Albein, 1971; Lamb, 1997).

Freud çocuğun gelişiminde babanın öneminden bahseder (Freud, 1955). Özellikle Ödipal süreçlerde babanın rolünün çocuk için önemli olduğunu söyler. Erkek çocuklarının baba ile identifikasyon kurması gerektiğini, bu sayede Ödipal dönemi sağlıklı bir şekilde atlatabileceklerini belirtir.

### **1.2.1 Lacanyen Açıdan Baba**

Lacan'a göre baba çocuğun annenin sevgisi için kavga ettiği kişi ve sosyal düzenin ve yasanın temsilcisidir (Evans, 1996).

Lacan babayı üç alanda tamamlar. Bunlar gerçek, imgesel ve sembolik babadır. Gerçek baba çocuğun biyolojik babası olarak açıklanır. Daha doğrusu annenin biyolojik baba olarak gösterdiği kişidir. Bu yüzden biyolojik baba dilin ürünüdür (Lacan, 1969). Lacan babanın aile içindeki fiziksel varlığının önemli olan tek etmen olmadığından bahseder. Önemli olanın babanın annenin söylemindeki yeri olduğundan söz eder (Lacan, 1956-1957). İmgesel baba ise ideal baba ve imago olarak tanımlanır. İmgesel baba çocuğun zihnindeki babayı temsil eder. Sembolik baba ise gerçek babadan ziyade fonksiyon veya pozisyon olarak ele alınır ve babalık işlevi olarak isimlendirilir. Babalık işlevi yasayı koyan ve anne ve çocuk arasındaki ilişkiyi düzenleyen bir fonksiyondur (Fink, 1997).

### **1.3 Baba Kaybı**

Freud babanın eksikliđinin çocuđun geliřimindeki öneminden bahseder (1900). Freud ve Burlingham II. Dünya Savařı sırasında çocuklarla arařtırma yapmıřtır (1943). Çocukların evden uzakta olan babaları hakkında fanteziler kurduklarını ve fantezilerindeki baba ile gerçek babaları arasında önemli farklılıklar olduđunu bulmuřlardır.

Aile üyelerinden birinin kaybının çocukta ikincil kayıplara yol açtıđı bulunmuřtur (Rando, 1993). Aile içinde baba öldüđü ve para kazanan baba olduđu zaman babanın kaybı hayat kalitesinde ve günlük rutinde deđiřikliklere sebep vermektedir.

Baba kaybının zamanın çocuk için farklı etkileri olduđu belirtilmiřtir (Huttunen & Niskanen, 1978). Eđer çocuk babasını beř yařından önce kaybederse çocuk nesnelere kaybetmekten, terk edilmekten korkabilir. Ayrıca çocuđun anneye yakın olma isteđine yol açar (Burgner, 1985).



## **BÖLÜM 2**

### **METODOLOJİ**

#### **2.1 Baba Kaybı Çalışırken Nitel Araştırma Yönteminin Seçilme Sebebi**

Nitel araştırma derin ve doğru veri toplamaya olanak verir. Ayrıca araştırmacının varlığının da araştırma sürecindeki etkilerini de hesaba katar.

#### **2.2 Yorumlayıcı Fenomenolojik Analiz**

Yorumlayıcı Fenomenolojik Analiz (YFA) kişilerin deneyimlerine ve bu deneyimleri nasıl anlamlandırdıklarına odaklanır (Smith, Jarman & Osborn, 1999).

Bu çalışma babasını üç altı yaşları arasında kaybetmiş kadın bireylerin bu kaybı nasıl deneyimlediklerini anlamayı amaçlamaktadır. YFA en uygun yöntem olarak görülmüştür.

#### **2.3 Katılımcılar ve Örneklem Yöntemi**

YFA kriterlerine göre amaçlı örnekleme ve homojen gruplar araştırmada kullanılır (Smith & Osborn, 2003). Bu çalışmadaki katılımcılar babalarını üç buçuk ile beş yaşları arasında kaybetmiş ve şu an Türkiye’de üniversite öğrencisidir. Babalarının ölüm sebepleri kanser, trafik kazası ve kalp krizidir. Yedi katılımcı bu çalışmaya dahil edilmiştir. Fakat bir katılımcı pilot çalışma olarak değerlendirilmiş, görüşme sonrasında araştırmacıya sorular ve görüşme hakkında geri dönütler vermiştir.

## 2.4 Prosedür

Yarı-yapılandırılmış görüşmeler veri toplama sürecinde yapılmıştır. Görüşmeler ortalama iki saat sürmüştür. Açık uçlu sorular sorulmuş ayrıca katılımcılar serbestçe konuşmaları konusunda teşvik edilmiştir. Gizliliğin sağlanması amacıyla katılımcıların isimleri takma isimler ile değiştirilmiştir.

## 2.5 Veri Analizi

Görüşmelerin ses kaydı yapılmış daha sonrasında deşifre edilmiştir. YFA kriterlerine uygun olarak veri analiz edilmiştir. Analiz sonucunda ortaya çıkan temalar üst ve alt temalar olarak gruplandırılmıştır. Veri toplama sürecinde araştırmacı günlük tutmuş kendi duygu ve düşüncelerini yazmıştır. Bu çalışmada çıkan üst temalar şu şekildedir: *babanın kimliğini oluşturmaya çalışma, babanın ölümünden sonra aile içindeki değişen dinamikler, babanın ölümünün ilişkiler üzerindeki etkileri, babanın ölümüne yapılan atıflar, baba ile ilişkiyi devam ettirme ve babanın ölümüne karşı olan duygular.*

## 2.6 Çalışmanın Güvenilirliği

Nitel araştırma güvenilirlik kriterine sahiptir (Morrow, 2006). Araştırmacının kendi deneyimleri ve duruşu araştırma sürecini etkilemektedir.

Bu çalışmayı yapmak benim kendi deneyimlerime dayanmaktadır. Araştırmacı olarak ben babamı altı yaşındayken kaybettim. Bu deneyim beni babanın yokluğunun hayatım ve kişiliğim üzerindeki etkilerini düşünmeme ve duygu ve düşüncelerimi tanıma ve kabul etmeye çalışmama yol açtı.

## BÖLÜM 3

### SONUÇ

Bu çalışma altı tane üst temadan oluşmaktadır. Bunlar: *babanın kimliğini oluşturmaya çalışma, babanın ölümünden sonra aile içindeki değişen dinamikler, babanın ölümünün ilişkiler üzerindeki etkileri, babanın ölümüne yapılan atıflar, baba ile ilişkiyi devam ettirme ve babanın ölümüne karşı olan duygular.*

#### 3.1 Babanın Kimliğini Oluşturmaya Çalışma

Bu üst tema *babayı başkalarından dinleme, babayla ilgili anıların yorumlanması ve 'ölünün arkasından kötü konuşulmaz' alt temaları içerir.*

##### 3.1.1 Babayı başkalarından dinleme

Katılımcılar babalarını küçük yaşta kaybettikleri için babalarını diğerlerinin anlattıklarından tanıdıklarını belirtmiştir. Ceren babasını özellikler anne ve anneannesinden dinlediğini söylemiştir:

Babamı zaten etraftan bildiğim kadarıyla biliyorum. Ciddi biriymiş. Ailesi sadık bir insanmış sorumlu biri insanmış en azından ailesine karşı. Ben zaten küçük bir yerde yetiştim ataerkil bir insanmış.

##### 3.1.2 Baba ile ilgili anıların yorumlanması

Katılımcılar babalarıyla olan anıların babalarını tanımaları için önemli bir kaynak olduğunu belirtmiştir. Zeynep babasıyla olan ses kaydından babasının kişiliği hakkında fikir sahibi olduğunu bildirmiştir:

Bir ses kaydımız var kasete almışlar orda da işte ablamla bir oyun oynuyorlar o da çok garip o zaman seda sayan çok meşhur. Ablam seda sayan babam izleyici. Beni de araya dahil etmeye çalışıyor Zeynep sen de konuş kızım falan. Kızıyla oynamasından aslında ilgili şakacı önemseyen biriymiş.

### **3.1.3 ‘Ölünün arkasından kötü konuşulmaz’**

Katılımcılardan biri toplumda ölenin arkasından kötü konuşulmaz şeklinde bir algının olduğundan ve bu durumun babasını tanımasını zorlaştırdığını söylemiştir. Ceren babasının arkadaşlarına babasının olumsuz özelliklerini sormuş, bunun sebebini ise babasını daha iyi tanımak olduğunu dile getirmiştir.

## **3.2 Babanın Ölümünden sonra Aile içindeki Değişen Dinamikler**

Bu üst tema, *anne ile özel bir ilişkiye sahip olma, aile içinde ekstra sorumluluk almak ve annenin erişilmez olması* alt temalarını içermektedir.

### **3.2.1 Anne ile özel bir ilişkiye sahip olma**

Birçok katılımcı anneleri ile kurdukları yakın ilişkiyi babalarının ölümü ile ilişkilendirmiştir. Katılımcılardan biri olan Ece eğer babası hayatta olsaydı başka kardeşlerinin de olacağını dolayısıyla annesi için sadece aile içindeki bir kişi olarak kalacağını söylemiştir. Fakat şu an ailesinin tek bireyi olarak annesi için özel bir yeri olduğunu dile getirmiştir.

### **3.2.2 Aile içinde ekstra sorumluluk almak**

Katılımcılar babalarının ölümünden sonra aile içinde farklı roller aldıklarından söz etmiştir. Bu konuyla ilgili olarak Zeynep kendisini şu şekilde ifade etmiştir:

Annemle (ablası) sürekli tartışmalarının olduğunu hatırlıyorum. O yüzden böyle zamanlarda eğer bunu şimdi ben düzeltirsem ablam düzeltmese bile kavga etmezler tartışmazlar. O zamanla ilişkilendirebilirim benim öyle bir

rolüm var ki evdeki tartışmaya sebep olacak şeyi ortadan kaldırırsam kavga olmaz falan filan bu geldi aklıma...Zaten o kayıptan dolayı evde sorunlar ortaya çıkmaya başlıyor. O kayıptan sonra da şöyle bi şey sanki, çok kritik rolü olan bi kişi baba figürü gibi evden gittikten sonra ben sanırım onu biraz tabi çocuk halimle o şeyin birazını üstüme alayım gibi değil. Evdekilerin de bana böyle bir şey atfettiği için sanırım ama şurda ben şöyle yaparsam annemle ablam tartışmaz gibi o yükü üstümde hissettim sanırım.

### **3.2.3 Annenin erişilmez olması**

Babalarının ölümün özellikle ilk döneminde annelerinin kendileri için erişilmez olduğu söylenmiştir.

## **3.3 Babanın Ölümünün İlişkiler Üzerindeki Etkileri**

Bu üst tema *romantik ilişki için rol model eksikliği, ilişki kurmada zorluklar, aynı kaderi paylaşanlar ile bağ kurma ve babanın yerine birini koyma* alt temalarını içermektedir.

### **3.3.1 Romantik ilişki için rol model eksikliği,**

Birçok katılımcı romantik ilişkilerinde zorluklar yaşadığını ve bunun babalarının kaybıyla ilintili olduğunu söylemiştir. Leyla şu şekilde dile getirmiştir:

Sevgisizlik hissediyorum o yüzden bana inanılmaz garip geliyor işte anne ve babanın birbirinin seven iki insan olması ... kendi hayatıma baktığım zaman da çok fazla anlamlandıramıyorum belli noktalarda şey gibi yani bir kadınla bir erkek arasındaki ilişki nasıl olmalı, atıyorum işte sevgi nasıl olmalı saygı nasıl olmalı...

### **3.3.2 İlişki kurmada zorluklar,**

Katılımcılar diğer insanlarla ilişki kurarken yaşadıkları zorlukları babalarının kaybıyla ilintilendirmiştir. Zeynep şöyle demiştir:

Hayatıma çekilen ve o çekime karşı koyamadığım kişiler de terk etmeye gitmeye sorumluluk almamaya çok yatkındı. Ya işte takılalım falan diyip böyle çok rahat. Bir ilişki içinde hissetmediğim, bir şekilde bana zarar verdiğini bildiğim ama kopamadığım, bir şey oluyor ya başka biriyle tanışıyor.

### **3.3.3 Aynı kaderi paylaşanlar ile bağ kurma**

Kendileri ile benzer şeyleri yaşayan insanlarla daha rahat iletişim kurduklarını dile getiren katılımcılar, bu kişilerle kendilerini daha iyi anlaşılmalı hissettiğini söylemiştir.

### **3.3.4 Babanın yerine birini koyma**

Birçok katılımcı babalarının yerine bir başkasını koymaya çalıştıklarından fakat kimsenin bu yeri dolduramadığından söz etmiştir. Özellikle erkek arkadaş, dede ve eniştenin baba yerine konulmaya çalışıldığı bu çalışma dile getirilmiştir.

## **3.4 Babanın Ölümüne Yapılan Atıflar**

Bu üst temada katılımcıların babalarının kaybına karşı yaptıkları atıflar belirtilmiştir. Alt temalar şu şekildedir: *ölüm babanın kendi seçimi, inkar, kader, erken olgunlaşma ve kişi için yapılandırıcı şey.*

### **3.4.1 Ölüm babanın kendi seçimi**

Birçok katılımcı babalarının ölümünü kendi seçimi olarak atfetmektedir. Ölüm sebebi kanser veya trafik kazası olmasına rağmen gerekli önemleri almadıkları için bu ölümü seçim olarak gördüklerini dile getirmişlerdir.

### 3.4.2 İnkâr

Katılımcıların birçoğunun bir şekilde babalarının kaybını inkâr ettikleri görülmüştür. Örneğin katılımcılardan bir tanesi babasını kaybettikten sonra iki sene boyunca konuşmayı bıraktığını dile getirmiştir.

### 3.4.3 Destiny

Katılımcılardan iki tanesi babalarının ölümünün kader olduğunu, seçebileceği bir durum olmadığını, eğer seçebilseydi ölümü seçmeyeceğini dile getirmiştir.

### 3.4.4 Erken olgunlaşma

Katılımcıların bazıları babalarının ölümünün kendilerini diğer çocuklara göre daha önce olgunlaşmalarına yol açtığını belirtmiştir.

## 3.5 Babanın Ölümüne Karşı Olan Duygular

Bu üst tema *öfke*, *utanç*, *acıma duygusu*, *terk edilmişlik duygusu*, *korku*, *espri*, *kıskançlık* ve *suçluluk* alt temalarını içerir.

### 3.5.1 Öfke

Katılımcıların çoğu babasının ölümüne karşı öfke hissettiğinden söz etmiştir. Bu öfke babalarının ölümünü kendi seçimi olarak görmelerinden, insanların sanki babaları hayattaymış gibi soru sormalarından kaynaklandığını söylemişlerdir.

### **3.5.2 Utanç**

Bazı katılımcıları babalarının ölümü konusunda utanç hissettiğinden bahsetmiştir. Katılımcılardan biri babasının ölümünün başka insanlara söylenmesinden dolayı utanç duyduğunu dile getirmiştir.

### **3.5.3 Acıma Duygusu**

Katılımcıların çoğu diğer insanların kendilerine acıyarak yaklaşmalarından rahatsızlık duyduklarını belirtmiştir. Özellikle babalarının kaybını açıkladıktan sonra insanların yüz ifadelerine dikkat ettiklerini ve yüzlerinde acıma duygusu görmekten öfke duyduklarını söylemişlerdir.

### **3.5.4 Terk Edilmişlik Duygusu**

Katılımcılar babalarının kaybını terk edilmek olarak anlamlandırdıklarını ve babalarının kendilerini terk ettiği duygusu deneyimlediklerini dile getirmişlerdir.

### **3.5.5 Korku**

Katılımcıların çoğu ölüm ile ilgili olarak korku hissettiğini belirtmiştir. Özellikle annelerinin ölümünden korktuklarını dile getiren katılımcılardan bazıları ilerleyen yaşlara kadar anneleriyle beraber uyduklarını söylemiştir. Ayrıca nesnelere kaybetmekten de korktuklarını, eğer o nesne kaybolursa o ana dair anıların da kaybolacağından korktuklarını söylemiştir.

### **3.5.6 Espri**

Katılımcılardan biri babasının kaybını espri ile dışa vurduğunu, bu şekilde babasının kaybına nötr yaklaşabildiğini söylemiştir.



### 3.5.7 Kıskançlık

Katılımcıların çoğu babasını tanıyan ve onunla daha çok zaman geçirerek daha çok anısı olan kişileri kıskandıklarını dile getirmiştir. Özellikle anne ve kardeşlerini kıskandıklarını çünkü onların katılımcıların babalarını daha iyi tanıdıklarını belirtmişlerdir.

### 3.5.8 Suçlama

Katılımcılardan biri babasını öldüğünü için suçladığını dile getirmiştir.

## 3.6 Baba İle İlişkiyi Devam Ettirme

Bu üst tema *rüyalar, monologlar, fantaziler ve babaya benzeme* alt temalarını içermektedir.

### 3.6.1 Rüyalar

Katılımcılardan bazıları babalarını rüyalarında görmediklerini söylerken bazıları ise gördüklerini belirtmiştir. Bu rüyaların ortak teması ise babanın hayatta olduğu veya hayatta olmasına rağmen bunu ailesinden gizlemek zorunda olduğu şeklindedir. Ceren şöyle demiştir:

Babam ölmemiş oluyor işte yıllar sonra tekrar geliyor falan onu hatırlıyorum. Çok garipti yıllardır yaşıyormuş haberimiz yokmuş öyle bir rüya görmüştüm. o anda çok iyi hissettirmişti. Kafamda şey sorusu vardı bunca zaman neredeydin

### 3.6.2 Monologlar

Bir diğer alt tema ise monologlardır. Katılımcıların çoğu hayatlarında problem yaşadıklarında babalarıyla iç konuşmaları olduğundan söz etmiştir. Fakat bu konuşmalarda babalarından herhangi bir cevap gelmediğini ve böyle cevaplar beklemediklerini söylemişlerdir.

### **3.6.3 Fantaziler**

Bu alt tema katılımcıların babaları ile ilgili kurdukları fantazileri içermektedir. Birçok katılımcı babalarının bir gün geri geleceğini, aslında ölmediğini fakat bunu saklaması gerektiğini hayal ettiğini bildirmiştir.

### **3.6.4 Babaya benzeme**

Son alt tema ise kişilerin babalarına benzeyen özelliklerini içermektedir. Katılımcılar bazı özelliklerinin babalarına benzetildiğini ve bu durumun kendisini mutlu ve gururlu hissettirdiğini söylemiştir.

## BÖLÜM 4

### TARTIŞMA

Bu bölüm güncel çalışmanın sonuçlarının ve literatürün entegre edilmesini içerilmektedir.

#### 4.1 Babanın Kimliğini Oluşturmaya Çalışma

Katılımcıların çoğu babalarını tanımak için özellikle annelerinin anlattıklarından bahsetmiştir. Lacan'ın dediği gibi öznenin babayı anlamlandırmasında annenin söyleminin önemi büyüktür (Lacan, 1956-1957). Ayrıca Lacan babayı gerçek, imgesel ve sembolik baba olarak kategorize etmiştir. Bu çalışmada katılımcıların babalarının kimliğini oluşturmaya yönelik adımları imgesel baba ile olan ilişkileri çerçevesinde yorumlanabilir.

Ayrıca Freud'un da kendi yazısında belirttiği üzere ölenin arkasından kötü konuşulmaz şeklindeki tutum katılımcıların babaları hakkında olumsuz duygu ve düşüncelerini dışa vurmalarını engelleyen bir faktör olabilir. Bu grupla terapi sürecinde çalışırken bu yönlerin de dikkati alınması süreç için sağlıklı olabilir.

Literatürde de belirtildiği gibi ölen kişi ile bağ kurulmaya devam edilir (Silverman & Worden, 1992; Mallon, 2008). Bu çalışma ise katılımcıların babaları ile olan anıları babalarını tanıma konusunda önemli bilgi kaynağı olarak bildirilmiştir.

#### 4.2 Babanın Ölümünden sonra Aile içindeki Değişen Dinamikler

Lacanyen Psikanalitik teoride anne ve çocuk arasındaki ilişki temel olarak ele alınır (Fink, 1997). Literatürle paralel olarak bu çalışmada belirtildiği üzere katılımcılar

babalarının kaybı sonrasında anneleriyle yakın bir ilişki kurduklarını söylemiştir (Burgner, 1985). Lacan annenin arzusunun çocuk için yapılandırıcı özelliği olduğundan söz etmiştir. Katılımcılarında da belirttiği gibi anneleri ihtiyaç duyduğunda onların yanında olduklarından bahsetmiştir. Yine benzer bir noktadan katılımcılar aile içinde ekstra sorumluluk aldığını dile getirmiştir.

Literatürde de belirtildiği gibi yas sürecinde annenin iyi hal durumu çocuğun yas sürecini etkilemektedir (Kwok, et al., 2005). Katılımcıların çoğu babalarının kaybından sonra annelerinin bir süre kendileri için erişilmez olduğundan söz etmiştir.

### **4.3 Babanın Ölümünün İlişkiler Üzerindeki Etkileri**

Katılımcıların çoğu babalarının ölümünün romantik ilişkilerinde rol model eksikliğine yol açtığını söylemiştir. Literatürde baba kaybının önemli bir bağlanma figürünün kaybına sebep olduğunu belirtilmiştir (Packman, et al., 2006). Freud ve Lacan babanın Ödipal dönemde kız çocukları için sevgi nesne olarak görüldüğünden söz etmiştir (Lacan, 1956-1957). Literatürle paralel olarak bu çalışmada da katılımcılar romantik ilişkilerinde babalarına rol model olarak ihtiyaç duyduğundan bahsetmiştir.

Ayrıca baba önemli bir bağlanma figürü olarak ele alınır (Abelin, 1971; Lamb, 1997). Katılımcılar babalarının kaybının kendilerinde güven problemlerine yol açtığını söylemiştir. Bu sebeple terapi sürecinde baba kaybını çalışırken bu kaybın ilişkiler üzerindeki etkilerinin çalışılması süreç için sağlıklı olabilir.

Bu çalışmada ortaya çıkan bir diğer alt tema ise katılımcıların babaların yerine bir başkasını koyma ihtiyaçlarıdır. Lacan'ın da dediği gibi özne için önemli olan gerçek babanın varlığı değildir (Lacan, 1956-1957). Temel olan babalık işlevinin yerine gelmesidir.

#### **4.4 Ölümüne Yapılan Atıflar**

Duyguların yanı sıra kişilerin ölüme karşı yaptığı atıflar terapi sürecinde önemli bir konu olarak görülebilir. Freud ölüm korkusunu kastrasyon korkusu olarak ele almıştır (Freud, 1926). Lacan ise ölümü gerçek düzende açılan bir yarık olarak anlamlandırır (Lacan, 1956-1957). Kastrasyon ise dilin sistemine girmek ile gerçekleşir (Evans, 1996). Teorik olarak babanın ölümü privasyon olarak ele alınır. Bu çalışmada katılımcılardan biri babasının ölümünden sonra iki sene boyunca konuşmadığını bildirmiştir. Bu hususta ölümden sonra konuşmamak kastrasyonun reddi, bir diğer anlamda ölümü reddetmek olarak yorumlanabilir.

Ayrıca katılımcılardan ikisi babalarının ölümünü kader olarak gördüklerini dile getirmiştir. Ölüm sebepleri trafik kazası ve uzun bir tedavi sonrası kalp krizidir. Lacanyen psikanalitik teoriden bakılacak olursa bu katılımcıların gerçek ile yüzleştiği bir deneyim olduğu söylenebilir. Ölümü kader olarak anlamlandırdıklarını söyleseler de imgesel baba ile ilişkilerini devam ettikleri görüşmeler sırasında gözlemlenmiştir.

#### **4.5 Babanın Ölümüne Karşı Olan Duygular**

Literatürde yas sürecinde birçok duygunun deneyimlendiği belirtilmiştir. Bu duygular üzüntü, pişmanlık, korku, öfkedir (Love, 2007). Bu çalışmada katılımcıların dile getirdiği duygular literatürle paraleldir.

Ayrıca çocukların, ebeveynlerinden birini kaybettiklerinde hayatta olan ebeveynin öleceğinden korktuğu belirtilmiştir (Crenshaw, 2006). Bu çalışmada da katılımcılardan bazılarının babalarının ölümünden sonra anneleri ile beraber uyduklarını çünkü annelerinin de öleceğinden korktuklarını söylemiştir.

#### **4.6 Baba ile Bağ Kurma**

Literatürde ölen kişi ile bağın anılar, diyaloglar ve beklentiler ile devam ettiği bildirilmiştir (Freud, 1917; Volkan & Zihtl, 1993; Zisook & Schuhter, 1986). Bu çalışmada ise kişiler babaları ile kurdukları bağ iç konuşmalar, rüyalar, fantaziler ve babalarına benzeyerek devam ettirdiklerini dile getirmiştir. Lacanyen açıdan bu kişilerin imgesel babaları ile kurdukları ilişkileri devam ettirdikleri söylenebilir. Katılımcılar özellikle maddi konularda ve romantik ilişkilerinde problem yaşadıklarında babalarıyla bağ kurma ihtiyaçları duyduklarını belirtmiştir.

Kişilerin rüya ve fantezilerinde ortak olarak çıkan tema babalarının hiç ölmediği veya hala hayatta olduğu ve bir gün çıkıp geri geldiğidir. Freud ve Lacan'ın da dediği gibi rüyalar öznenin arzusunu dışarı vurduğu alandır (Evans, 1996).

Ayrıca katılımcılardan bazıları babalarına benzemenin kendileri için bir gurur kaynağı olduğunu ve kendilerini mutlu ettiğini söylemiştir. Literatürde de belirtildiği gibi ölen kişi ile identifikasyon kurma yas sürecinde yaygındır (Freud, 1917; Volkan & Zihtl, 1993; Kernberg, 2010; Loewald, 1962; Furman, 1974).

## BÖLÜM 5

### SINIRLILIKLAR VE SONRAKİ ARAŞTIRMALAR İÇİN YÖNERGELER

Bu çalışma sadece kadın bireylerle yapılmıştır. Literatürde kadın ve erkek arasında yası deneyimlemede farklılıklar bulunmuştur (Maraş, 2016; Parkes & Prigerson, 2010). Sonraki araştırmalar için erkeklerin erken dönemde baba kaybını nasıl deneyimlediği çalışılabilir. Üç ile altı yaş arası Freudyen ve Lacanyen teoride Oedipal döneme denk gelmektedir. Bu sürecin sonucunda öznenin kadın veya erkek pozisyonu aldığını belirtilmiştir. Bu sebeple üç ile altı yaşları arasında deneyimlenen baba kaybı cinsiyetlenme çerçevesinde de ele alınabilir. Ayrıca bu çalışmadaki kişiler üniversite öğrencisidir. Bir başka grupla örneğin psikotik kişilerle de bu çalışma yapıp farklılık olup olmayacağı görülebilir. Son olarak kültürel farklılıkları görebilmek adına bir başka kültürle çalışmak faydalı olabilir.

## BÖLÜM 6

### GENEL SONUÇ

Bu çalışma üç ile altı yaşları arasında babasını kaybeden kadın bireylerin bu kaybı nasıl deneyimledikleri araştırılmıştır. Literatürle paralel olan duygular, ölen kişi ile bağ kurma gibi birçok alanın dışında, baba kaybına yapılan atıfların çalışılması terapi süreci için sağlıklı olabilir. Ayrıca bu grupta çalışırken kastrasyon konularının çalışılması önerilir. Kastrasyon konuları sadece ölüm çerçevesinde ele alınmamalıdır. Kişinin kastrasyonla olan her türlü ilişkisinin terapi içinde çalışılması süreç için faydalı olabilir. Lacan'ın da dediği gibi yas çalışmasında yapılması gereken ölen kişi ile kurulan bağları koparmak değil bu bağların yeniden yapılandırılmasıdır.



## APPENDIX E: TEZ İZİN FORM

### ENSTİTÜ / INSTITUTE

Fen Bilimleri Enstitüsü / Graduate School of Natural and Applied Sciences

Sosyal Bilimler Enstitüsü / Graduate School of Social Sciences

Uygulamalı Matematik Enstitüsü / Graduate School of Applied Mathematics

Enformatik Enstitüsü / Graduate School of Informatics

Deniz Bilimleri Enstitüsü / Graduate School of Marine Sciences

### YAZARIN / AUTHOR

Soyadı / Surname : .....

Adı / Name : .....

Bölümü / Department : .....

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) : .....

.....

.....

.....

TEZİN TÜRÜ / DEGREE: Yüksek Lisans / Master  Doktora / PhD

1. **Tezin tamamı dünya çapında erişime açılacaktır.** / Release the entire work immediately for access worldwide.
2. **Tez iki yıl süreyle erişime kapalı olacaktır.** / Secure the entire work for patent and/or proprietary purposes for a period of **two year**. \*
3. **Tez altı ay süreyle erişime kapalı olacaktır.** / Secure the entire work for period of **six months**. \*

\* Enstitü Yönetim Kurulu Kararının basılı kopyası tezle birlikte kütüphaneye teslim edilecektir.  
A copy of the Decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.

Yazarın imzası / Signature .....

Tarih / Date .....