

FROM A CHILD WITHOUT A PARENT TO AN ADULT PARENTING HIS  
OWN CHILD: AN INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS OF  
PARENTING EXPERIENCES OF FATHERS LEAVING RESIDENTIAL CARE

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## **ABSTRACT**

**FROM A CHILD WITHOUT A PARENT TO AN ADULT PARENTING HIS OWN CHILD: AN INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS OF PARENTING EXPERIENCES OF FATHERS LEAVING RESIDENTIAL CARE**

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Despite growing body of literature on adulthood outcomes of institutional care, literature on parenting experiences of these individuals is narrow. Majority of these studies focuses on experiences of ex-care mothers and there is a gap in the literature regarding studies on parenting experiences of ex-care fathers together with quality of past relationships, by using qualitative methodologies. Therefore, the present study aimed in-depth examination of parenting experiences of ex-care fathers regarding their self-representations and experiences originated in their relationships with caregivers by using Interpretative Phenomenological Analysis. Participants were selected through purposive sampling and five married fathers who were placed institutions at the age of six at the latest and having a child who is at least two years of age were included. Two semi-structured interviews were conducted with each participant. The results revealed six superordinate themes, namely ‘indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan’, ‘deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child’, ‘hesitation in

identifying himself with fatherhood', 'difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist', 'passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child', and 'compassion as the strength of being an orphan'. The findings were discussed considering related literature findings. Conclusions and clinical implications based in the findings of the current study were presented.

**Keywords:** Parenting Experiences, Ex-Care Fathers, Self-Representations, Interpretative Phenomenological Analysis

## ÖZ

### EBEVEYNSİZ YETİŞEN BİR ÇOCUKTAN KENDİ ÇOCUĞUNU YETİŞTİREN BİR EBEVEYNE: KURUM BAKIMINDA YETİŞMİŞ BABALARIN EBEVEYNLİK DENEYİMLERİNİN YORUMLAYICI FENOMENOLOJİK ANALİZ İLE İNCELENMESİ

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Kurum bakımının bireylerin yetişkinlik dönemindeki sonuçları üzerine giderek artan çalışmalara karşın, bu bireylerin ebeveynlik deneyimleri üzerine alanyazının kısıtlı olduğu görülmektedir. Bu çalışmaların büyük çoğunluğu kurum bakımında yetişmiş annelerin deneyimlerine odaklanmaktadır ve kurum bakımında yetişmiş babaların ebeveynlik deneyimleriyle birlikte onların geçmiş yaşantılarının niteliğine yönelik nitel araştırmalar açısından alanyazında bir boşluk bulunmaktadır. Bu nedenle bu çalışmada kurum bakımında yetişmiş babaların ebeveynlik deneyimlerinin bakımverenlerle ilişkilerinden kaynaklanan deneyimleri ve benlik temsilleri açısından Yorumlayıcı Fenomenolojik Analiz ile derinlemesine incelenmesi amaçlanmıştır. Araştırmanın katılımcıları amaca yönelik örnekleme yoluyla seçilmiştir ve araştırmaya en geç altı yaşına kadar kurum bakımına alınmış ve şu an en az iki yaşında bir çocuk sahibi olan, beş evli baba dahil edilmiştir. Her bir katılımcıyla iki yarı-yapılandırılmış görüşme gerçekleştirilmiştir. Araştırmanın sonuçları ‘boyun eğdirici bir ortamda dışlanmış anonim yurt çocuğu kimliğiyle

yetişmenin sonucu olarak öznelğin belirsizliği', 'kırılgan çocuğu yaratan çocukluk döneminde bakımverenlerle ilişkilerde yoksun kalınan ihtiyaçlar', 'kendisini baba konumunda olmayla özdeşleştirmede yaşanan tereddüt', 'çocuğuyla hem kendisinin hem de onun öznelliklerinin ayrılmış şekilde birlikte var olabildiği bir ilişkiyi kavramada zorluk', 'kendi çocukluk yıllarında çaresizlik deneyimiyle gelişen ve çocuklarıyla ilişkilerine aktarılan pasif baş etme yöntemleri' ve 'kurum bakımında yetişmenin güçlü yönü olarak merhamet' olmak üzere altı tema ortaya çıkarmıştır. Sonuçlar ilgili alanyazın bulgularıyla ilişkilendirilerek tartışılmıştır. Bu çalışmanın bulguları ışığında varılan sonuçlar ve klinik müdahaleye yönelik çıkarımlar sunulmuştur.

**Anahtar Kelimeler:** Ebeveynlik Deneyimleri, Kurum Bakımında Yetişmiş Babalar, Benlik Temsilleri, Yorumlayıcı Fenomenolojik Analiz

*To My Family*

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1. Clinical Significance of Parenting**

Parenting that has been drawing attention of various disciplines as a research subject has particular significance in clinical psychology as it provides basis for the raise of an individual. Psychoanalytical theory acknowledges the significant role of parents in construction of child's mind and self, although the terminology and the amount of importance attributed to this role may vary across the schools under this theory (De Carli et al., 2018).

Intersubjective experiences between the child and the caregiver in the early years of life have a determining role in and significant contributions to the development of psychic organization of the child to become a subjective individual (De Carli et al., 2018). Child's self is structured through mutual contributions of the parent and the child (Schoore, 2012), and the parent interprets the experience of the child in the course of this mutual construction (De Carli et al., 2018). This construction can be clarified by the explanations of Bion (1962) regarding the buffering function of mother for the infant to achieve self-regulation: When the mother allows her infant to project his feeling to her, and re-introject his feeling after she alleviates this feeling by keeping it inside, this feeling turns into a tolerable entity for the infant. However, when the mother did not allow this projection, the feeling of the infant is alienated from its meaning, so what is introjected back by the infant is not a tolerable entity but an unspecified horror.

Fonagy (2000) explains development of "reflective function" or "mentalization" that means comprehending the underlying mental states of one's own and other's

behaviors. He qualifies the development of the reflective function as an intersubjective process. The child starts to recognize the caregiver's mind through the caregiver's attempts to comprehend and embrace the child's mental states. According to him, in the existence of such a reflective caregiver as an attachment figure, the child is more likely to develop secure attachment and this type of attachment paves the way for the development of reflective function. The child with a secure attachment sees his image as a believing and desiring subject as an "intentional being" in the reflective stance of the caregiver. This representation of the child in the caregiver's eye is internalized and originates the self. If the intentional stance of the child is correctly represented by the caregiver, this gives chance to the child to "find himself in the other" as an individual having a reflective function. Through the recognition of his own mind, the child begins to understand the separate mental states of others. Fonagy (2000) stated the significance of a reflective caregiver's role in the emergence of the self as follows:

"I think therefore I am" will not do as a psychological model of the birth of the self; " She thinks of me as thinking and therefore I exist as a thinker" perhaps comes closer to the truth.

According to the Object Relations theoreticians, babies are born with a disposition to establish bonds with others, so what is pursued by the infant is an object to attach rather than pleasure in itself (Mitchell & Black, 2014). They consider libido as adhesive by nature and connections with other objects are the primary objective instead of tools solely used to achieve satisfaction. Usually, parents are the primary attachment objects in the lives of children. According to Fairbairn, how the child attaches to their parents is determined by the forms of interaction provided by them and these forms generate lifelong patterns of attaching to and contacting the other people (Mitchell & Black, 2014). Children strongly hold on to their patterns of interaction with their early caregivers and their subsequent emotional experiences were constructed around these patterns. When the children have an opportunity to develop satisfactory relations with their parents, instead of seeking for satisfaction in itself, they seek for this satisfaction as the learned outcome of interactions with others. On the contrary, when the parents are excessively insufficient, children

introject unresponsive and inaccessible parts of them and they fantasize that these parts exist as a part of their own selves (Mitchell & Black, 2014).

Another Object Relations theoretician who extensively investigated infant-caregiver interactions and adequacy of parenting is Winnicott. According to him, the crucial point in mother-infant interaction is affection towards the baby rather than feeding; it is the mother's sensitivity towards the "subjective" aspects of the baby's experience instead of meeting the basic needs of him (Mitchell & Black, 2014). Within this framework, Winnicott proposes the notion of "good-enough mother" (1965). When the mother is good-enough, she is attuned to the baby's needs and gestures, she fulfills the child's omnipotence recurrently and comprehends it to a certain extent. Such an interaction allows the child to enjoy omnipotence that paves the way for infant's gradual abolishment of this omnipotence. Moreover, infant's "True self" gains spontaneity in connection with the real world. Later, he gradually realize illusory nature of omnipotent control and creation, and this underlies the recognition of symbolization (Winnicott, 1965). Therefore, this good-enough interaction facilitates the emergence and consolidation of authenticity and subjectivity of the individual (Mitchell & Black, 2014).

On the other hand, when the mother is "not good-enough", she has persistent inability to be in accord with infant's omnipotence and needs, so she replaces the unrecognized gestures of the infant with her own gestures (Winnicott, 1965). This results in compliance of the infant that is the initial indicator of "False self" and impairs the symbol-formation process. The absence of a protective environment created by the mother, the infant has to face with the hardship in the world prematurely and the anxiety stemmed from this prematurity incapacitates the development of subjectivity (Mitchell & Black, 2014). Therefore, the weak true self is suppressed by the prominent false self which pursues environmental demands through compliance (Winnicott, 1965). That is, spontaneous and subjective aspects of the self is obscured and an "individual" living and relating falsely is left behind.

### **1.1.1. Transmission of Parenting across Generations**

The long-standing hypothesis of intergenerational transmission of parenting indicates that parenting quality of individuals resembles the quality of parenting they had experienced in relationships with their own parents when they were children (Serbin & Karp, 2003). Several perspectives provide account for the different mechanism of this transmission such as social learning theory (Bandura, 1977; Simonton, 1983), life course approach (Elder, 1981), and attachment theory (Bowlby, 1988).

Intergenerational stability of parenting started to be investigated in the 1950's and the primary objective of this investigation was to understand stability of maltreatment across generations (De Carli et al., 2018). Many studies revealed findings supporting this stability and underlined that parents abusing their children had been maltreated in their own childhood (e.g., Capaldi et al., 2003; Caspi & Elder, 1988; Huesmann et al., 1984). Besides, research findings also indicated that positive aspects of parenting such as constructiveness, sensitivity, acceptance and discipline was being transmitted across generations (e.g., Belsky et al., 2005; Chen & Kaplan 2001).

Although studies with various quality and design supported transmission of parenting from one generation to the next, this transmission cannot be considered as well-established. Research revealed that around 15% of the variance of current parenting quality was accounted by childhood experiences with parents in the past (Belsky et al., 2005; Conger et al., 2003); therefore, studies started to head towards mechanisms preventing repetition of parenting that was experienced in the childhood. Belsky and his colleagues (2009) emphasized the significance of identifying moderating factors that could explain this discontinuity, especially when the transmission of maltreatment was in question. Regarding these moderating factors, Egeland et al. (1987) revealed the importance of corrective experiences through supportive relationships with a partner or a therapist. Additionally, from a neuropsychological perspective, Beaver and Belsky (2012) found that individuals having highest levels of plasticity alleles were more likely to be influenced by the maternal parenting quality than individuals having the lowest levels of plasticity alleles. Considering these findings, although the hypothesis of intergenerational transmission of parenting

is supported, size of this effect and insufficiency of findings explaining moderating factors of discontinuity create a need for further investigation (De Carli et al., 2018).

Considering the theoretical basis presented in the previous section, psychoanalytical perspective may contribute to conceptualization of mechanisms of intergenerational continuity or discontinuity through its theoretical framework explaining the process of developing a psychic organization and the interaction patterns as a child that later interactions as an adult will ground (De Carli et al., 2018). According to this perspective, it is not solely parenting behaviors that is carried from one generation to the next in the course of intergenerational transmission of parenting. Indeed, a structure and representation of self that determines relationships with others at conscious and unconscious levels is being transmitted (Stern et al., 1998). Early interactions with caregivers as a child construct later emotional experiences as a parent. These emotions may interfere with the parent-child relationship by influencing parent's interpretation of child's signals and response to his needs (Lieberman et al., 2005). This interference can be better clarified by the comments of Dutra and her colleagues (2009) indicating that absence of affective involvement and expressions of mothers were significant predictors of their children's dissociative symptoms. When these children become adults and have a parental role, the dissociative symptoms reappears as a result of the anxiety stemmed from reenactment of unpleasant emotional experiences with their own attachment figures. This dissociation interrupts the parent-child interaction and the parent has difficulty in recognizing the child's needs and approving his separate mental states and subjectivity (De Carli et al., 2018). Similarly, as Miller (2017) pointed out, parents would be in a position to surrender themselves defenselessly to their life experiences unless they confronted their past. When they do not work on their unconscious matters, tragedy that dominated their childhood continues in their relationships with their own children without noticing.

In this section, critical role of parenting in the growth of a subjective individual and the part of child's self-construction and representations in stability of parenting the next generation was highlighted. In this study, it was aimed to understand the parenting experiences of individuals who had been raised in institutions by

incorporating their childhood experiences in care. Therefore, a brief contextual information about child care system and literature findings on psychological outcomes of institutional care will be provided in the following section.

## **1.2. Child Care Services and Residential Care System in Turkey**

Child in need of protection is defined as a child whose physical, moral, social and emotional development and personal security is in danger, who is being neglected or abused or is a victim of crime, in accordance with Child Protection Law (2005). In Turkey, protection of these children had been conducted by Social Services and Child Protection Agency until 2011; since then, General Directorate of Child Services within the structure of Ministry of Family and Social Policies has been carrying out this service. According to Department of Care Services (2014), after the children in need of protection are detected and taken under legal protection, they can stay in the institutions until they are 18. Moreover, when it is necessary, their legal protection can be extended until they are 20 in order to make them have a profession and it can be extended until they are 25 in case they continue to have higher education.

There are various forms of care within the child care system for children in need of protection. These children may be supported in their homes, they may be under residential care in different type of institutions, they may be in foster care system or may be adopted (Yazıcı, 2013). Among these, residential institutions is the earliest solution and form of care for the protection and care of the children in need (Yazıcı, 2014). Residential care can be provided in different types of institutions and their most prevalent forms are dormitory-type institutions and home-type settings (Yazıcı, 2013). Dormitory-type institutions are also divided into two groups according to age-range of children reside in. First group of institutions provide care for children until the age of 12, while the second group of institutions serve to children between the age of 13 and 18. Dormitory-type institutions are establishments administered through central management and authoritarian discipline (Yazıcı, 2014). These establishments are composed of large buildings in which large amount of children reside together with a limited number of caregiving personnel.

There are several advantages of residential care. It provides protection and care to the children in need, it helps these children to receive formal education, it supports them socially and it also provides employment by facilitating their assignment to governmental positions as civil servants after the legal protection is terminated (Yazıcı, 2013). Despite the purpose and advantages of residential care, especially its form of dormitory-type institutions have non-negligible limitations in practice. In this establishments children live in a crowded environment and their personal spaces and belongings are substantially limited (Yazıcı, 2013). Similarly, Working Group on Unaccompanied and Separated Children (2013) indicated that dormitory-type institutions did not meet the standard for healthy development of children and should not be an alternative form of care for the children in need of care and protection. They underlined insufficiency of number and stability of caregivers and their level of education, together with insufficiency of safety and opportunities of reporting abuse of children residing there. Regarding child-caregiver relationship, they also stated that quality of stimulation, affection and discipline were inadequate, and the children were not treated as separate individuals.

In the last decade, transition to a home-type models in child care and protection has been started to prevail in Turkey and the high capacity dormitory-type institutions have been replaced with group homes and children's villages since 2005 (Yolcuoğlu, 2009). Department of Care Services (2014) defines children's villages as establishments that 10-12 children can shelter and maintain their lives, in which essential needs of these children can be met, children can be raised without disadvantages of communal life and in family-like environments involving relational systems. On the other hand, group homes are structures in donated apartments or detached houses that can be used as public housing that are preferably central and close to schools and hospitals and located in every province in the regions that are physically, socially, and culturally appropriate to raise children, in which six to eight children younger than 18 years old can be cared and protected through creating a home-like environment with the aim of providing these children to develop physically and psycho-socially, being educated, employed and raised as socially beneficial individuals.

Along with children’s villages and group homes, protecting children through family-based settings such as foster care and adoption, and supporting children in their homes are tried to be extended in Turkey. However, further improvements are required in order to make family-based settings a dominant form of child care. In developed countries, 75% of children in need of protection is being raised in foster care; however, in Turkey this number is only 4% (Yolcuoğlu, 2009). Parallel to the child protection policy in the other countries, it is important to extent family-based care models in Turkey (Hayat Sende Gençlik Akademisi Derneği, n.d.). General Directorate of Children’s Services (2019) published recent statistics of child protection system in Turkey and the statistics reveal changing trend in the last decade regarding the child care system (see Table 1).

Table 1  
*Statistics of Child Protection System in Turkey*

	<b>Years</b>			
	<b>2011</b>	<b>2019</b>		
Children in residential care	14320	13867		
Adopted children	11444	17403		
Children supported in their home	34982	125258		
Children in foster care	1282	7259		
	<b>Number of organizations</b>		<b>Number of children</b>	
	<b>2011</b>	<b>2019</b>	<b>2011</b>	<b>2019</b>
Group homes (0-18)	448	1192	2494	6164
Institutions (0-12) + (0-18)	68	-	3724	-
Institutions (13-18)	89	-	4342	-
Children’s villages (0-18)	36	112	3004	6132
Child support units	46	65	756	1571

### **1.2.1. Psychological Outcomes of Being Raised in Residential Care**

Residential care, especially the dormitory-type institutions, has a considerable amount of limitations regarding psychological needs of children. Considering that the institutions do not have a suitable environment for a close and affectionate bond between the caregiver and the child, studies on the effects of residential care indicated that children were likely to show cognitive, social, emotional and

behavioral developmental latencies (Sloutsky, 1997) such as disinterest towards outside world or others, lack of eye contact, delay in language development or toilet training (Yörükoğlu, 2004), and also they were likely to have problems in their physical health (Roy & Rutter, 2006). Moreover, according to Erol (2004), babies and children separated from their families in an early period of their lives do not have the chance of establishing permanent, warm and loving relationships; therefore, these children lack feeling of belongingness and they have difficulty in distinguishing between their own and others' boundaries (as cited in Üstün, 2008). These children also are likely to have lower levels of self-esteem and likely to have adaptation problems in their adolescence (Youngleson, 1973).

When the children in residential care were compared to children who did not have experience of residential care, it was found that children staying in the institutions at least two years were more likely to have socio-emotional difficulties (Hodges & Tizard, 1989), psychiatric disorders (Frank et al., 1996) and difficulties in their education lives (Roy & Rutter, 2006). According to Juma and Askew (2007) children who had been raised in the institutions used love and compassion words less frequently and experienced worthlessness more frequently compared to the children raised by their biological parents (as cited in Atlı & Kutlu, 2008). In another study, three groups of adopted children between the age of nine to 11 were evaluated and it was found that children who had been institutionalized at least for one year had more deficiency in episodic memory compared to children raised by their families (Evren-Güler et al., 2012). However, children staying in the institutions less than two months did not differ from children raised by their families.

O'Connor and his colleagues (2000) underlined that the primary reason of developmental difficulties and psychological problems that was observed in children in residential care is lack of a consistent, responsive and proper caregiver instead of malnutrition, physical or sexual abuse, lack of stimulation or cognitive disorders. Additionally, earlier institutionalization and longer periods of institutional care were associated with more severe influence on the children (Sloutsky, 1997). Especially, when the children are placed into the institutions shortly after their birth or before they are six years old, the probability of negative outcomes increases (Perry et al.,

2006). In a study of four years old children who were adopted after they had been staying in the institutions before they were two years old and who had been raised by their families, Vorria and her colleagues (2006) found that adopted children could catch up with the children raised by their families in terms of physical growth; however, adopted children were less securely attached and experienced more difficulty in understanding emotions than the other group.

When the studies on the effects of institutionalization on children in Turkey were examined, an extensive epidemiological study of behavioral and emotional problems of children and adolescents who were in residential care was conducted by comparing children residing in institutions to national sample. The results showed that institutional care increased prevalence rate of internalizing problems 1.7 to 3.4 times, externalizing problems 2.5 to 3.9 times, social problems 2.5 to 4 times, thought disorders 2.6 to 8.9 times, and attention problems 3.7 to 13.1 times compared to the children raised by their parents (Şimşek et al., 2008). According to Güvenir (2007), quality of attachment is an important protective factor and a risk factor for later psychological adaptation and quality of peer relations. Additionally, Erden (2005) stated that adolescents reared in the institutions had higher levels of difficulty in understanding and expressing emotions which was associated with depressive symptoms (as cited in Atlı & Kutlu, 2008). Ertekin (2014) indicated that children in residential care had lower levels of developmental outcomes regarding autonomy, self-description and self-recognition than children being raised by their parents with low socio-economic status (SES); however, self-regulation did not differ significantly between these two groups of children.

Residential care also has long-term outcomes that continue to manifest itself after leaving care. Literature findings indicated that adults who had been raised in the institutions had higher levels of personality disorders and lower levels of sociability (Quinton et al., 1984), higher levels of marital problems, vulnerability, susceptibility to stress (Quinton, 1987), and higher levels of depressive symptoms (Herman et al., 1994). These individuals tended to be precautious in their social relations and have difficulty in receiving positive feedback (Hughes, 1997). Sigal et al. (2003) underlined the longitudinal outcomes of institutionalization and they found out that

middle aged individuals having institutional care experience had higher amounts of social difficulties and stress related chronic illnesses than middle aged community sample. Moreover, institutionalization in the childhood might have eventuated in regulation problems, physical health and difficulties underlined by lower levels of education and SES (Viner & Taylor, 2005). A qualitative study on residential foster care experiences of three young adults who had been in residential foster care during their adolescence revealed certain recommendations of these individuals to improve residential settings (McCullough, 2017). This study showed these individuals' need for family-like environment, family activities, caring staff and their insufficiency in individual, group or youth support. A comprehensive review of transition experiences of youth leaving residential care indicated that these individuals encounter challenging experiences in transition to adulthood considering their past experiences such as separation from the parents, abuse, unsteady circumstances and insufficient sources of social support (Lee & Berrick, 2014). It was pointed out that present difficulty of inability to acquire agency in the residential care, lower levels of self-worth and self-esteem, self-protection through emotional distance at the expense of sense of belongingness and being reluctant to call for help from others were the struggles these individuals experienced according to literature findings included in this review.

In Turkey, studies on psychological outcomes of adults who have been in institutional rearing are relatively limited. One of these studies draws attention to adaptation process after leaving the institution and indicates that individuals leaving out institutions are less able to re-establish family bonds compared to individuals leaving out foster care (Erol & Şimşek, 2007). In a descriptive study of adults who have been institutionalized in their childhood, Ayanoğlu-Yüksel (2016) underlines that institutional rearing has negative consequences regarding psychological and social development of children and these negative consequences are evident when they become adults. According to a study that compares individuals having and not having institutional care experience in their childhood, these two group of individuals did not differ in terms of problem behaviors and type of attachment they had developed (Üstün, 2008). The only difference was found in frequency of experienced

traumatic life events and individuals raised in residential care had more traumatic experiences.

Literature findings on psychological outcomes of residential care show that experience of institutional care appears to burden these individuals with deficiencies that are mostly relational in nature. Considering the discussion of psychoanalytical perspective on parenting and transmission of it across generations in the previous section, it is meaningful to understand parenting experiences of individuals who had been raised in residential care, together with its ground in childhood experiences in the institutions.

### **1.3. Parenting Experiences of Adults Who Had Been Raised in Institutions**

When the children raised in institutions grow up and become parents, their childhood experiences influence how they perceive their children, feel about them and behave towards them (Zeanah & Larrieu, 1998). Fraiberg explains that sometimes parents can engulf their child in their own neurosis; therefore, this child has certain emotional problems (as cited in Lieberman et al., 2000) and can function as a transfer object (Lieberman et al., 2000). This function can be explained through the conflict between an insufficient ego and repressed, unconscious impulses that shows itself in the context of parent-child relationship such as parental anger or ambivalence. Moreover, the bond between parent and child can be reflection of the parent's bond with his/her own parents. The child is born into an environment full of expectations, hopes, and psychological dynamics and these affect the parent-child relationship (Klass & Marwit, 1988).

Dowdney and her colleagues (1985), conducted a prospective study in which parenting quality of mothers was examined by comparing mothers having experience of institutional care to mothers without care experience from a population sample. Both group of mothers had children whose ages ranged from two to three and a half years. They conceptualized parenting through three main dimensions which were mother's disciplinary control, positive and negative affective expressions, and sensitivity and responsiveness towards child's signals. These dimensions of

parenting was assessed through interviews and observational methods. The results indicated both positive and negative aspects regarding the parenting quality of ex-care mothers. On the bright side, they stated that it was inaccurate to qualify ex-care mothers as neglectful or rejecting because most of these mothers were equally affectionate towards their children, capable of parenting skills and they rarely resorted cruelty or punitiveness compared to the contrast group. On the downside, compared do the other group, mothers with an institutional care history had a tendency to be insensitive towards their children, easily irritated and resort to smacking, their discipline was likely to be ineffective and they were less likely to organize activities requiring child's creativity, autonomy and initiation. Moreover, they were prone to treat their children more negatively, as not a way to discipline their children, but as a routine affective style. Therefore, these findings revealed that although mothers raised in institutions were involved and had an effort to be good parents, they were not resourceful in detecting their children's signals or in meeting the needs of their children through circumvention by identifying best way to construe problems instead of immediate interventions of control (Dowdney et al., 1985).

Datta and her colleagues (2017) conducted a qualitative study with the stakeholders of Family Nurse Partnership (FNP) program that was initiated to support teenage pregnant women from pregnancy to two years after the birth (Barnes et al., 2008). Data was collected via semi-structured interviews from mothers with a care history, family nurses, and social care and health professionals in this project. They analyzed the data by using Framework approach and common themes from the three sources were constituted. Regarding maternal experiences of these women, the researchers indicated that due to absence of positive parental figures in their lives, they had difficulty in recognizing developmental needs of their children. Although these women had a number of challenges regarding parenthood, they evaluated being a mother as a positive experience (Datta et al., 2017).

Maxwell et al. (2011) conducted a research on teenage mothers who were raised in residential care system by using Interpretative Phenomenological Analysis as the methodology. They collected data via two-week diary recordings of and interviews with six teenage mothers entered the care system between the age of eight to 12 and

resided there at least for four years. The results of this in-depth analysis of parenting experiences of the mothers revealed that these experiences had a dynamic and double-edged nature. Specifically, these teenage mothers expressed both their ideals and challenging realities regarding parenthood, and they experienced being a mother as a facilitating factor in construction of positive self-other images together with as a factor exposing their vulnerabilities. Additionally, these mothers both identified with their children and also felt seized by them, and the mothers regarded external world both as required and unfavorable. Although these double-edged nature of maternal experience is valid for majority of the fresh mothers, these researchers indicated that what was unique to this group was that these mothers frequently referenced back to their own experiences with their parents and expressed more intense feeling of abandonment parallel to their personal history and they indicated the difficulties of being included in the care system (Maxwell et al., 2011).

According to Üstün (2008), since the institutionalized children are deprived of an attachment object, they have difficulty in becoming an attachment object to their children when they become adults. It was concluded that although parents who had been in institutionalized rearing had insecure attachment style, they strive to become good parents and provide a secure base to their own children. However, they also underlined the importance of considering demographic characteristics of the sample in interpreting the results as it involved individuals who were at least high-school graduates, who were having a job and an orderly family life (Üstün, 2008).

When the theories and studies on parent-child relationship are examined, the parent who is referred in these resources is mostly the mother. Recently, however, studies has turned towards father-child relationships due to changing trends in fatherhood. Industrial revolution has broken the traditional roles of men and women through the employment of women and there has been an increase in the number of dual-income families (Shorey & Ang, 2019). This evolvment had influences on parental roles as well. Earlier, fathers were mainly responsible from teaching moral values to their children and meeting their educational requirements and mothers were mainly responsible from child rearing. Following industrial revolution, men have become “involved fathers” who were not only breadwinners as a result of cultural

expectations but also fathers taking responsibility in child rearing (Barclay & Lupton, 1999; Pleck 1998).

Grossmann and her colleagues (2002) explored two different functions from each parent in the construction of children's self-representations as an outcome of 16-year longitudinal study. While mothers primarily functioned as a secure base by providing the child sense of safety to start exploration, fathers primarily functioned as providing support and challenging sensitively in the course of exploration. They underlined that both functions were important for the development of the child and had significant contributions to child's own image of worthiness and competence (Grossmann et al., 2002).

Richard Bowlby, John Bowlby's son, indicates that the main focus of attachment theory was characteristics of the relationship that provides a sense of security to the child in the state of distress (Newland & Coyl, 2010). According to him, in families with two parents, one of them is the prominent attachment figure in providing a secure base and safety in threatening situations while the other is prominent attachment figure in providing excitement and exploration when everything is fine. Both of these roles has equal importance. Probability of achievement requires coexistence of two systems; that is, the child needs to know there is a secure place to shelter in times of hardship, and also needs to accompanied by a reliable person to guide. Although each parent may engage in each role to a various degree, one of these roles becomes prominent for each parent. Moreover, gender may have some effect on these roles, but they are not necessarily determined by the gender (Newland & Coyl, 2010). This approach places the fathers into another primary attachment figure position instead of a secondary one and attributes equal importance to their role and function in child's development as it does to mother's.

Tyrer and his colleagues (2005) conducted a qualitative study on experiences of ex-care young fathers. They included adolescents and emerging adults who had been a father when they were a teenager and also teenagers who were about to be a father. They explored three themes regarding experiences of becoming a father which were being excluded socially, difficulties of trusting others, and improperness of policies.

These researchers indicated that these findings contribute to account for the incongruency between these young fathers' ideals regarding parenting and their actual experiences of insufficiency in their relationships with their children. Moreover, they underlined that the connection between these outcomes and these young fathers' past experiences regarding being in care system was not clear and needed to be investigated further (Tyrer et al., 2005).

#### **1.4. Aim of the Thesis**

Until this point, the discussion of the research findings clarifies that parenting is a crucial factor having a significant influence on the growth of a subjective individual. Child's self-construction and development of self-representations take place in the context of interactions with the caregivers. Shaping the self of individual who is going to parent the next generation, the quality of caregiver-child interaction is likely to be transmitted across generations. Considering relationship-based deficiencies in residential care, it is noteworthy to examine the parenting experiences of individuals raised in institutions, and understand the quality and self-related outcomes of interactions with their children as a parent at the present, and with their caregivers as a child in the past.

Within the scope of the discussion in this chapter, although qualitative studies on parenting experiences of ex-care individuals is predominantly addressed, the quantity of these studies in the field of psychology appears to be scarce. Concluding remarks of Maxwell et al. (2011) and Tyrer et al. (2005) highlight the necessity and importance of investigating parenting experiences of ex-care individuals in relation to their childhood experiences. In addition, it seems that the qualitative study of parenting experiences of ex-care fathers is an under-recognized research area in the field of psychology.

In conclusion, parenting experiences of fathers who had been raised in institutions is needed to be investigated thoroughly and by including quality of relationships and self-representation as an "orphan" in the past. Therefore, the aim of the current study is investigating and understanding subjective parenting experiences of fathers who

had been in institutional care starting from their early ages together with fundamental childhood experiences of these fathers in the institutions. Main objective of this study is to gain insight and make an in-depth investigation of experiences in question, hence qualitative research approach was utilized in order to gain deeper understanding of these experiences within its contextual ground. From this point of view, main research questions can be defined as follows:

1. What were the experiences and self-related representations of fathers who had been in residential care as a child residing in institution and what were their experiences as a child regarding their relationships with the caregivers?
2. What are their experiences of fatherhood and how they express and evaluate their experiences regarding their relationships with their children?

## **CHAPTER 2**

### **METHOD**

#### **2.1.Methodological Background**

##### **2.1.1. Qualitative Research Approach**

Qualitative methodology has its origins in a relativist ontological stance (Richardson, 1996). This stance leads to an epistemological position which emphasizes that a researcher interacts with the knowledge while searching for it; therefore, knowledge is reconstructed by including subjectivity (Carter & Little, 2007). The researcher is inside in every step of the study, so how the researcher's subjectivity is influencing the research process is always taken into account and expressed in the qualitative research through a reflexive stance. This reflexive stance and keeping notes of observations and interpretations regarding the subjective involvement of the researcher provide opportunity to discover certain aspects that were not expressed directly. Also, since qualitative methodology is inductive, data is not analyzed with preexisting hypotheses and categories, so the researcher becomes open to the data by making room for emergence of new information in the data (Carter & Little, 2007). These characteristics of the qualitative research promote detailed and deeper understanding of the phenomena because they facilitate the capacity to reach subjective experience and meaning (Cromby, 2012). Moreover, meaning is constructed through numerous determinants including context, culture and rapport, and qualitative research enables understanding how the participants give meaning to their experiences with integrating them to their contextual background (Morrow, 2005). As the current study aimed to develop an understanding of parenting experiences of fathers who had been raised in institutions by uncovering their

emotions and self-representations which are difficult to express directly, qualitative research was conceived as the most suitable approach.

### **2.1.2. Interpretative Phenomenological Analysis**

Interpretative Phenomenological Analysis (IPA), developed by Jonathan A. Smith is a methodology of qualitative research (Smith, 2004). Considering its epistemological position, primary objective of IPA is to discover subjective experience of individuals and to understand how they interpret this experience. As a phenomenological approach, IPA aims to grasp how the experience manifest itself instead of submitting objective data regarding the experience (Smith & Osborn, 2007). In addition, IPA is grounded within hermeneutics (Smith & Eatough, 2007) indicating the interpretation of experience while understanding it. IPA also includes double hermeneutics; that is, researcher interprets the interpretation of individuals' making sense of their own experiences (Smith, 2004).

IPA has three characteristic features (Smith, 2004). Firstly, IPA is idiographic; that is it is based on detailed examination of each individual case. Analysis begins with detailed examination of the first case until a sense of integration has been attained. Then, detailed examination of the second case starts and this process continues throughout the cases. After this step, cross-case analyses of convergent and divergent aspects of participants' experiences proceed. Therefore, detailed information about participants experiences can be obtained by means of idiographic feature of this methodology. Secondly, IPA is inductive; meaning that it allows emergence of themes that cannot be anticipated at the beginning of the study (Smith, 2004). Main objective is collecting comprehensive data through main research questions rather than testing preexisting hypotheses. So, flexibility provided by inductiveness of this methodology enriches the information coming from the data. Lastly, IPA is interrogative, that is it aims to contribute field of psychology by clarifying and interrogating previous research (Smith, 2004).

In this study it was aimed to explore childhood and parenting experiences of fathers who had been raised in institution. Interpretative Phenomenological Analysis (IPA)

was regarded as the most appropriate methodology for this research interest considering main features of IPA indicated before. Since the main focus is exploring experiences of the participants, IPA provides detailed understanding of individuals' lived subjective experiences and how these experiences are interpreted by them due to its phenomenological and idiographic nature (Smith, 2004). Moreover, this study intends to capture self-representations and emotions of the participants which can be difficult to articulate (Wallin, 2007). Due to its hermeneutic nature, IPA provides opportunity to comprehend subtle and embodied experiences of participants which are difficult to verbalize but able to surface within the context of interaction (Cromby, 2012).

## **2.2.Participants and Sampling Method**

Data of the current study was collected through purposive sampling as in line with IPA guidelines (Smith & Osborn, 2003). For the inclusion of participants for this study there were two main criteria. Firstly, participants had to be fathers having a child who was at least two years of age, because Erik Erikson's (1959) psychosocial development theory indicates the prominence of mother-infant relationship in the first two years of life, but after two years of age, fathers have as much significance as mothers in children's lives. Secondly, participants were supposed to enter residential care within the first six years of their lives, because this age range is an important interval for the emotional, social and personality development of children. Freud, for example, underlines the determining role of this age interval in shaping one's identity development in his psychosexual development theory (McWilliams, 2010). Similarly, this age interval is important for acquisition of hope, will and purpose according to psychosocial development theory (Erikson, 1959). In addition to the indications of these theories, previous research on institutionalization of children revealed that when children were placed into the institutional care settings before the age of six, they were more likely to be adversely affected (Perry et al., 2006). Therefore, entering to institutional care system in such an important and sensitive time interval was set as an inclusion criterion.

Potential participants were contacted and recruited through associations and among individuals conveniently available to the researcher. Each potential participant was interviewed briefly in order to confirm that they comply with the criteria. Final sample of this study was composed of five male participants who met the two criteria of the study. Their ages ranged between 33-54, all of them were married and had one or two children. All of the participants were placed and raised in dormitory-type orphanages when they were a child. Majority of them had been staying in the orphanage until they were 18 years old. Most of them entered the institutional care around age of one. Participants spent at least 12 years of their lives in the institutional care. (See Table 2). The sample size was in accordance with IPA guidelines regarding its idiographic nature (Smith & Osborn, 2003).

Table 2

*Demographic Characteristics of Participants*

<b>Nickname</b>	<b>Gender</b>	<b>Age</b>	<b>Education</b>	<b>Age of entering –leaving residential care</b>	<b>Marital Status</b>	<b>Number of Children</b>	<b>Age of Children</b>
Ahmet	Male	54	High school	1-18	Married	1	18
Behcet	Male	46	Primary school	2.5 months – 14 (adoption)	Married	2	28 / 21
Cemal	Male	41	High school	6 months - 18	Married	2	11 / 6
Demir	Male	33	High school	1-18	Married	2	14 / 7
Erol	Male	34	University	6-18	Married	1	2.5

### **2.3.Procedure**

At the beginning of this study ethical approval from METU-Human Subjects Ethics Committee was received. Data was collected by means of semi-structured interviews. Each of the participants were informed about the aim and process of the study. They were explained that their participation was on a voluntary basis, they could leave off the interview and their confidentiality would be respected; later their verbal and written consent was obtained (See Appendix A).

Semi-structured interviews were conducted by the researcher either at the workplaces of the participants or at the researcher’s office. All interviews were audio-recorded.

At the end of the first interviews, arrangements for the second interviews were made. The second interview of each participant was conducted after the first interview was studied by the researcher and aspects that needed elaboration were identified. First interviews with the participants lasted for 72 to 116 minutes and the second interviews lasted for 30 to 53 minutes. Interviews with the next participant was scheduled after the analysis of the current case was completed. Participants' names were changed to ensure anonymity and confidentiality.

#### **2.4.Semi-Structured Interviews**

Data was collected through semi-structured interviews following IPA guidelines (Smith et al., 1999). It is important that participants express themselves freely; hence, broad, non-directive, and open-ended questions were included in the interviews.

At the beginning of the interviews, specific and close-ended question were also addressed in order to gather demographic information and details of institutional care. Later, main open ended questions regarding participants' experiences as a child in the orphanage were addressed and they were followed by questions regarding parenting experiences of them. After these main questions, one question regarding possible sources of corrective experience was posed and at the end, questions regarding participants' feelings and realizations during the interview were addressed. Detailed list of the questions and their prompts are provided in Appendix B and Turkish version of these questions is provided in Appendix C.

#### **2.5.Data Analysis**

As indicated by IPA guidelines (Smith & Osborn, 2003) data analysis starts with the data collection process. In order to record her own feelings, thoughts, observations and interpretations, the researcher started to keep a reflective journal at the beginning of the data analysis process. After each interview, audio-recordings were transcribed word for word and converted a Word document with larger side margins. Later, lines in each page were enumerated and data was started to analyzed based on the guidelines of IPA (Smith & Osborn, 2003).

As part of first level of analysis, after a quick scan of the transcribed interview, codings were noted on the right margin and reflective notes were taken on the left margin as well. Recurrent and illustrative emergent themes were identified. Therefore, subordinate and superordinate themes were generated. Followingly, emergent themes of the second interview of the same case were identified and the subordinate and superordinate themes were organized accordingly. This analysis process was repeated for every new case.

After the completion of the first level analyses, cross-case analyses were conducted in order to identify congruent and diverging themes across cases. Therefore, refined and integrated forms of superordinate themes were generated. Reflective notes and observations also contributed the last form of the themes. Each subordinate theme under a superordinate theme was supported and illustrated by specific excerpts from the interviews of different cases (Smith & Osborn, 2003).

Data analysis process was supported by a research team. Three clinical psychologist having various levels of expertise in IPA contributed to interpretation of the emergent themes by examining verbatim excerpts of the themes and giving feedback. Moreover, the advisor (Gençöz), an expert social psychologist (Öner-Özkan) and a clinical psychologist having expertise in qualitative research (Sarı-Demir) reviewed the organization of the subordinate and superordinate themes and they provided feedback for different aspects of the study. As a result of these revisions, final form of the themes was formed. This final form involves six superordinate themes across five cases, namely *indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan, deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child, hesitation in identifying himself with fatherhood, difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist, passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child, and compassion as the strength of being an "orphan"*.

## **2.6.Trustworthiness of the Study**

Qualitative research adopts a number of criteria to ensure the quality of the research which is called trustworthiness (Morrow, 2005). Among these criteria, subjectivity and reflexivity, adequacy of the data and adequacy of interpretation are the ones arise from the qualitative nature of the research, so they are acknowledged across various methodologies in qualitative research.

Firstly, qualitative researchers recognize that the nature of the data and process of its analysis are based on subjectivity (Morrow, 2005). Researchers participate in the data collection and analytic processes as co-constructors of the meaning and their subjectivities are regarded as an inseparable part of interpretation of the data. Considering appreciated embeddedness of subjectivity in qualitative research, it is essential for the researchers to be aware of their own subjectivity – in order to manage it not to eliminate it – through adopting a reflexive stance. Reflexivity is defined as monitoring oneself in order to be aware and take charge of own subjective positioning and its influence on the process of engaging in the data and interpretation of it (Berger, 2015). This can be achieved by “bracketing” which is defined as recognition of researcher's own background, such as experience, culture, assumptions, expectations and/or theoretical approach that have an influence on the researcher's perception of the data, and setting them aside for future use in the analysis (Fischer, 2009). There are several methods of bracketing. Keeping a reflexive diary and taking notes of personal experiences, realizations and presumptions throughout the research provides an ongoing mindfulness of personal involvement (Fischer, 2009). Similarly, receiving feedback from a research team is highly beneficial to the researcher through reflecting researcher's involvement to the investigation and providing alternative perspectives (Morrow & Smith, 2000).

Adequacy of the data is another criterion of high quality research (Morrow, 2005). In qualitative research, quality of sampling procedures outweighs extent of sample size. In-depth analysis of purposeful and criterion-based samples through interviews with efficacious questions and referring multiple sources of the data are essential to improve the quality of the research. As for the sample size, the main criteria to stop

data collection is the “redundancy” of the data, indicating a point of saturation that new cases do not provide novel information (Lincoln & Guba, 1985).

Additionally, adequacy of interpretation is also an important criterion in qualitative research (Morrow, 2005). In the context of qualitative study analysis, interpretation and writing are integrated stages, so there is not a linear relationship between them. This interactive process elicits deeper and comprehensive understanding of the “data corpus” together with its interconnections. Moreover, analytic process is enriched by analytic memos (Strauss & Corbin, 1990) of researcher’s interpretations, intuitions and questions through their integration to the analysis of the data (Morrow, 2005).

It is important to disclose my subjective stance within the scope of reflexivity. I (Arslan-Çolak) am a 30 year-old woman who is a clinical psychologist and I am working as a research assistant in a state university in Turkey. I am married and I do not have any children. I am a PhD candidate in clinical psychology at METU. I have been conducting psychotherapy sessions since 2014 and I have psychoanalytical orientation. Although I am not an insider regarding institutionalization and I had been grow up with my biological parents; parent-child interactions and psychological outcomes of these interactions have been subjects attracting my attention since my adolescence years. During my undergraduate education I took a class on developmental psychopathology, participated in an intervention program with institutionalized children within the scope of a workshop and I did one of my internships in a Child and Youth Center and worked with disadvantaged children. Moreover, I did another internship with Prof. Dr. Neşe Erol who has been studying institutionalized children. All of these experiences provided me the opportunity of observing the disadvantaged children and I started to think about adulthood years of these children, heritage of their experiences in the institutions and their experiences as parents. Therefore, considering my perspective in this area, I might have a tendency to give particular importance to negative experiences and insufficiencies of institutionalization. Moreover, as I have psychoanalytical orientation and considering my experience as a psychotherapist, transmissions and repetitions of experiences in individuals’ lives might be more prominent to me during the interviews and analysis.

Considering these characteristics and experiences of mine, I tried to maintain a reflexive stance as much as I could. In order to promote this stance, I started to keep a reflective journal at the beginning of the data collection process. I noted my feelings, thoughts, experiences and impressions regarding content of the interviews and regarding the relational dynamics between the participants and myself. I continued keeping these notes before and after the interviews, during transcription and forming the emergent themes. This facilitated keeping track of my subjective experiences while engaging in the data. Moreover, on a regular basis, I discussed the present emergent themes of the study with the research team mentioned before and received feedbacks. These feedbacks and discussions helped me better recognize my own perspective and provided me a more flexible stance with the contribution of alternative point of views regarding the interpretation of the data.

## CHAPTER 3

### RESULTS

Results of Interpretative Phenomenological Analysis of parents who had been raised in institutions revealed six superordinate themes, namely *indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan, deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child, hesitation in associating himself with fatherhood, difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist, passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child, and compassion as the strength of being an "orphan"*. Subordinate themes of each superordinate theme are presented in Table 3. Verbatim interview excerpts of each subordinate theme are provided in the subsequent section.

Table 3

*Superordinate and Subordinate Themes*

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**Superordinate Theme 1: Indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan**

Subordinate Themes

- Passivity that brings about despair
- Being merged that raise the fear of engulfment and wish to differentiate
- Shame of inferiority in association with abandonment

**Superordinate Theme 2: Deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child**

Subordinate Themes

- Need for an unconditional bond
- Need for one-to-one contact
- Need for being valued and cared for

Table 3 (continued)

---

- Need for safety and protection

**Superordinate Theme 3: Hesitation in identifying himself with fatherhood**

Subordinate Themes

- Doubting his competence as a father
- Difficulty in defining fatherhood as a result of lack of reference
- Coping with the insecurity in positioning in vertical relationships as a father through switching to horizontal relationships

**Superordinate Theme 4: Difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist**

Subordinate Themes

- Non-emergence of clear representations of self as a father
- Lack of questions regarding his child's point of view while trying to understand his child from his own point of view
- Determining role of the aim of completing his own deficiencies in his child's life in his priorities as a father

**Superordinate Theme 5: Passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child**

Subordinate Themes

- Enduring with patience
- Compensating with negative experiences by focusing on the positive ones
- Absenting himself from problems of children
- Getting into a power struggle

**Superordinate Theme 6: Compassion as the strength of being an "orphan"**

Subordinate Themes

- Sensitivity towards vulnerability
  - Eagerness to be in solidarity
- 

**3.1. Indistinctness of Subjectivity as a Result of Being Raised in a Subjugating Environment with the Identity of an Anonymous Outcast Orphan**

The first superordinate theme points out that participants have difficulty in reaching subjective aspects of their own experiences of childhood and this difficulty appears to be stem from the subjugating environment in the orphanage in which they perceive themselves as outcast orphans with their anonymous identities. Participants described the climate in the orphanage as being excessively restricting and majority of them indicated a resemblance between life in orphanage and life in prison or military. There were strict rules that need to be

followed and they felt obligated to obey these rules. Considering these circumstances, the participants seem to be in a passive position in which they have to meet other's expectations as a child. This seem to impair their connection with their personal needs, desires, demands and feelings, and at the end they get stuck in despair. Cemal who is 41-year old man and who was under legal protection between six-month of age to 18, underlined this passivity very vividly:

In order these children not to misbehave... In that way, they do not misbehave. In order these children to become a person they wish them to be. You will be quiet and calm, you will just eat and drink and you will behave like a sheep. You are going to lose your human feeling, you will comply with their requests.

*Original*

*Yaramazlık yapmasın diye çocuklar. O şekil, yaramazlık yapmasın. Onların istediği kıvama gelsin diye. Sessiz, sakın, sadece yiyeceksin, içeceksin, koyun gibi yaşayacaksın ya. İnsanlıktan çıkacaksın, onlar ne derse o olsun diyeceksin.*

Moreover, Demir who is 33-year old man and who was under legal protection between the ages of 1-18, expressed how this passivity brings about despair:

How did I cope with difficulties that I faced with? We could not cope. Because you do not have anything. You do not have anything to cope. Think like that, from the sock you put on to the handkerchief you blow your nose, everything was provided by teachers there, by the mothers there. We were not in a position to do something. Something we had great difficulty... There is nothing to have difficulty because everything worked as they wanted there. If they had offered something, you would have taken it; otherwise you would have been left empty handed. There was nothing to make things difficult.

*Original*

*Zorlandığım noktalarla nasıl baş ederdim. Çok baş edemedik biz. Çünkü elinizde hiçbir şeyiniz yok. Baş edebileceğiniz hiçbir şeyiniz yok. Hani şöyle düşünün, bir gün ayağınıza giydiğiniz çoraptan, hani bunlar biraz şey olacak ama burnunuzu sildiğiniz mendile kadar hepsini oradaki hocalar verirdi. Oradaki anneler verirdi. Oradaki öğretmenler verirdi. Ne bileyim öyle bir şey olacak çok bir pozisyon olmazdı yani. Çok böyle zorlandığımız... Zorlanacak bir şey yok çünkü her şey onların istediği gibi yürüyordu orada. Onlar verirlerse alıyordun, vermezlerse bakıyordun yani. Hani çok böyle hayatı zorlayacak bir şey yok gibiydi yani.*

Another factor crippling development and assertion of subjectivity is being merged which raises the fear of engulfment and wish to differentiate. All participants stressed that they had to live together with a crowd of other children in the orphanages. They were doing daily activities altogether at the same time. Besides this physical togetherness, they also experience a unified sense of self. During the interviews it was observed that participants frequently expressed their own experiences in first-person plural instead of singular, especially when they were talking about their childhood experiences in the orphanage. Therefore, this unified sense of self seems to obscure both personal and psychological boundaries and set the ground for an anonymous identity. Through the experience of merging boundaries of his own self with others, Erol who is 34-year old man and who was under legal protection between the ages of 6-18, expressed how he was hold responsible from the actions of other children and felt discontent about it, and he wanted to be taken into account individually:

Exactly, for us, you are united. Some behavior of one child affects all of us. Orphans, children staying at orphanages, such headlines were given “Orphanages raise butchers”. Because, there had been a fight and someone stabbed another. This was arrogated to everyone. When this is the case, you do not want to tell that you are an orphan. You do not want to tell that you are staying at an orphanage. Because you are not like him but something he does is attributed to the others. So we are not pleased with this situation.

*Original*

*Aynen bizde öyle, yani birsin. Birinin yapmış olduğu hepimizi etkiliyor. Gerçekten de öyle, yurt çocukları, çocuk esirgemedeki kalan çocuklar, yeri geliyor öyle manşetler atılıyordu ki, bir kavga ediliyordu “yetiştirme yurtları kasap yetiştiriyor”. Çünkü kavga ediyorlar bıçaklamış biri birini. Bu herkese mal ediliyor. Bu sefer yurtlu olduğunu da söyleyesin gelmiyor. Yurtta kaldığını da söyleyesin gelmiyor. Çünkü sen onun gibi değilsin ama onun yapmış olduğu şey hepsini bağlıyor. O yüzden ondan da hoşnut değiliz.*

Similarly, Cemal mentioned distressing influence of living together with other children having traumatic backgrounds and his wish to get separated:

In orphanage growing in a group is a problem in itself. You take everyone and unite them there. But you do not know why you were united, and you understand this when you are a child. This is really bad. A child whose

parents were shot in front of his eyes is coming there. Just think, people whose parents were shot in front of their eyes are coming. That is, you are growing together with a child who experienced this. They were angry at me when I said that qualified children should be selected and united separately in another dormitory like a collage and they should have a better education there.

*Original*

*Ve esas buranın topluluğun içinde bu şekilde büyüme zaten ayrı ayrı bir sorun demek. Sen hepsini orada birleştiriyorsun. Ama niçin birleştiğini bilmiyorsun. Ve bunu hep çocukken anlıyorsun. Bu çok kötü bir şey. Şimdi orada annesi babası gözünün önünde vurulmuş bir çocuk geliyor. Düşünün annesi babası gözünün önünde vurulmuş insanlar geliyor. Yani onu psikolojisini yaşamış bir çocukla sen büyüyüyorsun... Bu çocukların içinden kaliteli, güzel olanları seçip, ayrı bir kolej gibi yurt yapıp orada birleştirip, orada daha güzel bir eğitim almaları için bir şey yapılması gerekiyor dediğimde bana kızmışlardı.*

Lastly, participants seem to attribute their parents' or families' not having their custody to being unworthy of their acceptance. The belief that being disowned by their families and feeling worthless about it appear to be related to being inferior compared to other children who have been raised by their parents. The value obtained through the acceptance of their families is what makes other children one step ahead and this can be exemplified by Demir and Erol's description of their experience of being an orphan as "being born under an unlucky star [1-0 geride olmak]". According to their experience being an orphan brings inferiority naturally and they feel shameful about it. This experience seems to impair their courage to make their own cases and express themselves. Cemal's words related not being accepted by the parents with the child's perceived deficiency:

Nobody looked after, no. Nobody wanted, everyone abandoned. It caught my attention that, all the time, parents generally ostracized children who had lack of arm, leg or this and that. I noticed that. Because I looked at newcomers, these children have deficits; also the older ones.

*Original*

*Kimse bak... yok. Hiç kimse istememiş, herkes terk etmiş... Dikkat ettim kolu, bacağı, şuyunu olmayana genelleme anneler babalar ha bire aforoz etmiş. Onu fark ettim ben. Çünkü gelenlere baktım, eksik yerleri var çocukların, hani büyüklerimizin de olsun.*

On the other hand, Ahmet who is 54-year old man and who was under legal protection between the ages of 1-18, associated not being accepted by any family members with being a burden to them. Hence, he expressed his unworthiness as follows:

My mother could have looked after me. If she could not, there was my grandfather. May God bless him, my grandfather could have looked after. Or my grandmother could have looked after. Now one asks that any of them... Am I such a burden or are you grudging me a piece of bread?

*Original*

*Annem de bakabilirdi. Hadi annem bakamadı dedem var ya. Allah razı olsun dedem de bakabilirdi. Hadi bilemedin babaannem de bakabilirdi. Şimdi insan bunu sorar değil mi. Birinizden biri... Bu kadar ben afedersin yük müyüm ya bir lokma ekmeğe ben afedersin bu kadar şey miyim ya bir lokma ekmeği benden çok mu görüyorsunuz diye sormaz mı insan?*

Believing in being inferior is evident in the expressions of Erol who stressed that how questions regarding family matters led him to experience of deficiency and shame:

When we go to the school, there are domestic goods weeks or parent-teacher meetings that parents are supposed to attend. There are no parents, there are nothing to prepare for the domestic goods week. Naturally the teacher asks you. The thing I am annoyed the most is questions such as teachers' asking you "what are your parents' occupations, where is your house". Since these are familial questions, you do not like them. This really affected us, these were the questions we did not like. Because, there is not, how can you tell this to the others. When you tell, how will others think of you? This was so weird to us. When you look at your classmates you are at the same class, you want to grow under the same circumstances. Absence of parents does not bring anything or take anything away but you have not known it yet. It looks like not having a mother and father means being born under an unlucky star. It is really strange.

*Original*

*Okula gittiğimizde mesela yerli malı haftaları oluyor veya velin gelsin toplantı oluyor. Veli yok, yerli malı için hazırlanacak bir şeyin de yok. Doğal olarak hoca soruyor mesela. En sevmediğim şey okulda bir öğretmenin "Annen baban ne iş yapıyor, eviniz nerede". İşte bu tarz sorular ailevi yönden sorular olunca hoşuna gitmiyor. Etkiliyordu, gerçekten etkiliyordu, bizim hoşumuza gitmeyen sorulardı bunlar. Çünkü yok, bunu nasıl söyleyeceksin karşıya. Hadi söyledin bu sefer insanlar sana hangi gözle bakacak? Çok garip geliyordu bu şey bize... Okuldaki arkadaşlarınızla*

*baktığınızda aynı sınıftasınız, eşit şartlar altında büyümek istiyorsunuz. Anne babanın olmayışı sana ne artı kazandırır ne eksi kazandırır onu da daha bilmiyorsun. Sadece annen babanın olmayışı sanki onun 1-0 öndeymiş gibi geliyor sana. Ya çok garip.*

Ahmet also indicated their experience of inferiority and shame and highlighted how this experiences prevented them from expressing themselves and their requests:

In the domestic goods week, when everyone else brought something, we could not bring anything ... we could not eat in the middle of the class because we were ashamed. You are taking out, are you taking out this, it does not beseem to us. We were eating in the class and we could not tell anything to anyone in shame. I mean we were ashamed, we could not request from anyone else, because one may – I do not know – feel lowly.

*Original*

*Yerli Malı Haftasında biz kalkıp da, herkes bakın bir şey getirirken, biz bir şey getiremezdik ... sınıfın ortasında yiyemezdik çünkü utanırdık. Sen çıkarıyorsun, bunu mu çıkarıyorsun, kalkıp da onu oraya koymak bize yakışır mı ya. Biz de sınıfta yiyorduk, sınıfta yiyorduk valla, utancımızdan kimseye bir şey diyemiyorduk... Yani utanırdık biz, kimseden de isteyemezdik, insan çünkü ne bileyim ya eziklik duyar.*

### **3.2.Deprivation of Needs in Relationships with Caregivers that Sets the Stage for Emergence of the Vulnerable Child**

The second superordinate theme indicates that certain needs could not be met in the relationships with the caregivers in the orphanage and this puts the participants in a vulnerable place as a child. Deprivation of these needs seem to strangle the development of an inner mechanism having a regulatory function. Demir describes this vulnerability as follows:

You can be happy with small things and also be weary of life with small things, life can become like a prison to you. In there, psychology is so expansive that when you take me and put me there, my psychological state there changes; when you take me and put me here, my psychological state here becomes very different.

*Original*

*Hani böyle ufak tefek şeylerle mutlu da olabilirsin, ufak tefek şeylerle hayata da küsebilirsin, zindana da dönebilir. Yani psikoloji, oradaki psikoloji o kadar açık ki, ben siz beni buramdan tutun oraya koyun benim oradaki psikolojim farklı, buramdan tutun buraya koyun benim buradaki psikolojim çok farklı olur yani.*

According to the participants they need an unconditional bond with the caregivers as a child. They expressed directly or indirectly that they could not feel the genuine affection. Ahmet pointed out the existence of bond and affection he experienced with the caregivers; however, he attributed this bond to certain conditions he fulfilled:

We had love and attachment. Because we respected them and they loved us. Because we were orphan, I do not know, because we were poor... So, like a mother-child bond... We respected them and they loved us. But we did not misbehave.

*Original*

*Yani böyle bir sevgi duygumuz vardı, bağları vardı. Çünkü onlara biz saygı gösteriyorduk, onlar bizi seviyordu. Yetim olduğumuzdan dolayı, ne bileyim işte fakir olduğumuzdan dolayı... O yüzden bir sevgi, anne bağları gibi, anne-çocuk bağları gibi... Onları biz sayardık, onlar da bizi severlerdi. Yaramazlık etmezdik ama.*

Similarly, Erol underlined importance of receiving genuine love from the caregivers despite all the compelling sides of them as a child, as he stated “First of all, there should be people who genuinely give their love, this is the crucial point. I know, us children are a little stubborn and cranky. [*Bir defa gerçekten sevgiyi verecek insanların olması gerekiyor en büyük nokta bu. Tamam biz çocuklar olarak biraz inatçımız, huysuzuz.*]”

Moreover, the participants highlighted importance of one-to-one contact with the caregivers. Demir expressed that even the simplest ways of getting attention individually was very important and sufficient which suggested rareness of such opportunities:

First of all, it is sufficient her to take care of you, there is no need to say anything else. Her attending to you personally among other people, even

asking you several questions is sufficient to me ... For example, you are going to somewhere altogether, she separates you from the group and takes you along with her. Even this is sufficient.

*Original*

*Bir kere sizinle ilgilenmesi bile yeterli, benim başka bir şey dememe gerek yok. Sizinle orada gelip o kadar insanın içinde birebir ilgilenmesi, size bir takım bir şeyler sorması bile benim için yeterli yani... Hani işte hep beraber bir yere gidiyorsunuz seni ayırıyor yanına alıyor mesela. O bile yeterli oluyor.*

Similarly, Erol expressed the limited availability of moments of one-to-one contact with voluntary caregivers as a child. He also shared the sorrow he felt right after these rare opportunities:

Foreigners are coming and they want to spend time with us. They are painting, playing games... Believe me, after you leave or that people coming there leave, sadness begins. You think whether s/he will come again or not. In fact this is very important. Also, there were volunteers. Back then, families in good shape were coming and say that "I am going to take care of this child for one week" ... There was a family. He came, took me, fed me, gave presents to me, took me to the park, I stayed with them that week. Later when I got back to the orphanage, the sorrow... Something happened, you withdraw into yourself, you cannot jump over for a while. Because you wish to live that way all the time.

*Original*

*Yabancı insanlar geliyor ve bizimle zaman geçirmek istiyor. İşte resim yapıyorlar, oyun oynuyorlar... İnanın siz gittikten sonra veya oraya gelen insanlar gittikten sonra bir hüznün başlıyor. Tekrar gelecek mi mantığıyla bakıyorsunuz. Bu aslında çok önemli bir şey... Bir de mesela bizde gönüllülük vardı. O dönem mesela durumu iyi olan aile geliyordu işte diyordu ki "Bir hafta çocuğa ben bakacağım"... Bir aile vardı. Geldi, beni aldı, yemek yedirdi, hediye aldı, oyun parkına götürdü, o hafta onlarla kaldım. Sonra yurda döndüğümde bir hüznün... Hani bir şey olmuştu bir içine kapanıyorsun, bir zaman atamıyorsun kendinden. Çünkü hep öyle yaşamak istiyorsun.*

Being valued and cared for is another need that the participants had the deficiency in their relationships with their caregivers. They expressed their need for being matter to them. Ahmet stated his need to be cared about as follows:

Teachers in charge, since they are there and we consider them as an older brother, a mother or father, we would like them to consider us as their children. Not to ostracize us or not “This is not my child, let him by himself”. In our case, it was like that. Teachers only thought that “Let him alone, this is not my child, I do not care”. Even he fights, even they crack each other’s heads open, they would not intervene.

*Original*

*Öğretmenlerin, başımızdaki, mademki onlar varsa, biz onları bir abi bir ana-baba gibi görüyorsak onların da bizi çocukları gibi görmesini isterdik. Yani dışlamasını değil, “Bu benim çocuğum değil yurttan ne hali varsa görsün” değil. Bizim zamanımızda öyleydi. Öğretmen sadece “ne hali varsa görsün, benim çocuğum değil bana ne”. Kavga da etse birbirinin kafasını kırsa da gözünü yarsa da karışmazdı.*

Likewise, Demir pointed out caregivers’ insensitivity towards them and stated his need for being accompanied by someone willing to share his emotions:

You know, you have a child, you treat with kid gloves. But there is not anything like that there, everyone is in stolidity, there is extreme disorderliness, I can say. No one takes care of you there. No one relieves your distress. If you are crying there, nobody sits and cries with you. If you are happy, nobody shares it with you.

*Original*

*Hani bir çocuğun olur çocuğunu gözünün önünden sakınırsın mesela, gözünden sakınırsın. Ama orada öyle bir şey yok, herkes bir vurdumduymazlıkta, ne bileyim yani başıboşluk çok had safhada, öyle diyeyim ben size. Orda kimse kimseyi ilgilenmez. Kimse kimsenin yarasına derman olmaz. Sen şurada ağlıyorsan kimse seninle oturup şurada ağlamaz. Gülüyorsan kimse seninle beraber oturup gülmez.*

Lastly, the participants indicated deficiency of safety and protection as a child. They do not feel safe through insufficiency of precautions and interferences in the times of conflict between children. Another factor that frightens the participants is refraining from complaining with the fear of worse, as stated by Ahmet:

To begin with, you are not his child. Even you knock his head off, “Don’t do this” and that is all. But this does not solve anything. This time, you make enemies. Because when you complain, he says that “Why did you complain about me!” Did I make myself clear, this time it gets worse. If you do not complain, you have to get beat up and swallow it ... Because of this

fear... between fear and something... We wish him to treat us the same way he would treat his children.

*Original*

*Şimdi sen onun çocuğu bakın değilsin ki. Sen kafasını, kafasını da kırsan göziünü de kırsan “Yapma evladım”, bitti. Ama yapma demekle iş bitmiyor ki efendim. Bu kez düşman kazanıyorsun. Çünkü şikayet etsen dayak yiyorsun “Niye beni şikayet ettin!” diyor. Anlatabiliyor muyum, bu kez daha kötü oluyor. Şikayet etmesen de dayağı yiyip oturup susmak zorundasın ... o yüzden, korku... Korkuyla şey arası diyelim ya... Biz hani nasıl çocuklarına davranıyorsa bize de öyle davranmasını isterdik hocam.*

Additionally, all participants indicated that they were subjected to violence in their childhood years in the orphanage. Behcet expressed that they got beaten up for no reason. It seems not being able to attribute this experience to any reason makes him feel much more insecure:

They beat us for fun. If we behaved impertinently, then it would be alright. But there were times we were beaten up undeservedly. This is something I can not forget. The worst day, my ear... I can not forget it. He pulled my ear. There was a sound of smash. After that my hearing loss begins.

*Original*

*Zevk için döverlerdi yalnız. Şımarıklık yaparsak tamam haklı. Ama bir de haksız yere dövüldüğümüz günler vardı. İşte tek unutamadığım şu. Beni havaya bir kaldırdı böyle ... Baya çok dayaklar da yedik. En kötü gün işte bu kulağım... Onu unutamıyorum. Kulağımı bir çekti böyle. Küt diye bir ses geldi. Ondan sonra da işitme kaybım oluyor.*

### **3.3.Hesitation in Identifying Himself with Fatherhood**

This superordinate theme states that the participants as being fathers who had been raised in institutions, experience hesitation in their father position. They could not express their confidence with peace of mind in this position. Instead, their hesitation as a father stood out and it manifested itself in various ways. Firstly, evaluations of the participants regarding their fatherhood revealed doubt of competency as a father. Ahmet who is the father of an 18-year old daughter, emphasized his incompetency by harshly criticizing himself as a father for not being able to attend his little daughter’s desire as follows:

Their innocent looks, you know, and my helplessness... And I told myself that what kind of a father was I so that I could not buy the thing my daughter asked for. Shame on me, I told myself.

*Original*

*Yani onların o masum bakışı anlatabiliyor muyum, benim de çaresizliğim... Ve kendime şunu söyledim, ulan ben ne biçim bir babayım ki kızımın istediği şeyi alamadım diyordum. Bana yazıklar olsun diyordum ben kendi kendime.*

Likewise, Erol who is the father of a 2.5-year old son, stated that he did not feel competent in raising a child by underlining his lack of knowledge on child rearing and his difficulty in understanding his son's needs:

I am not willing to raise a child too much, regarding guidance. Because, as my wife has grown up in a family environment, she knows the notion of family better than myself... I mean I do not have the capacity to understand what a child or a baby wants. Well he should be fed, his diaper should be changed, but for care it is important to communicate with the child. Because when the child cried I would not know what he needed for.

*Original*

*Ben kendim çok fazla çocuğu büyütmekten yana değilim, şey olarak yönlendirme açısından. Çünkü sonuçta eşim daha aile ortamında yaşadığı için, aile kavramını biraz daha benden iyi biliyor... Yani bir çocuğun ya da bir bebeğin ne istediğini bilecek kapasitede bir insan değilim. Tamam karnının doyurulması lazım, altının temizlenmesi lazım ama ilgi olarak, çocukla iletişim kurmak çok önemli. Çünkü çocuk ağladığında ben çocuğun ne istediğini bilmezdim.*

Secondly, while the participants were evaluating their experiences as a father, they had difficulty in defining fatherhood as a result of lack of reference. They commonly stated the absence of their fathers in their lives. Their absence appears to create an emptiness that the participants come across when they are in need of a source that may guide them in parenting. Cemal who is the father of an 11-year old son and a six-year old daughter, indicated that he had been learning fatherhood through experience as follows:

A father is being sort of a shield to his children, to everything. Having a leg to stand on, it is something different, the father's responsibility is really different. I live and understand since I have neither of them. Fatherhood is something really different, I realized that.

*Original*

*Ya baba bir nevi kalkan oluyormuş onlara, her şeye. Yani yaşarken güveneceğin bir dal mı derler ağaç mı derler, yani değişik bir şey, babanın ağırlığı farklıymış ya. Yaşarken anlıyorum, çünkü benim ikisi de olmadığı için. Baba faktörü çok farklıymış, onu fark ettim.*

Although Demir who is the father of a 14-year old and a seven-year old son also stressed absence of his father in his own life, he appeared to relate this absence to his difficulty in describing himself as a father:

When I consider myself as a father what would I tell you... Honestly, I do not know whether I can tell this... I have never seen my father, I have only seen my father's photograph. My feelings towards my children, my experiences with them or my point of view... Honestly, I do not know how to tell these to you... I want to give an example but I cannot come up with one. I want to imagine a situation related to these. My role as a father, in fact I tell you this. How can you expect paternal love from a person who has never experienced it?

*Original*

*Düşündüğüm zaman kendimi baba olarak nasıl anlatırım... Valla bunu anlatabilir miyim bilmiyorum. ... Ben babamı hiç görmedim, ben babamı bir tek resimde gördüm. Şimdi benim çocuklarıma karşı olan duygularım onlarla olan yaşantım veya onlara bakış açım... Valla ben onları nasıl anlatayım size bilemedim ki... Hani örnek vermek istiyorum aklıma bir şey gelmiyor. Gözümde canlandırmak istiyorum yaşadığımız veya bununla ilgili herhangi bir durum var mı diye. Benim babalık rolüm, ya işin gerçeği şöyle söyleyeyim size. Hiç baba sevgisi görmemiş bir insandan siz nasıl baba sevgisi beklersiniz?*

As the third aspect, the participants have a tendency to cope with insecurity in father position, which implies a vertical relationship with the child, through switching to a horizontal relationship. Their experiences as a child in the orphanage appears to intervene their parenting practices through their concern of treating their children the same way they were treated in the past and giving them hard times. They seem to consider their friendships and peer relationships much safer and more supportive than their relationships with the caregivers, directors and teachers. Non-integration of the attitudes of supportiveness and setting boundaries in a vertical relationship figure can make it difficult to adopt this position as a father, so positioning in horizontal relationships may be the only option to feel safe in a relationship. Parallel to this, when Ahmet thought that his

daughter held off from telling him her problems, he asked her to consider him a friend or a sibling to overcome this as indicated below:

We are on good terms with my daughter. Sometimes like a friend and sibling rather than a father. For her to tell what bothers her... But sometimes she cannot make herself understood. "If you shy away from me as a father, so as a friend, as a brother..."

*Original*

*Efendim kızımın çok iyidir. Bir bazen babadan çok bir arkadaş bir kardeş gibi. Hani derdini anlatsın diye ... Ama bazen derdini söyleyemez. "Kızım baba olarak eğer benden şey yapıyorsan, bir arkadaş, bir dost, bir kardeş..."*

Similarly, Erol explained that he had difficulty in setting boundaries to his son and he also stated that he felt like a child himself as follows:

He knows that I am well-intentioned, he comes up to me. Because I try to fulfill every wish of his... Because of this, her mother got angry at me like "Do not interfere while raising the child, at least do as I said". In fact I have not raised a child in my life. I have been in such an environment but I am still feeling like a child.

*Original*

*Biliyor benim iyi niyetli olduğumu, benim yanıma yaklaşıyor. Çünkü her istediğini yapmaya çalışıyorum ben... O yüzden annesi bana kızdıydı geçenlerde "Karışma çocuğa, şey olarak, yetiştirirken, en azından benim söylediklerimi yap" gibisinden. Gerçekten de ben çocuk büyütmedim hayatımda. Böyle bir ortamda zaten bulundum ama kendi kendim çocuk gibi diyeyim size.*

### **3.4. Difficulty in Comprehending a Relationship in which Both His Own and His Child's Separate Subjectivities Can Coexist**

This superordinate theme indicates that the participants have struggle comprehending that they and their children has separate subjectivities and these subjectivities can coexist. Shortcoming in conceiving this differentiation naturally reflects on the parent-child relationship and this manifests itself in different ways. First, participants' representations of their selves as a father did not clearly emerged while they were talking about their experiences as a father. For example, when Demir was asked to evaluate his role and experiences as a

father he stated that it would have been better his children made this evaluation and his own viewpoint and experience as a father were not involved clearly in his evaluation:

My thing as a father with my children... I mean if you ask this them instead of me and say that "How is this man as a father to you", as if they give the most accurate answer... I have been a good father to them, we go for a stroll, we eat and drink. We spend time altogether. I do not know, when the needs arise they know the things that I can do for them. I told you, if you had asked this question to them instead of me, they could have told you different things.

*Original*

*Benim çocuklarımla babalık şeyim... Hani bunu bana değil de onlara sorsanız, "Bu adam size nasıl bir baba oluyor" deseniz, sanki en doğru cevabı onlar verirler ... Ben onlara iyi bir baba oldum, gezeriz, dolaşırız, yeriz içeriz. Hep beraber vakit geçiririz. Ne bileyim bir eksikleri oldukları zaman bir gedikleri olduğu zaman benim onlar için neler yapabileceğimi bilirler onlar. Dedim ya belki bu soruyu bana değil de onlara sormuş olsaydınız benim söylediklerimden çok daha farklı şeyler söyleyebilirlerdi.*

Second, in times of conflict between the participants and their children, it was apparent that all participants were sensitive to intensity of their reactions. They attach importance to not treating their children that way they were treated and avoid scolding, enforcing and using violence. Despite this sensitivity and motivation of overcoming conflicts by talking them out, they do not address questions regarding their children's point of view hence they try to understand their children from their own point of view. Cemal's words is an example to this: "I explain them, I all explain consequences and disappointments of the events and subsequent periods personally. [*Anlatırım olayların sonucunu, hüsrânını, sonraki olayları süreçleri hepsini anlatırım şahsen.*]"

Additionally, trying to understand their children from their own point of view seems to make the participants question the function of setting rules and boundaries to their children. The participants tend to feel sympathy for their children's problem behaviors considering their own similar experiences as a child. This sympathy that paves the way for the indistinction of separate subjectivities, can make it difficult to intervene in. This can be exemplified by

Demir's approach as a father in times of conflict with his son. He indicated that it did not matter to him whether his approach was effective or not because he already experienced what his child has been experiencing today in the past:

Towards him I do not hang tough on things, rather I make the necessary explanation to him. I tell him that "Look, in the past I had done much more than you have been doing. My life was like this. I do not want you to live what I had lived. I explain these to you, understand it or not"... I mean I make the necessary explanations. Is this effective, its ineffectiveness does not mean anything to me, its effectiveness does not mean anything to me either. Because, many years ago, I had already done and experienced the things he has been doing.

*Original*

*Ben ona o konuda çok bağırayım çağırayım, astığım astık kestiğim kestik tarzında değil de ona bu konuda gerekli açıklamayı kendisine yapıyorum. Diyorum ki "Bak senin yaptıklarının belki beş yüz mislini ben yaptım. Kendi yaşantım bu şekildeydi. Senin de bu yaşantıyı yaşamamı istemem. Sana ben bunları izah edeyim. Sen beni ister anla, ister anlama"... Hani gerekeni ben söylüyorum ben anlatıyorum. O da etkili oluyor mu, etkili olmaması da benim için çok bir anlam taşımıyor, etkili olması da benim için çok anlam taşımıyor. Çünkü onun yaptıklarını seneler önce ben zaten yaptım, yaşadım.*

Lastly, participants indicated that they aim to complete their own deficiencies in their children's lives and this had a determining role in their priorities as a father. As Cemal expressed " We try to provide our children the things that was not provided us in the past. It makes me happy that my children are experiencing what I could not experience once. *[Biz yaşamadığımız şeyleri evlatlarımıza vermeye çalışıyoruz... Ben kendim yaşayamadığım bir şeyleri onların yaşaması beni mutlu ediyor. ]*", providing their children the things that was not provided to them in their childhood years was a source of happiness for them.

Nevertheless, the distinction between the fathers' own needs stemmed from deficiencies their childhood and their children's own needs is important to emphasize considering the separateness of subjectivities. Erol indicated that he can realize this distinction with the help of his wife but still interference of his own childhood needs seems to be inevitable:

When you say being a father, he wants to get spoiled as a child. Since there are life experiences, this time you want to provide to the child everything he wanted to. He wants everything to be provided. Its like you were deprived of things but your son is not. My wife explain incorrectness of this to me. She says that fulfilling every wish of child is not appropriate. She says that the needs of the child should be fulfilled.

*Original*

*Çünkü baba dediğin zaman bana biraz şımarmak istiyor çocuk olarak. E birazcık da yaşanmışlıklar olduğu için bu seferde çocuğa her istediğini vermek istiyorsun... Yani her şey olsun istiyor. Hani muhabbeti oluyor ya sen yaşayamadın oğlun yaşadı. Onun da yanlış olduğunu eşim anlatıyor bana. Ya o da doğru bir şey olmadığını söylüyor her şeyin olmasının. İhtiyacı olan şeyin olması gerektiğini söylüyor.*

### **3.5.Passive Coping Strategies that were Developed with the Experience of Despair in His Childhood and Transmitted to the Relationship with His Child**

This superordinate theme focuses on strategies adopted by the participants to cope with circumstances in which they have difficulty as a father. It appears that these strategies correspond to the ones that were developed to cope with difficulties in the childhood years. As indicated in the first superordinate theme, despair is a predominating emotion in the childhood years of these fathers. Therefore, the coping strategies they developed as children whose hands were tied seem to be more passive ways of coping with difficult situations. Consequently, these passive coping strategies incidental to the childhood years are transmitted to the adulthood in order to use them in times of difficulty as a father.

One of these coping strategies is enduring with patience. Ahmet stated how he was coping with difficult emotions in his childhood as “To time, we were leaving everything to time. In distress and happiness, it was always like this. [*Zamana, her şeyi zamanın akışına bırakıyorduk. Zorluk da olsa, mutlulukta da, her zaman böyleydik efendim.*]” In a similar manner, he advised his daughter to be patient when they had a conflict and when she had difficulty with the strength of her emotions:

If not today, I hope I buy this to you later. I mean you do not need to be obsessed by this, you do not need to be upset, I told her. Maybe you wanted it at that moment, I could not afford it, maybe you were hurt. I always say, you may get angry at me. You may also swear me or rebel against me. But at the end, you will be grateful to me. Time works wonders.

*Original*

*Kızım bugün olmazsa inşallah daha sonra alırım derdim bak. Hani bir şeyi kafana takmana gerek yok, üzülmene gerek yok derdim bak. Belki o an istedin alamadım, belki o an bana kırıldın. Her zaman derim, bana kızabilirsin. Bana küfür de edebilirsin, bana isyan da edebilirsin. Ama gün gelir derim bak bana teşekkür edersin. Her şey zamanla kızım.*

Similarly, Behcet who is the father of a 28-year old and a 21-year old daughters, focused on that all things would pass while he was talking about his coping strategies in his childhood years. He stated that “ There is not a mother or father, so what can you do? You are going to do that work. Sooner or later we will clean ourselves, we say. Sooner or later we will do this, we will have our dinner. There is no getting around. *[Anne-baba yok ne yapacaksın? O işi yapacaksın. Akşam nasıl olsa yıkanacağız diyoruz. Nasıl olsa yapacağız, yemeğimizi yiyeceğiz. Kaçacak yerimiz yok ki.]*”. Parallel to this, he explained how he coped with the intense emotions he experienced in the relationship with his daughters by withholding his emotions as follows: “Remaining composed... I went outside, taking some air. For example, I went to the orphanage (to see people he loved), I went to café, this sort of things. *[Çocuklara belli ettirmemek... Dışarı çıkıyordum böyle, hava alıyordum. Mesela yurda giderdim (sevdiği insanları görmek için). Kahveye giderdim, öyle bir şeyler.]*”

A second coping strategy is compensating negative experiences by focusing on the positive ones. Ahmet indicated that when he was a child, they disposed of their distress and desires by playing games:

We have our heart in the right place. We always thought positively. Never, despite all the darkness and hardship we thought positively. Because when we think negatively we are not able to do anything ... When we were distressed we played soccer or basketball. Through these sort of things we

were get rid of our wishes... Because we were get rid of our anger in that way. When we were too stressful, we were freed from the stress in that way.

*Original*

*Bizim efendim kalbimiz şeydir efendim. Biz hep olumlu düşünürdük yani. Asla, ne kadar kötü de olsa, zorda da kalsak olumlu düşünürdük. Çünkü efendim olumsuz düşünen elimize bir şey geçmiyor ki... Biz dertli olduğumuz zaman ya futbol oynardık, maç oynardık ya dokuz kiremit oynardık, tamam mı efendim, ya da basketbol oynardık yani. Yani böyle şeylerle isteğimizi atardık yani... Çünkü sinirimizi böyle atardık ... Çok stresli olduğumuz zamanda, böyle atardık stresimizi yani.*

Similarly, Ahmet explained that at the time of his inability to fulfill his daughter's wishes, he took her daughter to the park in order to console her by stating that: "How did I console her, I took her to the park, she rode on the swing, I made up to her. As she is a little girl, I made up to her. [*Ben nasıl avuttum kızımı, onu parka götürdüm, parkta salladım, onun gönlünü ettim. Daha küçük ya efendim, gönlünü ettim.*]"

Another type of passive coping strategy that was developed by the participants as children and transmitted to their parent-child relationships is absenting themselves from problems of their children. Majority of the participants indicated that regarding child rearing practices, they had been handing over the reins to their wives. Demir explained that when he was a child, caregivers and directors stayed out of conflicts and problems as follows:

Employees there, the managers or teachers they are not well they cannot provide you what a mother and father can. When you have a child, you treat with kid gloves. But there is not anything like that there, everyone is in stolidity, there is extreme disorderliness, I can say.

*Original*

*Oradaki çalışanlar olsun, oradaki müdürler olsun, oradaki ne bileyim öğretmenler olsun, yani bunlar çok şey değil, oradaki annenin babanın verebileceklerini zaten sana sunamıyor. Olmuyordu ya, hani bir çocuğun olur çocuğunu gözünün önünden sakınırsın mesela, gözünden sakınırsın. Ama orada öyle bir şey yok, herkes bir vurdumduymazlıkta, ne bileyim yani başıboşluk çok hat safhada, öyle diyeyim ben size.*

Similarly, Demir stated that he overlooked some mistakes of his son by adding that they could not spend enough time together for conflicts to be able to arise:

I do not hang tough on things, I tolerate certain behaviors of him, I overlook. In our lives, between father and son, we do not have much things to pose problems. I mean we do not have time. Spending time with the kids everyday, living it fully, taking them to grapple with everyday at home, going to the movie, playing soccer, going outside, since we do not have enough time...

*Original*

*Astığım astık kestiğim kestik benim illa direttiğim olacak diye, ben de onu bir takım şeylerini azat ediyorum, görmemezlikten geliyorum yani. Hani bizim hayatımızda baba-oğul arasında çok olumsuzluk yaratacak bir şeyimiz olmuyor. Vaktimiz olmuyor ben size öyle söyleyeyim. Haftanın yedi gününü çocuklarla geçireyim, dolu dolu yaşayayım işte onları her gün alayım evin içinde boğuşalım, sinemaya gidelim, top oynayalım, dışarı çıkalım o tarz vaktimiz çok fazla olmadığından...*

Erol also stressed that directors and the personnel in the orphanage remained out of conflicts and they did not mind problems of the children staying there. He stated: “The manager was doing his job but only to receive his salary and remain out of our trouble. That way. Whether there were employees in the orphanage or not did not make much difference. [Yani müdür müdürlüğünü yapıyordu ama sırf şey maaşımı alayım da ben gideyim bunlara bulaşmayayım tarzındalardı. O tarz. Yurtta personel olup olmadığı belli değildi yani.]” Parallel to this, he also stated that occasionally when he was back from work, he could not find the energy to intervene to his son and did not care no matter his son had been doing:

Sometimes I have tiredness after work. This time, you want to spend time with the child, but since his energy is really high you are out of energy. Naturally, you let him whatever he does. Really, sometimes you do not care his behaviors. He breaks things or smash them or scatter, you do not make a big deal out of it.

*Original*

*Bazen yorgunluk oluyor işten geldikten sonra. Bu sefer çocukla zaman geçirmek istiyorsunuz ama çocuk enerjisi yüksek olduğu için sizin enerjiniz kalmıyor. Doğal olarak ne yaparsa izin veriyorsunuz. Gerçekten de hani bazen umurunuzda olmuyor yaptığı şeyler. İsterse kırsın, isterse parçalasın, isterse dağıtsın, fazla sorun etmiyorsunuz.*

The last coping strategy that the participants indicated is getting into a power struggle. Erol stated that he found the idiom of “desperate diseases must have desperate remedies [Çivi çiviye söker]” very reasonable. When he was mentioning the fights between him and the other children in the orphanage he stressed the importance of fighting back as follows:

If you are being subjected to violence and if you tolerate it, people come at you more. It is really like this in my experience. Because you cannot avert it... You cannot persuade him by saying that he should not have done this. In order to beat off an attack of an aggressor, if he punches you ten times, you should definitely punch him back once for good, how he is feeling or how he is hurt as the other person does... Retaliating violence is not a good thing but there is a saying “desperate diseases must have desperate remedies”. It really makes sense.

*Original*

*Sana şiddet uygulaniyorsa sen sustuğun zaman insanlar senin üstüne daha çok geliyor. Gerçek anlamda bu böyle, yaşanmışlık olarak söylüyorum. Çünkü önüne geçemiyorsunuz... Hani yapma, yapmaman gerekiyor demek tarzında anlatamazsınız. Bu size bu saldırgan geliyorsa onu geri itmek için mutlaka, o sana on tane yumruk vuruyorsa bir tane sağlam yumruk vurup onun ne hissettiğini ya da onun canı yandığında karşısındakinin de canının nasıl yandığını... Şiddeti şiddetle çözmek iyi bir şey değil ama hani diyorlar ya “Çivi çiviye söker”. Gerçekten de çok mantıklı bir söz.*

Similarly, he used the very same strategy when his son acted aggressively. He also indicated that acting aggressively in return was not efficient in solving the conflict, on the contrary; it exacerbated his son’s aggression. He stated as follows:

When the child acts aggressively, you are acting aggressively too. The first thing coming to your mind is “desperate diseases must have desperate remedies”, he gets angry at me and you get angry at him too. I learn that this makes him more rebellious. You realize this.

*Original*

*Ya çocuk biraz agresif olduğu zaman sen de agresif oluyorsun. İlk düşüncem hani “çivi çiviye söker”, o bana kızıyor sen de ona kızılıyorsun. O daha çok asi yaptığını öğreniyorum. Farkına varılıyorsunuz.*

Ahmet explained that there were strict rules to follow when he was staying in the orphanage. He expressed his feeling of being obliged to obey them to avoid from punishment as “For example, it is 1:00 pm., the movie starts at 2:30 pm. You have to be at the orphanage at 5 pm. If you were late even for one minute you would be a fugitive. Then you would get a beating that is another story. [*Mesela saat 1, film kaçta başlıyor efendim mesela 2 buçukta. Beşte yurttasın, bitti. Eğer 5’i bir geçce kaldığın zaman kaçaksın abi. O zaman dayak yersin o ayrı mesele.*]”

Parallel to this, when Ahmet thought that his daughter had put him off, he coped with this situation by threatening her with retaliation. In this way, his daughter had to submit and fulfill her father’s request. As his own words:

If you slur over now, later when you ask for something, I also slur over your request. I mean I say that I make no account of it. When I say this, she has to do what I asked for whether she likes it or not.

*Original*

*Sen “yaparız” diyorsan yarın benden bir şey istediğin zaman, bunu mu istiyorsun, ben de şunu diyorum, kızım düşünürüz. Hani sallarım diyorum. Ben öyle deyince o da ister istemez yapmak zorunda kalıyor.*

### **3.6.Compassion as the Strength of Being an “Orphan”**

The last superordinate theme indicates strengths of the participants who had been raised in institutions. One common characteristics that was pointed out by all of the participants was compassion. It appears to be associated with feelings of security and protection. Compassion was demonstrated by two different ways in the experience of the participants.

One way that compassion manifested itself is participants’ high levels of sensitivity towards vulnerability. They seem to show empathy towards all sort of living beings unable to defend themselves against an aggressor. Defenselessness and being subject to aggression seem to arise a strong rage and the participants could put their head on the block to be able to prevent it. Cemal explained their

sensitivity towards children and other defenseless beings and associated it with not being able enjoy their own childhood:

Since they could not enjoy their childhood, orphans love children a lot. Let's say, if he witness a children hurt by an adult, never! He tries to protect this child at the risk of his life. Those people who could not enjoy their childhood, you know better, love children more. They fond of baby animals or little children more.

*Original*

*Yurt çocukları çocukluklarını yaşayamadıkları için, ben güzel desem de, yaşayamadıkları için, çocukları çok severler... Diyelim başka bir çocuk, başka bir büyük bir insan o çocuğa zarar verdiğini görse, hayatta, hayatta! Sonunda ölüm de olsa o çocuğa zarar gelmemesi için kendini ölüme atar. O şekil çocukluklarını yaşayamayan insanlar, siz daha iyi bilirsiniz, çocukları daha çok severler. Hep küçük hayvanlar olsun, küçük çocuklar, onlara daha bağlılar.*

Erol also indicated a similar concern and expressed his sensitivity towards defenseless people and how he would stand up against this:

When you hit a person for how long can you keep hitting? Because this person was surrendered. I mean at wartime for example, when I see attacks to innocent people and civilians online, my conscience become sensitive even more... I take a stand against when I see an unarmed person who has been treated badly. Believe me, even if that was my own citizen, I would shoot him. I mean it, if a person is vulnerable and you see this, there is nothing more.

*Original*

*Bir insana vurduğun zaman üst üste nasıl vurabilirsin? Çünkü daha pes etmiş yani. Nasıl anlatayım savaşta da mesela internette ben savaşlarda gördüğüm zaman yapılan saldırıları masum insanlara, sivillere yapılan saldırıları, orada benim vicdanım iki kat artar ... Elinde silah olmayan bir insana aşırı derecede kötü muamele edildiğinde karşısında dururum. İnanın bana kendi vatandaşım da olsa kurşun sıkırım. Ciddi anlamda söylüyorum, eğer ki bir insan savunmasız ve sen ona şiddet uyguluyorsan o şiddeti görüyorsun, artık onun şeyi yok.*

The second way the compassion manifested itself is the participants' eagerness to be in solidarity. They stated that they always stood behind their friends in need. They underlined the importance of unity and solidarity in tough times. Ahmet indicated that as individuals who had been raised in the orphanage, although

there had been inside conflicts between them, they always united against outside threats:

We watched out each other. Because we grew up in an orphanage. For example, we are growing together through thick and thin. In the course of an attack we always come together. For example, you are going out the orphanage and someone attacks you. You tell me that “Ahmet, someone attacked me, beat me up”. What do we do? We got united... Among us friendship was like this (he clapped the fingers of his hands). Although we fought each other at the end we were like this. We got united against outside threats.

*Original*

*Birbirimizi biz kollardık efendim. Biz çünkü yurttan büyüdük. Farz et mesela senle beraber büyüyoruz, beraberiz, iyi günde de kötü günde de. Hani bir insanın saldırı zamanında hep beraber olurduk. Sokaktan biri sana farz et sen yurttan dışarı çıkıyorsun, biri saldırdı. Diyorsun ki “Ahmet biri bana saldırdı, beni dövdü”. Biz ne yapıyoruz efendim? Birlik beraberlik oluyorduk ... Dostluk bizde böyleydi (iki elinin parmaklarını kenetleyerek). Her ne kadar kavga da etsek birbirimizi de yesek ama sonuçta böyleydik. Dışardan bize kötülük geldiği zaman birleşirdik yani.*

Similarly, Demir underlined that they knew for sure that friends in the orphanage would always be there and have each other's back:

When we hold someone, consider someone as a brother it is really different. I mean we can risk our lives for him... Our support to each other, how government's paying in your salary every month and taking out your salary from the ATM is something assuring, our friendships there were the same.

*Original*

*Orada biz birbirimizi tuttuğumuz zaman, birine kardeş dediğimiz zaman, birine sarıldığımız zaman çok farklı. Yani biz onunla ölümüne gideriz orada. ... Hani birbirimize desteğimiz, nasıl ayın 15'i oldu mu , devlet size maaşınızı yatırdığı zaman nasıl garanti bir şeyse, gidip bankamatikten paranızı çekmek nasıl garanti bir şeyse bizim de oradaki arkadaşlıklarımız, dostluklarımız öyleydi.*

## CHAPTER 4

### DISCUSSION

The present study aimed to understand and make in-depth investigation of subjective parenting experiences of fathers who had been in residential care together with fundamental childhood experiences of these fathers in the institutions. Main objective of this study was gaining deeper understanding of these experiences within its contextual ground and in accordance with this purpose, qualitative approach was employed and Interpretative Phenomenological Analysis was used as the methodology. According to the results of this analysis on parenting experiences of fathers raised in institutions, six superordinate themes emerged: *Indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan, deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child, hesitation in associating himself with fatherhood, difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist, passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child, and compassion as the strength of being an "orphan"*.

When the themes of the current study are considered, interrelations among these themes implies a continuity regarding self-representations and experiences of individuals from childhood to parenthood. For instance, the first theme of the present study *indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan* describes self-representations of ex-care fathers regarding difficulty in construction and expression of their subjectivity and their negative self-attributions as an anonymous outcast orphan. This theme seems to be an underlying factor for the fourth theme *difficulty in*

*comprehending a relationship in which both his own and his child's separate subjectivities can coexist;* which means, as individuals having difficulty in constructing and recognizing their own subjectivity, ex-care fathers also have difficulty in recognizing not only their subjective experiences as fathers but also their children's subjectivities as separate individual from themselves. Similar to this, the second theme of the present study *deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child* explains the deficiencies in relationships with the caregivers and how this led ex-care fathers to experience themselves as vulnerable children. This theme seems to be an underlying factor for the third theme *hesitation in associating himself with fatherhood;* that is, ex-care fathers experience hesitation and confusion regarding their position and role as a father through the absence of a nurturing, affectionate and secure relationship with a parental figure in the past. When the fifth theme of the current study *passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child* was considered, it already states a continuity of the passive coping strategies. Therefore, the interrelations of the themes in this study is congruent with psychoanalytic perspective on intergenerational transmission of parenting underlining the key importance of self-representations and structure.

All the themes of the present study will be discussed with relevant literature findings in the previous sections. When these themes are regarded as a whole, the legacy of the orphanages appears to manifest itself in the parenting experiences of fathers and it can be represented as *a baggage of privation that impairs these fathers' confidence and contentment in undertaking paternal function.*

#### **4.1. Transmission of Indistinct Subjectivity and Personal Boundaries**

The first superordinate theme of the present study was *indistinctness of subjectivity as a result of being raised in a subjugating environment with the identity of an anonymous outcast orphan.* Regarding childhood experiences in the institutions, fathers in this study experienced difficulty in getting in touch with their subjective stance and perceived themselves as an anonymous outcast orphan due to restricting

and subjugating environment in the orphanages. Their connections with their personal needs, desires, demands and feelings appeared to be disrupted due to their passive position that prevented them from enjoying their agency and subjectivity; consequently, they got stuck in despair. These experiences are consistent with the literature findings. Children raised in the residential care had greater difficulty in both understanding emotions (Vorria et al., 2006) and expressing them as indicated by Erden (2005) (as cited in Atlı & Kutlu, 2008). The level of self-description, self-recognition and autonomy of these children were underdeveloped compared to the children who were raised by their parents (Ertekin, 2014).

Moreover, physical togetherness and psychological merging led them to experience a unified sense of self rather than an individual and unique one; therefore, they experienced the fear of engulfment and they expressed their wish to differentiate. This finding is congruent with the findings of Erol (2004) indicating that early separation of babies from their families resulted in the lack of belongingness and they experienced difficulty in distinguishing between their own and others' boundaries, due to their lack of opportunity to establish an affectionate and permanent relationship with a caregiver (as cited in Üstün, 2008). These fathers also expressed feeling of shame as a child who was abandoned by his parents because according to them, being abandoned meant being inferior to other children raised by their parents. This finding is in line with the findings of Juma and Askew (2007) indicating that children raised in the institutions experienced worthlessness more frequently than children raised by their parents (as cited in Atlı & Kutlu, 2008). Also consistent with the findings of the current study, previous research pointed out that lower levels of self-worth and self-esteem and inability to acquire agency also led to certain difficulties and challenges during transition to adulthood (Lee & Berrick, 2014). All of these experiences appear to impair emergence of a unique and subjective sense of self and personal identity with its psychological boundaries.

Regarding the parenting experiences of these fathers, the fourth superordinate theme of the study was *difficulty in comprehending a relationship in which both his own and his child's separate subjectivities can coexist*. In the present study, although the ex-care fathers cautiously avoided from harsh forms of discipline and violence as

they had been treated as an orphan, they tried to understand their children from their own point of view rather than addressing questions that could facilitate the exploration and appreciation of their children's point of views. The result of Interpretative Phenomenological Analysis conducted by Maxwell et al. (2011) showed that although ex-care teenage mothers used their own experiences as a means of understanding their children's experiences, they also experienced over-identification with their children that complicated the preservation of separate personal boundaries. In the present study, although ex-care fathers tried to understand their children by using their own experiences as a guide which is parallel to the findings of Maxwell and her colleagues (2011); when this identification was combined with insufficiency of exploration and recognition of subjective experiences of their children, this ended up with indistinction of personal boundaries of both sides.

Additionally, the present study revealed that fathers aimed to compensate for their own deficiencies by completing them in their children's lives and this had a determining role in their priorities as a father. Similarly, Maxwell and her colleagues (2011) indicated that ex-care teenage mothers undertook the maternal role of correcting the wrongs of their past. Fathers in the present study had difficulty in expressing their self-representations as a father. Maxwell and her colleagues (2011) underlined that ex-care mothers had difficulty in understanding and expressing experiences of their children which might have been related to mothers' inability of reflective capacity. In the present study, not only ex-care fathers had difficulty in understanding their children's perspectives, but they also had difficulty in identifying and expressing their own experiences as a father. When this difference in the extent of the difficulty regarding recognition and expression of separate subjectivities is considered, the time period the participants spent in the residential care may be a reason for this difference. In the study of Maxwell and her colleagues (2011), they examined the experiences of teenage mothers who had been placed into residential care settings between the age of eight to 12. In the current study, on the other hand, the researcher examined experiences of fathers who had been placed into residential care settings not later than six years of age. As placement in the institutional care settings in this early age period poses a greater risk for the development of children

(Perry et al, 2006), this may lead to a greater disadvantage in development of personal psychological boundaries due to the impairment in comprehension of own subjective self together with the subjectivities of others, with the lack of an attuned and reflective caregiver in institutional conditions.

To summarize, the current study reveals that ex-care fathers experience difficulty in construction of their own self as a subjective and separate entity having unique characteristics and these fathers struggle with feeling of worthlessness. These difficulties and struggles stem from the restricting and subjugating environment in the institutions in which they lack the chance of being nurtured and accompanied by a caregiver who can embrace every aspect of their separate subjective selves and reflect them as intentional beings with separate mental states. Therefore, as a child, they have to comply and detach their own unwelcomed desires, needs and feelings from their awareness. When they grow up and become a parent, this detachment manifests itself in their relationships with their children. They experience limitations in expressing themselves and their experiences as a father, recognizing their own and their children's subjectivities and psychological boundaries and they try to complete their own deficiencies in their children's lives as a paternal priority.

#### **4.2. Transmission of the Absence of an Attuning Caregiver**

The second superordinate theme of the present study was *deprivation of needs in relationships with caregivers that sets the stage for emergence of the vulnerable child*. Considering ex-care fathers' interactions with their caregivers in the institutions in their childhood years, they experienced deprivation of fundamental needs in a relationship with a primary caregiver namely, need for an unconditional bond, need for one-to-one contact, need for being valued and cared for, and need for safety and protection. Deprivation of these primary needs appeared to leave the participants vulnerable as a child through crippling the development of an inner mechanism having a regulatory function. This vulnerability appears to correspond to the consequence of the deficiency in the buffering function of the caregiver for the infant to achieve self-regulation, as explained by Bion (1962). If the caregiver does not carry out the function of alleviating the feelings projected by the child, what is

introjected back by the infant will be an unspecified horror. The aforementioned deficiency of specific needs experienced by the ex-care fathers are also consistent with the literature findings. Remarks of Working Group on Unaccompanied and Separated Children (2013) support the findings of the present study by underlining that in dormitory-type institutions there is insufficiency regarding number and stability of caregivers and opportunities to report abuse in order to ensure self-protection. Also, they stated that the quality of care provided by the caregivers insufficient regarding stimulation, affection and discipline of the children and the children were not treated as separate individuals.

The third superordinate theme of this study was *hesitation in associating himself with fatherhood*. In the present study ex-care fathers seem to feel unconfident in their father position. They experienced self-doubt of their competence as a father which is consistent with the finding of Maxwell et al. (2011) indicating that being a mother brought the surface of personal vulnerabilities and these ex-care mothers doubted themselves in relation to their children. Also, ex-care fathers in the current study experienced a lack of reference to guide them as a parent and underlined their lack of a father figure in their lives. The importance of existence of such a figure to guide them as a parent also highlighted by Maxwell and her colleagues (2011) stating that parenting experiences in the past of ex-care teenage mothers functioned as a guide to define their ideals of parenting. For the ex-care fathers in the current study, although not treating their children the same way they were treated by the caregivers and personnel in the institutions functioned as to identify what to avoid from as a parent, they still needed a reference to find out what could substitute the experiences being avoided from.

In addition to these points, in times of insecurity in the father position which was a vertical relationship by its very nature, the ex-care fathers in this study tried to cope with this insecurity through switching to horizontal relationships with their children. Hartup (1989) defines vertical attachments and horizontal attachments as the two fundamental relationship forms in the lives of individuals. Vertical relationships are established among two individuals, one as having higher levels of social power and knowledge than the other. Parent-child relationships is an example to vertical

relationships, and this form consists of exchanges complementary by nature; that is, while the parent provides nurturance, discipline and protection, the child is in the position of in need of these. Meeting these needs, vertical relationships facilitates development of social skills of children. Horizontal relationships on the other hand, are established among two equal parties regarding their social power and they are reciprocal by nature. Relationships between children can be an example of this form of attachments and it provides an environment for exercising social skills regarding establishing intimate relationships and coping with the intricacy of rivalry and cohesiveness (Hartup, 1989). Considering the different features and functions of these relationship forms, ex-care fathers' difficulty in discharging the responsibility of the vertical position of father and their insecurity toward the needs of their children, bring to mind the personal meaning of the responsibilities of this position for the ex-care fathers. Regarding the vulnerability due to deficiencies in the primary childhood needs of the ex-care fathers involving an unconditional bond, one-to-one contact, safety and being valued that can be received by a caregiver as a vertical attachment figure, this may elicit insecurity of being in a position that requires providing what was being deprived of in the past. In such circumstances, switching to a horizontal attachment position may be a way to hold off this insecurity and vulnerability. Horizontal relationships may be experienced as a more secure form of attachment in dealing with difficulties due to these fathers' considerations of peer relationships as more secure than the relationships with the caregivers; however, this shift also means holding off a relational ground that is optimal for meeting the needs of their own children. This mechanism appear to be parallel to the statement of Dutra and her colleagues (2009) indicating that lack of affective involvement of caregivers leads to dissociation in children and when they become parents this dissociation may be re-experienced due to the anxiety elicited when they faced with reenaction of unpleasant emotional experiences with the past attachment figures. This interrupts the relationship between parent and the child and disrupts parents ability to recognize the needs of his child (De Carli et al., 2018).

In summary, the present study explored that ex-care fathers' deficiencies of an unconditional bond, one-to-one contact, safety and being valued in the relationships with the caregivers in the institution makes them vulnerable children having

difficulty in regulating themselves emotionally. Later, when they become a parent, being in a caregiver position that requires providing what was being deprived of in the past and not having a reference of a responsive and attuned caregiver to be able to replace with the way they were treated as a child emerge as major struggles and source of anxiety in their experience of parenting. They try to cope with this insecurity through switching horizontal relationship. Although this relieves their anxiety in the short run, this also diverge them from the function of fathering that is needed by their children.

### **4.3. Transmission of Passive Coping Strategies**

The fifth superordinate theme of the present study was *passive coping strategies that were developed in childhood with the experience of despair and transmitted to the relationship with his child*. Subjugating atmosphere in the institutions disabled these individuals from experiencing and enjoying their agency which is in line with the previous research findings of (eg. Lee & Berrick, 2014; Samuels & Pryce, 2008), so the lack of agency manifested itself in their coping strategies as a child having a common feature of passivity. These strategies that were developed in the childhood years appeared to corresponded to the ones being engaged in times of difficulties as a father. Considering the present coping strategies had similar dynamics to the ones being engaged in the past, these fathers appear to cope with distressing experiences with their children by reenaction of passive coping strategies having their origins in their childhood years. This brings to mind the transmission of these strategies from childhood to adulthood. The present coping strategies – namely, enduring with patience, focusing on the positive experiences in order to compensate with the negative ones, absenting themselves from the problems of their children and getting into a power struggle – seem to function as relieving the fathers’ own anxiety and also guiding the children as a way of relieving anxiety. This relief stems from distancing from the main reason of the conflict rather than actively working on the cause of it. Besides, when the source of the anxiety is questioned, in fact, the anxiety of the child is likely to be originally the fathers’ anxiety.

When the research findings on coping strategies of children in care and adults leaving care were examined, they showed consistency with the finding of the current study. Downes (1992) indicated that teenagers in foster care had difficulty in receiving others' help; that is, they tried to take care of themselves or they sabotaged their own struggles of establishing fulfilling relations and coping. Similarly, according to literature findings included in the review of transition experiences of youth leaving residential care, these individuals achieved self-protection through distancing themselves emotionally at the expense of belongingness and they were reluctant to ask for help from other people (Lee & Berrick, 2014). Regarding the coping strategies of parents leaving care, Dowdney and her colleagues (1985) indicated that ex-care mothers were not resourceful enough in detecting their children's signals so in order to cope with conflicts these mothers were more likely to resort to immediate interventions to control after the conflict occurred rather than resorting to circumvention by searching for ways to construe problems prior to the conflicts.

To summarize, the current study showed that experience of compliance that dominates the childhood years of the ex-care fathers leads to development of passive coping strategies that function to distance them from the emotional burden of their childhood experiences. As a parent, similar coping mechanisms reduce their own anxiety in their relationships with their children and also they guide their children to cope with their emotions in a similar manner.

#### **4.4. Compassion as the Strength of Being Raised in Institutions**

The sixth superordinate theme of the present study was *compassion as the strength of being an "orphan"*. Compassion was the common ground when these fathers had been expressing their personal priorities and sensitivities. They were highly sensitive towards vulnerability and defenselessness, and they were also eager to be in solidarity in hard times.

When the compassion is considered for the children in residential care, contradicting findings with the findings of the study exist. According to Juma and Askew (2007)

children raised in the institutions were less likely to use love and compassion words than the children raised by their biological parents (as cited in Atlı & Kutlu, 2008). However, when the parenting experiences of ex-care individuals are considered, studies indicated that these parents were compassionate towards their children. Dowdney and her colleagues (1985) pointed out that mothers who had been raised in institutions were equally affectionate towards their children and they rarely resorted to cruelty or punitiveness compared to the community sample; therefore qualifying ex-care mothers as neglectful or rejecting would be inaccurate. Similarly, Üstün (2008) stated that parents having experience of institutional care tried to accommodate themselves to parenting roles, to be a good model to their children as a parent and to become a secure base to their children.

In the present study compassion emerged as a pervasive sensitivity of the ex-care fathers towards defenselessness and helplessness, that was not limited with the parent-child relationships. This compassion appears to have its origins in these fathers' own experiences of defenselessness and vulnerability. When they think about someone who is not able to defend himself, they seem to deeply feel for him and they want to do their best in order to put an end to this and protect him. This compassion also seems to have a function in their relationships with their own children. Being familiar to helplessness in a subjugating system and fear of getting a whipping and not being able to avoid it make these ex-care fathers avoid from treating their children the same way they were treated. Therefore, sensitivity of these fathers to physical abuse and severe restriction seem to prevent the transmission of these negative experiences to their relationship with their children.

#### **4.5. Clinical Implications**

In the present study, it was intended to conduct an in-depth examination of parenting experiences of ex-care fathers together with their fundamental experiences and self-representations shaped within the context of the relationships with their caregivers in the institutions. The results provided meaningful contextual information regarding parenting experiences of these individuals. This examination revealed that legacy of being raised in the orphanages manifests itself in the parenting experiences of the ex-

care fathers as *a baggage of privation that impairs these fathers' confidence and contentment in undertaking paternal function.*

The present study underlines the important role of emotional experiences and self-representations within the context of relationships with the caregivers in later parental experiences and interactions of ex-care fathers with their children. When the outcomes of the *baggage of privation* are considered, one of the major points in the experience of ex-care fathers is subjectivity. These fathers appears to be unaware of their personal subjective self and psychological boundaries as an individual with a separate mental state and they seem to detach their own and natural desires, needs and feelings from their awareness as they were unwelcomed by the others. Therefore, subjectivity is a significant point that needs to be addressed in psychotherapy with these individuals.

Another important point regarding self-representations of the ex-care fathers is negative self-attributions towards their collective identity of being an outcast orphan. The experience of being outcast appears to stem from being abandoned by their parents in the first place, and it is maintained and rooted through lack of embracement in their relationships in the orphanage. Although being outcast and excluded from the society as an “orphan” is a common experience shared by the ex-care fathers in their adult life, emergence of the belief of being outcast seem to date back to early interactions with the caregivers. Therefore, being and staying abandoned leads to negative attributions to self, such as experience of worthlessness and inferiority that brings about shame. Although being an “orphan” seems to provide an in-group belongingness, it also creates an anonymous identity that impairs the raise of personal differences and unique aspects of self together with the relational barriers to emergence of subjective self. Therefore, another important point that need to be addressed in the psychotherapy is feeling of shame based on worthlessness and inferiority as negative self-attributions dominating experiences of ex-care fathers.

In the process of addressing limited subjectivity and negative self-attributions in the experiences of ex-care fathers in psychotherapy, it is essential to deeply exploring

personal aspects of these individuals' experiences and allowing the rise of desires in order to recognize and comprehend them. In the therapeutic relationship, therapists' own expectations should be kept in the background in order to facilitate expression of self freely. Exploration of subjective aspects of self and personal desires may be challenging while working with ex-care fathers, because as indicated in this study these individuals experience a unified sense of self and anonymity starting from the early years of their lives and this leads to a substantial difficulty in expressing their subjective experiences. Therefore, before exploring the contents of the subjective aspects of the self, comprehending the existence of this subjective self may be the initial objective in the therapy. To facilitate this comprehension, the therapist should observe the nonverbal and unintended communication of these individuals and mirror the moments of experiences that they are not aware of. Another means to facilitate the recognition of subjective aspects of the self is to make use of the relationship between the therapist and the client. This relationship is an essential source regarding the relational origins of the major difficulties of ex-care fathers. As Wallin (2007) indicated experiences that cannot be articulated are likely to manifest itself in relationships with others and reenacts in this relational context. These reenactments are valuable opportunities for generation of novel relational experiences which contradict with preexisting negative experiences of the individuals, and these novel experiences have potential for transformations. Therefore, therapist's recognition of non-verbalized experiences of these individuals conveyed through the interaction – that means through transference – is the first step of accessing these unrecognized experiences of individuals. The crucial second step of insight regarding the unrecognized subjective experience of individuals is therapists' "tuning in" to their own subjective experiences (Wallin, 2007). Transformations that may be achieved by recognition of these experiences and working on them can contribute to development of alternative coping strategies which handles the problem more actively or development of different perspectives so what was an emotionally-charged problem becomes no longer a problem.

The present study also highlights compassion as the strength of being raised in institutions. Compassion seems to not only prevents transmission of a more salient forms of abuse such as extreme restriction and beating across generations but also

provides feeling of protection and support to ex-care fathers. In therapy, it is important to make use of compassion regarding their parental and other relationships and also important to qualify this as a valuable aspect of self. Additionally, working on turning the compassion and help towards others in need of protection into compassion and help towards the self in need can be another objective in therapy.

#### **4.6. Strengths and Limitations of the Study and Suggestions for the Future Studies**

The current study has certain strengths and limitations. An important strength of this study is its methodological basis. In line with the aim of this study, Interpretative Phenomenological Analysis (IPA) provided a deeper understanding of self-representations and experiences of ex-care fathers through its ability to capture non-verbalized aspects of the experience within the context of interaction. Moreover, as the present study was conducted within the framework of a methodology having specific guidelines, these guidelines were followed carefully and the researcher did her best to engage in trustworthiness. Selection of participants according to the predetermined criteria for inclusion led to constitution of a homogenous sample which enabled deeper understanding of experiences of individuals raised in residential care in this particular group of individuals. Multiple interviews with each participant also contributed to the in-depth analysis of their experiences. Additionally, care of the children in need of protection is an important issue not only in Turkey, but also across the world. Discovering long-term psychological outcomes of residential care especially in relation to their origins in the care system significantly contributes to development of policies in this area and also development of intervention and support systems. The results of the current study identifies areas of psychological difficulty which can be adequately intervened through appropriate approaches of individual psychotherapy.

Regarding the limitations of the present study, this study examined the parenting experiences of individuals and their self-representations who had been raised in institutions starting from the first six years of their lives. The experiences of ex-care individuals with different backgrounds of care may differ from the experiences of the

participants in the current study. For the future studies, firstly, it is important to define the characteristics of the sample regarding the background and features of care. Examination of experiences of ex-care parents with different methodologies of qualitative research by following the specified guidelines will contribute to different aspects of experiences of these individuals. Moreover, additional qualitative studies on parenting experiences and self-representations of ex-care fathers are required since the studies on parenting experiences of ex-care individuals predominantly have sample of ex-care mothers. Considering the changing trends in the role of father and their increased involvement in child-rearing practices, further research in the discipline of psychology is required. Additionally, parenting may be transmitted across generations through the contributions of not only one parent but also interactions of father, mother and the child. Therefore, studies on these interactions in transmitting parenting to the next generations shall be enlightening.

#### **4.7. Conclusion**

The present study aimed to examine and have an understanding of parenting experiences of fathers who had been raised in institutions starting from their early years of life together with their self-representations and fundamental experiences with their caregivers in the institutions by using Interpretative Phenomenological Analysis as the methodology. To the best of my knowledge, this is the first study investigating parenting experiences of ex-care fathers in relation to their past experiences with their caregivers that constructs their self-representations and personal beliefs by using this qualitative methodology. The results of this study highlights these fathers' hesitation in identifying themselves with being a father, their difficulty in comprehending their own and their children's separate and co-existing subjectivities and their passive coping strategies. These experiences of ex-care fathers stem from the *baggage of privation* as the legacy of orphanages, that includes indistinctness of subjectivity, an anonymous identity of outcast orphan and vulnerability due to deprivation of basic relational needs. Some difficulties such as trying to understand their children from their own point of view, compensating for their own deficiencies by completing them in their children's lives or adopting passive coping strategies may be also experienced by fathers who were not raised in

the residential care settings. However, this study revealed that indistinctness of subjectivity, anonymous identity and substantial deprivations in primary psychological needs, as psychological outcomes peculiar to orphanages, shaped their self-representations and made these individuals highly vulnerable. The impact of this vulnerability manifested itself in the higher intensity of difficulties experienced by the ex-care fathers. Moreover, compassion as the strength of being raised in orphanages appeared to be an inhibiting factor in transmission of this baggage to the next generation and revived the goal of not treating their children as they were treated in the past.

In the light of the findings of the current study, it is important to develop policies to provide support to ex-care fathers after they leave care. Considering origins of ex-care fathers' difficulties in confidence and contentment in undertaking paternal function, that is their self-representations and quality and emotional climate of early relationships, psychotherapy settings provide an adequate relational ground in dealing with these underlying factors.

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## APPENDICES

### A.INFORMED CONSENT FORM

#### Gönüllü Katılım Formu

Bu çalışma Orta Doğu Teknik Üniversitesi Psikoloji Bölümü, Klinik Psikoloji Doktora Programı öğrencisi Selen Arslan tarafından, Psikoloji Bölümü öğretim üyesi Prof. Dr. Tülin Gençöz'ün danışmanlığında, tez çalışması olarak yürütülmektedir. Çalışmanın amacı kurum bakımında yetişmiş olan bireylerin ebeveynlik deneyimlerinin araştırılmasıdır.

Çalışmaya katılım gönüllülük temeline dayanmaktadır. Çalışmaya katılmayı kabul ettiğiniz takdirde sizinle ses kaydı alınarak yüz yüze bir görüşme gerçekleştirilecektir. Ses kaydı sırasında sizden kimliğinizi belirleyecek hiçbir bilgi istenmeyecektir. Görüşme içeriği tamimiyle gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Görüşmeler yaklaşık olarak 90 dakika sürmektedir. Görüşmelerde genel olarak kişisel rahatsızlık verecek sorular bulunmamaktadır. Ancak, görüşme sırasında sorulardan ya da herhangi bir sebepten ötürü rahatsızlık hissederseniz görüşmeyi yarıda bırakabilirsiniz. Görüşme tamamladıktan sonra çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için çalışmanın yürütücüsü Selen Arslan (e-mail: e165176@metu.edu.tr) ile iletişime geçebilirsiniz.

***Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.***

Ad Soyad (Rumuz)

Tarih

İmza

\_\_\_/\_\_\_/\_\_\_

## **B.LIST OF QUESTIONS FOR SEMI-STRUCTURED INTERVIEW**

1. Personal information regarding age, level of education, number of children, and occupation.
2. Information regarding institutional care
  - a. Age of institutionalization
  - b. Reason for institutionalization
  - c. Time interval under institutional care
  - d. Reason for leaving institutional care
  - e. Is there a sibling/Are there any siblings residing with you during institutional care?
  - f. Have you been meeting your family or relatives during institutional care?
    - i. How frequent?
3. Can you tell me about times you were in institutional care?
  - a. How was your relationship with your caregivers as a child?
4. How do you evaluate your experience with these caregivers?
  - a. How do you explain positive and negative aspects of being raised in an institution?
    - i. Can you tell me about your most salient/affecting memory of institutional care?
  - b. How did you cope with difficult situations you experienced?
5. How should be an ideal institutional care environment?
6. Can you tell me about yourself as a parent?
  - a. Can you tell me about your characteristics that you feel sufficient and insufficient in your parenting role?
    - i. How do you evaluate the times you have difficulty in your relationship with your child?
    - ii. How do you cope with these situations?

- iii. Can you tell me about your most salient/affecting memory with your child?
- 7. Can you tell me about people who were good and supportive for you or about situations that had a similar effect on you in your life?
  - a. How was their effect?
- 8. How did you feel during this interview?
- 9. Is there any point where your awareness was expanded while you were answering the questions? Or if you experience this right now, do you want to share?

## C.TURKISH VERSION OF LIST OF QUESTIONS FOR SEMI-STRUCTURED INTERVIEW

1. Yaş, eğitim düzeyi, çocuk sayısı ve mesleğine yönelik kişisel bilgiler
2. Kurum bakımına yönelik bilgiler
  - a. Kurum bakımına alınma yaşıınız?
  - b. Kurum bakımına alınma sebebiniz?
  - c. Kurum bakımında kaldığınız süre?
  - d. Kurum bakımından ayrılış sebebiniz?
  - e. Kurumda sizinle birlikte kalan kardeşiniz/kardeşleriniz var mıydı?
  - f. Kurum bakımındayken aile ya da akrabalarınızla görüşüyor muydunuz?
    - i. Ne sıklıkta?
3. Kurum bakımında olduğunuz yılları anlatır mısınız?
  - a. Bir çocuk olarak size bakım veren kişilerle ilişkiniz nasıldı?
4. Bakım veren bu kişilerle deneyimlerinizi nasıl değerlendirirsiniz?
  - a. Kurum bakımında yetişmenin olumlu ve olumsuz yönlerini nasıl anlatırsınız?
    - i. Kurum bakımında kaldığınız yıllardan sizi en çok etkileyen anınızı anlatır mısınız?
    - b. Zorluk yaşadığınız durumlarla nasıl baş ederdiniz?
5. İdeal bir kurum bakımı ortamının nasıl olması gerektiğini düşünürsünüz?
6. Bir ebeveyn olarak kendinizi nasıl anlatırsınız?
  - a. Ebeveyn rolünüzde kendinizi yeterli ve yetersiz hissettiğiniz özelliklerinizi anlatır mısınız?
    - i. Çocuğunuzla ilişkinizde zorlandığınız zamanları nasıl değerlendiriyorsunuz?
    - ii. Bu durumlarla nasıl başa çıkıyorsunuz?
    - iii. Çocuğunuzla yaşadığınız sizi en çok etkileyen anınızı anlatır mısınız?

7. Hayatınızda karşınıza çıkan ve size iyi geldiğini/destek olduğunu düşündüğünüz kişileri ya da bu tür etkisi olan olayları anlatır mısınız?
  - a. Nasıl etkileri oldu?
8. Görüşme sırasında nasıl hissettiniz?
9. Cevaplarken farkındalığınızın arttığını düşündüğünüz bir yer var mı? Ya da şimdi böyle olduğunu düşünüyorsanız paylaşmak istediğiniz, aklınıza gelen yeni bir nokta var mı?

## D.APPROVAL OF METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



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Sayı: 28620816/140

25 Haziran 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (IAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Tülin GENÇÖZ

Danışmanlığını yaptığınız doktora öğrencisi Selen ARSLAN'ın "Kurum Bakımında Yetmiş Yetişkinlerin Ebeveynlik Deneyimleri" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2018-SOS-137 protokol numarası ile 25.06.2018 - 30.12.2019 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Zana ÇITAK

Üye

Doç. Dr. Emre SELÇUK

Üye

Dr. Öğr. Üyesi Pınar KAYGAN

Üye

## **E.CURRICULUM VITAE**

### **PERSONAL INFORMATION**

Surname, Name: Arslan-Çolak, Selen  
Nationality: Turkish (TC)  
Date and Place of Birth: 13 November 1989, Ankara  
email: kl.psk.selen.arslan@gmail.com

### **EDUCATION**

<b>Degree</b>	<b>Institution</b>	<b>Year of Graduation</b>
MS	METU Clinical Psychology	2015
BS	METU Psychology	2013
High School	Gol Anatolian Teacher's Training High School, Kastamonu	2008

### **WORK EXPERIENCE**

<b>Year</b>	<b>Place</b>	<b>Enrollment</b>
2018-Present	Ege University Psychotherapy Unit	Clinical Psychologist
2018-Present	Ege University Department of Psychology	Research Assistant
2014-2018	METU – AYNA (Clinical Psychology Support Unit)	Psychologist / Clinical Psychologist
2016-2018	METU – Department of Psychology	Research Assistant
February-		

June 2014	METU Health and Psychological Counseling Center	Intern Psychologist
February- June 2013	Ankara University School of Medicine Cebeci Research and Application Hospital – Department of Child and Adolescent Psychiatry	Intern Psychologist
January- February 2013	Dr. Munif Islamoglu State Hospital/ Kastamonu	Intern Psychologist
July-August 2011	Social Services and Child Protection Agency – Behice Eren Child and Youth Center	Intern Psychologist

## **TEACHING EXPERIENCE**

Interview Skills, (Spring, 2020, 2019) - Instructor

Introduction to Clinical Psychology, Assoc. Prof. Dr. Serap Tekinsav-Sütcü ( Fall, 2020) - Teaching Assistant

Lacanian Psychoanalysis, Prof. Dr. Faruk Gençöz (Fall, 2017) - Teaching Assistant

Clinical Psychology, Assoc. Prof. Dr. Deniz Canel-Çınarbaş ( Fall, 2017) - Teaching Assistant

Biological Psychology, Assoc. Prof. Dr. Didem Gökçay (Spring, 2017) - Teaching Assistant

Health Psychology, Prof. Dr. Özlem Bozo-Özen ( Fall, 2017, 2016) - Teaching Assistant

## **FOREIGN LANGUAGES**

Advanced English

Intermediate French

## **CONFERENCE PRESENTATIONS**

1. Arslan, S., & Gençöz, T. (2018, November). *Role of personal characteristics and quality of relationship on romantic jealousy*. (Poster presentation). 20. National Congress of Psychology, Ankara, Turkey.

2. Arslan, S., & Bilgiç, R. (2017, July). *Work and family domains and depression: Protective value of role salience*. (Oral presentation). 15th European Congress of Psychology, Amsterdam, Netherlands.

3. Arslan, S., & Gençöz, T. (2017, July). *Romantic jealousy in relation to psychopathological distress: Emotional and communicative aspects*. (Poster presentation). 15th European Congress of Psychology, Amsterdam, Netherlands.

## **MANUSCRIPTS IN PREPARATION & UNDER REVIEW**

Akıncı İ., Akyüz-Yılmaz C., Arslan-Çolak, S., Kahraman-Erkuş Ö., & Gençöz T. (under review). Divergent associations of excessive reassurance seeking and seeking social support with depressive symptoms through perceived social support. *Studies in Psychology*.

## **REVIEWER**

Ayna Klinik Psikoloji Dergisi, 2017 - present

## **AWARDS & SCHOLARSHIPS**

2015 – 2019	TUBITAK National Scholarship Program for PhD Students
2015 – 2016	Academic Year METU Graduate Courses Performance Award
2013 – 2015	TUBITAK National Scholarship Program for MSc Students
2013 – 2014	Academic Year METU Graduate Courses Performance Award
2009 – 2013	METU Dean’s High Honor List
2008 – 2013	TUBITAK National Scholarship Program for Undergraduate Students

## F. TURKISH SUMMARY / TÜRKE ÖZET

### BÖLÜM 1

#### GİRİŞ

##### 1.1.Ebeveynliğin Klinik Alandaki Önemi

Bir araştırma alanı olarak farklı disiplinlerce ilgi çeken ebeveynlik, klinik psikoloji alanında bir bireyin yetişmesine zemin sağlaması bakımından özel bir öneme sahiptir. Psikanalitik teori çocuğun benlik ve zihninin yapılanmasında ebeveynlerin rolünün önemini – her ne kadar psikanalitik ekoller arasında bu rolün önem düzeyi ve kullanılan terimler arasında çeşitlilik olsa da – kabul etmektedir (De Carli ve diğerleri, 2018). Bakımverenlerle çocuklar arasındaki erken yaşlardaki etkileşimlerin çocuğun psişik yapılanmasının gelişiminde belirleyici bir rolü ve önemli katkıları bulunmaktadır. Çocuğun benliği, ebeveyn ve çocuğun ortak katkılarıyla yapılmaktadır (Schore, 2012) ve ebeveyn çocuğun deneyimini bu ortak yapılandırma esnasında yorumlamaktadır (De Carli ve diğerleri, 2018). Bion (1962) annenin bebeğin duygusunu kendine yansıtmasına ve bu duygunun kendisinde yatırılmasının ardından bebek tarafından tekrar içe atılmasına izin vermesinin bu duygunun bebek için artık katlanılabilir bir varlık haline dönüşmesindeki rolünü açıklamaktadır. Eğer anne bu yansıtmaya izin vermezse, bebeğin duygusu anlamından kopmakta ve geriye içe atılmış olarak katlanılabilir bir varlık yerine tanımlanamayan bir dehşet kalmaktadır.

Fonagy (2000) bireyde “zihinselleştirme” kavramının öznelarası düzlemde nasıl geliştiğini açıklamaktadır. Çocuk bakımverenin zihnini fark etmeye, bakımverenin çocuğun zihinsel süreçlerini kavrama ve kabul etme girişimleri sayesinde başlamaktadır. Çocuğun kendisini bakımverenin gözünde inanan ve arzulayan

“kasıtlı bir varlık” olarak imgesinin çocuk tarafından içselleştirilmesiyle benlik oluşmaktadır. Çocuğun bu şekildeki varlığı bakımveren tarafından doğru şekilde temsil edildiğinde, bu çocuğa “kendisini bir başkasında bulma” şansı vermekte ve çocuk kendi zihnini tanıyarak başkalarının ayrı zihinsel süreçlerini de fark etmeye başlamaktadır.

Nesne İlişkileri teorisyenleri de benzer şekilde bakımveren ve çocuk arasındaki etkileşimin altını çizmektedir. Fairbairn ebeveynlerin çocukla gerçekleştirdiği etkileşimin niteliğinin, diğer insanlara bağlanma ve temasın yaşam boyu örüntülerini oluşturduğunu açıklamaktadır (Mitchell ve Black, 2014). Eğer çocuklar ebeveynleriyle doyum veren ilişkiler geliştirme şansı yakalarsa, çocuk doyumu başkalarıyla ilişki kurmanın öğrenilmiş bir sonucu olarak aramaya başlamaktadır. Fakat ebeveynler çok yetersiz olduğunda, çocuk onların cevap vermeyen ve ulaşılamayan yönlerini içe atmakta ve bunların kendisine ait olarak var olduğu hayalini oluşturmaktadır.

Benzer şekilde, Winnicott çocuğun “öznelliğine” yönelik annenin duyarlılığının önemini vurgulayarak “yeterince-iyi anne” terimini ortaya atmıştır (1965). Bu özellikteki anne çocuğun ihtiyaç ve işaretlerine uyumlanmakta, çocuğun tümgüçlü varlığını devamlı şekilde desteklemekte ve bu tümgüçlülüğe belli bir düzeyde kavrayış geliştirmektedir. Böylelikle çocuk tümgüçlülüğünün keyfini sürerek yavaş yavaş bundan vaz geçmeye başlamaktadır. Böylelikle “Gerçek benlik” spontanlık kazanmakta, temsil ve simgeleştirmenin temeli atılmakta (Winnicott, 1965) ve sonuç olarak bireyin öznelliği ve özgünlüğü belirlemeye ve sağlamlaşmaya başlamaktadır (Mitchell ve Black, 2014). Aksi halde, annenin “yeterince-iyi” olmadığı durumda, anne çocuğun tümgüçlülüğü ve ihtiyaçlarına uyumlanamamakta böylece çocuğun tanımlayamadığı ihtiyaçlarını yerine kendi ihtiyaçlarını yerleştirmektedir (Winnicott, 1965). Bu durum karşısında çocuğun boyun eğmesiyle birlikte temelleri atılan “Sahte benlik” çocukta simge oluşturma sürecine zarar vermektedir ve annenin yaratabileceği koruyucu bir çevrenin eksikliğinde, erken şekilde hayatın zorluklarıyla yüzleşmek zorunda kalmanın kaygısı çocuğun öznelliğinin gelişimini zayıflatmaktadır (Mitchell ve Black, 2014). Böylelikle gerçek benlik, çevreden gelen taleplerin peşinde koşan sahte benliğin altında ezilmekte (Winnicott, 1965) ve

benliğin spontan ve öznel yönleri gölgelenerek geriye sahte bir şekilde yaşayan ve ilişki kuran bir “birey” kalmaktadır.

### **1.1.1. Ebeveynliğin Kuşaklararası Aktarımı**

Uzun süredir üzerinde çalışılmakta olan ebeveynliğin kuşaklararası aktarımı hipotezi, bireylerin çocuklarına yönelik ebeveynliklerinin niteliğinin kendi ebeveynlerinin ebeveynlik özellikleriyle benzerlik gösterdiğini ileri sürmektedir (Serbin ve Karp, 2003). Sosyal öğrenme kuramı (Bandura, 1977; Simonton, 1983), yaşam seyri yaklaşımı (Elder, 1981) ve bağlanma teorisi (Bowlby, 1988) gibi çeşitli yaklaşımlar bu aktarımın mekanizmasına yönelik farklı açıklamalar getirmektedir. Ebeveynliğin kuşaklararası aktarımı üzerine çalışmalar 1950’li yıllarda istismarın kuşaklararası istikrarını almak amacıyla başlamış (De Carli ve diğerleri, 2018), birçok çalışma istismarın kuşaklararası aktarımını desteklerken (e.g., Capaldi ve diğerleri., 2003; Caspi ve Elder, 1988; Huesmann ve diğerleri, 1984) bazıları da bu bulgulara ebeveynliğin olumlu yönlerinin de kuşaklararası aktarıldığına yönelik sonuçları eklemiştir (e.g., Belsky ve diğerleri, 2005; Chen ve Kaplan 2001). Hipotezi destekleyen bu çalışmalara karşın bu aktarımı çok iyi yapılandırılmış olarak düşünmek uygun değildir ve yapılan çalışmalar ebeveynliğin kuşaklararası aktarımında destekleyici ilişkiler gibi düzeltici deneyimler (Jacobvitz ve Papatola, 1987) ya da plastisite alel miktarı (Beaver ve Belsky, 2012) gibi düzenleyici faktörlerin varlığına işaret etmektedir. Ebeveynliğin kuşaklararası aktarımını destekleyen çalışmaların yanı sıra bu çalışmalardaki etki büyüklüğünün sınırlılığı ve düzenleyici faktörleri açıklayan bulguların yeterli olmayışı nedeniyle bu alanda yeni çalışmalara ihtiyaç vardır (De Carli ve diğerleri, 2018).

Psikanalitik yaklaşım kuşaklararası devamlılığın altında yatan işleyişin açıklanmasına, bir yetişkin olarak etkileşimlerin temelinde yer alan çocukluk dönemindeki psişik yapılanma ve etkileşim örüntülerinin gelişimini açıklayan teorik çerçevesi ile katkı sağlayabilir (De Carli ve diğerleri, 2018). Bu yaklaşıma göre yalnızca ebeveyn davranışları değil, bilinçli ve bilinçdışı düzeylerde başkalarıyla ilişkileri belirleyen yapı ve benlik temsilleri bir kuşaktan diğer kuşağa aktarılmaktadır (Stern ve diğerleri, 1998). Bir çocuk olarak ebeveynlerle erken

dönem etkileşimler ile oluşan duygusal deneyimler ve dinamikler, bir ebeveyn olarak bireyin çocuğunun işaretlerini yorumlamasını etkileyerek bireyin çocuğuyla ilişkisine müdahale eder (Lieberman ve diğerleri, 2005).

## **1.2.Türkiye’de Çocuk Koruma Hizmetleri ve Kurum Bakımı Sistemi**

Çocuk Koruma Kanunu’na göre korunma ihtiyacı olan çocuk fiziksel, ahlaki, sosyal, ve duygusal gelişimi ve kişisel güvenliği tehlikede olan, ihmal ya da istismar edilen veya suça sürüklenen çocuk olarak tanımlanmaktadır (2005). Çocuk Hizmetleri Genel Müdürlüğü’ne göre korunma ihtiyacı olan çocuklar tespit edilip koruma altına alındıktan sonra 18 yaşına kadar kurum bakımında kalmakta ve gerekli durumlarda istihdam edilmeleri için bu sınır 20 yaşına kadar, yüksek öğrenime devam etmeleri durumunda ise 25 yaşına kadar uzatılabilmektedir (2014).

Çocuk koruma sistemi kapsamında farklı türlerde koruma hizmetleri yer almaktadır. Bunlardan biri yurt-tipi kurumlardır. Bu kurumlar, merkezi yönetim sistemiyle ve otoriter disiplinle işleyen, çok sayıda çocuğun sınırlı sayıda personelle kalmakta olduğu geniş yapılardır (Yazıcı, 2014). Bu kurumlar korunmaya ihtiyacı olan çocukların korunmasının, bakımının, eğitiminin, sosyal desteğinin ve kurum bakımı sonrasında istihdamının sağlanması açısından olumlu etkileri olmasının yanı sıra, çocukların kişisel alan ve aidiyet duygusu, bakımverenlerin sayı, sabitlik ve niteliği, çocukların güvenliğinin ve istismarı bildirme olanaklarının eksikliği ve bakımverenlerle çocukların ilişkisindeki yetersizlikler gibi konularda bu kurumlarda azımsanamayacak düzeyde kısıtlılıklar bulunmaktadır (Working Group on Unaccompanied and Separated Children, 2013).

Son 10 yıl içinde, çocuk koruma sisteminde ev-tipi modellere geçilmeye başlanmış ve 2005 yılından itibaren yetiştirme yurtları az sayıda çocuğun bir arada yaşadığı sevgi evleri ve çocuk köylerine dönüştürülmeye başlanmıştır (Yolcuoğlu, 2009). Bunun yanı sıra çocuk koruma sisteminde, evlat edinme ve koruyucu ailelik olarak aile-temelli modeller de bulunmaktadır. Diğer ülkelerdeki çocuk koruma politikalarıyla paralel şekilde, aile-temelli bakım modellerinin Türkiye’de

geliştirilmeye devam edilmesi oldukça önemlidir (Hayat Sende Gençlik Akademisi Derneği, n.d.).

### **1.2.1. Kurum Bakımında Yetişmenin Psikolojik Sonuçları**

Kurum bakımı, özellikle de yurt-tipi bakım modeli çocukların psikolojik ihtiyaçları açısından önemli kısıtlılıklara sahiptir. Bu tip kurumların çocuk ve bakımveren arasında yakın ve sevgi dolu bir ilişkinin oluşması için uygun ortamlar olmaması nedeniyle, kurum bakımının çocuklar üzerindeki etkisi üzerine çalışmalar bu çocuklarda bilişsel, sosyal, duygusal ve davranışsal gecikmelere işaret etmektedir (Sloutsky, 1997). Bu çocuklarda başkalarına karşı kayıtsızlık, göz temasında eksiklik, dil gelişiminde gecikme görülmekte (Yörükoğlu, 2004), özgüven ve uyum sorunları ortaya çıkmakta (Youngleson, 1973) ve Erol (2004) tarafından belirtildiği gibi aidiyet eksikliği, ve kendisine ve başkasına ait sınırları ayırt edememe gibi zorluklar yaşanmaktadır (aktaran Üstün, 2008). Aileleri ile birlikte yetişen çocuklarla karşılaştırıldığında kurum bakımında kalan çocuklar gelişimsel olarak duygusal ve gelişimsel olarak dezavantajlı konumdadır (ör. Evren-Güler ve diğerleri, 2012; Frank ve diğerleri, 1996). O'Connor ve arkadaşları kurum bakımında yetişen çocuklarda gözlemlenen psikolojik sorunlar ve gelişimsel zorlukların temel sebebinin kötü beslenme, fiziksel veya cinsel istismar, uyaran eksikliği ya da bilişsel bozukluklardan ziyade sürekli, duyarlı ve uygun bir bakımverenin eksikliği olduğunu vurgulamıştır (2000). Özellikle çocukları kuruma doğumlarından hemen sonra ya da ilk altı yıl içinde yerleştirdiğinde, olumsuz sonuçların ihtimali daha da artmaktadır (Perry ve diğerleri, 2006). Türkiye'de yapılan kapsamlı epidemiyolojik çalışmalar da benzer şekilde, kurum bakımının çocuklarda içselleştirme ve dışsallaştırma problemlerinin, sosyal ve dikkat problemlerinin ve düşünce sorunlarının prevalans hızını arttırdığı ortaya konmuştur (Şimşek ve diğerleri, 2008).

Kurum bakımının yasal koruma süresi bittikten sonra yetişkinlik hayatında kendini gösteren, uzun vadeli sonuçları da bulunmaktadır. Kurum bakımında yetişmiş bireyler daha fazla kişilik bozukluğu ve sosyalleşme sorunu (Quinton ve diğerleri, 1984), depresif belirtiler (Herman ve diğerleri, 1994) sosyal ilişkilerde zorluklar

(Sigal ve diğeri, 2003), düzenleme problemleri yaşamakta (Viner ve Taylor, 2005) ve düşük düzeyde öz-değer ve özsaygıya sahip olmaktadır (Lee ve Berrick, 2014).

### **1.3.Kurum Bakımında Yetişmiş Bireylerin Ebeveynlik Deneyimleri**

Kurum bakımında yetişen çocuklar büyüyüp ebeveyn olduklarında, geçmişte kendi çocukluk deneyimleri, şimdi bir ebeveyn olarak çocuklarını nasıl algıladıklarını, onlarla ilgili ne hissettiklerini ve onlara nasıl davrandıklarını etkilemektedir (Zeanah & Larrieu, 1998). Dowdney ve diğeri (1985) kurum bakımında yetişmiş anneleri genel örnekleme karşılaştırdıkları prospektif çalışmaları, kurum bakımında yetişmiş annelerin ilgili ve iyi bir ebeveyn olma konusunda çaba göstermesine karşın çocuklarının işaretlerini tanımakta ve çocuklarının ihtiyaçlarını hemen kontrol müdahalelerinde bulunmadan öncesinde sorunu anlamlandırarak karşılamakta donanımlı olmadıklarını ortaya çıkarmıştır.

Kurum bakımında yetişmiş ebeveynlerle yapılan niteliksel çalışmalar, onların ebeveynlik deneyimlerinin anlaşılmasına yönelik katkı sağlamıştır. Kurum bakımında yetişmiş ergen annelerle yapılan bir çalışma, bu annelerin hayatlarında olumlu bir ebeveyn figürünün eksikliği nedeniyle çocuklarının gelişimsel ihtiyaçlarını tanımakta zorlandıklarını göstermiştir (Datta ve diğeri, 2017). Yine kurum bakımında yetişmiş ergen annelerle yapılan bir başka çalışma bu annelerin dinamik ve iki uçlu deneyimlerini ortaya koymuştur (Maxwell ve diğeri, 2011). Bu çalışmaların aksine, Üstün (2008) kurum bakımında yetişmiş annelerin güvensiz bağlanma geliştirmelerine karşın çocuklarına güvenli bir üs sağlamak ve iyi bir ebeveyn olmak için çaba gösterdiğini açıklamıştır.

Ebeveyn-çocuk ilişkisini inceleyen çalışmaların büyük bir çoğunluğunun örneklemini anneler oluşturmaktadır. Fakat, günümüzde babaların bir ebeveyn olarak daha ilgili olma ve çocuk bakımında sorumluluk alma yönünde değişmekte olan rolleri (Barclay ve Lupton, 1999; Pleck 1998) düşünüldüğünde, babaların ebeveynlik deneyimlerinin çalışılması önem kazanmaktadır. Richard Bowlby ebeveynlikte birbiriyle uyumlu şekilde çalışmasının önemli olduğu iki figürün altını çizmiş, bunlardan birinde çocuğa işlerin yolunda olmadığı anlarda güvenli bir üs sağlanırken

diğerinde her şey yolunda olduđu zamanlarda çocuđa heyecan veren deneyimler ve keşifler için eşlik edilip yol gösterilmektedir (Newland ve Coyl, 2010). Tyrer ve diğerleri (2005) kurum bakımında yetişmiş ergen babalarla yaptıkları niteliksel çalışmalarında bu babaların yaşadığı sosyal, kişiler arası ve politika temelli zorlukları vurgulamıştır.

#### **1.4. Tezin Amacı**

Bu noktaya kadar yapılan alanyazın bulgularının incelemesi göstermektedir ki ebeveynlik öznel bir bireyin yetişmesinde önemli bir rol oynamakta ve bir sonraki neslin yetiştirecek olan bireylerin benlik temsillerinin ve duygusal deneyimlerinin temellerini atması açısından ebeveynlik kuşaklararası aktarılmaktadır. Bu inceleme sırasında niteliksel çalışmalara ağırlık verilse de psikoloji alanında bu çalışmalar az sayıdadır. Yapılan çalışmalar da kurum bakımında yetişmiş ebeveynlerin deneyimlerinin kendi çocukluk yıllarındaki bakımverenleriyle deneyimleri ile birlikte incelenmesinin gerekliliğini vurgulamaktadır (Maxwell ve diğerleri, 2011; Tyrer ve diğerleri, 2005). Ayrıca kurum bakımında yetişmiş babaların deneyimlerinin niteliksel olarak incelenmesi hakkında az bilgi bulunan bir araştırma alanıdır. Bu noktalar göz önünde bulundurulduğunda, bu çalışma erken yaşlarından itibaren kurum bakımında yetişmeye başlamış babaların bir ebeveyn olarak öznel deneyimlerini, kurum bakımındaki yıllarında temel deneyimleri ile birlikte bağlamsal zemininde detaylı şekilde incelemeyi ve anlamayı amaçlamaktadır. Bu nedenle niteliksel araştırma yöntemleri kullanılmış ve aşağıda verilen ana araştırma soruları belirlenmiştir:

1. Kurum bakımında yetişmiş babaların bir çocuk olarak deneyimleri ve benlik temsilleri nasıldır ve bakımverenleri ile ilişkilerine yönelik bir çocuk olarak deneyimleri nelerdir?
2. Bu kişilerin bir baba olarak deneyimleri nasıldır ve çocukları ile ilişkilerine yönelik deneyimlerini nasıl ifade edip değerlendirmektedirler?

## BÖLÜM 2

### YÖNTEM

#### 2.1. Yorumlayıcı Fenomenolojik Analiz

Jonathan A. Smith tarafından geliştirilen Yorumlayıcı Fenomenolojik Analiz (YFA) niteliksel yaklaşım kapsamındaki metodolojilerden biridir (Smith, 2004). YFA'nın temel amacı bireylerin öznel deneyimlerini keşfetmek ve bireylerin kendi deneyimlerini nasıl yorumladıklarını anlamaktır. YFA çift yönlü yorumlama temeline dayandığından dolayı araştırmacı katılımcının kendi deneyimini anlamlandırma şeklini yorumlamasını yorumlamaktadır. YFA üç temel özelliğe sahiptir. İlk olarak bu metodoloji idiyografik bir yaklaşımdır dolayısıyla her bir vakanın detaylı şekilde incelenmesini içermektedir (Smith, 2004). İkinci olarak YFA tümevarımsal bir yaklaşıma sahiptir ve çalışmanın başında tahmin edilemeyen temaların belirmesine olanak sağlamaktadır. Son olarak YFA önceki çalışmalara yönelik sorular oluşturarak ve bunları netleştirerek psikoloji alanına katkı sağlamayı hedeflemektedir.

YFA'nın bu özellikleri göz önünde bulundurulduğunda, bu çalışma için en uygun metodoloji olduğu düşünülmüştür. Çalışmanın amacı kurum bakımında yetişmiş bireylerin deneyimlerini derinlemesine incelemek olduğundan, YFA'nın katılımcıların yaşantıları ve bunları nasıl yorumladıklarını ortaya çıkarmak için elverişli olacağı düşünülmüştür. Ayrıca bu çalışma bireylerin dile dökülmesi zor nitelikteki benlik temsillerini ve duygularını (Wallin, 2007) açığa çıkarmayı amaçlamaktadır. Yorumlamaya dayanan YFA, ifade edilmesi zor fakat ilişkisel düzlemde yüzeyle çıkabilecek türdeki gizli ve kişisel deneyimlerin anlaşılmasına olanak sağladığı (Cromby, 2012) için bu çalışmada kullanılması elverişli bulunmuştur.

## **2.2. Katılımcılar ve Örneklem Yöntemi**

YFA'ya ait ilkeler çalışmanın verisinin amaca yönelik belirlenmiş özellikleri olan homojen bir örneklemeden toplanmasının önemine işaret etmektedir (Smith ve Osborn, 2003). Buna uygun şekilde bu çalışma için, yaşamının ilk altı yılı içinde kurum bakımına alınmış, şu an için evli ve en azından iki yaşında bir çocuk sahibi babalar ile çalışılması planlanmıştır. Belirlenen kriterlere uyan beş katılımcı çalışmaya dahil edilmiştir. Örneklem sayısı idiyografik yaklaşımı gereği YFA'nın kriterlerine uygundur (Smith ve Osborn, 2003). Katılımcıların yaşları 33-54 arasında değişmektedir ve katılımcılar yurt-tipi kurumlarda yetişmiş bireylerden oluşmaktadır. Katılımcılar hayatlarının en az 12 yılını kurum bakımında geçirmişlerdir.

## **2.3. İşlem**

Çalışmanın başında ODTÜ-İnsan Araştırmaları Etik Kurulu'ndan çalışmanın etik izni alınmıştır. Çalışmanın verisi yarı-yapılandırılmış görüşmeler ile toplanmıştır. Katılımcılar çalışmanın başında çalışmanın amacı, süreci, gönüllük temeline dayandığı ve gizlilik hakkında bilgilendirilmiş ve kendilerinden onay alınmıştır. Her bir katılımcı ile ikişer görüşme gerçekleştirilmiştir ve ikinci görüşmeler birinci görüşmelerin üzerine çalışıldıktan sonra planlanmıştır. Görüşmelerde ses kaydı alınmış, bu kayıtlar yazıya dökülmüş ve sonrasında analizlere başlanmıştır. Her bir katılımcıya ait görüşmeler ve analizleri tamamlandıktan sonra bir sonraki katılımcının görüşme ve analiz süreci başlatılmıştır.

## **2.4. Veri Analizi**

YFA'nın ilkelerinde yer aldığı gibi (Smith ve Osborn, 2003) veri analizi veri toplama süreciyle birlikte başlamaktadır. Bu nedenle, araştırmacı kendi duygu, düşünce, gözlem ve yorumlarını kaydetmek için veri analizi sürecinin başından itibaren yansıtıcı notlar tutmuştur. Ses kaydı alınan görüşmeler kelimesi kelimesine yazıya döküldükten sonra ilk olarak görüşmeler hızlıca okunmuş, sonrasında kodlamalar yapılmaya ve yansıtıcı notlar alınmaya başlanmıştır. Tekrar eden ve önemli temalar saptanarak alt ve üst temalar oluşturulmuştur. Sonrasında aynı katılımcının ikinci

görüşmesinin beliren temaları saptanarak alt ve üst temalar yapılandırılmıştır. Bu süreç diğer katılımcılar için aynı şekilde devam etmiştir. Tüm katılımcıların analizleri tamamlandıktan sonra katılımcılar-arası analizler uyumlu ve farklılaşan temaların tanımlanmasını sağlamış ve yansıtıcı notların da katkısıyla temalara son hali verilmiştir.

## **2.5. Çalışmanın Güvenirliği**

Niteliksel araştırmaların yapılan çalışmanın niteliğini sağlamak amacıyla benimsediği bir takım güvenilirlik kriterleri bulunmaktadır (Morrow, 2005). Bu kriterler öznellik ve yansıtıcılık, verinin uygunluğu, ve yorumlamanın uygunluğu olarak sıralanabilir. Bu kriterler kapsamında, araştırmacı yansıtıcı bir tutum benimseyerek çalışma boyunca kendini gözlemlemeye çalışmış ayrıca bulguları düzenli olarak bir araştırma ekibi ile tartışıp geri bildirim alarak kendi bakış açısı ve alternatif bakış açılarının farkında olmaya gayret etmiştir.

## **BÖLÜM 3**

### **BULGULAR**

Kurum bakımında yetişmiş bireylerin ebeveynlik deneyimlerinin Yorumlayıcı Fenomenolojik Analiz ile incelendiği bu çalışmanın sonucunda altı üst tema ortaya çıkmıştır: *boyun eğdirici bir ortamda dışlanmış anonim yurt çocuğu kimliğiyle yetişmenin sonucu olarak özneliğin belirsizliği, kırılğan çocuğu yaratan çocukluk döneminde bakımverenlerle ilişkilerde yoksun kalınan ihtiyaçlar, kendisini baba konumunda olmayla özdeşleştirmede yaşanan tereddüt, çocuğuyla hem kendisinin hem de onun öznelliklerinin ayrıışmış şekilde birlikte var olabildiği bir ilişkiyi kavramada zorluk, kendi çocukluk yıllarında çaresizlik deneyimiyle gelişen ve çocuklarıyla ilişkilerine aktarılan pasif baş etme yöntemleri, ve kurum bakımında yetişmenin güçlü yönü olarak merhamet.*

### **3.1. Boyun Eğdirici Bir Ortamda Dışlanmış Anonim Yurt Çocuğu Kimliğıyle Yetişmenin Sonucu Olarak Öznelliğın Belirsizliğı**

Analizlerin sonucunda oluşan üst temalardan ilki katılımcıların çocukluk deneyimlerinin öznel taraflarını ulaşmada zorlandıklarını ve bu zorluğun temelinde yurt ortamının boyum eğdirici atmosferiyle birlikte kendilerini anonim bir kimliğe sahip, dışlanmış bir yurt çocuğu olarak algılamalarının olduğunu ifade etmektedir. Pek çok katılımcı yurt ortamındaki katı ve kısıtlılığı bu ortamı cezaevine veya askeriye şartlarına benzeterak tarif etmeye çalışmıştır. Yurt ortamında katı kurallar olduğunu belirtmişlerdir ve onlar bu kurallara uymakla yükümlüdürler. Bu ortam göz önünde bulundurulduğunda katılımcılar bir çocuk olarak diğerlerinin beklentilerini karşılamak durumunda oldukları edilgen bir konumdadırlar. Bu durum katılımcıların kişisel ihtiyaç, arzu, istek ve duygularıyla temaslarını engelliyor ve böylelikle çaresizlik içine saplanıp kalmalarına neden oluyor gibi görünmektedir. Öznelliğın ileri sürülmesini zayıflatan bir başka etmen de birleştirilmenin getirisi olarak deneyimlenen yutulma korkusu ve farklılaşma arzusudur. Katılımcılar çok kalabalık bir ortamda yetiştiklerini vurgulamışlardır ve fiziksel şekilde bir arada olma durumunun yanı sıra birleştirilmiş bir benlik algıları da bulunmaktadır. Görüşmeler sırasında oldukça sık şekilde katılımcıların kurum bakımındaki kendi çocukluk deneyimlerinden bahsederken birinci tekil şahıs yerine birinci çoğul şahıs kullandıkları gözlemlenmiştir. Böylelikle, bu birleştirilmiş benlik algısı kişisel ve psikolojik sınırların belirsizleşmesine yol açmakta ve anonim bir kimliğın temelini oluşturmaktadır. Katılımcılar bu birleştirilmişlikten dolayı rahatsızlık duymakta ve bireysel olarak göz önünde bulundurulmayı istemektedirler. Son olarak, katılımcılar ebeveynleri tarafından sahiplenilmemiş olmayı kabul edilmeye layık olmadıkları şeklinde algılamakta ve böylelikle değersiz hissetmekte ve utanmaktadırlar. Diğer çocukların ebeveynleri tarafından yetiştirilmesi nedeniyle kendilerini daha aşağıda görmektedirler.

### **3.2. Kırılğan Çocuđu Yaratan Çocukluk Döneminde Bakımverenlerle İlişkilerde Yoksun Kalınan İhtiyaçlar**

İkinci üst tema katılımcıların bir çocuk olarak belirli ihtiyaçlarının kurum bakımında karşılanamamasını ve bu durumun da onları bir çocuk olarak kırılğan bir hale getirdiğini ifade etmektedir. Yoksun kalınan bu ihtiyaçlar düzenleyici bir işleve sahip içsel bir mekanizmanın gelişmesini zayıflatıyor gibi görünmektedir. Katılımcıların çocukluk yıllarında yoksun kaldıklarını ifade ettikleri ihtiyaçlardan biri bakımverenleriyle koşulsuz bir bağ kurabilmektir. İkinci olarak katılımcılar bireysel şekilde ilgilenildikleri bire bir iletişim ihtiyacı içinde olduklarını ve bunun kısıtlılığını aktarmışlardır. Değer ve ilgi görmek katılımcıların çocukluk yıllarında bakımverenlerle ilişkilerinde eksikliğini hissettikleri bir başka ihtiyaç olarak ortaya çıkmıştır. Son olarak katılımcılar güvenlik algılarındaki zayıflığı ve korunma ihtiyaçlarını vurgulamıştır.

### **3.3. Kendisini Baba Konumunda Olmayla Özdeşleştirmede Yaşanan Tereddüt**

Bu üst temada katılımcıların kurum bakımında yetiştirilmiş birer baba olarak baba konumlarında yaşadıkları tereddüt ortaya çıkmıştır. Katılımcıların baba olarak buldukları konumda gönül rahatlığıyla kendilerine güvenlerini ifade edemedikleri gözlemlenmiştir. Bunun yerine, bu konumda yaşadıkları tereddüt ön plana çıkmış ve farklı şekillerde kendini göstermiştir. İlk olarak katılımcıların bir baba olarak yetkinliklerini değerlendirmelerinde yaşadıkları şüphe ortaya çıkmıştır. Bunun yanı sıra, katılımcılar baba rolünün kapsamını tanımlamada bu alandaki referans eksikliğinden dolayı zorlanmış ve ortak şekilde babasız büyüdüklerinden ve babalarını tanımadıklarından bahsederek bu eksikliğe vurgu yapmışlardır. Ayrıca katılımcıların doğası gereği dikey bir ilişki türü olan baba konumunda olmayla ilgili yaşadıkları güvensizlikle baş etmek için yatay eksenindeki ilişki dinamiklerine geçiş yaptıkları görülmüştür. Kurum bakımındayken kendilerinin dikey ilişki dinamiklerinde yaşadıkları zorlu deneyimleri kendi çocuklarıyla ilişkilerinde yaşamamak ve yatay ilişki dinamiklerinin daha güvenli algılanması bu geçişte etkili gibi görünmektedir.

### **3.4. Çocuđuyla Hem Kendisinin Hem de Onun Öznelliklerinin Ayrışmış Şekilde Birlikte Var Olabildiđi Bir İlişkiyi Kavramada Zorluk**

Dördüncü üst tema katılımcıların hem kendilerinin hem de çocuklarının öznelliklerinin var olduğunun ve bunların ayrıışmış şekilde birlikte var olabildiđinin kavranmasında yaşadıkları zorluğu ifade etmektedir. İlk olarak, katılımcıların birer baba olarak deneyimlerinden bahsederken benlik temsillerinin net şekilde ortaya çıkamadığı görülmüştür. Ayrıca, çocuklarıyla çatışma anlarında, katılımcıların çocuklarına yönelik tepkilerinin yoğunluđuna dair hassasiyetleri ile birlikte çocuklarının bakış açılarına alan açmaya yönelik soruların eksikliği fark edilmiş ve çocuklarını kendi bakış açılarıyla anlamaya çalıştıkları bulunmuştur. Son olarak katılımcılar birer baba olarak önceliklerini belirleyen bir amaç olarak kendi eksikliklerinin çocuklarının hayatında tamamlama gayesinin altını çizmişlerdir.

### **3.5. Kendi Çocukluk Yıllarında Çaresizlik Deneyimiyle Gelişen ve Çocuklarıyla İlişkilerine Aktarılan Pasif Baş Etme Yöntemleri**

Bu üst tema katılımcıların birer baba olarak zorlandıkları durumlarla baş etmek için benimsedikleri stratejileri ortaya koymaktadır. Bu stratejiler çocukluk yıllarında zorluklarla baş etmek üzere geliştirilen baş etme stratejileriyle paralellik gösteriyor gibi görünmektedir. İlk üst temada bahsedildiđi gibi çaresizlik katılımcıların çocukluk yıllarına hakim bir duygu gibi görünmektedir ve bu şekilde eli kolu bađlı halde olan çocuklar olarak bu kişilerin geliştirdiđi stratejiler de pasif özelliktedir. Sonuç olarak çocukluk yıllarında geliştirilen bu pasif baş etme stratejilerinin yetişkinlik yıllarında bir ebeveyn olarak zorluklarla baş etmede kullanılmak üzere aktarılmış olduğu bulunmuştur. Bu pasif baş etme stratejileri sabırla beklemek, olumsuz deneyimleri olumlu deneyimlere odaklanarak telafi etmek, çocuklarıyla ilgili problemlerden uzak durmak ve güç mücadelesine girmektedir.

### **3.6. Kurum Bakımında Yetişmenin Güçlü Yönü Olarak Merhamet**

Analizler sonucu ortaya çıkan son üst tema kurum bakımında yetişmenin güçlü bir yönü olarak beliren merhamettir. Tüm katılımcılar tarafından işaret edilen merhamet

güvenlik ve korunma deneyimleriyle ilişkili görünmekte ve katılımcıların deneyimlerinde iki şekilde ortaya çıkmaktadır. İlk olarak katılımcılar bir saldırgan karşısında savunmasız kalan her türlü canlıya karşı bir empati duymaktadır ve bu durum katılımcıların savunmasızlığa karşı hassasiyet duyarak yoğun bir öfkeyle tepki vermelerine ve bunu engelleyebilmek için her türlü çabayı göstermeye istekli olmalarına neden olmaktadır. Merhametin kendini gösterdiği ikinci bir durum da katılımcıların dayanışma içinde olmak için oldukça hevesli olmalarıdır. Katılımcılar arkadaşlarının arkasında durmanın önemini vurgulamış ve zor zamanlarda birlik ve beraberliğin önemini altını çizmişlerdir.

## BÖLÜM 4

### TARTIŞMA

Bu çalışmanın temaları göz önünde bulundurulduğunda, temalar arasındaki karşılıklı ilişkiler kurum bakımında yetişmiş babaların çocukluk dönemi yaşantıları ile ebeveynlik yaşantıları arasında benlik temsilleri ve deneyimleri bakımından bir devamlılığa işaret etmektedir. Bu çalışmayla ortaya çıkan devamlılık, ebeveynliğin kuşaklararası aktarımına psikanalitik yaklaşımın vurguladığı benlik temsilleri ve yapısının devam ettirici rolü ile uyumludur. İlerleyen kısımlarda bu ilişkiler gözetilerek çalışmanın bulguları alanyazın bulguları ile birlikte tartışılmıştır. Temalar bir bütün olarak düşünüldüğünde kurum bakımının bireylere bıraktığı miras kendisini babaların ebeveynlik deneyimlerinde de göstermektedir ve bu miras *babaların kendilerine güvenerek ve rahatlıkla ebeveyn işlevini üstlenmelerini sekteye uğratan yoksunluğun yükü* olarak tanımlanabilir.

#### 4.1. Öznellik ve Kişisel Sınırların Belirsizliğinin Aktarımı

Bu çalışmada ilk üst tema *boyun eğdirici bir ortamda dışlanmış anonim yurt çocuğu kimliğiyle yetişmenin sonucu olarak öznelğin belirsizliği* olarak bulunmuştur. Bu temanın başlığı altındaki deneyimler ile literatür bulguları arasında paralellik

gözlemlenmiştir. Öznelğin belirsizliği bakımından bu çalışmanın bulgularıyla uyumlu şekilde, kurum bakımında yetişen çocuklar duyguları anlamakta (Vorria ve diğerleri, 2006) ve Erden (2005) tarafından belirtildiği gibi ifade etmekte (aktaran Atlı ve Kutlu, 2008) daha çok güçlük yaşamaktadır. Bu çocuklar kendini tanıma, tanımlama ve otonomi yönünden daha dezavantajlı durumdadır (Ertekin, 2014). Kişisel ve psikolojik sınırlar bakımından deneyimler de alanyazın ile örtüşmektedir. Erol (2004) kurum bakımında yetişen çocukların aidiyet duygusunun zayıflığı ile kendilerinin ve başkalarının sınırlarını ayırt etmede yaşadıkları zorluğun altını çizmiştir (aktaran Üstün, 2008). Kurum bakımında yetişmiş bireylerin düşük düzeydeki öz değer ve öz saygıları (Lee ve Berrick, 2014) da bu çalışmada bulunan layık olmama ile ilgili utanç duygusuyla paraleldir.

Kurum bakımında yetişen çocuklar büyüyüp kendileri ebeveyn olduklarında öznelğin ve sınırların belirsizliği ile ilgili meseleler kendisini göstermeye devam etmektedir. Bu bireylerin baba olarak deneyimlerine yönelik bu çalışmada dördüncü tema *çocuğuyla hem kendisinin hem de onun öznelliklerinin ayrılmış şekilde birlikte var olabildiği bir ilişkiyi kavramada zorluk* olarak belirlemiştir. Bu tema kurum bakımında yetişmiş annelerle yapılan çalışmaların sonuçlarıyla uyumludur. Bu çalışmadaki babaların deneyimiyle paralel şekilde kurum bakımında yetişmiş anneler çocuklarını anlamak için kendi deneyimlerini bir rehber olarak kullanmaktadırlar (Maxwell ve diğerleri, 2011) ve bu özdeşim çocuklarının öznelğine alan açmadaki zorlukla birleşince iki tarafın kişisel sınırlarının belirsizleşmesiyle son bulmaktadır. Bu çalışmada babaların kendi eksiklerini çocuklarının hayatında tamamlama amacı, kurum bakımında yetişmiş annelerin ebeveyn rolünü geçmişteki yanlışları düzeltmek olarak görmeleri (Maxwell ve diğerleri, 2011) ile uyumludur. Yine kurumda yetişmiş anneler bu çalışmadaki bulgularla paralel şekilde çocuklarının deneyimlerini anlamakta ve ifade etmekte zorluk yaşamışlardır (Maxwell ve diğerleri, 2011), fakat bu çalışmada babaların yaşadığı zorluğa bir baba olarak kendi deneyimlerini tanımak ve ifade etmek de eklenmiştir. Bu farkın nedeninin bu çalışmadaki babaların kurum bakımına alınma yaşının onları çok daha dezavantajlı duruma getirebilecek şekilde (Perry, Sigal, Boucher, ve Paré, 2006) daha erken olması olduğu düşünülmektedir.

#### 4.2. İhtiyaçlara göre Uyumlanabilen Bir Bakımverenin Yokluğunun Aktarımı

Bu çalışmanın ikinci teması *kırılgan çocuğu yaratan çocukluk döneminde bakımverenlerle ilişkilerde yoksun kalınan ihtiyaçlar* olarak ortaya çıkmıştır. Kurum bakımında yetişmiş babalar çocukluk yıllarında bakımverenlerle ilişkilerinde önemli ihtiyaçlardan mahrum kalmışlardır ve bu da kendini düzenleme işlevi gören bir içsel mekanizmanın gelişmesini zayıflatarak bireyi kırılgan hale getirmektedir. Bu kırılganlık Bion (1962) tarafından tanımlanan ve çocuğun öz denetim kazanmasını sağlayan ebeveynin bir nevi tampon etkisinin eksikliğinin sonuçları ile örtüşmektedir. Bununla birlikte bu çalışmada ortaya çıkan koşulsuz bağ kurma, bire bir iletişim, değer görme ve korunma gibi temel ihtiyaçlardaki yoksunluklar yapılan çalışmaların kurum bakımında bakımverenlerin sayı ve niteliğinin yetersizliğine dair bulgularıyla (Working Group on Unaccompanied and Separated Children, 2013) örtüşmektedir.

Çalışmanın üçüncü teması *kendisini baba konumunda olmayla özdeşleştirmede yaşanan tereddüt* olarak belirlenmiştir. Kurum bakımında yetişen çocuklar kendileri birer ebeveyn konumuna geldiklerinde aslında bir nevi geçmişte kendisine sağlanmayan çocuğuna sağlayacak olduğu bir konuma da gelmiş bulunmaktadır ve bu konum onlarda kendilerine dair bir şüpheye neden olmaktadır. Bu bulgu kurum bakımında yetişmiş annelerin ebeveyn olmalarıyla birlikte kişisel kırılganlıkların ortaya çıkmasıyla ve annelerin çocuklarıyla ilişkilerinde yaşadıkları kendinden şüphe ile paraleldir (Maxwell ve diğerleri, 2011). Bu çalışmada babalar duyarlı ve uyumlanabilen bir bakımverenin referansına sahip olmadıklarından geçmişlerinde kendilerine olan yaklaşım tarzını bir kenara bıraktıklarında yerine neyi koyacaklarıyla ilgili bir zorluk yaşamaktadırlar. Geçmiş referansların önemi kurum bakımında yetişmiş anneler tarafından da ebeveynlik ideallerini tanımlamadaki yol gösterici rolü vurgulanarak ifade edilmiştir (Maxwell ve diğerleri, 2011). Bu çalışmadaki babalar, bu yol gösterici rolün eksikliğinde ortaya çıkan kaygıyla çocuklarıyla ilişkilerinde yatay ilişkide konumlanarak baş etmektedirler. Kısa vadede bu kaygı rahatlatılmış olsa da, dikey ve yatay ilişkiler çocuğun yaşamında farklı türde ihtiyaçları karşıladığından ve farklı işlevleri olduğundan dolayı (Hartup, 1989) çocuğun ihtiyacı olan baba rolünden ve işlevinden de uzaklaşmış olmaktadır.

Böylelikle, Dutra ve diğerlerinin (2009) belirttiği gibi çocuklukta yoksunlukların yol açtığı çözümler bireylerin kendi çocuklarıyla ilişkilerinde tekrar etmektedir. Bu tekrarlar da onların çocuklarının ihtiyaçlarını anlama becerilerini kısıtlamaktadır (De Carli ve diğerleri, 2018).

#### **4.3. Pasif Baş Etme Yöntemlerinin Aktarımı**

Çalışmanın beşinci teması *kendi çocukluk yıllarında çaresizlik deneyimiyle gelişen ve çocuklarıyla ilişkilerine aktarılan pasif baş etme yöntemleri* olarak belirmiştir. Kurum bakımındaki boyun eğdirici ortam katılımcıların rahatlıkla kişisel iradelerini deneyimlemelerini engellemiştir ve bu bulgu alanyazın bulgularıyla paralellik göstermektedir (ör. Lee ve Berrick, 2014; Samuels ve Pryce, 2008). Böylelikle, irade eksikliği kendisini ortak şekilde bir çocuk olarak geliştirilen pasif özellikteki baş etme yöntemlerinde göstermektedir. Çocukluk yıllarında geliştirilen bu yöntemler bir baba olarak yetişkinlik yıllarında çocuklarıyla ilişkilerde yaşanan zorluklar karşısında kullanılan baş etme yöntemleriyle paralellik göstermiştir ve bu durum bu baş etme yöntemlerinin geçmişten günümüze aktarımına işaret etmektedir. Çalışmada ortaya çıkan pasif baş etme yöntemleri olarak sabırla beklemek, olumsuz deneyimleri olumlulara odaklanarak telafi etmek, çocuklarıyla ilgili meselelerden uzak durmak ve güç mücadelesine girmek, babaların kendi kaygılarını hafifletmeye yardımcı olmanın yanı sıra çocuklarına da nasıl kaygılarını hafifleteceklerini gösteren bir işleve de sahiptir. Pasif özellikteki bu baş etme yöntemlerinin kaygıyı azaltmasındaki süreç çatışmanın asıl nedenini ele almaktan ziyade çatışmanın ana nedeninden uzaklaşmak ile gerçekleşiyor gibi görünmektedir. Bu bulgular göz önünde bulundurulduğunda alanyazın bulgularıyla uyumlu sonuçlar elde edilmiştir. Kurum bakımında yetişmiş bireylerin zorluklar karşısında kendi başlarının çaresine bakmaları ve yardım kabul etmekte zorlanmaları (Downes, 1992) ve kendilerini duygusal olarak mesafe koyarak korudukları (Lee ve Berrick, 2014) çalışmanın bulguları ile paraleldir. Yine kurum bakımında yetişmiş annelerin çocuklarıyla çatışmalarında baş etmek için sorunlar üzerinde bunları gerçekleşmeden önce engellemeye yönelik çözümler geliştirmekten ziyade anında kontrol müdahalelerinde bulunmaları (Dowdney ve diğerleri, 1985) bu çalışmada babaların baş etme yöntemlerinin pasif niteliğiyle örtüşmektedir.

#### **4.4. Kurum Bakımında Yetişmenin Güçlü Yönü Olarak Merhamet**

Bu çalışmanın altıncı teması *kurum bakımında yetişmenin güçlü yönü olarak merhamet* olarak ortaya çıkmıştır. Katılımcılar ortak şekilde kırılmalığa ve savunmasızlığa karşı oldukça hassasiyet göstermiş ve zor zamanlarda dayanışma içinde olmanın önemini vurgulamıştır. Kurum bakımında yetişen çocuklarla ilgili çalışmalara bakıldığında, bu çalışmanın bulgularından farklı olarak, Juma ve Askew (2007) tarafından bu çocukların sevgi ve merhamet belirten ifadeleri daha az kullandıkları bulunmuştur (aktaran Atlı ve Kutlu, 2008). Fakat kurum bakımında yetişmiş bireylerin ebeveynlik deneyimleri üzerine yapılan çalışmalar göz önünde bulundurulduğunda, bu çalışmanın sonuçlarıyla paralel şekilde, anneler çocuklarına sevecen yaklaşmış ve nadiren cezalandırıcı ve acımasız bir tutum sergilemiştir (Dowdney, 1985). Bu çalışmada kurum bakımında yetişmiş babaların savunmasızlığa karşı hassasiyetlerinin yalnızca çocuklarıyla ilişkileriyle sınırlı olmadığı da ortaya konmuştur. Bu kişiler, kendi savunmasızlık ve kırılmalılık deneyimlerinden temel alarak, bu durumda olan kişilerin duygularını paylaşmakta ve bu duruma engel olup onu korumak adına ellerinden geleni yapmayı istemektedirler. Bu merhametin aynı zamanda çocuklarıyla ilişkilerinde de bir işlevi ortaya çıkmıştır. Çaresizlik, kısıtlayıcı bir ortam, dayak yeme korkusu ve bundan kaçınamama gibi durumlara aşinalıkla birlikte kurum bakımında yetişmiş babalar çocuklarına kendilerine davranıldığı gibi davranmaktan kaçınmaktadır. Böylece, bu çalışmadaki babaların fiziksel istismara ve aşırı kısıtlamaya karşı hassasiyeti bu deneyimlerin kendi çocuklarıyla ilişkilerine aktarılmasını önlüyor gibi görünmektedir.

#### **4.5. Klinik Uygulamalara Yönelik Öneriler**

Bu çalışma kurum bakımında yetişmiş babaların yurtda kaldıkları yıllarda bakımverenlerle ilişkilerindeki duygusal deneyimler ve benlik temsillerinin sonraki yıllarda kendi çocuklarıyla ilişkilerindeki önemli rolünü ortaya koymaktadır. Kurum bakımının mirası olarak ortaya çıkan yoksunluğun yükünün sonuçları düşünüldüğünde psikoterapi sürecinde ele alınması önemli olacak iki temel nokta olarak özneliğin belirsizliği ve kendinde yönelik olumsuz atıflar ön plana çıkmaktadır. Bu noktalara yönelik psikoterapi sürecinde bu kişilerin deneyimlerinin

öznel yönlerinin derinlemesine ele alınarak ortaya çıkarılması ve böylece farkında olunmayan arzular, duygular ve deneyimlerin tanınıp kavranmasına olanak sağlanması önem kazanmaktadır. Bu süreçte terapistin kendi beklentilerinin arka planda tutulması önemlidir. Öznel içeriğin ortaya çıkarılmasına yönelik çalışmanın kurum bakımında yetişmiş babalarla yürütülmesi zorlayıcı olabilir çünkü bu çalışmanın bulgularının gösterdiği gibi bu kişileri erken yaşlarından itibaren anonim bir kimlik ve birleştirilmiş bir benlik algısına sahip olacak şekilde yetiştirilmekte ve bu da öznel deneyimlerini ifade ederken yaşanan önemli düzeydeki zorluğa neden olmaktadır. Bu nedenle, benliğin öznel yönlerinin içeriğinin keşfedilmesinden önce, bu şekilde öznel içerikte bir benliğin varlığının kavranması terapide öncelikli bir hedef olarak ortaya çıkabilir. Bu kavrayış üzerinde çalışırken farkında olunmayan deneyimlerin terapist tarafından aynalanması ve terapistin terapötik ilişkinin dinamik ve içeriklerinden faydalanması önemlidir. Wallin (2007) tarafından belirtildiği gibi, dile dökülemeyen deneyimler kendilerini başkalarıyla ilişkilerde gösterme eğilimindedirler ve bu yeniden canlandırmalar geçmiş deneyimlere istisnalar oluşturma ve dolayısıyla bazı dönüşümlere sebep olma potansiyeli taşıyan yeni deneyimlerin yapılandırılması için değerli fırsatlardır. Farkında olunmayan öznel içeriğe ulaşmada ilk adım terapistin bireylerin dile dökülemeyen deneyimlerini ilişki yoluyla iletmediği kanallara – yani aktarım iletilenlere – açık olmasıdır. İkinci bir adım ise terapistin kendi öznel deneyimlerine dair kavrayışıdır (Wallin, 2007). Bu bireylerin öznel deneyimlerinin anlaşılması ve ele alınması karşılaşılan zorluklarla daha aktif şekilde baş etme yollarının gelişmesine katkı sağlayabilir ya da önceden duygu yüklü bir sorun olarak görülen deneyimin artık bir sorun olarak algılanmaması yönünde bir bakış açısı değişikliğine neden olabilir. Bu çalışma ayrıca kurum bakımında yetişmiş babaların güçlü yönü olarak beliren merhametin, istismarın daha belirgin şekillerinin aktarımını engelleyen ve bu babalara bir korunma hissi vererek destek olan yönleri ortaya çıkarılmıştır. Psikoterapi sürecinde merhametin bu işlevlerinden bu bireylerin ebeveyn olarak ve diğer bağlamlarındaki ilişkilerinde faydalanmak ve merhameti benliğin kıymetli bir özelliği olarak nitelendirerek ele almak önemlidir. Ayrıca ihtiyaç içinde olan başkalarına karşı duyulan merhameti ihtiyaç içinde olan benliğe doğru da yöneltmek terapinin bir başka hedefi olarak ortaya çıkmaktadır.

#### **4.6. Çalışmanın Güçlü Yönleri ile Kısıtlılıkları ve Gelecek Çalışmalar için Öneriler**

Bu çalışma bazı güçlü yön ve kısıtlılıklara sahiptir. Çalışmanın önemli güçlü yönlerinden ilki metodolojik temelidir. Çalışmanın amacına uygun şekilde YFA kurum bakımında yetişmiş babaların deneyimleri ve benlik temsillerinin derinlemesine şekilde anlaşılmasını sağlamıştır. Ayrıca bu çalışma YFA'nın temel ilkeleri özenle takip edilmeye çalışılarak yürütülmüş ve nitel araştırma yöntemlerine ait güvenilirlik kriterlerine en iyi şekilde uyulmaya çalışılmıştır. Belirli kriterlerdeki katılımcıların seçilmesi ile oluşan homojen örneklem bu özelliklere sahip kurum bakımında yetişmiş babaların deneyimlerinin derinlemesine incelenmesine olanak sağlamıştır. Başka bir güçlü yön olarak da her bir katılımcı ile birden fazla görüşme yapılması analizlerin derinliğini arttıran bir etmen olmuştur. Kurum bakımının uzun vadede sonuçlarının keşfedilmesi – özellikle de kurum bakımı yıllarında bunların altında yatan unsurlarla birlikte – bu alanda politikaların ve kurum bakımından ayrılan bireyler için müdahale ve destek sistemlerinin geliştirilmesine önemli katkı sağlamaktadır. Bu çalışma kurum bakımında yetişmiş ebeveynler için bireysel terapinin uygun bir yaklaşımıyla müdahaleye oldukça müsait olan psikolojik zorluk alanlarını saptamıştır.

Diğer taraftan bu çalışma kurum bakımında yetişmiş belirli kriterdeki bireylerin deneyimlerinin derinlemesine incelenmesini hedeflemiştir. Dolayısıyla daha farklı özellikteki bireylerin deneyimleri bu çalışmadaki bireylerden farklılık gösterebilir. Gelecek çalışmalarda örneklemin kurum bakımına dair özelliklerinin detaylıca tanımlanması, kurum bakımında yetişmiş ebeveynlerin deneyimlerinin farklı nitel araştırma metodolojileriyle ve ilkelerine uygun şekilde çalışılması ve bu alanda yapılan çalışmaların genellikle anneler ile yürütüldüğü göz önünde bulundurulduğunda babalarla yapılacak yeni çalışmalar yönelmesi önem kazanmaktadır.

#### 4.7. Sonuç

Bu çalışma erken yaşlarından itibaren kurum bakımında yetiştirilmiş babaların ebeveynlik deneyimlerini, kurum bakımındayken bakımverenlerle ilişkilerindeki temel deneyimleri ve benlik temsilleriyle birlikte YFA ile incelemeyi amaçlamıştır. Bilindiği kadarıyla bu özelliklerde bir çalışma alanyazında bulunmamaktadır. Temel olarak kurum bakımında yetişmiş olan babaların kendilerine güvenerek ve rahatlıkla ebeveyn olarak işlevlerini yerine getirmekte zorluk yaşadığı ortaya çıkarılmış ve bu zorluğun zemininde kurum bakımındaki ilişkisel deneyimler sonucu oluşan yoksunluğun yükünün bulunduğu anlaşılmıştır. Kurum bakımında yetişmiş olmanın güçlü yönü olarak beliren merhametin, kendi yaşadıklarını çocuklarına yaşatmama amacını hayat geçiren ve bu yükün bir sonraki kuşağa aktarılmasını kısmi olarak önleyen bir işleve sahip olduğu düşünülmüştür. Kurum bakımında yetişen babaların ebeveyn olarak zorluk yaşadıkları noktaların altında yatan benlik temsilleri ve erken yaşlardaki ilişkilerin duygusal atmosferi ile çalışmak için psikoterapi ortamının elverişli bir ilişkisel zemin oluşturacağı düşünülmüştür.

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