

REP. OF TURKEY

TED UNIVERSITY

GRADUATE SCHOOL


DEVELOPMENTAL FOCUSED CLINICAL CHILD AND ADOLESCENT
PSYCHOLOGY

**IDENTITY DEVELOPMENT OF CHILDREN RAISED
UNDER STATE PROTECTION OR FOSTER CARE
SYSTEM: A GROUNDED THEORY STUDY**

BEYZA NUR ÖZTAYLAN

ANKARA, 2022

IDENTITY DEVELOPMENT OF CHILDREN RAISED UNDER STATE
PROTECTION OR FOSTER CARE SYSTEM: A GROUNDED THEORY STUDY



A Thesis Submitted To
The Graduate School
of
TED University

by

Beyza Nur Öztaylan

In Partial Fulfillment of The Requirements
For
Master of Science
in
Developmental Focused Clinical Child and Adolescent Psychology

ANKARA, 2022

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Beyza Nur Öztaylan

Signature :

ABSTRACT

IDENTITY DEVELOPMENT OF CHILDREN RAISED UNDER STATE PROTECTION OR FOSTER CARE SYSTEM: A GROUNDED THEORY STUDY

Beyza Nur Öztaylan

Master of Science, Developmental Focused Clinical Child and Adolescent Psychology

August, 2022

The main purpose of the current study was to investigate the psychological experiences of late adolescents who grew up under state protection and/or foster family in their identity development processes. A qualitative method, grounded theory method was employed to pursue this aim. The data were collected through semi-structured interviews with 17 individuals from three different participant groups. As a result of the analysis, five super-ordinate themes were conceptualized: (1) ambiguous losses, (2) objectification, (3) discrimination and stigmatization, (4) resource allocation, and (5) identity. The results of the analysis revealed that growing up under state protection and/or foster family emerges difficulties in the personal, social, and political areas of late adolescents' lives. These

difficulties manifest in the lives of these late adolescents as norms that they internalize or challenge. As a result of these two ways, growing up under protection results in these adolescents being proud of their identity or drifting from life. The findings of this study emphasized the importance of social arrangements that ensured a healthy identity development for late adolescents raised under government protection and/or foster family.

Keywords: Identity Development, State Protection, Children's home, Foster Family



ÖZET

DEVLET KORUMASINDA VEYA KORUYUCU AİLE SİSTEMİNDE YETİŞTİRİLEN ÇOCUKLARIN KİMLİK GELİŞİMİ: BİR TEMELLENDİRİLMİŞ (GÖMÜLÜ) KURAM ÇALIŞMASI

Beyza Nur Öztaylan

Yüksek Lisans, Psikoloji Bölümü

Ağustos, 2022

Bu çalışmanın temel amacı, devlet koruması altında ve/veya koruyucu aile yanında büyüyen geç ergenlerin kimlik gelişim süreçlerinde yaşadıkları psikolojik deneyimlerin araştırılmasıdır. Bu amaca ulaşmak için nitel bir yöntem, temellendirilmiş (gömülü) kuram metodolojisi kullanılmıştır. Çalışma verisi, üç farklı katılımcı grubundan 17 farklı bireyle gerçekleştirilen yarı yapılandırılmış görüşmeler yoluyla toplanmıştır. Analiz sonucunda, beş üst tema oluşturulmuştur: (1) muğlak kayıplar, (2) nesneleştirme, (3) ayrımcılık ve damgalama, (4) kaynak tahsisi ve (5) kimlik. Analiz sonuçları, devlet koruması altında ve/veya koruyucu aile yanında büyümenin geç ergenlerin yaşamlarının bireysel, ailevi ve sosyal alanlarında zorluklara yol açtığını ortaya koymuştur. Bu zorluklar kişinin hayatında kabullendiği ya da meydan okuduğu normlar olarak kendini göstermektedir. Bu iki yolun bir sonucu olarak, koruma altında veya koruyucu ailede

büyüme, bu kişilerin kimlikleriyle gurur duymalarına veya hayatın içinde savrulmuş, belirli bir yere ve/veya kişilere aidiyet hissedemeden yaşamalarına yol açabilmektedir. Bu çalışmanın bulguları, devlet koruması altında veya koruyucu ailede yetişen geç-ergenlerin sağlıklı bir kimlik gelişimini sağlayan sosyal düzenlemelerin önemini vurgulamıştır.

Anahtar Kelimeler: Kimlik Gelişimi, Devlet Koruması, Çocuk Evi, Koruyucu Aile



ACKNOWLEDGMENTS

First of all, I would like to thank my thesis supervisor, _____ for her unending assistance and guidance. I have learned so much from her during the thesis process. I'm extremely fortunate to be your thesis student. Thank you so much, hocam!

I also would like to thank to other members of my thesis monitoring committee, _____ for the valuable comments and suggestions that they have provided me.

My special thanks to my family members and my significant other for their endless love and support. I am so grateful to have you!

TABLE OF CONTENTS

PLAGIARISM.....	v
ABSTRACT	vi
ÖZET.....	viii
ACKNOWLEDGMENTS	x
TABLE OF CONTENTS	xi
LIST OF TABLES	xiv
LIST OF FIGURES	xv
CHAPTER	
1. INTRODUCTION	1
1.1 Definition of the basic terms	2
1.2 State Protection	3
1.3 History of State Care System in Turkey	4
1.4 Psychosocial Impacts of Growing up Under State Protection and/or Foster Care System	5
1.4.1 Mental Health Outcomes	5
1.4.2 Ambiguous Losses	6
1.4.3 Societal Barriers: Discrimination, Stigmatization, and Objectification.....	7
1.5 Identity Formation.....	8
1.6 Aims and Significance of the Study.....	9
2. METHOD.....	11
2.1 Methodological Background.....	11
2.2 Participants and Sampling Method	12
2.3 Procedure.....	14
2.4 Data Analysis	16
2.5 Trustworthiness of the Study	16
2.6 Reflexivity.....	17
3. RESULTS	20

3.1	Category #1: Ambiguous Losses	21
3.2	Category #2: Objectification	30
3.3	Category #3: Discrimination and Stigmatization	37
3.4	Category X, Y, & Z: The Interrelations among the Themes of Ambiguous Losses, Objectification and Discrimination/Stigmatization	48
3.5	Category #4: Resource Allocation	49
	3.5.1 Category # 4a. & # 4b Internalizing the Norms vs. Challenging the Norms	49
3.6	Category #5: Identity: Drifted Children vs. Proud and Autonomous Children	54
4.	DISCUSSION	58
4.1	General Discussion	58
4.2	Ambiguous Losses	58
4.3	Discrimination, Stigmatization & Objectification	59
4.4	Resource Allocation	60
4.5	Internalization vs Challenging of the Norms: Drifted vs. Proud and Autonomous Children	61
4.6	General Discussion About Identity Formation	63
4.7	Clinical and Social Policy Implications	64
4.8	Limitations and Directions for Future Studies	66
4.9	Conclusion	67
	REFERENCES	68
	APPENDICES	
	Appendix A: Ethical Approval	80
	Appendix B: Announcement Poster for Social Media	82
	Appendix C: Informed consent for Late Adolescents	83
	Appendix D: Informed consent for Foster Family Members	85
	Appendix E: Informed consent for Mental Health Professionals	87
	Appendix F: Demographic Information Form for Late Adolescents	89
	Appendix G: Demographic Information Form for Foster Family Members	90
	Appendix H: Demographic Information Form for Mental Health	

Professionals 91
Appendix I: Semi-Structured Interview Questions for Late Adolescents..... 92
Appendix J: Semi-Structured Interview Questions for Foster Family
Members..... 94
Appendix K: Semi-Structured Interview Questions for Mental Health
Professionals 96
Appendix L: Non-Governmental Organization Information Form..... 97
Appendix M: Preliminary Information Form..... 98
Appendix N: Information Form for Online Interview 99



LIST OF TABLES

TABLES

Table 1 The Socio-demographic Characteristics of the Offspring.....	13
Table 2 The Socio-demographic Characteristics of the Members of Foster Families.....	14
Table 3 The Demographic Characteristics of the Members of Professionals.....	14



LIST OF FIGURES

FIGURES

- Figure 1 Billboard advertisement of orphans' charity dance show for tourists.....8
- Figure 2 The identity development process of children who had grown up under state protection and/or foster family system.....21



CHAPTER 1

INTRODUCTION

Identity is often denoted as one's perception of the self and is shaped by the members of the social groups (Jones & Strowig, 1968; Kaplan & Garner, 2017). Although its formation is a lifelong process influenced by individual, relational, and social factors, searching for identity intensifies during adolescence (Banks, 2013). Although psychosocial factors impacting the identity formation of children belonging to different groups have been studied extensively, there remains a paucity of research on the identity development of children raised under state protection or placed in a foster family. Typically, existing studies have focused on the affected children's psychosocial well-being and psychological problems (Euillet, 2020; Michell, 2015) while ignoring the psychosocial and political mechanisms shaping their identity. Although their experience with state protection and foster care system corresponds with the development task of identity formation (Goemans, et al., 2016; Washington, et al., 2018) very little is known about the joint effects of personal, social, and political factors on this process.

Children and adolescents are provided child protection services because of varying problems in their biological families (e.g., maltreatment, abuse, parental imprisonment, the unwillingness of the families, etc.) (Akco et al., 2013; Williams-Mbengue, 2016). They are particularly vulnerable to developing psychological and behavioral problems due to their traumatic past and placement arrangements (Dubois-Comtois, et al., 2021; Sullivan, & van Zy, 2008). However, not every child taken under state protection has poorer mental health outcomes showing that the issue is not one-sided (Goemans, et al., 2016; Washington, et al., 2018).

Thus, the current thesis investigated the operations of psycho-social processes affecting the identity development of children who have grown up under state protection and/or foster care system. To delineate those processes, in-depth interviews were conducted with three different groups of participants. These groups included (1) late adolescents raised under government protection and/or foster care system, (2) foster family members, and (3) mental health professionals who were working with

the affected children. In the first part of the thesis, the concepts related to state protection were briefly introduced to clarify some frequently mentioned terms regarding the investigated topic. Then, the process and history of state protection and foster care placements were explained. The following section presented empirical information about the effects of growing up under government protection. Having provided a brief theoretical background on identity formation, the psychosocial experiences that may affect an individual's identity development were conveyed. Finally, the current thesis's importance, aims, and research question were presented in detail.

1.1 Definition of the Basic Terms

Institutions or, with the lesser-used name, *orphanages*, are the collective care institutions where children taken under state protection are placed. Institutions may host a greater number of children when compared to children's homes and may have different arrangements depending on the children's age and gender (Yaşar & Dağdelen, 2013).

Children's home complexes are isolated houses or flats in an apartment where five to eight children stay together, and three caregivers care for those children through shifts stay with them by turns.¹ These complexes appear as smaller communities when compared to institutions.

Being a foster family refers to the short-term or long-term placement of children into state care with a family or an adult.² Families or adults can become a foster family for the child by fulfilling the requirements set by the state. The custody of the children still belongs to the state; for this reason, the state regularly visits foster families to secure the quality of care provided to the adopted children. While the child is in a foster family, the state offers financial support to the foster families to cover the child's expenses. A biological family whose child is under the protection can also become a foster family of their child if they fulfill the requirements set by the state.

¹ The Ministry of Family and Social Services Web Site: <https://www.aile.gov.tr/sss/cocuk-hizmetleri-genel-mudurlugu/cocuk-destek-merkezleri-evleri-haklari/>

² The Ministry of Family and Social Services Web Site: <https://www.aile.gov.tr/sss/cocuk-hizmetleri-genel-mudurlugu/koruyucu-aile-hizmeti/>

Adoption, on the other hand, is the concept of a child-parent relationship through establishing legal ties between the child under the protection and the person entitled to adoption by fulfilling the requirements set by the state.³ Actually, this term is not used frequently in the current thesis. Still, it has been explained to give information to the reader, especially to understand better the concept of being a foster family.

1.2 State Protection

Several states are obliged to provide physical and emotional care to those unable to meet their personal needs in society (e.g., food, housing, education, access to health care services, etc.) (Dozier et al., 2012; Sellick, 1998). In Turkey, as in the rest of the world, some people need state protection for different reasons. For example, children and adolescents under the age of eighteen are only one of these groups. Accordingly, there are legal regulations in Turkey to provide services for children whose psychological and physiological needs cannot be fulfilled by their biological families for several reasons (e.g., poverty, abuse, maltreatment, and parental substance abuse) (Akco et al., 2013; Williams-Mbengue, 2016). The primary aim of these services is to support the care of the affected children while they are still partially being cared for by their biological families. If this is not possible, the state offers institutional care, foster care, or adoption services to provide children with an appropriate environment for their healthy development (Euillet, 2020; Lehmann et al., 2013; Michell, 2015; Sullivan & van Zyl, 2008). Institutions are also responsible for supporting the cessation of risky habits such as smoking and alcohol consumption, which are quite prevalent among children under state protection (Erguder et al., 2009; Shpiegel et al., 2017). Finally, since Turkey is a country that receives a lot of immigrants, the state also provides care to refugee children under temporary protection status (Erdem et al., 2019).

³ The Ministry of Family and Social Services Web Site: <https://www.aile.gov.tr/sss/cocuk-hizmetleri-genel-mudurlugu/koruyucu-aile-hizmeti/>

1.3 History of State Care System in Turkey

State care provided for children has been an essential service for many years in several countries worldwide (Berth, 2019; Kim & Henderson, 2008; Ploug, 2012). The care service given to children by the state was first established in Turkey in 1923, but it was officially named as "Turkish Child Protection Agency" in 1931. The institution was closed in 1981, yet, it was re-established under the name of "Social Services and Child Protection Agency" in 1983 (Erol et al., 2017). Besides, a system known as "compassion homes (i.e., sevgi evleri)" was introduced in 2004 to provide better care for small groups of children in a home environment (Söğütü, 2015). Although the name of the compassion homes was changed to "children's homes site (i.e., çocuk evleri sitesi)" later, the term "compassion homes (i.e., sevgi evleri)" has still been used in the present studies (Elmacı, 2019; Yolcuoğlu, 2009). According to the Ministry of Family and Social Services' official website (2021),⁴ there are 1369 children's homes providing services for 13,302 children. Although the number of children's homes is increasing daily, institutions/orphanages are still being ruled by the state where a greater number of children can stay together.

Another care system for children under state protection is the foster family model. The foster family system has started to be implemented in Turkey in the late started to be implemented in Turkey in the 1960s, and the first application for becoming a foster family was made in 1961 (Karatay, 2017). Although it is a model practiced in Turkey for many years, the concept of a foster family is not well known by society (Erbay & Çalış, 2021). However, in recent years, non-governmental organizations have been exerting efforts to raise awareness about the concept. According to the data reported by TUIK, the current number of foster families is 6,978 in 2021.⁵ Foster care services, which may show some differences across countries, may be the subject of professional practice as well (Chamberlain et al., 2006). In professional practice, potential foster parents may be trained and hired as paid employees to provide care for state-protected children care (Schofield et al., 2013). However, this legal arrangement has never been implemented in Turkey (Söğütü, 2015).

⁴ The Ministry of Family and Social Services Web Site:

<https://www.aile.gov.tr/media/108736/kurumsal-istatistikler.pdf>

⁵ Turkish Statistical Institute Web Site: <https://data.tuik.gov.tr/Bulten/Index?p=Istatistiklerle-Cocuk-2021-45633#:~:text=Aile%20ve%20Sosyal%20Hizmetler%20Bakanl%C4%B1%C4%9F%C4%B1n%C4%B1n,ise%208%20bin%20459%20olduA>

1.4 Psychosocial Impacts of Growing up Under State Protection and/or Foster Care System

How the institution and foster care settings influence children's physical and psychosocial well-being has been a long-debated issue in the related literature. Although some studies drew attention to the silver linings of being raised in the foster family system and orphanages (e.g., positive attachment, sense of trust, and economic advantages) (Michell, 2015; Zill & Bramlet, 2014); many others associated state protection and foster care placement with poorer mental health outcomes (Gypen et al., 2017). Still, a systematic examination of the studies revealed that the issue is multifaceted because several factors (e.g., type of care, family history, duration of stay, placement disruptions, etc.) impact out-of-home placement's short- and long-term results (Dubois-Comtois et al., 2021). The following section presents the psychosocial impacts of growing up under state protection and foster family system in three main areas.

1.4.1 Mental Health Outcomes

An extensive body of research has shown that children separated from their biological parents and placed under the child welfare or foster family system are at higher risk for psychological problems. Particularly, out-of-home placed children suffer from greater levels of depression, anxiety, hopelessness, and behavioral problems when compared with children in the general population (Durualp, & Çiçekoğlu, 2013; Goemans et al., 2016; Nduwimana et al., 2017; Yektaş, Tufan, & Yazıcı, 2018). However, being under state protection is not directly associated with poor mental health outcomes (Dubois-Comtois et al., 2021). Instead, previous maltreatment and abuse before placement are related to an increased rate of maladaptive behaviors (Tung et al., 2018). Accordingly, these children were exposed to traumatic stress and suffered from behavioral and emotional difficulties, mainly due to their challenging past (; Steenbakkens, Van Der Stten, & Grietens, 2018; Sullivan, & van Zy, 2008). Many children who have been taken under state protection have previous histories of abuse, neglect, and maltreatment, the impacts of which might last even into adulthood (Horwitz et al., 2011; Hüseyinoğlu, 2017; Greeson et al., 2011). The behavioral problems stemming from past maltreatment are also associated with placement disruptions, instability, and lower social functioning (Fisher et al., 2011, Washington

et al., 2018). A note to caution is due here. The relationship between past maltreatment and behavioral problems might show variability as a function of several factors such as chronicity of the abuse, stability of the placement care, type of placement, and characteristics of foster families (Stone & Jackson, 2021; Washington et al., 2018). Nevertheless, studies about mitigating factors are limited and more research is needed to address different level variables influencing the relationship between out-of-home placement and mental health outcomes.

1.4.2 Ambiguous Losses

The traumatic experiences of children under state protection are closely linked to being separated from their biological families. Adapting to state care and regulations in the absence of the biological family may be full of uncertainties and difficulties (Geenen & Powers, 2007). These uncertainties and their possible impacts have been recently investigated from the ambiguous loss framework offered by Boss (2004). Although studies are limited in number, ambiguity centered around identity, belongingness, and sense of home have been offered as essential domains affecting the psychosocial well-being of state protected and/or foster care children (Bocknek et al., 2009; Geenen, & Powers, 2007; Samuels, 2009). When the biological family leaves their child in an orphanage, the affected offspring feels confused because they can no longer live with the biological family although their parents are still alive (Neagu & Sebba, 2019). Losing the house they were born to might also mean losing the attachment figures, sense of belongingness, part of their identity, and sense of a secure base (Lee & Whiting, 2007; Samuels, 2009). The uncertainty experienced by these children may continue even after they have been placed into foster care, as they usually feel indecisive about who their real family is (Geenen & Powers, 2007). Besides, placement disruptions lead foster care children to change school and neighborhood environments frequently, which adds a burden to this already complex situation (Leve et al., 2012). For example, Abukan (2020) studied the recovery of childhood traumas related to loss among children raised in foster families. The findings revealed that living with a foster family did not affect the recovery rate of traumatized children if they were placed within families without expertise or training in dealing with trauma. Besides, the author argues that the "specialized foster family" model, mentioned in the legal regulations of Turkey yet not practiced, is suggested to be more effective in treating complex grief reactions among these children.

1.4.3 Societal Barriers: Discrimination, Stigmatization, and Objectification

Societal perceptions of child welfare and the foster care system might function as structural barriers in the identity formation of state-protected children (Michell, 2015). Although mental health outcomes of out-home-placement have been investigated extensively (Dubois-Comtois et al., 2021; Washington et al., 2018), there is limited evidence regarding the impacts of stigmatization on children's psychosocial development in the welfare system. Existing findings revealed that being under state protection causes affected children to be stigmatized by society (Mcmillen et al., 1997; Uğur & Kılıç, 2022). Society has inherent stereotypes hampering the adaptation of such children (e.g., “missing children” or “damaged goods”) (Lynch, 2011; Riggs, et al., 2009). Recent studies revealed that children are subjected to stigmatization also by the state, mainly because of their sexual orientation (McCormick, Schmidt, & Terrazas, 2017; Robinson, 2018).

A recent study examining the well-being of adolescents raised in state protection has found that children in the welfare system experience discrimination, especially in school settings (Pucarević, Skrobić & Žegarac, 2020). The identity development processes of these children are likely to be affected by the discrimination they have experienced at this age, especially given that the bullying takes place in secondary school, which corresponds to the age of 11-13 (Eslea & Rees, 2001). The bullied offspring felt "not human" due to their peers' discriminatory attitudes during their teenage years (Boadu, Osei-Tutu, & Osafo, 2020; Cronin, 2019). An extreme example of this objectification is common in African countries such as Cambodia and Nepal. In these countries, a vacation tour is offered to international tourists, enabling them to visit the orphanages, stay there, and meet and observe the children. This tourism model has become so widespread in such countries that it even received the official “orphanage tourism” (Bott, 2021; Carpenter, 2015; Reas, 2013). As can be seen in Figure 1, these children become tourism material to such an extent that tourists do not only visit orphanages, but state-protected children also display performances to entertain tourists. The children forced to serve as tourism material also become an object of the entertainment industry.

Figure 1

Billboard advertisement of orphans' charity dance show for tourists. (Reas, 2013).



1.5 Identity Formation

The search for identity, as an existential need, has been a subject that has attracted the attention of many theorists over several years (Van Staden, 2006). Some theorists have explained identity in a more personal context, while others have referred to the importance of social factors in identity formation. Identity formation is a multifaceted process affected by internal and external factors such as society, family environment, ethnicity, place of residence, and general life experiences (Flum & Lavi- Yudelevitch, 2002; Markovitch et al., 2017). A robust and stable sense of identity requires regular support from people who matter in one's life (Berk, 2013). However, children raised under state protection might lack stable caregivers and social support for various reasons (Koh et al., 2014). Even when placed in a secure foster family, the possibility of returning to their biological family may complicate their identity formation process (Samuels & Pryce, 2008). Adolescents not contacting with their biological families have confusion regarding development of a stable identity (Neagu & Sebba, 2019). Besides, stigmatization results in withdrawal from the society leading these children to not search for support, except for relevant non-governmental organizations (Hermenau et al., 2015; Ntshunshu, & Taukeni, 2020). Being deprived of informal social support, in turn, might hamper the process forming the social component of their identity.

Erikson argues that the search for identity is the most intense during adolescence (Crocetti, 2017). The definitions of one's own identity start to be formed in childhood,

are re-processed during adolescence, and become much more crystallized throughout adulthood (Berk, 2013; Ergün, 2020) In fact, state care begins with infancy and ends at the age of 18 legally or 25 if the child attends university. In any case, the identity development of these children begins to take shape when they live under state protection. Nevertheless, existing studies are usually one-sided, not considering the interactive effects of personal, social, and political factors on the identity development of state-protected and foster care children.

Other psychoanalytic theorists besides Erikson highlight the significance of infancy in the creation of identity (Mahler, 1958; Winnicott, 1965). One of the leading figures in this field, Winnicott, asserts that since babies do not yet have personalities, they are in a state of being "unintegrated" at an early stage of development (Winnicott, 1965). The baby's personality cannot develop over time if there is not a "good enough mother" providing continual care (Winnicott, 2006). In addition, the baby's personality is gradually integrated through the good enough mother and the holding environment that the mother offers to the baby (Sarısoy, 2016). The child's identity, who is away from his mother under the state's care when they require a good enough mother, may continue to be "unintegrated" for life without completing its integration at the point. However, there is insufficient information in the literature regarding these children's identity development since infancy.

1.6 Aims and Significance of the Study

An increasing number of children in Turkey need state protection because their biological families are either incapable or unwilling to provide consistent care for several reasons. According to TÜİK's 2021 data,⁶ the number of children staying in state institutions or children's homes is 13,302, and the number of children staying with foster families is 8459. Many children and adolescents continue their lives under state protection in our country. According to the literature, children raised under the protection of the state suffer from internalizing and externalizing problems such as loneliness, hopelessness, suicidal thoughts, delinquency, and aggression (Groark et al., 2013; Öztürk, & Ekinçi, 2018). Of course, children living with their biological families might also experience such problems. However, children taken under state protection

⁶ Turkish Statistical Institute Web Site: <https://data.tuik.gov.tr/Bulten/Index?p=Istatistiklerle-Cocuk-2021-45633#:~:text=Aile%20ve%20Sosyal%20Hizmetler%20Bakanl%C4%B1%C4%9F%C4%B1n%C4%B1n,ise%208%20bin%20459%20oldu.>

are particularly at risk for mental and behavioral problems due to their past maltreatment history and placement arrangements (Dubois-Comtois et al., 2021; Simsek et al., 2007, Washington et al., 2018). Hence, it is necessary to understand the mitigating effects of psychosocial and political structures on these children's identity development. In this context, this study aimed to delineate the dynamic relationships among different components of state protection and foster care system in explaining the identity development process of affected children. Grounded Theory approach was mainly employed to develop an explanatory framework revealing the interactive relations among personal, social, and political factors in the identity formation of state-protected and foster care children. Accordingly, the following research question was formed:

“How do psychosocial and political factors impact the identity development of children raised under state protection and/or foster care system?”

CHAPTER 2

METHOD

2.1 Methodological Background

In the current study, qualitative methodology, particularly Grounded Theory approach was preferred for several epistemological and theoretical reasons. The qualitative research focuses on in-depth understanding of the subjective experiences, attitudes, beliefs, and behaviors of the individuals through employing an insider's perspective (Pathak, Jena, & Kalra, 2013). The aim is to provide room for the subjects to develop their own frameworks about their subjective experiences (Gibson et al., 2004). The qualitative method was the best choice for the current research, as it provides the researcher chance to obtain detailed information about the multilayered experiences of children who were raised either under state protection or in foster care system. In addition, qualitative approaches aim to reveal exploratory concepts that has not been well-studied in the existing literature (Charmaz, 2008; Stern, 1980). One of the reasons for deciding to perform qualitative analysis is closely related with the fact that there is a scarcity of research about the psychosocial experiences of children staying in-state protection and foster family care in Turkey.

Amongst other qualitative methods, the Grounded Theory approach was adopted within the scope of the present thesis. Grounded theory, developed and refined with the publications of Glaser and Strauss in 1967, aims for theory development derived from the careful and intense observation and analysis of the phenomenon of interest (Bryant & Charmaz, 2012). That is, grounded theory provides an explanatory framework instead of providing descriptions of the different aspects of the investigated phenomenon. In Turkey, studies investigating psychosocial experiences of children in foster family system and state protection have usually focused on the developmental processes (Ertekin & Berument, 2019), and psychosocial characteristics of the foster families (Berument, Sönmez, & Eyüpoğlu, 2012, Vural et al., 2014). Thereof, we planned to perform a constructivist Grounded Theory methodology to obtain an

explanatory theory (Charmaz, 2008) about the psychosocial concepts related to psychosocial experiences of the affected children and culture-specific dynamics of being raised under state protection and foster care system in Turkey. Besides, our constructivist approach enabled us to delineate operations of social structures influencing state protection and foster family processes in Turkey.

2.2 Participants and Sampling Method

As stated, Grounded theory aims to develop explanatory theories of the fundamental psychosocial processes of a subject studied in a particular context (Starks & Brown-Trinidad, 2007). Therefore, it is important to employ principles of theoretical sampling and to obtain data from individuals relating to the same experience at different contexts (Draucker et al., 2007). Thereof, we aimed to collect information from individuals who were related to the subject in different contexts. Accordingly, data were collected from (1) late adolescents who grew up in the state protection and foster family settings, (2) mental health professionals working with these children, and (3) members of foster families. The inclusion criteria for the late adolescents were determined as follows: a) being aged between 18 and 25, b) having grown up under state protection or still being under state protection, and c) having grown up with or still living with a foster family. To better understand the ambiguous loss experiences of the affected offspring and to thicken the personal narratives, we further included three mental health professionals and five foster family members into our data collection process. In grounded theory, the researcher continues to add participants to the sample until the theoretical saturation is reached, that is, until the structures that comprise the theory are fully represented by the collected data (Cutcliffe, 2000). The number of participants in grounded theory studies varies between ten and sixty (Starks & Brown Trinidad, 2007). In addition, in qualitative studies, twelve participants have been reported to be sufficient to provide theoretical saturation for relatively homogeneous samples (Boddy, 2016). Consistently, 17 participants in total were reached through theoretical sampling grounded theory allows the researcher to add new data sources to the study as the study progresses (Draucker et al., 2007). Since the theoretical saturation was reached with the data obtained from 17 participants, the data collection process was terminated.

The final sample consisted of offspring who grew up in institution or foster family ($n = 9$); foster family members ($n = 5$) and mental health professionals ($n = 3$). Participants' ages ranged between 20 and 26 for the offspring group. A 26-year-old offspring was also included since it was difficult to reach out possible participants due to bureaucratic difficulties encountered during data collection. A foster family had raised one of the nine participants of the current study. The other eight participants had grown up either in institutions or children's homes. Their placement ages ranged between 7 and 17. One of these participants was re-placed with her biological family twice and then returned to the children's home; between the ages of 10-11 and 15-17, she lived with her biological family. All participants in the offspring group were currently studying at a university for their bachelor's degree. Four of the foster families were foster mothers while one of them became a foster sister after her biological mother adopted a child when she was 19 years old. (The socio-demographic characteristics of the offspring, foster family members and mental health professionals were presented in Table 1, Table 2, and Table 3, respectively.).

Table 1
The Socio-demographic Characteristics of the Offspring

Name (Pseudonym)	Age	Age of Placement	Type of Placement	Time since Placement	Living Status		Communication with Biological Family	Number of Biological Siblings	Communication with Siblings
					Mother	Father			
Ms. A.	26	at 10 months old	Foster family (after 2 years old)	Currently (25 years)	✓	Unknown	None	3	Never
Ms. B.	23	at 7 years old	Institution + Children Home	8 years	✓	✓	Compulsorily	2	Voluntarily
Mr. C.	24	at 11 y.o.	Institution	13 years	✓	Dead	None	2	Compulsorily + voluntarily
Ms. D.	23	at 15 y.o.	Institution + Children Home	8 years	✓	✓	Voluntarily	2	Compulsorily + voluntarily
Ms. E.	22	at 16 y.o.	Institution + Children Home	6 years	✓	✓	Voluntarily	2	Compulsorily + voluntarily
Ms. F.	21	at 17 y.o.	Institution	3 years	✓	✓	Compulsorily	6	Compulsorily + voluntarily
Mr. G.	20	at 14 y.o.	Institution	6 years	✓	Unknown	None	2	Never after being placed to institution
Ms. H.	23	at 13 y.o.	Institution + Children Home	5 years	Dead	✓	Voluntarily	1	Voluntarily
Mr. K.	22	at 16 y.o.	Institution + Children Home	4 years	✓	✓	Compulsorily + Voluntarily	3	Compulsorily + voluntarily

Table 2*The Socio-demographic characteristics of the members of foster families*

Name (Pseudonym)	Age	Age of becoming foster family	Type of Relationship	Duration of being foster family	Relationship Status	Number of biological children
Ms. M.	66	41	Mother	25 years	Single	0
Mrs. N.	42	36	Mother	6 years	Married	2
Ms. O.	43	19	Older Sister	20 years	Single	0
Mrs. P.	47	45	Mother	2 years	Married	2
Ms. R.	41	40	Mother	6 months	Single	2

Table 3*The Demographic characteristics of the members of professionals*

Name (Pseudonym)	Occupation	Years of Experience	Duration of Working
Ms. S.	Psychologist	3	1 year
Mrs. T.	Psychologist	3	1 year
Ms. Z.	Psychological Counselor	6 months	1 year

2.3 Procedure

Initially, ethical approval was obtained from TED University Human Subjects Ethics Committee (see Appendix A). To reach out the subjects meeting the eligibility criteria, the researcher conducted interviews through the support of non-governmental organizations. Additionally, online announcements were made through social media platforms (see Appendix B).

At first, the purpose and procedure of the study explained to the individuals who were interested in participating in the research through short interviews. At the beginning of each interview, the participants were informed about the purpose of the study and their verbal and written consent were obtained (see Appendix C, Appendix D, Appendix E). The interviews were performed in a semi-structured format. Interviews started with the demographic information form (see Appendix F, Appendix G, Appendix H) and some warm-up questions were asked before the main questions of the study. Three separate sets of questions were addressed to late-adolescents, foster families, and professionals (see Appendix I, Appendix J, Appendix K, respectively). Additional questions were added for the subsequent interviews as the obtained data were analyzed simultaneously. To obtain information about the relational dynamics between offspring and biological

families, some of the following questions were asked: “How do you remember the first 6-7 years of your life; do you have contact with your biological family right now; and what would have been different in your life if you had always grown up with your biological family?” Questions about how being raised in state protection or foster family affected the offspring, how they felt about their identity, whether this situation caused losses in their life and their positive experiences in those years were also asked to understand the psychosocial experiences surrounding being a state protected or foster care child. Finally, to address the social and political dimension of the investigated topic, we had directed specific questions about others’ attitudes towards (i.e., peers, neighbors, state officers and community in general) their growing up under the state protection and/or with a foster family.

Based on the pandemic related conditions, and living arrangements of the participants’, semi-structured interviews were conducted via an online platform. For youngsters with institutional or foster family experience, their experiences of state protection and foster family settings were questioned at individual, familial, societal, and cultural levels. Consistent with the theoretical sampling strategy of Grounded Theory approach, participants from other contexts were further reached. Thereof, interviews with foster family members and mental health professionals were also performed to delineate their perspectives on the psychosocial experiences of affected children. All interviews were recorded upon permission. First, the researcher transcribed all the interviews verbatim, without adding or subtracting. To assure anonymity and confidentiality, identity related information was distorted during the copying and documenting of data. Interviews with all three groups lasted around one hour. However, an interview performed with a foster mother took approximately 14 minutes due to psychological resistance, yet we still kept this interview for the data analysis as it offered valuable insights regarding the social dimension of the issue. Except one foster child, each participant was interviewed only once. Yet, after interviewing Ms. A., who grew up with a foster family, a second interview was held with her to find answers to the newly added questions about the particular dimensions of foster parenting. Her foster mother Ms. M. also attended to this second meeting, and she also contributed to the answers.

2.4 Data Analysis

Grounded theory's research questions should be broad enough to encompass the interest topic at different contexts (e.g., social, cultural, familial etc.); yet be narrow enough to reveal the interviewee's personal experiences (Charmaz & Belgrave, 2012). That's why all interviews were thoroughly coded so as not to overlook any macro or micro level factors impacting on the psychosocial experiences of foster care/ institution children. Each coding was first individually performed by the researcher. Subsequently, the obtained data were coded independently by the two researchers, who later met to construct a conceptual map displaying the interrelations among obtained concepts. Constant comparison methods were utilized to find common grounds and differences within and across the participants. This process was repeated until the final conceptualization map was developed through the case comparison method.

2.5 Trustworthiness of the Study

Trustworthiness is an evaluation criterion for qualitative research that includes components such as credibility, transferability, and confirmability of the data (Kazdin, 2021). The transparency of the results and bracketing subjectivity are essential for the credibility of the results obtained through Grounded Theory approach (Cope, 2014). Since the person conducting the research also conduct the interviews, this analysis method includes subjectivity, which is also utilized to conceptualize participants' accounts (Connelly, 2016). Hence, the researcher had written memos after each interview to note her feelings and additional observations that had facilitated the coding process (Morrow, 2005; Shenton, 2004). Memos help connect researchers' thoughts, refine their conceptual comparisons, and clarify their questions and the direction they want to follow (Charmaz, 2006). Thereof, they enriched the researcher's expectations and assumptions throughout the analyzing and reporting of the findings. As mentioned above, a research team conducted the coding and conceptualization stages together, as well. The research team consisted of one psychologist who had previous experience with foster care children and one clinical psychologist having significant experience in qualitative research methods. Another important criterion necessary to enhance the credibility of qualitative research is adopting an inductive approach while analyzing the obtained data (Thomas, 2006). Grounded theory approach particularly necessitates an inductive perspective in order to not be restricted by any previous framework offered for the

explanation of the experiences of the target population. Although our initial aim was to investigate mechanisms behind the ambiguous loss experiences of children in state protection and foster family system, we later realized that ambiguous loss was not an outcome variable but instead a process variable. All interviewed children had started to experience several losses by the time they were placed under state care. Nevertheless, the meanings and impacts of those losses differed greatly depending on the interaction of personal, familial, and societal level factors. Consistently, our participants did not give detailed accounts regarding the losses they experienced, rather focused on the pride and gratitude they felt upon having this identity. Evidencing our inductive approach, we flexibly approached to their narratives and allowed them to describe their personal experiences that helped them rise above the ambiguous losses resulting from being placed under state care.

2.6 Reflexivity

Reflexivity refers to the researchers' ability to reveal their influence at any stage of the research and to take responsibility for their personal effects through bracketing (Finlay, 2002). The concept encompasses the researchers' awareness of how their pre-existing perspectives and professional stances might have influenced their current work (Haynes, 2012, p. 73). In this respect, reflexivity enhances and improves the credibility of the research being conducted (Patnaik, 2013) since it is unlikely that the outcomes of any research are not influenced by the subjectivity of the researcher. In other words, each coding inevitably includes the subjectivity of the researcher. In the following part, the professional and personal stances of the two researchers who conducted the current study were bracketed.

Six years ago, the concept of being a foster family caught my attention, unwittingly. At the time, I became acquainted with the concept of being a foster family when an influencer with two biological children posted a silhouette photograph of three children on social media. I remember all three children were holding each other's hands as if they had grown up together. Then I started wondering about this family that I did not know very well. I used to log into my account specially to see their daughters' transformations. Behind the screen, I was witnessing how a shy girl with a past full of traumas has turned into a self-confident, sensitive, and loving young girl. Afterward, I became impatient and sent a message to the mother starting with this sentence: "I want to be a foster mother in the future". The foster mother painted me a rosy picture of being a foster family. Looking back now, I realize that what

impressed me was the curiosity about witnessing a child's self-discovery and transformation process. However, as the years passed, my interest in the subject began to fade away until I saw the "adoptive/foster families" topic in the "Family Systems" course at the first year of the master's education. I remember getting really excited. I immediately decided to conduct an interview with a foster family to get detailed information about their lives that I had been wondering about for years. I had a specific family in my mind but met with another foster family through social media including a young adult child and her mother. The interview, which was supposed to take 40 minutes, lasted exactly 1 hour and 40 minutes. While observing the communication between them, I was surprised that foster care system providing several benefits to the families, children, and state was so little-known by our society. But after some researching, I realized that being a foster family is a common yet generally hidden situation.

Ever since my awareness of life began to emerge, it has bothered me why physically disabled people are rarely represented on the streets, in theaters, on the subways, or in a shopping mall. What causes these people to shy away from society? As I got older, my curiosity about disadvantaged groups expanded and my question had transformed into: 'What do we do as a society so that these people become invisible?' With this question in my mind, I started to provide voluntary psychosocial support services in an association supporting young adults raised under state protection. Hereby, my curiosity and desire to meet with the unfamiliar worlds of young adults who grew up apart from their biological families gave pavement to the subject of this thesis.

Before studying this topic, being familiar with foster families just in a positive way made it emotionally difficult for me to conduct interviews with foster families and young adults who grew up in institution. After starting the interviews, I realized with some worry that the foster care system was not as rosy as I had imagined in my mind. On the other hand, learning both the disadvantages and advantages of being brought up under the protection of the state broadened my professional and personal horizons. Learning more about the difficult situations experienced in the foster family system pushed me to reconsider my decision to become a foster mother. The most challenging part for me during the data collection and analysis phases was to conceptualize the experiences of the children without using an objectifying language. Since

objectification of those children is so inherent in the mainstream culture, sometimes I did not even realize my own objectifying attitudes.

In this process, my thesis advisor Dr. Yağmur Ar-Karacı was always available at every stage I felt stuck and guided me particularly to elaborate psychosocial mechanisms underlying children's feelings of pride and gratitude.

All in all, this study enlightened me a lot as I gained valuable knowledge regarding the inner lives of children raised under state protection and foster family system. In a way, I had a chance to obtain detailed information about a segment of society that exists but are forced to remain invisible. It was both challenging and inspiring to get in touch with people who are subjected to several forms of discrimination yet achieved to form an identity that they are proud of.



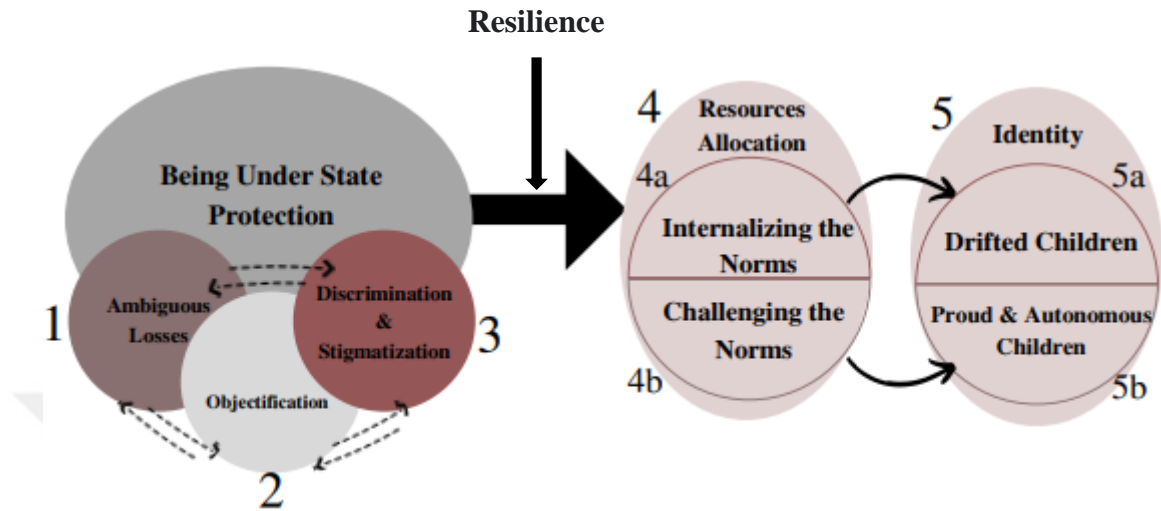
CHAPTER 3

RESULTS

From the data gathered across seventeen participants (9= late adolescent children, 5= foster family member, and 3=mental health professional), several components emerged explaining the identity development process of late adolescents raised under state protection and/or in the foster care system. As can be seen from the model (See Figure 2), the simple fact of being taken under state protection causes several difficulties in late adolescents' lives by itself. These challenges are manifested through ambiguous losses (Category #1), leading children to be objectified (Category #2) and discriminated (Category #3) by society and the state. The state is obliged to provide financial, educational, and health-related support to every child in the protection system. However, the distribution of available resources seems to be uneven among children (Category #4). Even though every child has the legal right to obtain these resources, state officers discriminated against children with more significant mental health problems. Having relatively limited access to educational and emotional resources, the disadvantaged children internalized the norms and prejudices of society because the lack of opportunities has exacerbated their existing vulnerabilities (4a). By contrast, the state officers offered these resources more readily to children they perceived as “bright” and “less damaged.” As a result, the advantaged children challenged the norms of society through persistence and hard work (4b). The children shaped their identity differently as a function of the allocation of state-based resources (Category #5). Children who internalized the norms that society imposes on them through exclusion and discrimination drifted away in life, unable to form a stable and autonomous identity (Category #5a). On the contrary, children who challenged the norms through success became acceptable members of the community. The latter coped with identity confusion by embracing their situation, thanks to the emotional and material resources provided by the state (Category #5b).

Figure 2

The identity development process of children who had grown up under state protection and/or foster family system



3.1 Category #1: Ambiguous Losses

This category refers to the ambiguous loss experiences of late adolescents who had been placed under state protection and/or foster care system. It includes the loss of contact with biological family, as well as other far-reaching losses such as loss of identity, belongingness, homeland, and personal space.

The state allows biological families to visit their children under the supervision of the state officers independent of the child's placement conditions. That is, all children who had been voluntarily given to state protection or who had been taken under protection by the system itself have rights to establish contact with their families. The state also provides opportunities for biological families to take their children on weekends and holidays. Still, the contact with the biological families and affected children were usually not happening at a regular basis. One of the reasons for the infrequent contact was because of the fact that biological parents did not regularly request to see their children. Some families perceived their children only as a tool to obtain fund from the state and they completely abandon their child. Even if the families or the children wanted to get in touch with each other, there might be other situations where the state prevents the children from meeting with their biological family due to the possibility of violence, neglect, and abuse. Thus, being physically separated from their parents

while their parents were still alive caused feelings of disappointment, sadness, and confusion for these children. For example, psychologist Mrs. T., who worked with female adolescents under the protection for a year described the sorrow of experienced by the children as follows:

“You have a family. I heard this from a child. ‘Yes, I have a family, but I cannot go to them. Is this more painful? Or is it harder to accept for someone who has never had a family, whose family has passed away already, or whose family has left him and pushed him to stay away?’ I believe that children who have a family but being placed due to financial reasons have more difficulty in this regard. Because they are there but you cannot reach them.”

“Aileniz var. Bunu ben bir çocuktan dinlemiştim. Evet ailem var ama ona gidemiyorum. Bu mu daha acı verici yoksa hiç ailemin olmadan, yani tamamen vefat etmiş ya da onu bırakıp uzağa itmiş birini mi kabullenmek daha zor dediğinde bazen hani ailesi olan ama işte sadece maddiyat için çocuğunu oraya bırakan kişilerin bu konuda ben bir tık daha zorlandığını düşünüyorum. Çünkü var olan bir şey var ama ona ulaşamıyorsunuz.”

Similarly, psychological counselor Mrs. Z., who worked with these children for six months shared her observations regarding the psychological impacts of infrequent visits and unplanned cancellations as follows:

“Sometimes these kinds of things were happening like... She was saying ‘I would visit my family next week’, but she could not. Then, she was saying ‘I would visit them next week’, but she could not have visited again. This made her very sad. I don't know why she was not able to go. Maybe her mother did not want her, maybe the institution didn't allow, I don't know.”

“Bazen şu da oluyordu. Haftaya gideceğim diyordu, gidemiyordu. Öbür hafta gideceğim diyordu gidemiyordu. Bu onu çok üzüyordu mesela. Neden gidemediğini bilmiyorum, belki annesi şey yapmıyordu belki kurum izin vermiyordu.”

Interviewed children also provided similar accounts regarding the visible and invisible losses they experienced as a result of having been placed under state protection. They particularly yearned for losing their chances of growing up in a normative family environment. They also felt sorry for the missed opportunities they could have shared with their siblings. Although they acknowledged the nurturing relationships, they had with state officers and peers, they still admitted feeling devoid of parental affection. Having been placed under state protection at the age of 16, Mr. K. (22) described his ambivalent feelings about being away from his biological family as follows:

“It may have resulted in an emotional void. Maybe that hole is still present. Maybe that hole will never get closed for the rest of my life. I mean, there may have been emotional losses in that sense. Apart from that, maybe there is the negativity of that loss. After being taken under state protection, the people there and the officials there may have closed it somehow. They did not make us feel the absence of it. As I said, I was a little bit lucky, since I lived in the children's home system, we were living in a family like environment. That's why there may be a few emotional losses and gaps, maybe these gaps and losses I will not be able to make up for the rest of my life. There may be losses that no one can compensate for. But otherwise, I did not have too many losses.”

“Duygusal anlamda bir boşluk yaratmış olabilir. Belki şu anda hala da o boşluk devam ediyor olabilir. Ve o boşluk ömrümün sonuna kadar belki de kapanmayacak. Yani duygusal anlamda bir kayıp olmuş olabilir o anlamda. Onun dışında yani o kaybın belki vardır ama kaybı o olumsuzluğu, devlet koruması altına alındıktan sonra oradaki kişiler de oradaki görevliler de belki kapatmış olabilir. Pek de bize bunun açığını hissettirmediler. Ki biraz da şanslıydım dediğim gibi çocuk evi sistemimde yaşadığım için daha çok aile ortamında gibiydik. Onun için duygusal birkaç tane kaybı, boşluğu olabilir de belki bu boşluklar, kayıplar ömrümün sonuna kadar telafi edemeyeceğim. Kimsenin telafi edemeyeceği kayıplar olabilir. Onun dışında ama çok büyük kayıplarım olmadı.”

Similarly, Ms. H. (23) conveyed that the loss she experienced regarding the concept of family was not only because of being away from the biological parents, but also due to not growing up in a family environment during formative years:

“When I think about myself and others in the same conditions, I think most of them might have a hard time starting a family. Because when you stay in the orphanage, there is not a mother, father or such a brother or sister figure. It's all you and an older sister (*referring to the officer who takes care of them in the institution/children's homes*). You have to grow up with a discipline and there has to be a lack regarding the sense of family brought by this discipline. In this sense, I think you lose [the concept of establishing] a family.”

“Bazı insanlar için de kendim için de düşündüğüm zaman, çoğu olarak aile kurmakta zorlanabilirler diye düşünüyorum. Çünkü yurttan kaldığın zaman bir anne ya da bir baba ya da böyle bir kardeş, abi, abla figürü yok. Tamamen sen ve bir abla (the officer who takes care of them in the institution/children's homes) var. Bir disiplinle büyümek zorunda kalıyorsun ve bu disiplinin getirdiği bir aile eksikliği olmak zorunda oluyor. Bu anlamda, aile kurmak bence kaybettirdiği şey.”

As can be inferred from the above quotations, children generally did not long for specific family members or their old family arrangements. Instead, they mourned for the more abstract losses such as losing opportunity to be raised in a nurturing home

environment. This seems to be closely related with the placement conditions of the affected children. In fact, our participants were placed under state protection due to domestic violence, economic difficulties, and parental substance abuse. The family environment provided by their biological parents was already insecure and unstable. Therefore, the losses conveyed were not only related with the experience of growing up in institution. They also yearned for the missed opportunities resulting from the dysfunction of their biological family. To illustrate, having been under state protection for eight years due to domestic violence, Ms. D (22) expressed her feelings upon encountering a normative father-daughter relationship as follows:

“When you compare a child who is not under this protection, who grows up with his/her own family, of course, the child under state protection has shortcomings. I mean, staying in the orphanage, not being able to see them at all, the time you spend with your friends and the time you spend with your family are not the same quality. Then you experience the problems I mentioned in other contexts. You are always looking for a parent. That's the loss. Growing up in the orphanage and staying with your friends are definitely not the same. Yes, I accept that the staff are very friendly, they do everything they can, but it's not the same thing. It's much better if you stay with your siblings, live with your family. This is your distress. You enter the environments, you see a mother and father holding their baby's hands, you can be affected, seriously. For example, I had such a period. When I had seen a father giving his seat to his daughter, if I had seen him hugging her, there were times when I just cried. It is a loss.”

“Devlet korumasında olmayıp kendi ailesinde yetişmiş bir çocuğun tabii ki ona karşı eksiklikleri oluyor. Yani yurttan kalmak, onlarla hiç görüşmemek, arkadaşlarıyla geçirdiğin vakitle ailenle geçirdiğin vakit bir olmuyor. Sonra diğer ortamda bahsettiğim sıkıntılar yaşıyorsun. Her zaman bir anne babayı arıyorsun yani. Kaybı bu oluyor. Hani o yuvada yetişmekle, arkadaşlarıyla kaldığın ortam kesinlikle bir olmuyor. İstedikiniz kadar evet diyorum personel çok iyi, elinden gelen her şeyi yapıyorlar ama aynı şey değil. Kardeşlerinle kalsan, ailenle yaşasan çok daha iyi. Bu sıkıntın oluyor. Ortamlara giriyorsun, görüyorsun işte bir çocuğun annesi babasıyla el ele tuttuğunda bile etkilenebiliyorsun. Ciddi anlamda. Benim mesela öyle dönemim oluyordu. Yani babasının işte kızına falan otobüste yer verdiğini görsem, işte sarıldığını falan görsem sadece ağladığım zamanlarım oluyordu. O bir kayıp.”

Our analyses revealed that ambiguous losses experienced by the interviewed children also included aspects related to their personal history. These losses usually occurred in cases where the child was too young to remember familial memories prior to state protection. For example, Mrs. A. (26) had been adopted by her foster mother when she was two years old. During adolescence, she wanted to learn more about her past before

she had been placed in a foster family. Nevertheless, her request for information was rejected by the state due to not reaching the legal age. Even when she became 18 years old, she was able to obtain very limited information about her personal life before entering into the foster care system:

“Researcher: When were you placed under state protection?

Ms. A: Well, I have read my records. Of course, in order to read them, you have to submit a petition to your social worker, saying that ‘I want to read my report after turning 18’. They didn't show it to me; they just read it. They said ‘they left you when you were 10 months old. After that, the police came and took you from your parents’. Then, I guess the children’s home was known as the child welfare agency in my time, so I still call it an orphanage.

Researcher: Well, you applied to your social worker when you turned 18, you were already adopted by a foster family when you were 2 years old. But what about the children who have grown up in an institution, let's say at the age of 18, s/he wondered who my biological family is...

Ms. A: It is very difficult. So, difficulty. I had asked it a few more times. You can file a petition at the age of 18 and see it. Once you're an adult, you can read your own report. They say they cannot make you read it before that.

Researcher: The time before the placement is too uncertain then?

Ms. A: They know (referring to the state officers). It is in their files, but they do not tell the child, I mean, so that their psychology would not be affected, and if they are with a foster family, they do not want to disrupt that relationship, it is kind of a precaution.”

“Arařtırmacı: *Ne zaman bırakılmıřsınız devlet korumasına?*

A: *řöyle, ben kayıtlarımı okudum. Tabii onların için de 18 yařını doldurup hani ben raporumu okumak istiyorum diye uzmanınıza dilekçe vermeniz gerekiyor. Verdik aslında bana da göstermediler. Sadece okudular. řey demiřler. Seni 10 aylıkken bıraktılar. Ondan sonra polis gelmiř almıř. Sonra da řimdiki adıyla herhalde çocuk sevgi evi benim zamanımda çocuk esirgemeydi yani ben hala öyle diyorum yurt diyorum.*

Arařtırmacı: *Peki 18 yařına gelince bir uzmana bařvuruyormuřsunuz ya, siz 2 yařında koruyucu aile tarafından alınmıřsınız ama yurttan kalan kiřiler varsa veya biliyorsanız 18'e kadar diyelim merak ettiniz yani kim benim biyolojik ailem...*

A: *Çok zor. Çok zor. Ben birkaç kere daha söyledim. 18 yařında dilekçe verip görebiliyorsun. Yetiřkin olduktan sonra kendi raporunu kendin okuyabiliyorsun. Öncesinde okutamıyoruz diyorlar.*

Arařtirmacı: Öncesi o zaman çok mu belirsiz?

A: Onlar biliyor. Onların kendi dosyalarında duruyor ama çocuęa yani çocuk dediğim iřte çocuklara söylemiyorlar hani psikolojisi bozulmasın, iřte koruyucu aile yanındaysa onlarla arası bozulmasın diye onlar da kendilerine göre bir nevi önlem alıyorlar...”

A similar concern was also expressed by a foster mother, Ms. R. (41), who wanted her 3.5 years-old son to form a connection with his past: “I have made a lot of research later on. Do you have other photos of my child? After all, I couldn't have reached any. My son has no memory before the age of 3.5. I wish they had been taken in institutions. They just gave me a passport photo.” (“*Ben sonradan şey için çok aradım. Başka fotoęrafları var mı? Sonuçta ulaşamadım da. Hani 3.5 yaş öncesine dair benim oęlumun hiçbir hatırası yok. Kurumlarda bunlar keřke çekilse. Sadece vesikalık fotoęrafını verdiler.”*”) As evidenced by the last two quotations, the fact that the state does not provide information about a child's past before the age of 18 is a barrier against offspring's efforts to reconnect with their past. This barrier seems to add up already existing uncertainties these children and foster families experience. Deprived of information regarding their personal history, these children were trying to form a stable identity through their own efforts while at same time managing societal barriers and stigmatization. ambiguous loss of who the adolescent is in the period of identity searching and forming, unable to live in her/his actual home, and having to stay in a state orphanage.

Interestingly, the losses of children who had grown up with foster families carried a unique dimension. The foster care system itself seems to trigger anticipatory grief reactions both for the children and foster families due to the fear of children being taken back by the state. Since the state is the legal guardian of the child in the foster family system, it monitors the care provided by these families where the children have been placed, through visits held once a month and quarterly. If there is a situation endangering the well-being of the child, the state holds right to take the child back to its institution. Even though the foster parents were sure about their parenting skills, they felt insecure about the possibility of their child being taken back by the state. The unpredictable visits seem to disrupt their normative family functioning, reminding both the foster child and parent the possibility of losing the bond they had established. For example, Mrs. P. (47) who has been a foster mother for two years, described her anxiety and fear of the possible loss of her foster son as follows:

“...We are very happy and he is happy with us as well. But we just have the fear of losing him. I hope it will never happen, because there is still the possibility of his being taken back since his family is still alive, of course. We don't want to think about it. I hope he can stay with us as long as he can.”

“...Çok mutluyuz O da mutlu bizim yanımızda. Sadece bizim de kaybetme korkumuz var. İnşallah olmaz çünkü ailesi hayatta olduğu için alma ihtimali de bir yerlerde var tabii ki. Bunu düşünmek istemiyoruz. İnşallah kalabildiği kadar bizimle kalabilir.”

A very same concern was also expressed by Ms. A. and her mother Ms. M. as follows:

“Researcher: Was there anything that worried or frightened you about this process?

Ms. A.: Yes. Yes. The biological family trying to reach us, saying 'she's my daughter, and I want her back'. My mother says, 'the fear that they will take you away from me'. We talk about it sometimes with my mom, “A, what if she's a much better woman than me? What if she's very rich? What if she's so young and energetic?” she says. I said mom, I still say so, ‘you are my mom’.”

“Araştırmacı: Peki bu süreçle ilgili sizi endişelendiren, korkutan herhangi bir şey oldu mu?

A.: Evet. Biyolojik ailenin bize ulaşmaya çalışıp işte benim kızım o, hani ben onu geri istiyorum. İşte annem şey diyor, seni benden alacaklar korkusu. Şey konuşuyoruz bazen annemle “A, benden çok iyi bir kadınsa? Ya çok zenginse? Ya böyle diyor çok gençse enerjikse?” Anne dedim, diyorum hala da öyle diyorum, sen benim annemsin.”

Thereof, as can be understood from the above quotations, foster care children might have qualitatively different losses when compared with children raised only under state protection. In Turkey, biological parents are given opportunity to re-adopt their children upon fulfilling certain conditions. This possibility led both foster children and families to feel insecure and anxious about the disruption of their relationship. While children were afraid of losing the secure environment they had found, foster parents felt anxious for the possible loss of hardly achieved bond they had established with their children.

Our results also demonstrated that children’s ambiguous loss experiences were not only limited to losses primarily derived from the absence of biological parents. In fact, they also experienced secondary losses inherent to growing up under state protection. These secondary losses manifested themselves across different contexts. For example, Ms. F. (21), who was placed under state protection at the age of 17 and lived there for

three years, stated that she lost her freedom and her need for privacy. Having been in institution and children's home for six years, 22-year-old Ms. E, on the other hand, described her loss of belongingness through the change of schools and social environment as follows:

“The biggest challenge for me was [...] It was about leaving my social circle and my life there and starting a completely different life. I was in orphanage first; I was going to a high school there. Then I moved to another high school because it was farther away. I always had to change high schools. My social circle was always changing, and this is what I have been always complaining about for years. No matter how much you own that room, I could not adapt to it. I mean, I wasn't really bothered by being under protection, but I wanted a personal space of my own. Sometimes you want to cry, for example, there is someone else in your room. Sometimes you just want to sleep, there is someone in your room. Of course, you also get used to this, but this can get very annoying after a while. You will do something, you will go somewhere, there is always someone. [...] I did not feel a private space of my own. At that time, I always wanted to have a house, even if it was small. I was very young, but I wanted something like that, I desired it. Because I have no personal space. Yes, I do have but, but I don't feel that way. I mean, you lose your sense of belongingness. You have a suitcase in your hand, sometimes you go here and sometimes there. It's destructive, you're constantly leaving behind the things that you have connect most. It has been very difficult for me.”

“Benim için en büyük zorluğu [...] O sosyal çevremi oradaki yaşantımı bırakıp bambaşka bir hayat kurmamdı. Önce çocuk yuvasındaydım; orada bir liseye gidiyordum. Sonra orası daha uzak diye başka bir liseye geçtim. Sürekli lise değiştirmek zorundaydım. Hep sosyal çevrem değişiyordu ve yıllarca hep yakındığım şey de şuydu. Ne kadar senin olsa da o oda, benimseyemedim. Yani rahatsız değildim koruma altında olmaktan ama insan şey istiyor, kendine ait şahsi bir alan. Bazen ağlamak istiyorsun mesela odanda başka birisi var. Bazen sadece böyle yatmak istiyorsun, odanda birisi var. Tabii ki bununla da yüzleşiyorsun ama bu bir süre sonra çok can sıkıcı olabiliyor. Yani bir şey yapacaksın, bir yere gideceksin hep birisi var. [...] Kendime özel bir alan hissetmiyordum. Hep böyle kendim küçük de olsa bir evim olsun istedim o dönemde. Çok küçüğüm ama öyle bir şey istiyorum, arzuluyorum. Çünkü kişisel bir alanım yok. Var ama ben öyle hissetmiyorum ben öyle söyleyeyim. Aidiyet duygusunu kaybediyorsun. Bir valiz var elinde bazen oraya bazen oraya gidiyorsun. Yıkıcı ya hani, en çok bağ kurduğun şeyden kopuyorsun sürekli. Bu benim için çok zor olmuştu.”

In Turkey, financial support is provided by the state to the children under protection so that they can continue their educational. Yet, a great majority of the children were uninterested with their educational achievements due to previous traumas, personal

losses and internalization of the fate assigned by the society. Even state officers of the institutions perceived these children as "lost". Hence, loss of future projections as a child emerged as another secondary loss based on our participants' accounts. For example, psychologist Mrs. T. conveyed the ambiguous losses experienced in the context of education as follows:

"I think they have a lot of losses in every sense. But what I see, losing their family, room, toy, they are all aware of those losses. But they don't talk about much. In fact, they are more preoccupied with their loneliness and their future. [...] For example, a loss related to education came to my mind right now. The number of children who dream of going to university is very limited. "I will be eighteen, I already have the right to be a civil servant. I will be an officer." So, I think they have a huge loss in terms of receiving education. There are so many children with great potential. Maybe they can improve themselves, but they want to choose the easy way. I can't blame them at this point either. Maybe it's hard for them to risk something like that again after the hardships they went through."

"Bence çok fazla kayıpları var her anlamda. Ama benim gördüğüm işte ailesini kaybetmek, odasını kaybetmek, oyuncasını kaybetmek hepsinin farkındalar. Ama bunları çok dile getirmiyorlar. Onlar daha çok yalnızlıklarıyla ve gelecekleriyle meşguller aslında. [...] Ha mesela eğitimle ilgili bir kayıp şu an aklıma geldi. Üniversite okumakla ilgili hayalleri olan çocuk sayısı çok sınırlı. On sekizime geleceğim, zaten memuriyet hakkım var. Memur olurum. Dolayısıyla bence eğitimle ilgili çok büyük bir kayıpları var. Çok potansiyel çocuklar var. Belki kendilerini çok fazla geliştirebilirler ama onlar kolay olanı seçmek istiyorlar. Bu noktada da kızamıyorum. Belki de o yaşadıkları zorluklardan sonra bir daha öyle bir şeyi göze almak onlar için zor oluyor olabilir."

As a result, growing up in state protection caused several losses in different domains of life, starting from being separated from the biological family, then continued with the search for establishing identity; and including losses about sense of belongingness, freedom, and belief in one's own potential. Still a note to caution is due here. Although interviewed children shared the losses brought about by growing up under state protection, they did not perceive these losses as a personal tragedy. Since their biological family environments were unstable and chaotic, they felt gratitude for avoiding that environment and emphasized that the advantages of being placed under state protection surpassed the losses they had experienced. To illustrate, Ms. H (23), who was being placed under protection at the age of 13, described her thoughts regarding the possibility of having been raised up by her biological family as follows:

“I think I couldn't have been a self-sufficient, strong woman. Fortunately, I'm in this situation right now, I am grateful that I didn't live with my biological family which I prefer to think of as a gain rather than a loss.”

“Sanırım ayakta duran, güçlü bir kadın olamazdım diye düşünüyorum. İyi ki de şu an bu durumdayım, iyi ki de biyolojik ailemle yaşamamışım. Ki ben bunu bir eksiklik olarak değil bir kazanç olarak düşünmeyi tercih ediyorum.”

Similar with this explanation, Ms. E (22) explained that she improved herself in return for losing the time she spent with her family as follows:

“I didn't really lose anything; I actually gained a lot. First of all, I think, I have gained myself. Because living away from family is a very difficult thing even though there are many people around. I discovered myself here, and actually saw how much I could achieve. But of course, if I evaluate in terms of the losses, I lost the time that I could have spent those years with my siblings, my mother, my father, even though I was angry at those times. Because those times won't come back. That's why I forgave my father. I said that if we lost him tomorrow, God forbid, if he passed away, yes, I am very angry today, I may have experienced very difficult things inside myself, but this grudge will not bring anything back. This anger was returning to myself. I was hurting myself, not physically but internally. So, the only thing I've lost is that time that I couldn't spend with them.”

“Ya ben aslında hiçbir şey kaybetmedim aslında çok şey kazandım. En önce bence kendimi kazandım. Çünkü aileden uzak yaşamak her ne kadar yanında birçok insan olsa da çok zor bir şey. Ben burada kendimi keşfettim aslında ne kadar ne yapabileceğimi gördüm. Ama tabii ki kaybettim olarak görürsem o yıllarımı ne yazık ki yani kardeşlerimle, annemle, o zamanlar kızgın olsam da babamla geçiremediğim aklamla geçiremediğim zamanı kaybettiğimi düşünüyorum. Çünkü geri gelmeyecek. Ben bu yüzden affettim zaten babamı. Dedim ki yarın kaybetsek, Allah korusun vefat etse, ya bugünkü evet çok öfkeliyim çok zor şeyler yaşamış olabilirim kendi içimde ama bana bir şey kazandırmayacak bu kin. Ve kendi kendime dönüyordu bu öfke. Kendime zarar veriyordum, fiziksel olarak değil içsel olarak. Yani tek kaybettiğim şey olarak gördüğüm, onlarla geçiremedim o zaman.”

3.2 Category #2: Objectification

As mentioned in the previous theme, the fact that offspring was placed under state protection, either short-term or long-term, resulted in some ambiguous losses in different domains of life. These loss experiences deeply affected their sense of belongingness to a family, country, place, and even their belief in who they are. As a social consequence of “not belonging to a place and family”, children raised under the

protection were objectified. This objectification was performed by three main groups according to the coding of the collected data: by the state, by the society, and by the biological family. Surprisingly, offspring who grew up under state protection also displayed objectifying attitudes towards themselves and their peers having similar backgrounds.

The state officers' and families' tendency for objectification was mainly revealed through the manners they exhibited while making decisions about the children's replacement. Children were referred as objects rather than subjects with free will and dignity. They had been devoid of any initiative and regarded as any commodity that can be given and taken. As an example, Ms. B (23) who had been re-adopted by her biological family after state protection expressed her experiences with her two siblings as:

“My father had contacted with our social worker and then took us back. He was always fighting with his new wife. My father is very belligerent anyway. While he was beating his wife, I picked up the phone; I called that social worker right away. He said that ‘tell your father to bring you back tomorrow’. Then we went to the children’s home. [...] He took us for a short time on this second visit. We actually never knew that my father had wanted to take us back. Again, it's actually for the money. But this time everything started very problematically as we were older. After taking us, his wife didn't want us ever. Even, the social worker had come home. He says to her, ‘if you don't want these children, tell me now’.”

“Hocamızla görüşüp öyle almıştı babam. Sonrasında babam bu eşiyile de tartışıyordu sürekli. Babam çok kavgacı ya zaten. Bu eşini de böyle döverken ben telefonu aldım o hocamızı aradım hemen. O da dedi ki babana söyle, yarın sizi geri getirsin dedi. Sonra gittik biz yurda [...] bu ikinci gelişimizde bizi izine aldı. Biz aslında babamın bizi almak istediğini falan hiç bilmiyorduk. Yine aslında para için yani. Ama bu sefer biraz daha büyük olduğumuz için çok sorunlu başladı yani her şey. Bizi aldıktan sonra eşi bu sefer bizi hiç istemiyordu. Hatta şeydi böyle, mesela hoca gelmişti eve. Kadına diyor ki, eğer çocukları istemiyorsan şimdi söyle diyor.”

As can be inferred from the above quotation, children under state protection were not asked about their opinions when the biological families wanted to re-adopt them. Instead, the biological father's new spouse was asked if she wanted the children back or not. Moreover, the state officers sent the children to their biological father for the second time without providing any rationale or explanation about the re-placement. This quote indicates that interviewed children were not considered as individuals and

their feelings and wishes were overlooked by the state officers while making decisions about the child's welfare. In fact, children felt like having no control over their constantly changing living arrangements. In the case presented above, the state officer left the current fate of the children to the decision of the biological father who performed domestic violence against his wife. In this way, unfortunately, the social worker seems to ignore the possibility of the affected children being exposed to the same violence. Ms. B. further commented on their confusion and fear regarding the re-placement decisions of the state officers without debriefing the affected children as follows:

“At that time, there was a manager named X, who was in charge of children's homes. I mean, that was the man who was sending back such children to their biological families for a while. In fact, he made the decision for sending us to my father. I have never understood why the man decided to do such a thing. [...] Nobody understood why he had sent, but he did such a thing to some other children. We talked to him on the phone. I told him I didn't want to stay. While I was in the 10th grade, they called that manager on the phone and I said, ‘I don't want to stay; I mean, I can stay, but will my father send us to school now?’ I asked. He said, ‘yes, he is going to send you to the school’. He was like trying to persuade me. I don't remember much, but he sounded like he was insisting. I don't know, it was so unusual.”

“O aralar X diye bir müdür vardı. Çocuk evlerinin başında duran müdür yani. O adam bir ara böyle çocukları ailelerine gönderiyordu yani. Bir ara böyle bir şey de konuşulmuştu. O bize de biraz denk geldi gibi oldu aslında. Adam niye böyle bir şeye karar verdi onu da anlamadım da. [...] Ama böyle birkaç kişiyi göndermiş sanırım. Niye gönderdiğini kimse anlamadı ama böyle bir şey yapmış. Sonra biz onunla telefonda falan görüştük. Ben dedim ki kalmak istemiyorum dedim. Yani 10.sınıfa giderken o müdürü aradılar telefonda ben dedim ki kalmak istemiyorum; aslında kalırım ama dedim şimdi kardeşimle beni okula gönderecek mi babam dedim. Evet kızım gönderecek falan diye konuşuyor böyle o müdür. O da beni ikna etmeye çalışarak konuştu yani. Niye göndermesin falan diyor böyle. Çok hatırlamıyorum ama ikna eder gibi konuştu yani. Bilmiyorum çok değişti yani.”

The biological family can become the foster family if the state approves the re-placement conditions, even though the child is still protected by the state. In such cases, state provides financial support for each adopted child to guarantee fulfillment of the basic needs of the biological family. Unfortunately, this system seems to be abused by some biological families in an attempt to receive financial fund from the state. Interviewed offspring expressed their resentment and disappointment over their biological families' valuing money over the well-being of their own children. To

exemplify, Ms. B. (23), whose biological father wanted to re-take his children due to monetary reasons for several times, conveyed her father's objectifying attitudes through the following words:

"Then I got a job. My father was calling me, asking if I could send him money. And I said' no, why am I giving money to you while you are the one who is supposed to give money? This has happened several times. He was kind at first. Then I say no. After that, he cursed and hung up the phone. So too greedy. He really doesn't care anything but money."

"Sonrasında işe falan girdim. Babam beni arıyordu, bana para gönderir misin falan diye. Ben de demiştim ki hayır, senin bana yapman gereken şeyi ben niye sana yapıyorum falan demiştim. Ama bu böyle kaç defa oldu. En başta güzel güzel başlıyor. Ben hayır diyorum. Ondan sonra küfredip falan kapatıyordu telefonu. Yani aşırı paragöz. Gözü başka bir şey görmüyor adamın gerçekten."

This objectification process operated not only through using the state's resources but also trying to obtain gain from the financial resources of foster families. Unfortunately, some biological parents perceived their children as means of money. They abused the resources of both the state and foster families for their own benefits without considering the negative impacts of frequent replacements on the well-being of the offspring. To illustrate, Ms. O. (42) who has been a foster sister for 20 years, expressed her sister's biological family's demand for money in exchange of waiving their rights for adoption as follows:

"We had adopted Deniz as a foster family. There was no one around. We did not know who the mother was. There was no father, the father was in prison at that time. Then we heard that her dad was released from prison, and we met together. We said that 'we are her foster parents now, none of us know how long we will live. We want to secure this child's future. Salary can be tied to my mother; it can be inherited. It could be anything, but to do this, Deniz has to be a legal member of our family'. We wanted to take legal action, so that this child would not be abandoned. His father didn't want to see her, of course, as usual. He even asked for money. What we were trying to do, what we were trying to tell the man; the man still asked for money to give the custody of the child. We gave the money. Deniz will never know about this. We asked him when we got out of the court, 'would you like to see her, would you like to spend time with your daughter?' The answer was 'It does not matter'."

"İşte biz Deniz'i koruyucu aile olarak aldık. Zaten ortada hiçbir şey yok. Anneyi bilmiyoruz. Baba yok, baba cezaevinde o dönem. Sonra baba cezaevinden çıktığını duyduk ve bir araya geldik. Dedik ki biz şu

an koruyucu aileyiz de yarın öbür gün, hiçbirimiz ne kadar yaşayacağımızı bilmiyoruz. Biz bu çocuğun geleceğini güvence altına almak istiyoruz. Annemden maaş bağlanabilir, miras kalabilir. Bir şey olabilir ama bunun için Deniz'in bize yasal olarak ailemizin üyesi olması gerekiyor. Dolayısıyla, ölüm var bir şey var. Bu çocuk bir anda ortada kalmasın gibi düşünerek yasal olarak harekete geçmek istedik. Yani babası görmek istemedi tabii de her zamanki gibi. Bir de üstüne bizden para istedi. Yani biz ne düşünüyoruz; adama neyi anlatmaya çalışıyoruz adam bizden para istedi yani velayetini vermek için. Verdik. Deniz bunu hiçbir zaman bilmiyor. Bilmeyecek de tabii ama ben hani akademik olarak sizinle paylaşıyorum. Sorduk da ona mahkemeden çıktığımızda, görmek ister misin, kızınla vakit geçirmek ister misin diye. 'Geçirsem ne olacak.'"

In addition to all these, it has revealed that children under state protection actually use objectified language when talking about other peers. For example, Ms.A., who made the analogy of "like a cat-dog" ("kedi köpek gibi") to describe children arguing with each other in a state institution, did not realize that she was saying this in a way that internalized objectification. Also, as can be seen in the second quote below, despite complaining when they were objectified by others, she objectified both herself and the other children in her speech with the following statements: "They are taking his sibling, too. I said they are taking; Unfortunately, it has become badly entrenched in our language."("Kardeşini de alıyorlar. Alıyorlar dedim, işte maalesef dilimize kötü yerleşti.")".

Having grown up with her foster mother, Ms. A. (26) acknowledged that she always felt as a member of her foster family since they always made her part of the decision-making process. In fact, her foster parent's treating her as a subject with dignity seems to enhance the closeness between family members. Still, her internalized sense of objectification as a foster child became evident in her use of language while describing her mother's efforts to enhance her autonomy:

"My family members have never treated me like I was different. She (referring to her foster mother) has always acted like I am from the family. In the simplest terms, since the age of 5 as far as I remember, I was always asked for my opinion when they would buy something for the house, even when they would buy a plate. 'What is your opinion, what do you think about buying this, do you want it?' I mean, they always taught me that I am an individual too. For example, I want to buy something harmful. My mother says, 'This is harmful for you; we shouldn't take this. Look for something else, let's buy it. Which dress do you want? What color do you want? Do you like this outfit? Do you want this toy?' I have never asked for twice. For example, we have moved to

the house that we live now, 15 years ago. My mother asked, ‘A. do you like this house? Do you want to live in here?’ She still acts like this. For example, she buys an outfit, ‘A., do you like it? Which part you do not like? ‘. I do the same.’

“Benim aile üyelerim hiç bana başka bir insanmış gibi davranmadı. Hep ailedenmiş gibi davrandı. En basitinden eve bir şey alınacaksa, bir tabak alınacaksa benim de fikrim soruldu ki bu 5 yaşından beri, benim hatırladığımdan beri. Hep bir şeyler yapılacaksa ‘‘A. senin fikrin ne sen ne düşünüyorsun, ister misin?’’ Yani sürekli benim de bir birey olduğumu bana öğretiler. İşte mesela bir şey almak istiyorum ama zararlı. Annem şey diyor, ‘bu senin için zararlı; bunu almamalıyız. Başka bir şey bak, onu alalım. İşte hangi kıyafeti istiyorsun? Ne renk istiyorsun? Bu token olur mu? Bu kıyafeti beğendin mi? Bu oyuncak istiyor musun?’’ Hani hiç, bir dediğimi ikiletmedi. Mesela biz şimdi oturduğumuz eve 15 yıl önce taşındık. Annem şey dedi ‘‘ A. bu evi beğendin mi? Burada oturmak ister misin?’’ Hala da öyledir. Mesela işte kendine bir kıyafet alacak, A. beğendin mi nesini beğenmedin. Ben de aynı şekilde.”

The concept of objectification was deeply embedded in foster parents’ accounts while describing their initial adoption process. Although all interviewed foster parents were well aware that these children were not treated as individuals by the state officers, they were still unable to convey adoption process without using an objectifying language. In the second interview with Ms. A. and her foster mother (Ms. M.), Ms. A. noticed the pattern of objectification in her mother's accounts and reacted in the following way:

“Mother: I mean, 2-3 foster families always bringing the child back shows that there is a problem. The first social worker giving this (referring to her foster daughter, Ms. A) ...

Mrs. A.: Giving this!?”

“Anne: Yani sürekli çocuğun 2-3 aileden de geri getirilmesi baya bir sorun olduğunu gösteriyor. Ha ben çok sabırlı bir insanımdır. A’nın yaptıkları çocukça şeylerdi. Bunu verirken ilk uzman...

A: Verirken mi?”

Again, Ms. M. stated that when she applied to the state institution to become a foster mother, the officers did not consider these children as individuals but rather as commutes that would be given to foster families. She described her surprise upon objectifying manners of the state officers through the following words:

“For example, we were completing those procedures, and I would take A. to home (referring to her foster daughter). The state officer said, "I shall give you another one." So, you become horrified.”

“Ben mesela A’yı o işlemleri yapıyoruz artık eve götüreceğim. Oranın müdüre hanımı illa bir tane daha vereyim senin yanına diyor. Yani dehşete kapılıyorsunuz.”

In parallel with what her foster mother said, Ms. A. (26) confirmed that the state objectified the children particularly in the foster family-child pairings. When introducing children to families, the state's "come and see" discourse angers Ms. A. about the state's objectified view. While describing the state performed objectification that these children have gone through, she herself used an objectifying language as well once again showing the deeply embedded nature of objectification in the description of these children’s experiences:

“A more comprehensive work is needed especially for the child–foster family pairings. Okay, my mom says I want a girl between the ages of 3-4. OK, we're taking this (referring to the potential foster children). We look at all the girls in front of us, and we eliminate some of them. State says this girl is 5.5 years old, that wouldn't be a good match. But what if it would have been? Okay, she may be 5.5 years old, it should not be like ‘I want to adopt a child, it should be like ‘I want a child who will bring joy to my house’. Why aren't they (referring to other criteria for pairings) being looked at? Because they are only searching for a potential foster family. The state officers say, "we have 3 children, come and see." This is bad as well. It's too bad for the other kids. It's like, pick the best among these three apples.”

“Özellikle çocuk – koruyucu aile eşleştirmeleri ile ilgili daha kapsamlı bir çalışma yapılması gerekiyor. Tamam, annem geliyor diyor ki ben kız çocuk istiyorum. Örnek veriyorum, 3-4 yaş arası kız çocuk istiyorum. Tamam biz bunu alıyoruz. Önümüzdeki bütün kız çocuklarına bakıyoruz, eliyoruz. Atıyorum diyorum ki ben 5.5 yaşında bu kız bu olmaz. Ama belki olursa. Tamam yaşı 5.5 olabilir ama çocuk sahiplenmek istiyorum değil de ben evime çocuk istiyorum, evimin neşesi olsun isteyen biriyle belki karakterleri uyuyor. Niye bunlara bakılmıyor. Bir o. Çünkü koruyucu aile adayını arıyorlar. Diyorlar ki 3 tane çocuğumuz var. Gelin görün. O da çok kötü. Diğer çocuklar için de çok kötü. Şey gibi, 3 tane elma arasından en iyisini seç, kendin seç.”

To conclude, growing up under state protection and foster care system led interviewed children to go through an objectification process operated at different levels. It was inferred that not perceiving these children as individuals but rather treating them as commodities was closely related with the stigmatization and discrimination that these children have encountered. Therefore, the theme of “discrimination and stigmatization”, which has a bidirectional relationship with the objectification, constitutes the following sub-theme.

3.3 Category #3: Discrimination and Stigmatization

Children in state protection were not treated as individuals by the state officers, biological families and even by the foster parents. Rather, they were treated as a commodity whose care must be provided by the state until they are turning 18 years old. Unfortunately, these offspring who were not regarded as an individual with dignity were valued neither by the society nor by the families and the state officers. Such disregard further causes others to display stigmatization and discrimination since they perceived state protected children as "abandoned/unprotected".

The state is obliged to offer the same rights and opportunities to every child in the institution in an equal and fair way. However, the participants mentioned that these rights were not given fairly to them or to other children. State-based stigmatization and discrimination manifested themselves through two operations. Firstly, children were exposed to discriminatory practices as a result of the ineffective regulations of the state as an institution. Secondly, they were stigmatized, abused and neglected by the state officers working at institutions or children's homes. As an example of the state-based discrimination, Mr. C. (24) who came to Istanbul for university education after staying in Y. orphanage for 7 years conveyed that:

“The teachers who were deported from high schools or ministry are generally appointed to our institutions. Teachers who are idealist and really want to do something in the institution are not assigned. They (referring to the state) do not give these jobs to young teachers in Anatolia. Yet, it is not the case for Istanbul. Because Istanbul is the center. We have so qualified teachers in Istanbul, but I cannot say the same for Y. (referring to a rural city in Turkey) [...] You make a complaint with a phone call, everything will be revealed. There are always young teachers there, 27-28 years old. It was not like that in Y, all the teachers were over their 50s. They were all old teachers. Not much can be expected from them anyway. They're old-school.”

“Yani bizim genelde esirgeme kurumları daha çok böyle liselerde, MEB’de sürgün edilmiş hocalar gönderiliyor. Gerçekten esirgeme yurdunda bir şeyler yapmak isteyen hocalar gönderilmiyor. Genç hocalara bu işleri vermiyorlar Anadolu şeylerinde. İstanbul için aynı şey geçerli değil. İstanbul çünkü merkez. Çok iyi hocalarımız var ama Y. için aynı şeyi söyleyemem. [...] Bir telefonla şikâyet edersen, her şey ortaya çıkar. Orada bir de hep genç hocalarımız var 27-28 yaşında hocalar. Y’de öyle değildi hepsi 50 üstü hocalar. Hep yaşlı hocalar. Zaten onlardan pek bir şey beklenemez. Hep eski kafadalar.”

It was concluded that the children were also stigmatized by the state officers working in the institution. It has been learned that the state officials who stigmatize these children as "lazy, useless", do not guide these children well in terms of education because of this stigma. From Mr. C.'s expression, it can be inferred that the quality of careers and teachers assigned to the orphanages differed depending on the political importance of the city in which the specific institution is located. The state provided better educational opportunities for children residing in the central orphanages while discriminating against those living in the orphanages located in the rural areas of Turkey. Unfortunately, negligent, and discriminatory attitudes of the state officers in the rural areas seem to hinder the educational potential of the state protected children. Mr. C. further commented on this issue with the following statements:

“Researcher: How was your relationship with those teachers?

Mr. C.: Those in Istanbul were good because they were young and dynamic teachers, but those in Y. were very bad, except for one teacher. All were really old teachers. All of them were teachers who came in the morning and talked about the politics until the evening. None of them would care about us. Just go to school, come, get your pocket money and finish school, become an officer, they think like that. They never believed we could enter into a university. I took a grade of 300 in the first TEOG (referring to the national high school exam). I wanted to go to the Anatolian high school, but they said that ‘you cannot be successful at Anatolian High School, you cannot finish that high school’ and they had sent me to vocational high school. They wanted to send me to Imam Hatip (referring to the religious high school in Turkey). I woke up the last night and wrote vocational high school, in order not to go to Imam Hatip. Then I was successful there for a period. Then I passed to the Anatolia, and a teacher was assigned to the institution. He discovered our potential. Thanks to that teacher, I am going to university now. All of my other teachers were very bad. None of them were enjoying their jobs. They (referring to the state) don't assigned people who do their jobs willingly in the institution anyway.”

“Araştırmacı: Nasıldı o hocalarla ilişkileriniz?

C.: İstanbul'dakiler güzel çünkü genç ve dinamik hocalar ama Y'dekiler bir hoca hariç çok kötüydü. Hepsi yaşlı hocalar. Hepsi sabah gelip akşama kadar siyaset yapan hocalardı. Hiçbiri bizimle ilgilenmezlerdi. Sadece okula gidin gelin, harçlığınızı alın ve okulunuzu bitirin memur olun kafasında insanlar. Üniversite kazanmamızı hiç düşünemiyorlardı. Ben ilk TEOG'ta 300 almıştım. Anadolu lisesine gitmek istiyordum ama onlar sen Anadolu'da okuyamazsın, o liseyi bitiremezsin deyip beni meslek lisesine gönderdiler. İmam Hatip'e göndermek istiyorlardı. Ben de en son gece kalktım, meslek yazdım, imam Hatip'e gitmemek için. Daha sonra orada bir dönem başarılıydım. Anadolu'ya geçtim ama,

orada bir hoca geldi yurda. O bizi keşfetti. O hoca sayesinde şu an üniversiteye gidiyorum. Diğer hocalarımın hepsi çok kötüydü. Hiçbiri severek yapmıyordu işlerini. Zaten severek yapan kişileri yurda yerleştirmiyorlar.”

Similarly, Mr. G. (20), who lives in a male orphanage in a city far from the center, angrily expressed the state's officers' negligent behaviors regarding their education and how they have been subject to discrimination as follows:

“Our orphanage was somewhat unsupervised. Everyone was playing on the computer. [...] For example, at first, during the online course, children attended their classes. For a while, like two weeks. Then no one started going to the classes. I entered the room, the computer room, and everyone was playing games. Meanwhile at upstairs, the officers are drinking tea. I asked ‘why are you not interested in these children's lessons?’ There is also one teacher in the institution who was supposed to monitor children's lessons. [...] As I said, I was going out and asking ‘why these children are not studying’. They disregard the children, after a while they disregard them. I was taking care of the children, generally. When they entered the class, I was saying that ‘you should attend to your classes. So there was no supervision.”

“Bizim yurt biraz rahat bir yurttu. Bilgisayar oynardı herkes. [...] Mesela online ders sırasında ilk başlarda çocuklar derslerine falan girdi. Bir süre iki hafta falan. Sonra kimse derse girmemeye başladı. Odaya bir giriyorum, bilgisayar odasına, herkes oyun oynuyor. Yukarda memurlar çay içiyor. Diyorum neden bu çocukların dersleriye ilgilenmiyorsunuz. Bir de sadece çocukların dersleriyle ilgilenmesi gereken bir öğretmen var yurtta. [...] Dediğim gibi çıkıp diyordum bu çocuklar niye ders çalışmıyor. Salıyorlar, bir süre sonra salıyorlar. Ben ilgileniyordum çocuklarla genelde hep. Derse girdiklerinde ben diyordum derslerinize girin diye. Herhangi bir gözetim yoktu yani.”

As can be understood from the two quotations presented above, the state officers working in the city or district orphanages that are far from the central regions were either not qualified or displayed negligent behaviors while providing educational care for the state protected children. In fact, officers’ low-quality care and dismissing attitudes were related with two structural barriers. First of all, the state itself did not provide equal opportunities for all children taken under protection. Less qualified or exiled state officers were assigned to the institutions located in the rural areas; thereby decreasing the quality of education and supervision received by the affected offspring. Secondly, the state officers showed inattentive attitudes because they did not believe the potential of those children due to the internalized stigmas associated with the cognitive and behavioral capabilities of state protected children. Supporting this, Ms.

F. (21), stated that the children living in the rural orphanages were reluctant to share their problems due to the discriminatory attitudes of the state officers:

“These kids cannot talk about their problems either. For example, there are some girls who are getting pregnant at very young ages. They cannot tell this to the staff or manager of that institution. Why? They know that ‘officers will treat me badly, they will despise me, and they will judge me.’ They can’t talk about their problems. Because the staff there is not welcoming.”

“Bir de bu çocuklar her derdini anlatamıyor. Mesela orada hamile kalan oluyor küçük yaşta. Bunu oranın personeline, yetkilisine söyleyemiyor. Niye? Bana kötü davranacaklar, kötü gözle bakacaklar, beni yargılayacaklar. Her sorununu dile getiremiyor. Çünkü oradaki personel buna uygun değil.”

State officers’ negative attitudes were not limited to stigmatization and discrimination. They also displayed abusive behaviors since state protected children were perceived as unattended. Having been left by their own families, these children seem to be at risk for being subject to even physical violence at orphanages. This incidence also evidenced lack of effective state regulations to inspect institutions located in the rural regions. The state officers seem to identify the operational deficits of the system so that their abusive behaviors were not detected by the state. For example, Ms. F. described her observations regarding the mechanisms of such abuse as follows:

“Researcher: In what ways, conditions [of the institutions] might have been improved?

Ms. F.: If the staff working there treat the children better. Some officers turn this into their own benefit, I mean the child has no mother or father. No one protects them, we have the power. For example, she (referring to the state officer) has problems at home with her husband and child. She gets depressed psychologically and can displace her anger to the child there. After all, because they are abandoned, orphan. The officers turn this into an opportunity. They can resort to violence. I have not been subjected to violence, but I know that younger children, vulnerable children are exposed to violence. I observed that they had taken advantage of children having no family member.

Researcher: Well, when a child is exposed to violence, isn't there anyone who prevents and investigate it?

Ms. F.: Well, they were doing it (referring to the violence) in places where there are no camera recordings. You cannot provide. Also, the manager there prefers to believe to the staff rather than the child. ‘Is it more logical to believe in an adult or a child?’ Besides, there's no proof, nothing, you can't prove it. For example, sometimes an inspector comes from the ministry. They search, investigate, they can't find any evidence. Because the staff members are protecting each other. They

also get children on their side. They say 'Guys, don't talk behind us or it will be bad for you.' Officers ally together. They use violence in a way that does not leave any scars on the child's body in places where there is no camera. The inspector comes, inspects, and initiates an investigation. Since no evidence has been found, the case remains as it is. The officer remains unpunished. So, the staff is not doing anything to endanger themselves. They consider all the possibilities..."

“Araştırmacı: *Sizce nasıl olsa daha iyi olurdu?*

F.: *Yani personel oradaki çocuklara daha iyi davranırsa. Bazı personel bunu fırsata çeviriyor hani bu çocuğun annesi, babası yok. Sahip çıkkanı yok, bizim elimizde. Mesela gidiyor evde sorun yaşıyor kocasıyla, çocuğuyla. Psikolojik olarak bunalıma giriyor. Ve bu sinirini oradaki çocuktan çıkarabiliyor. Ne de olsa sahipsiz, kimsesiz diye. Bunu fırsata çeviriyor. E bunların sahibi yok diye, şiddete başvurabiliyor. Yani ben şiddete maruz kalmadım ama daha küçük çocukların, savunmasız çocukların şiddete maruz kaldıklarını gördüm. Hani oradaki durumdan kimsesizlik durumundan faydalanıldığını gördüm.*

Araştırmacı: *Peki, çocuk şiddete maruz kaldığı zaman, bunu durduran denetleyen kimse yok mu?*

F.: *Şöyle, bir kere kamera kayıtlarının olmadığı yerde yapılıyor. Kanıtlanması imkânsız oluyor. Bir de oradaki müdür çocuğu dinlemektense personeli dinlemeyi tercih ediyor. ‘Ben büyük birine mi inanayım küçük birine mi inanayım’. Artı kanıt yok bir şey yok, kanıtlayamıyorsun. Şey oluyor mesela, bakanlıktan müfettiş falan geliyor bazen. Araştırıyorlar, soruşturuyorlar, bir kanıt bulamıyorlar. Çünkü oradaki personel söz birliği yapıyor. Çocukları da yanlarına çekiyorlar. Çocuklar diyor, bizim aleyhimize konuşmayın yoksa sizin için kötü olur. Personel bir araya geliyor. Kameranın olmadığı yerde çocuğun vücudunda iz, yara bırakmayacak şekilde şiddet uyguluyorlar. Müfettiş geliyor, araştırıyor, soruşturuyor, soruşturma başlatıyor. Hiçbir kanıt bulunamadığı için de olay kalıyor öyle. Ceza almadan kalıyor. Yani personel kendini tehlikeye atacak bir şey yapmıyor. Bütün olasılıkları düşünüyor.”*

As can be understood from this citation, the officers working in the state orphanages jointly discriminated and maltreated the offspring who have been under state protection. They took advantage of these children having no family members or relatives to protect them. They also manipulated the state inspectors so that the cases remained unsolved. Unfortunately, it is not only one person engaging in discrimination and abuse. Instead, some officers working in those institutions acted in an organized manner. Also, it has been learned that this discrimination has been performed in a way that did not visibly harm the children. The fact that government agencies did not focus on this issue is another indicator that these children are also dismissed and discriminated by the state at a macro level.

On the contrary, state officials are more supportive of children in foster families. Since these children have a foster parent, in case of any negligence or abuse, the parents can protect their children and expose the officer's mistake. Supporting this, Ms. A. (26) provided an example in which the state officers showed more attention to the children who were perceived as successful and bright:

Ms. A.: ... I was appointed. A month later, a senior foster family regional manager in Ankara called me and asked is there any problem? s I was shocked. Normally they don't ask, I said 'why are you asking?' 'We, as Ankara, follow up our children' she said. 'You are not one of us, but after all, now you became a university graduate, a self-educated girl expressing herself very well and defending your rights, this is why our own institution manager said 'call her and learn how she is doing' he said.

Researcher: As far as I understand, he has to do show this attitude to everyone, but I guess he is only doing this to those who seek their rights... Because you can raise your voice if something happens.

Ms. A.: They do it to those who are assertive.”

A.: ... ben atandım. Ben atandıktan bir ay sonra bizim Ankara'da bir koruyucu aile bölge müdürü bir üst düzey, beni aradı. A. dedi memnun musun? Şaşırdım. Dedim normalde sormuyorlar siz niye şey yapıyorsunuz? “Biz Ankara olarak soruyoruz kendi çocuklarımıza” dedi. “Sen bizden değilsin ama sonuçta sen üniversite mezunu, kendini yetiştirmiş, kendini çok iyi ifade eden hakkını savunan bir kız olunca, bizim özellikle kendi kurum müdürümüz arayın sorun ne yapıyormuş dedi” dedi.

Araştırmacı: Bunu aslında herkese yapması gerekiyor. Ama biraz herhalde hakkını arayana... Çünkü duyurabilirsiniz de bir şey olunca.

A.: Biraz dış gösterene yapıyorlar.”

As Ms. A. pointed out, government officers are supposed to monitor the well-being of every child who were raised in an institution and later appointed to a job position. However, the state seems to follow up only the ones who were grown up in a foster family setting. That is, the state favored the children who had the privilege to be protected by their families and who were able to declare any wrongful act more quickly. This attitude placed the offspring raised with a foster family in a more advantageous and less stigmatized position even in the eyes of the state.

In addition to the state-based discrimination, interviewed children were constantly discriminated in their daily lives by their teachers, friends, partners, employers, and colleagues. They had to find ways to challenge and cope with the stigmas associated with having been raised under state protection in every domain of life. The stigma

against these children is about theft and being nasty people. For example, Ms. A. (26) explained her long-term battle to break the stereotypes in her professional life as follows:

“I attended to 10 job interviews. They ask: ‘What about your family life?’ Okay, my family life is very good but eventually there comes a question. You have to talk about your situation, their mind set is like this ‘Ha, this is an institution child, she would be troublesome. It is better we do not hire her.’ For example, when I was appointed to this institution where I work now, they said that ‘she is an institution child; let's not bring any trouble on our own’. This year, I say again that we should post an advertisement for those who have the right to enter without an exam. They say ‘If they were all like you, with pleasure’. They still have a prejudice. I've been there for 1.5 years. I can't overcome it. So, no one can. [...] This is what matters anyway. They love me too and they didn't say anything not even a single day. They didn't do anything just because I am an institution child. On the contrary, whenever I gave a speech, they all watched and listened to me.”

“10 tane iş görüşmesine girdim. Şey diyorlar: ‘Peki aile yaşantınız?’ Tamam aile yaşantım çok iyi falan ama bir yerde bir soru geliyor. Durumunuzdan bahsetmek durumunda kalıyorsunuz ve şu mantıktalar. Ha bu kurum çocuğu, bu sorunlu olur. Almayalım bunu işe. Mesela ben bu çalıştığım yere atamam yapıldığında zaten şey demişler, bu kurum çocuğu, başımıza iş almayalım. Bu sene işte yine sınavsız giriş hakkı kazananlara diyorum ki kadro açalım. A. diyorlar, hepsi senin gibi gelse başımız gözümüz üstüne diyorlar. Hâlâ bir önyargıları var. Ben 1,5 yıldır oradayım. Ben kıramadım. Bir daha kimse kıramaz yani. [...] Zaten önemli olan bu. Onlar da beni çok seviyorlar ve onlar bir gün bile şey demediler. Sen kurum çocuğusun diye hani bir şeyde bulunmadılar. Aksine ben ne zaman konuşma yapacak olsam hepsi beni izledi, dinledi.”

As Ms. A. stated, late adolescents who have grown up under the protection of the state have been given the right to be appointed for the job positions three times a year, apart from the appointments of central examination system (KPSS). In these appointments, the information about the children's family history is reported to the workplaces by the Ministry of Family and Social Services. In any case, these appointments implicitly disclosed late adolescents' identity since they are hired in a different category than the ones who have been assigned through the central appointments. Thereof, appointed children usually did not have any control over their identity being disclosed to the employers and colleagues. For example, Ms. A. mentioned that the stigmatization performed against state protected children in the workplace was normalized and talked about without any censor with the following anecdote:

“Researcher: Then, the information is being sent to the institutions when a person has been appointed there?

Ms. A.: Sure. A letter is sent from the Ministry of Family and Social Policies saying that ‘one of our children has been assigned to your place’. I mean, I am telling it very roughly now. 'A.C.D., who was raised under the state protection, has been appointed to your institution.' When they send, the whole thing is revealed. Even if I don't say it (referring to her identity).

Researcher: Which one do you think is better? Which one would you prefer?

Ms. A.: I prefer that is has been told (referring to her identity). Because in previous events, from what I was told, a person is appointed to the Ministry of Z. He's trying to swindle them. He said to an officer from our purchasing department, 'brother, give me some money, I will pay it back.' He did it to everyone in the department. Then he said, 'I don't want to work hard' and he actually was appointed as the acre attended staff. Our experts, I mean, the people working in the institution have said 'this is the janitor boy, but we should not let him make cleaning. Let he comes and learns the business under our supervision. Our officers are also very well-intentioned indeed. [...] After that, they have made an oath. We will not make appointments again without an exam.”

“Araştırmacı: *O zaman, kurumlara haber gidiyor yani oraya bir kişi atanırken?*

A.: *Tabii tabii. Aile ve Sosyal Politikalar Bakanlığında yazı gidiyor. İşte bizim çocuklarımızdan biri size atanmıştır. Yani şu anda çok kabataslak söyledim ama. Yazıda şey yazıyor. Devlet koruması altında yetişen bilmem kaç T.C. numaralı A.C.D., eski ismiyle, sizin kurumunuza ataması gerçekleşmiştir, diye yazdığında bitiyor bütün olay zaten. Ben söylemesem de gidiyor.*

Araştırmacı: *Sizce hangisi daha iyi? Siz hangisini tercih ederdiniz?*

A.: *Söylenmesini ben tercih ederim. Çünkü daha önceki olaylarda, bana söylenenlerden, anlatılanlardan, Z. Bakanlığında bir çocuk atanıyor böyle. Çocuk bunları dolandırmaya kalkıyor. Bizim satın alma biriminden bir arkadaşına şey yapıyor, abi sen bana şu kadar ver ben sana bu kadar vereceğim, ödeyeceğim. Ama herkese yapıyormuş falan. Sonra ‘ben iş yapmam.’ falan ve bu arkadaş hizmetli kadrosundan atanmış. Bizim uzmanlarımız da yani kurumdaki çalışanlar da şey demiş, ya bu hizmetli çocuk ama biz buna yer sildirmeyelim. Gelsin bizim yanımızda iş öğrensün. Bizimkiler de çok iyi niyetlidir gerçekten. [...] Ondan sonra yemin etmişler. Bir daha atama yapmayacağız sınavsız.”*

As mentioned, the state provides children under protection the right to be appointed to the available job positions without central examination. Nevertheless, this right was perceived as "unfair" by the colleagues and peers resulting in these children hiding their identities not only in the business environment but also in their social circles. Surprisingly, affected children tended to normalize and tolerate such prejudice instead

of defending their rights given by the state. They rationalized other's prejudices because of state protected children's inappropriate behaviors and none of them displayed advocacy regarding the state given rights. Normalization of prejudice led them to conceal their identities and be cautious in their professional life. For example, Mr. D. (23) expressed her stance on this issue as follows:

“Ms. D: For example, I have a friend who has been appointed, she graduated from mechanical engineering. She asked 'How did you achieve to not take KPSS, it is very unfair that you have these rights. You are very belligerent in normal life.' Some really do not have proper manners (referring to the other state protected children). That's why they find it unfair, they are ostracizing us. I mean, the discrimination is so serious. They either ostracize because of our rights or because of their (referring to the other state protected children) behavior. So there is a reason.

Researcher: Have you ever experienced such a thing?

Ms. D.: No, I've never experienced it personally. But my friends have been through it a lot. Maybe I'll experience too, but my friend especially told me not to talk (about my identity) when I have started working. [...] 'Don't say you were appointed by that law' she said. Otherwise, there will be a direct bias. I won't tell it either.”

“D.: *Yani mesela benim atanan bir arkadaşım var, makine mühendisliği bitirdi. İşte sen nasıl KPSS'ye girmedin, işte bu haklara sahip olmanız çok anormal. Normal bu olmasa dahi, normal hayatta da siz çok kavgacısınız. Görgüsüzlük falan oluyor çoğu kesimde. O yüzden yadırgıyorlar yani dışlıyorlar. Yani ciddi anlamda öyle bir dışlanma var. Ya haklarından ötürü dışlıyorlar ya da davranışlardan ötürü. Yani bir sebep oluyor.*

Araştırmacı: *Siz birebir yaşadınız mı böyle bir şey?*

D.: *Yo, ben hiç yaşamadım. Ama benim arkadaşlarım falan yaşadı çok. Belki ben de yaşayacağım ama ben, arkadaşım özellikle bana dedi ki işe ilk başladığın zaman söyleme dedi. [...] O kanunla atandığını söyleme dedi. Direkt önyargı oluyor. Ben söyledim dedi. Ben de söylemeyeceğim mesela.”*

As can be understood from citations, the children under state protection internalize and normalize all these stigmatizations against them. These children do not directly struggle with these stigmatizations, they do so by trying to prove themselves.

Romantic relationship is just another area where state protected children were stigmatized by the society. As evident in other domains of life, our participants got used to be marginalized by their romantic partners and they did not believe societal prejudices towards such children would be changing in the near future. To exemplify,

Mrs. A. expressed in sadness how her ex-boyfriend behaved her like an outcast during her bachelor years as follows:

“I had a boyfriend at university. Having learnt about my condition, he said to me that 'Oh, we are people of different worlds.' He continued talking, I interrupted 'Will you continue talking?' 'Yes, I will.' I said, so 'you keep talking by yourself here I am leaving.' I said, 'I have nothing to do with you' and for 3 years or so, he apologized to me constantly. He said, 'I misunderstood you'. I said 'no, it's over for me'. That's how you start to look at such people. People's thoughts no matter how much we advertise never change; they don't change until they don't experience it.”

“Benim üniversitede bir erkek arkadaşım oldu. Benim durumumu öğrendikten sonra bana şunu dedi: ‘A, biz farklı dünyaların insanıyız.’ Konuşuyordu şey dedim ‘sen daha konuşmaya devam edecek misin?’ ‘Evet, edeceğim.’ Dedim, sen burada kendi kendine konuşmaya devam et ben gidiyorum. Benim seninle işim olamaz dedim. Ve 3 yıl falan benim sürekli, özür diledi benden. Ben yanlış tanımışım seni, yok dedim benim için bitti. Hani, sen bu tarz insanlara böyle bakıyorsun. Senin düşüncen değişmez. Değişmiyor. İnsanların düşüncesi ne kadar biz reklam yapsak da reklam oluyor tabii, reklam yapsak da kendileri birebir yaşamadıkları zaman değişmiyor.”

It has been inferred that children’s normalization and internalization of stigmatization partly stemmed from the attitudes of the state officers. The state officers seem to act in a way that reinforces the discrimination and stigmatization of children under protection. They warned children about the dangers of their familial trajectory and encouraged concealment of their identity throughout their life. With such an attitude increasing the secrecy, state officials put a barrier to the identity formation of affected children and adolescents:

“For example, when I was in primary school, our teacher at the institutional told us not to tell (about their identity). That's why a teacher in primary school knew that we were under protection. Other than that, our friends did not know. But I still don't know why they cautioned us not to tell, even though they know... Maybe at the time, he might have thought that the kids could make fun of us because they were really young. (Ms. B).”

“İlkokuldayken mesela hocamız söylemeyin falan diyordu. O yüzden ilkokulda bir öğretmenimiz biliyordu koruma altında olduğumuzu. Onun dışında arkadaşlarımız falan bilmiyordu. Ama buna neden böyle diyorlar bilmiyorum bilseler de... Gerçi o zaman çocuklar küçük oldukları için dalga falan geçebilirlerdi diye düşünmüş olabilir. (B.)”

Based on the participants' accounts, it was revealed that society does not always discriminate and stigmatize explicitly. Instead, the process has operated more implicitly, and the society marginalized state protected children through indirect channels. Thereof, affected children were raised in the presence of a secret that has been repeatedly revealed through obscure comments of their social networks. For example, Ms. O. described the marginalization of her foster sister Deniz by their neighbors as follows:

“Maybe she (referring to Deniz) has not conceptually grasped the situation, she couldn't get it, but she has always knew. For example, when we go to the market and encounter with someone: 'How are you doing? Is she your child coming out of nowhere?' She says it in a way that the child can hear. This child, raised by this mentality, is constantly playing with them outside, on the street. Playmates. Because they know, it is already spoken at their home. 'You were adopted'. She was around the age of 7 I think, one day she came back from the street and asked, “What does adopted mean?”

“O belki kavramsal olarak bilmiyordu, oturtamadı ama her zaman biliyordu. Mesela pazarda gidiyoruz; biriyle karşılaşıyor. İşte nasılsınız, bu sizin emeksiz mi? Çocuğun yanında söylüyor bunu yani. [...] E bu zihniyetin yetiştirdikleri bu çocuk sürekli onlarla, dışarda, sokakta oynuyor. Oyun arkadaşları. Onlar bildiği için, zaten evde konuşuluyor. Sen evlatlık mışsın. 7 yaşında mıydı, bir gün gene sokaktan döndü sordu mesela evlatlık ne demek diye.”

The stigma surrounding children growing up under the protection is so ingrained and deeply embedded that even the biological relatives of the children had pitied on them. For example, Ms. E. explained her sadness upon her uncle's sobbing when he came to visit her in orphanage with the following words:

“I remember one day my mother came to visit me with my uncle. Even my uncle said while crying, "Let's take her from here". They thought it was a very bad place. [...]. Moreover, my friend asked while explaining my situation, ‘do you have a bed there?’ I was very upset.”

“Annem dayımla gelmişti hatırlıyorum. Hatta dayım ağlayarak şey demişti ‘Bunu buradan alıp götürelim’ falan demişti. Çok kötü bir yer olduğunu düşünüyorlardı o zaman. [...]. Hatta bana bir arkadaşım anlatırken şey demişti, yatağınız var mı? demişti. Çok üzülmişim.”

As can be understood from the citation above, even the families of children under state protection are not knowledgeable about the conditions and rights of the affected children. The ignorance stemming from lack of awareness and knowledge cause the

society to have pity on these children. Instead of mobilizing the existing resources, they tend to exaggerate the negative aspects of the children's lives. As a result, offspring's feelings of being an outcast increased. Stating that she did not want to experience this sadness and discrimination, Ms. E. described the discriminatory attitudes of her friends as follows:

“Usually, they feel the need to say, 'I'm always by your side'. Because I even ask myself ‘what would I do if I have encountered such a thing?’ But I don't like being treated as if I came from a different planet, frankly. They get a little too sensitive, that feeling makes me feel sad. Because it's a very normal thing. It is the normal of my life.”

“Genelde hep ben senin yanındayım deme ihtiyacı duyuyorlar. Çünkü ben de kendime soruyorum böyle bir şeyle karşılaşırsam ne yapardım ama şeyi de sevmiyorum farklı bir dünyadan gelmişim gibi, davranılmasını da sevmiyorum açıkçası. Biraz daha böyle bir duygusallaşıyorlar ya o his beni biraz üzüyor. Çünkü ben onu şey olarak görmüyorum. Çok normal bir şey. Benim hayatımın çok normal.”

In conclusion, all children raised under state protection were eventually subjected to some forms of discrimination and stigmatization. However, the type and intensity of the discrimination differed depending on the child's characteristics. While children who were regarded as assertive, successful, and bright were stigmatized less, others who were considered as abandoned, unprotected, and troubled were maltreated more. What determines this distinction is that whether the child had an academic, behavioral, or intellectual problem. Children also experienced differential stigmatization based on the characteristics of their biological and/or foster families. Unfortunately, this in-group discrimination was also evident in the state's allocation of the resources, constituting our fourth theme titled “Resource Allocation”.

3.4 Category X, Y, & Z: The Interrelations among the Themes of Ambiguous Losses, Objectification and Discrimination/Stigmatization

As can be seen from Figure 2, a child who has been placed in state protection directly experienced several losses regarding biological family, personal history, and sense of identity. Affected children were no longer perceived as individuals by the state, instead as orphans that need to be cared for in the most cost-effective way. No longer seen as an individual with free will and dignity, state protected children have been easily objectified by the state, officers, biological families and even by foster parents.

Objectification put state protected children at a greater risk for experiencing discrimination and stigmatization by different agents. Sometimes, it is the rights given to these children by the state that caused the discrimination. Yet, often, only being under the protection is sufficient to be marginalized by the society. The continuous discrimination and stigmatization further eventuated the uncertain losses experienced by the affected children compromising their sense of belongingness and security more. As can be seen, there is an interaction between these three themes like a vicious cycle that feeds each other negatively.

3.5 Category #4: Resource Allocation

Children who grow up under state protection have been readily given several rights by the state. These rights do not change depending on whether the children grow up with a foster family or in a children's home or institution. State provided rights range from having free of charge education in private schools to accessing to the health services in private hospitals. However, obtained data revealed that use of the resources and rights was determined on the basis of arbitrary categories of the children. Accordingly, state protected children were divided into two categories within themselves. The first category included children with greater behavioral and mental problems. They were considered as lost and troubled by the state officers thereby being exposed to greater discrimination and stigmatization. The second category included the children with fewer behavioral and mental problems. This group was academically brighter when compared with their peers. As a result, they were discriminated less and supported more by the state officers. Eventually, while the latter group shaped their identity to challenge the stereotypes of the society, the first group internalized the norms becoming more troubled individuals consistent with the societal expectations.

3.5.1 Category # 4a. & # 4b Internalizing the Norms vs. Challenging the Norms

It became evident that children who accepted and internalized the stigmas imposed by the society tended to behave in the direction of societal expectations. This stigmatizing view increasingly puts these children in the category of “problematic” children. Such a perception seems to become a self-fulfilling prophecy particularly for the children with traumatic family backgrounds and mental problems. The state officers perceived the opportunities offered by the state as redundant because some children were

regarded as structurally ill. In other words, the officers believed that educational and financial opportunities should be provided only for the ones who were not irreversibly damaged. This arbitrary distinction has been made depending on the characteristics of the biological families and reasons for having been taken under state protection. For example, Ms. D (23) explained that state officers started to identify and discriminate against the offspring with problems starting from the moment when they had been placed under the protection:

“As far as I observe and understand they make a classification. Whether the child is going to the school, what caused the child to end up here? There were juveniles who had been pushed to crime. There are those whose families are much more troubled, for example, they (referring to the state) send them to orphanages according to them (referring to the characteristics of biological families). To the places I have mentioned. There are far worse places, they classify and send them accordingly.”

“Benim gördüğüm, anladığım kadarıyla bir sınıflandırma oluyor. Okul okuyor musun, şu an n’apıyorsun. Hangi olaydan dolayı gelmiş. İşte suça sürüklenen çocuklar falan oluyor. Ailesi daha sıkıntılı olanlar oluyor mesela onlara göre yurtlara veriyorlar. O bahsettiğim yerlere. Daha kötü yerler de oluyor mesela ona göre ayırıp gönderiyorlar.”

In parallel with the above quotation, the foster mother Ms. M. (66) conveyed that the state officer also admitted the classification they had performed depending on the children’s academic and intellectual assets with the following anecdote:

“When we went to X institution, an officer told me something like this. When I asked, ‘how the children were sent to the children's home’, the officer said: “the smarter ones are sent to the children's home’. I asked, ‘how do you determine that they are intelligent, they are too young? ‘Experts pick them and yes, it is wrong’, he replied. They are sending the less troubled children there, whom they have to deal with less.”

“Orada bana bir görevli şöyle bir şey demişti, X. çocuk yuvasına gittiğimizde. Sevgi evlerine nasıl gönderiliyor diye ben sorduğumda görevliye. Şunu söyledi: ‘daha zeki olanlar sevgi evlerine gönderiliyor.’ dedi. Dedim küçücük bir çocuğun zeki olup olmadığını falan nasıl anlıyorsunuz? Uzmanlar çıkarıp seçiyorlar ve yanlış bir iş yapıyorlar, dedi. Çocukları yani belki daha az uğraşacakları çocukları oraya gönderiyorlar.”

As can be understood from Ms. M’s account, state officers tried to minimize the interaction between “problematic” and “bright” children as the first group had been already discarded due to their psychological and familial disadvantages. The officers even separated the places where children would stay so that both groups did not

interact with each other at all. As a natural consequence of this, bright children received better educational and instrumental support that helped them thrive as autonomous individuals. These children were the ones who were challenging the norms of the society later through hard work and persistence. By contrast, the troubled ones who, in fact, need profound assistance for healthy psychosocial development, were provided less opportunities. These were the children who internalized the societal norms and drifted away due to limited access to available resources. Surprisingly, bright children justified the state's prevention of problematic children from accessing to educational and instrumental opportunities. To exemplify, Mr. K (23), who has been always classified as bright and successful interpreted the situation as follows:

“Those who had bad habits, for example who were using and selling drugs, or those who could not adapt to the society were sent to the orphanage. Maybe these orphanages are important for such purposes. Because those children are really tried to be reintegrated into society. But if it doesn't happen after a while, maybe that gangrenous arm should be cut off in order not to set a bad example for other children in the house. It may sound a little bit cruel, but it has to be done. Therefore, of course, the number of those institutions should be kept low, but those large orphanages may also be needed for such purposes.”

“Yurda, daha çok kötü alışkanlıkları olan, uyuşturucu kullanma, satma, hırsızlık ya da topluma adapte olamayanlar oraya gönderilmişlerdi. Belki bu yurtlar da bu amaçlarla önemli olabilir. Çünkü o çocuklar gerçekten çok fazla topluma kazandırılmaya çalışılıyor. Ama bir yerden sonra olmuyorsa eğer, evdeki diğer çocuklara da kötü örnek olmaması adına aslında belki de o kangren kolu kesmek gerekiyor. Biraz acımasız da olabilir ama bunu yapmak gerekiyor. O yüzden o yurtların da elbette sayısını az tutmak gerekiyor ama o büyük yurtların da bu konularda olması gerekebiliyor.”

It can be concluded that the state itself performed in group discrimination through classifying children in terms their psychological, social, and mental characteristics. Hence, these children started to be exposed to structural stigmatization starting from their admission to the institutions. Children perceived as problematic were allocated less resources which in turn resulted them to experience greater psychosocial problems. Consequently, these children formed their identity in consistent with the stereotypes surrounding state protected children. By contrast, children who were regarded as up-and-coming were assigned greater resources to facilitate their performances. As a result, favored children tended to become self-sufficient adults fighting with the societal prejudices against state protected children. In fact, state

officers might have engaged in such positive discrimination to protect the children they perceived as “bright. However, they have overlooked the fact that their acts potentiated the challenges already faced by the more disadvantaged children. This pattern once again creates a vicious circle endangering the welfare of the state protected children. The marginalized children continued to be stigmatized and discriminated more as their already limited resources were compromised through the positive discrimination performed against bright children. For example, Ms. E. (22) admitted that children who were overcompensating the debilitating impacts of stigmatization through education have greater access to the opportunities, rights, and advantages offered by the state:

“My teacher X (referring to the social worker in the children’s home) said that, 'Look, there is a girl in this house, we are sending her to a private classroom. It's like a private lesson. If you want to be like her, they can start from the beginning for you.' I said, 'Because of these experiences, I grew up not knowing many things about mathematics. [...] I remember saying 'I guess I won't be able to successful in the university entrance exam'". He thought about this and said to me, "Come, I'll send you to that classroom. You can do it too." For the first time in my life, someone told me that I can be successful. It means a lot for me; someone trusts me and supports me. He was someone who had just entered into my life. I was very impressed by the conversation he had with me that day and I accepted his offer.”

“X hoca (çocuk evinden sorumlu sosyal hizmet uzmanı) gelip yanıma şey demişti. Bak bu evde bir kız var, bir dershaneye gönderiyoruz onu. Özel de dershane yani kurs yeri gibi. Ne istersen senin için en baştan başlayabilirler. Ben şunu söylemiştim. Ben bu yaşadıklarımın dolayısıyla, birçok şeyi bilmeden büyüdüm, matematik konusunda falan. [...] Kazanamayacağım galiba falan demiştim. O da bunu düşünerek bana şunu söylemişti. Gel dedi seni ben o dershaneye yollayayım. Sen yapabilirsin gibi bir şey söyledi. Hayatımda ilk defa birisi bana yapabilirsin demişti. Beni daha yeni tanıyordu ama yapabilirsin. O cümle benim için çok önemli mesela, birisinin bana o şekilde güvenmesi, beni desteklemesi diyeyim. Ve daha hayatıma yeni girmiş birisiydi. Benimle o gün yaptığı konuşmadan çok etkilendim ve kabul ettim.”

As can be understood from the quotation above, the resources given to the bright children were not only at the material level but also included emotional and psychological support. In other words, at some point, bright children were emotionally supported more, while children who were regarded as problematic were deprived of such an opportunity.

The emotional resources given to the bright children were maintained throughout their adulthood even after the state protection has been ended. The state officers continued to reach out and support these children as they were perceived as exemplars for the success of the child protection system. Sometimes this happens when a child maintained contact with an officer in the institution/children's home. At other times, children themselves applied to the associations established to support late adolescents who have grown up under state protection. However, the point here is that those who have contacted with these associations are relatively well-known by society and already at a more advantageous position when compared with the children who were allocated less resources. These bright children who have overcompensated the stereotypes through their success are more welcomed by the society.

In conclusion, being raised up under state protection is a reason to be stigmatized and discriminated by the state and society, all by itself. As highlighted in several accounts, all of these children have been subjected to some degree of discrimination and stigmatization. However, it has emerged that the extent of this discrimination also varies according to the characteristics and backgrounds of the state protected children. The children growing up in the institution have already internalized the norms of society. Yet, the ones with more troubled backgrounds were discriminated more and allocated less resources when compared with the other "bright" ones. The functioning of the troubled children has been further compromised as they have not received the support they needed. Consequently, they tended to perform poorer on psychosocial tasks and displayed greater internalization of the norms. Those who have been perceived as "bright" have been subjected to less discrimination and stigmatization because of their "more acceptable" behaviors. Even though they are discriminated by the state and society in the first place just because of their identity, they have fought for the stereotypes through persistence and hard work.

Lastly, it is estimated that children who are in the bright group and who challenge the norms of society have higher resilience than children who internalize the norms. Because even though all of the kids examined had experienced trauma, those who showed high resilience confronted their situation. To conclude, psychological resilience is thought to be a component that improves the possibility that gifted kids will access resources.

3.6 Category #5: Identity: Drifted Children vs. Proud and Autonomous Children

Formation of identity begins during the teenage years corresponding to the times when our participants were living either in state institutions or with foster families. Such a life changing event eventually had an impact on the identity development process. There is an important distinction that needs to be addressed at this point. This distinction mainly stemmed from the unequal allocation of the resources and opportunities depending on the capabilities of the children. Troubled children internalized the norms imposed by society more readily and acted in accordance with the stereotypes. This internalization process was maintained through the unfair distribution of the resources. Consequently, they did not belong to any community, family, or institution and became lost in the ill structures of the society. Those without benefiting from the instrumental and emotional resources provided by the state drifted away without being able to establish a stable and functional identity in their lives. On the other hand, there are bright children who achieved to challenge the norms of the society thanks to the allocated resources given due to their positive assets. As stated in the previous theme, these children benefited from the resources of the state at the highest level. As a result, they embraced their identity and felt pride due to breaking up the societal and structural barriers. They established a stable and coherent identity helping them to become adaptive individuals in the society. Hence, the latter group compared the conditions of their biological families with those of the institution and felt gratitude for the opportunities brought by their identity. Ms. D. (23) expressed the advantages of establishing an identity as a state protected child as follows:

“For example, when I have entered to the university, they (referring to the state) pay more money than a normal family could have spent for their daughter's education. When I first came, I had a better financial income when compared with a middle-class family. Plus, the associations reach out you themselves. At that time, I got a scholarship of 2500 lira in the first year of university, four years ago. My friends' families were sending 500-600 lira, for example. My education time has extended now; I have failed in 2-3 courses. Despite that, they helped me with my rent because I didn't stay in the dormitory. Are students with their families are able to afford it? I do not think so. If we look at it this way, the opportunities are really useful, I mean, its opportunities are so good in terms of education.”

“Mesela ben üniversiteye geldiğimde, normal bir ailenin kendi kızına eğitimi için ayırabileceği masraftan çok fazlasını veriyorlar. Ben ilk geldiğimde orta düzeyli bir aileden çok iyi bir maddi getirim oluyordu.

Artı dernekler falan seni zaten kendileri arıyorlar. Ben o zaman üniversitenin ilk yıllarında 2500 lira burs alıyordum, 4 yıl önce. Benim arkadaşlara 500-600 lira mesela para yolluyorlardı yani. Benim üniversitem uzadı şu an. 2-3 tane dersim kaldı. Ona rağmen, yurttan kalmadığım için kirama da yardım ettiler. Hani normal sizin aileniz olsa direkt bunu karşılayabilecek durumda mı oluyor tüm öğrenciler için, bence değil. Böyle bakarsak olaya gerçekten faydalı yani imkanları, eğitim açısından çok iyi.”

As can be understood from this quote, these children were making a downward comparison with other children who grew up with their biological families. They were glad to receive financial and educational support from the state during their formative years since their biological parents were not able to provide such opportunities. Inherently, this support resulting from being a state protected children has been dominant in their identity development. Several associations also supported welfare of the state protected children, who have become well-functioning individuals and challenged the fate ascribed by the society. Thanks to all these encouraging attitudes and support, these offspring were proud of themselves for becoming who they are right now. To illustrate, Ms. D. conveyed that:

“If I hadn't been taken under state protection then, I probably wouldn't be studying at university now. The most important thing to me is that I wouldn't have had any of the rights I have here today. I'm sure of that. In my opinion, I can confidently say that this is something that I have achieved because of my hard work. Because at that year, I was among those who has been accepted to the one of the best departments there. It was a great honor for me.”

“Eğer ben o zaman devlet korumasına alınmasaydım şu an üniversite okumuyordum büyük ihtimalle. Benim için en önemli şey bugün burada sahip olduğum hiçbir hakka sahip olamazdım. Buna eminim yani. Kendimce bu, çok çalıştığım için başardığım bir şey diyebiliyorum. Çünkü o sene orada en iyi bölümü kazananlardan birisiydim. Bu benim için büyük bir gururdu yani.”

Likewise, Mr. G. (20) explained that he perceived himself as more advantageous than “other” children due to the opportunities provided by the state. This is why he embraced his identity as a state protected child:

“I'm not ashamed of it at all, I'll say it (referring to his identity) even when I first meet with others. All my friends knew about my situation. Because as I said, I have a much more advantageous life. But I always used to teach this to the children as if I had been a teacher. I used to tell things about life. Staying at the institution is not an unfortunate thing.

You live in much better environments. Don't be ashamed of it. I was trying to raise their awareness.”

“Ben hiç utanmam mesela ilk tanışmamda bile söylerim yani. Benim bütün arkadaşlarım mesela biliyordu. Ben kimseden saklamazdım bu olayı. Çünkü dediğim gibi benim çok daha avantajlı bir hayatım var. Ama ben hep bunu, genelde şey yapardım ya öğretmenmiş gibi çocuklara ders anlatırdım. Hayatla ilgili şeyler anlatırdım. İşte yurttan kalmak kötü bir şey değil. Siz çok daha iyi ortamlarda yaşıyorsunuz. Bundan utanmayın. Biraz daha bilinçlerini açmaya çalışırdım.”

Besides, growing up under state protection has been an important factor in these youngsters' perceptions of themselves as strong and self-sufficient individuals. All interviewed children emphasized that having been raised under state protection made them feel stronger as a person. Having been placed to the state care at the age of 16 and still being under protection, Mr. K. (22) highlighted the positive contributions of growing up under state care with the following words:

“Experiences are very important for me in my life. Because I think at one point the things that form a person's character and personality are their experiences. I think that I gained great experiences at a young age by being placed under state protection. When I was growing up far from my family, I was not a very little child, I was actually about 15 years old. Knowing family life and other life before that and then going to a different environment, gaining different experiences, I think in terms of my development, if the person can use them in the right way for himself, I think it has many good experiences.”

“Benim için tecrübeler çok önemlidir hayatımda. Çünkü insanı bence karakterini, şahsiyetini oluşturan şeyler tecrübeleridir bir noktada bence. Ben devlet koruması altına girerek küçük yaşta, büyük tecrübeler kazandığımı düşünüyorum. Aileden uzakta yetiştiğim zaman çok küçük değildim aslında 15 yaşlarındaydım. Onun öncesinde aile yaşamını, diğer yaşamı bilip sonrasında farklı bir ortama gitmek, farklı tecrübeler kazanmak bence benim gelişimim için, eğer kişi bunları doğru anlamda yani kişi kendi lehine kullanabiliyorsa, bence birçok güzel tecrübeleri oluyor.”

As can be seen from the quotations presented above, being placed in an orphanage was evaluated positively by our participants who had never been adopted by a foster family. They were proud of attaining a respectable position in the society despite the difficulties they had experienced with their biological families. Still, the only foster child that we have interviewed made a downward comparison with the children who had never been adopted by a foster family. She perceived being adopted by a foster family more advantageous due to the constant care and attention she had received:

“It will be a very selfish statement, but I would not prefer to remain under state protection. Because I saw the children there. They do not pay enough attention to the children. I am sorry but maybe I was going to be a mentally retarded child. Maybe they would ignore me. Until this age, I might always have a perception problem. The thought of orphanage scares me a little. I'm still thinking. What would happen if I had stayed at the institution? What would have happened if I had studied there? I'm thinking my conditions now. So I'm totally objective. Not for myself but for another child. I would never want a child to stay in the institution.” (Ms. A.)

“Çok bencilce bir söylem olacak ama ben devlet korumasında kalmayı yeğlemezdim. Çünkü kendi gözlerimle gördüğüm için oradaki çocuklara. Yeteri kadar ilgilenemiyorlar. Belki ben çok özür dileyerek söylüyorum belki geri zekâlı olacaktım. Hani belki görmeyeceklerdi. Ve hani bu yaşıma kadar hep algı sorunu yaşayacaktım. Birazcık kurum bu konuda beni korkutuyor. Hala düşünüyorum. Eğer kurumda kalsaydım ne olurdu? Orada eğitim alsaydım ne olurdu? Burayı düşünüyorum. Yani tamamıyla objektif bakıyorum. Kendim değil başka bir çocuk için. Ben asla bir çocuğun kurumda kalmasını istemem.” (A.)

Regarding herself luckier than the state protected children, Ms. A. proudly and gratefully integrated her growing up in a foster family into her identity. At the same time, she has been joining communities targeting children of the same identity and also informing and encouraging families who wanted to be foster parents:

“If my mother was not there, I call her as my mother because she is my mother now, I wouldn't have been able to get such a good education. I wouldn't have expressed myself without her. Maybe it will be a bit of a bad word, but like my biological mother, I would have had a child at the age of seventeen and maybe married and divorced. Maybe I would be living a different life. I think of both sides. I really owe my mother a thank you. And I thank her every day.”

As a result, growing up under the protection of the state affects the identity development of these children in different dimensions. It turns out that this identity development is shaped by how children react to the stigma placed on them and to the norms of society. While the children who internalize the discriminatory norms of the society experience the process of identity formation more alone, the children in the other "bright" group experience this identity formation process with the support of their foster families or officers in the institution.

CHAPTER 4

DISCUSSION

This section discusses the findings obtained using the Grounded Theory approach across 17 cases. The discussion proceeded in line with the existing findings in the current literature. After discussing all the components of the model, the chapter ended with the implications, limitations, and directions for future studies.

4.1 General Discussion

The main research topic of the current thesis was to investigate the joint effects of psychosocial and political structures on the identity development of children brought up under state protection. Since grounded theory aims to develop an explanatory theory in a certain social context, the collected data reflected the psychosocial experiences of state-protected children from a multidimensional perspective. Our results highlighted that several different level factors shaped the identity development of out-of-home placed children. In fact, the fate of these children was not doomed to failure as long as social and political factors mitigate the negative impacts of separation from the biological family. The themes that emerged from the collected data were discussed in the following section.

4.2 Ambiguous Losses

One of the main components of the model was the ambiguous loss and grief experiences of children who have grown up under state protection and/or foster family system. Our findings indicated that out-of-home placed children mainly longed for relationship losses due to the separation from their biological families. Lack of information about familial roots and ill-defined placement regulations also exacerbated the confusion and anxiety they had already experienced. This finding accords with earlier studies indicating that the ambiguous loss experiences of state-protected children are related to their biological family, sense of belongingness, and personal history (Mitchell, 2016; Mitchell, 2018; Lee & Whiting, 2007; Romero-Lucero, 2020; Samuels, 2009;). What is surprising is that the state's procedures related to visitations and placement conditions also reinforced the uncertainty about the children's sense of belongingness and perception of the future. Keeping these children

in the dark without informing them about their past until they are 18 years old is an excellent example of this loss. Besides, not debriefing children about visitations and replacement in advance adds confusion to this already complex situation. This unanticipated finding suggested that the ambiguous loss experiences of these children were eventuated by the ill-defined regulations of the child protection system in Turkey. However, to the authors' knowledge, there isn't any study in the literature examining the impacts of state policies on the ongoing grief experiences of state-protected children. Child protection services are closely bound to lawful regulations worldwide (Jansson et al., 2015). Hence, examining the psychological experiences of these children without referring to ineffective policies would fail to capture the multifaceted problems affecting the well-being of affected children.

Having underlined the losses they experienced, interviewed children were still grateful for being under state protection. They firmly believed their conditions would have been more challenging if they had stayed with their biological families. This finding is parallel to the existing findings in the literature. State-protected children were usually exposed to severe maltreatment, abuse, poverty, and criminal acts in their root families (Akco et al., 2013; Sullivan, & van Zy, 2008; Williams-Mbengue, 2016). This might explain why the state-provided opportunities have mitigated the impacts of multiple losses they had experienced.

Finally, consistent with Perez's (2016) findings, loss of homeland was revealed as another type of ambiguous loss in the current thesis. The reason for the emergence of such a loss experienced is that the two psychologists interviewed worked with immigrant adolescents protected by child services. Due to war, these children fled from their country and came to Turkey, describing their homeland as a place they wanted to return to.

4.3 Discrimination, Stigmatization & Objectification

Other essential components of the model closely related to the ambiguous loss experiences of state-protected children were discrimination, stigmatization, and objectification. Devoid of stable caregivers, children in the child protective services seem at risk for discrimination, stigmatization, and objectification by state officers, foster families, and society. Supporting the findings of Cronin (2019), interviewed late adolescents reported being marginalized in several domains of life. They were subjected to de-humanizing attitudes due to stereotypes associated with state-protected

children and ineffective state regulations. Besides, those children are easily objectified (Reas, 2020) since they are perceived not as individuals but as children who only need to be protected by the state and society. The welfare of the children is closely bound to environmental circumstances and political implementations. Discrimination related to social identity might have cumulative adverse effects on children's mental health and social adaptability (Nayar et al., 2014). Existing findings have already documented the complex impacts of stigma and discrimination on children with disability (Ali et al., 2012) and mental health problems (O'Driscoll, 2012). However, previous studies have not adequately addressed the effects of discrimination experienced by state-protected children.

One interesting finding was that the degree of discrimination and objectification varies as a function of accommodation conditions and the city where a particular orphanage has resided. Our results revealed that some children are more vulnerable to discriminative acts due to the orphanage's geographic and physical conditions. These unexpected findings might be related to the political economy of child welfare services and the ineffective implementations of policies (Jansson, 2015; Walton, 1993). Welfare policies are closely bound to the legal systems and states' economic resources (Jansson, 2015). Hence, the roots of stigmatization in the child welfare system might also be attributed to Turkey's economic and political barriers.

Another interesting finding was the internalized stigmatization expressed by our participants. Throughout the interviews, children criticized the "other" children who have been given the same resources by the state yet have not effectively utilized these opportunities on their behalf. To the authors' knowledge, no single study exists in the literature regarding the internalized prejudices of state-protected children. Although the reason for this is not clear, this finding may be related to our sample characteristics. It seems that children with higher mental and behavioral capacities cope with society's prejudices against themselves through distancing from the "problematic ones".

4.4 Resource Allocation

Children under state protection have certain rights (e.g., educational support, assignment to state positions without examination, financial support, health care support, etc.) that the state has to offer by law (Uğurlu & Gülsen, 2014). During the interviews, adolescents' accounts indicated that state-based resource allocation varied

as a function of children's mental and academic capabilities. Children with higher intelligence but fewer behavioral problems were more readily provided the available resources and opportunities. In parallel to this finding, few studies have documented the presence of social disparities due to sexual orientation and ethnicity in child welfare systems (Demirbaş & Bekaroğlu, 2013; Dettlaff & Body, 2020; Erney & Weber, 2018;). Dettlaff and Body suggested that (2020) Black children in the child welfare systems experience more significant disadvantages in access to state-provided resources due to their race. Yet, the evidence is limited concerning unequal distributions of resources based on children's intellectual and behavioral assets. This interesting finding was discussed through two categories based on the children's characteristics and the subsequent path shaped through the interaction between a child's so-called capacity and disparities in resource allocation. Emotional and educational opportunities seem to be distributed unevenly among children due to prejudices associated with the mental and intellectual capacities of the state-protected children.

4.5 Internalization vs Challenging of the Norms: Drifted vs. Proud and Autonomous Children

One of the two paths followed, particularly by more disadvantaged children in child protection services, was conceptualized as the internalization of negative norms. Accordingly, children perceived as more problematic due to their traumatic past are not only discriminated against more but also devoid of specific opportunities offered by the state. These children were marginalized within the system because of their troubled past and mental capacities. Together with the family-based vulnerabilities, their performances were poorer in mental and social outcomes due to the disadvantages they experienced in emotional and educational opportunities. Children who did not have sufficient access to the resources due to their traumatic history were more likely to internalize the norms imposed by society, thereby drifting away in life. By contrast, children perceived as brighter and less damaged benefitted more from the rights and opportunities given by the state; and challenged the societal norms through persistence and hard work. They were proud of their identity as a state-protected child who overcompensated the several barriers through academic success. Eventually, they became autonomous and self-sufficient individuals in society, feeling grateful for their identity.

Increasing evidence suggests that children in state protection have an elevated risk of mental problems and social impairments in the different periods of their lives (Bronsard et al., 2016; Goemans et al., 2015;). They are exposed to certain norms and discriminative acts due to their identity (Boadu, Osei-Tutu & Osafo, 2020; Dansey, Shbero, & John, 2019; Erol et al., 2017; Pucarević, Skrobić & Žegarac, 2020). However, not every child in the protection system and subsequently discriminated against has formed a dysfunctional identity resulting in poorer social adjustment (Dubois-Comtois et al., 2021). Instead, multilevel factors (e.g., caregiver characteristics, foster family harmony, social support, placement type, etc.) seem to mitigate vulnerabilities caused by exposure to high-risk conditions before state placement (Stone & Jackson, 2021; Washington et al., 2018). In this respect, our results also highlighted the importance of protective factors in buffering the adverse effects of losses, discrimination, and objectification on the identity development of state-protected children. Consistent with the literature, our sample reported being exposed to severe maltreatment, domestic violence, and poverty before being taken under state protection (Cahn, 1999; Morantz et al., 2013). Despite this, they were favored by the state's officers by being placed in the children's homes instead of orphanages. They were also allowed to receive education in private teaching institutions due to their personality and intellectual capacities. As a result, they did not wholly internalize the negative connotations of being a state-protected child. Instead, they challenged the societal norms by establishing an autonomous identity, feeling pride and gratitude. Still, our participants' success stemmed not only from their positive attributes but also from the effective implementation of policies regarding resource allocation. Consistently, increasing evidence shows that children exposed to high-risk conditions (e.g., poverty, disability, etc.) might compensate for the impacts of educational, parental, and social adversities as long as certain resilience factors are mobilized effectively (Katisi et al., 2019; Voss & Lenihan, 2015). Our model also indicated the same for state-protected children. Therefore, mental health professionals should be advocates for increasing awareness about the impacts of “the invisible factors” (e.g., state-based barriers) on the identity development of state-protected children to promote resilience.

By contrast, the drifted children were subject to discrimination at the onset of their placement. They stayed with other “troubled” children and were regarded as failures.

They were particularly distanced from emotional and educational support, which exacerbated their existing vulnerabilities. Eventually, they accepted their path, confirming society's stereotypes about state-protected children. This finding partly corroborates with the previous work showing that children in the protection services were more likely to experience educational and social barriers that, in turn, hamper their mental health and psychosocial functioning (Bronsard et al., 2016; Schmid et al., 2008). Here the question is, why do some children under state protection thrive above the adversities while others succumb to their fate? One reason for the poor outcomes may be that children with a traumatic and challenging past did not find the internal sources to cope with the stigmatizations from different channels (Leslie et al., 2000). Their submissive manner might also be accounted for by the cumulative impacts of exposure to chronic discrimination (Çeken, 2020). Most importantly, these children's existing vulnerabilities might have been eventuated by the unstable provision of resources and opportunities due to discriminative acts regarding their potential (Bronsard et al., 2016; Schmid et al., 2008). Nevertheless, there is still limited knowledge in the literature regarding the impacts of welfare policies and resource allocation on children's identity development under state protection services.

4.6 General Discussion about Identity Formation

The focus of this study was to reveal the operations of psychological, social, and political structures in explaining the identity development of children in child protection services. Our results provided support for the theories suggesting that identity construction is a multifaceted process influencing and influenced by the social and political environment. These theories asserted that identity development does not happen in a vacuum; instead, it is developed and modified in a social context (Hogg, 2016; Korte, 2007). According to Erikson (Erikson & Erikson, 1981; Widick, Parker & Knefelkamp 1978), identity development does not begin and end in a certain stage, yet the stage when identity development is most intense is adolescence. He states that the identity formation of the adolescent has two main sources, (1) childhood experiences and (2) the historical or social context in which the adolescent lives. (Feist & Feist, 2006). Consistent with this theory, our findings revealed that childhood experiences, past vulnerabilities, the norms of society, and existing policies jointly affect the identity construal of state-protected children. Despite these findings, studies in the literature focus a lot on the individual histories of children brought up under

state protection. However, especially the effects of stigma and policies need to be examined.

The fact that these late adolescents were raised in foster families and under the state's protection caused differences in their identity formation is a final crucial point that needs to be emphasized. It is understood that drifted children are already in the most disadvantaged position when compared to both groups (bright and foster children) of children. However, compared to the bright adolescents, the foster child seemed to express her happiness and thankfulness more frequently and deeply. One reason for this could be the one-on-one emotional care that a foster family provides to a foster child. One reason for this could be that children raised under state protection must gradually exit the system until they reach the age of 25. On the contrary, there is no need to separate the foster child from the foster mother as long as the foster family meets the state's care requirements. This can help to maintain their bond and care.

Last but not least, the adolescents interviewed in this thesis ranged in age from 7 to 17 years old when they were placed in institutions. Despite coming from a chaotic biological family, before being taken under protection, "bright" children might have received support from the consistent caregiver Winnicott referred to as a "good enough mother." (Winnicott, 2006). This may have resulted in the development of a strong ego, which may have contributed to the children's resilience during their state-protected years. Other "drifted" children we are aware of with the explanation of being bright children may have been placed under state protection at infancy. This suggests that they might not have received the consistent care they required throughout infancy, both from a "good enough mother" and from "holding environment" (Winnicott, 1965). The identities of these late adolescents may have remained "unintegrated" for the rest of their lives as a result. This may have paved the way for them to develop a false self and drift away from life.

4.7 Clinical and Social Policy Implications

According to Bowen, not all members of the family need to attend a therapy session (Becvar, & Becvar, 2012) because a change in the emotional functioning of one family member automatically affects the functioning of the others (Titelman, 2014). Our focus in this thesis was to delineate different level mechanisms accounting for the emotional functioning and identity construction of children who have separated from their biological families. The concept of family may be complex in the minds

of the children who had to leave their families during a period when they should have been gradually separated from their families (Rice et al., 1995). Trauma-focused therapies are particularly effective in children and adolescents (Goldbeck et al., 2016; Paauw et al., 2019). For this reason, since many late adolescents who grew up under the protection have a traumatic past (Dubois-Comtois et al., 2021) and losses, trauma-focused therapies should be applied to these children. For the well-being of these children, their pre-existing vulnerabilities (e.g., emotion regulation) of their experience of loss should be identified and addressed.

However, presenting only clinical implications without addressing the social and political barriers would be extremely reductionist while working with children under state protection. Some social and legal arrangements should also be made jointly to eliminate the structural impediments faced by these children. First of all, clinical psychologists working in child protection settings should be advocates for identifying and increasing awareness regarding the adverse impacts of social and political barriers on the identity development of affected children. Secondly, although Turkey legally guaranteed the equal distribution of resources and rights to state-protected children (Uğurlu & Gülsen, 2014) there seem to be certain problems regarding the inspection of laws and regulations. Hence, greater inspection strategies should be developed by the state to identify whether the law has been applied fairly by the state officers. All children in the protection system have equal rights in accommodation, health, education, and other services (Şen-Davulcu, 2018). Nevertheless, these children should also receive the same psychosocial and emotional support, starting from the process of being placed under state protection. Hence, state officers working in child welfare programs should be systematically educated and monitored with regard to visible and invisible acts of discrimination. The teachers of the children should also be informed about their sensitive conditions by the state officials after protection. Social workers, who are individually responsible for each child, should be in contact with the children's teachers to take detailed information about their intellectual skills and behavioral attitudes. Teachers of these children should also be encouraged to participate in this process. Because we know from the literature that the most effective intervention models, especially in studies with adolescents, are school-based intervention models (Gonzalez-Suarez et al., 2009; Wilson, Lipsey, Derzon, 2003; Wilson, & Lipsey, 2007). Interventions to eliminate these children's externalizing or

internalizing problems in the clinical setting will be tremendously shallow unless society is aware of the barriers faced by the state-protected children. Thereof, the state should establish a wide-ranging elucidating plan about the children under protection as soon as possible. At the same time, for these children to grow up in a healthy family environment, the concept of foster family should be explained to society in detail.

In addition, the current thesis recommends that individuals or families who want to be a foster family should be given psychoeducation and psychosocial support by the state before and after the adoption process has begun. Since these people may become parents for the first time, they also may need psychological and instrumental support for the whole process. (Aslamazova, Muhamedrahimov, & Vershinina, 2019; Golding, 2004). Last but not least, this study provides further evidence for implementing policies aiming to decrease the number of transfers and increase the stability of the psychosocial care provided by both foster families and biological parents.

4.8 Limitations and Directions for Future Studies

Although this study has several strengths, there are some limitations as well. Although the participants in the study gave detailed information about their experiences of growing up under state protection, they conveyed emotionally tuned experiences generally towards the end of the interviews. However, due to time constraints and difficulties in reaching the sample, only one interview was conducted with each participant except for one foster child and a foster mother. Thus, further studies may involve multiple interviews to expand their findings, particularly on the emotional experiences of these children.

A second limitation is that the late-adolescent participants in this study consisted of only children who have been categorized as "bright" by the state and society. Since most of the participants were reached through a voluntary association supporting late adolescent university students under the protection, the themes about the experiences of disadvantaged children were developed based on the accounts of advantaged ones. Subsequent studies may be pioneering in incorporating the drifted-away children into their studies to learn more about their psychosocial experiences.

Besides, the grounded theory examines the studied subject in every context to establish a multicomponent framework (Charmaz, & Belgrave, 2012). Accordingly, psychologists and psychological counselors who worked with these children were interviewed. However, interviewing the professionals working only temporarily with

the children may have narrowed down the depth of the knowledge gained. Future investigations may provide an opportunity to obtain more detailed information about the psycho-social experiences of the state-protected children by including mental health professionals who have worked with those children for a longer period.

Finally, our sample included relatively fewer foster child and parents. The interviews with foster families were also conducted with only one member of the family. Therefore, we may have obtained biased information based on the accounts of only one family member. With this in mind, researchers are encouraged to invite all foster family members to investigate the operations of multilevel mechanisms explaining identity construction of foster children.

4. 9 Conclusions

The main goal of the current thesis was to examine the operations of individual, familial, social, and political structures in explaining the identity formation of adolescents growing up under state protection. The findings revealed that stigmatization, discrimination, and objectified attitudes from society and the state play dominant roles in children's identity development. In addition, the study showed that these children themselves, divided into two categories by the state, also internalized the discriminative acts of the state through different channels. As a result, the current thesis has revealed that although mental health workers aim to enhance state-protected children's well-being, clinical and psychosocial interventions will only yield effective results when the state's policies and regulations are improved.

REFERENCES

- Abukan, B. (2020). Çocukluk Çağı Travmalarının Koruyucu Aile İçinde Sağaltımı Üzerine Bir Değerlendirme. *Toplum ve Sosyal Hizmet*, 31(1), 241-260.
- Akco, S., Dağlı, T., İnanıcı, M. A., Kaynak, H., Oral, R., Sahin, F. & Ulukol, B. (2013). Child abuse and neglect in Turkey: professional, governmental and non-governmental achievements in improving the national child protection system. *Pediatrics and international child health*, 33(4), 301-309.
- Ali, A., Hassiotis, A., Strydom, A., & King, M. (2012). Self-stigma in people with intellectual disabilities and courtesy stigma in family carers: A systematic review. *Research in developmental disabilities*, 33(6), 2122-2140.
- Aslamazova, L. A., Muhamedrahimov, R. J., & Vershinina, E. A. (2019). Family and child characteristics associated with foster care breakdown. *Behavioral Sciences*, 9(12), 160.
- Aşık, E., & Eker, F. (2014). Yetiştirme yurdunda kalan ergenlerin sorunları ve baş etmeleri. *Kırıkkale Üniversitesi Tıp Fakültesi Dergisi*, 16(2), 20-31.
- Banks, M. V. (2013). Narrative Identity: the construction of the life story, autobiographical reasoning and psychological functioning in young adulthood.
- Becvar, D. S., & Becvar, R. J. (2012). *Family therapy: A systemic integration*. Pearson Higher Ed. pp. 156-158.
- Berk, L. E. (2013). Development through the lifespan 6th edition. 402-404.
- Berth, F. (2019). Children under Three in Residential Care: Forgotten institutions in the early Federal Republic of Germany. *Zeitschrift Fur Padagogik*, 65(1), 73-94.
- Blakeslee, S. E., & Martin, M. L. (2009). Influences on identity: A grounded theory approach to Descendants of Freedmen. *Journal of Feminist Family Therapy*, 21(4), 271-283.
- Blythe, S. L., Jackson, D., Halcomb, E. J., & Wilkes, L. (2012). The stigma of being a long-term foster carer. *Journal of Family Nursing*, 18(2), 234-260.

- Boadu, S., Osei-Tutu, A., & Osafo, J. (2020). The Emotional experiences of children living in orphanages in Ghana. *Journal of Children's Services*.
- Bocknek, E. L., Sanderson, J., & Britner, P. A. (2009). Ambiguous loss and posttraumatic stress in school-age children of prisoners. *Journal of Child and Family Studies, 18*(3), 323- 333.
- Boss, P. (2004). Ambiguous loss research, theory, and practice: Reflections after 9/11. *Journal of Marriage and Family, 66*(3), 551-566.
- Bott, E. (2021). 'My dark heaven': Hidden voices in orphanage tourism. *Annals of Tourism Research, 87*, 103-110.
- Bowen, M. (1966). The use of family theory in clinical practice. *Comprehensive psychiatry, 7*(5), 345-374.
- Bronsard, G., Alessandrini, M., Fond, G., Loundou, A., Auquier, P., Tordjman, S., & Boyer, L. (2016). The prevalence of mental disorders among children and adolescents in the child welfare system: a systematic review and meta-analysis. *Medicine, 95*(7).
- Carpenter, K. (2015). Childhood studies and orphanage tourism in Cambodia. *Annals of Tourism Research, 55*, 15–27.
- Chamberlain, P., Price, J. M., Reid, J. B., Landsverk, J., Fisher, P. A., & Stoolmiller, M. (2006). Who disrupts from placement in foster and kinship care?. *Child abuse & neglect, 30*(4), 409-424.
- Charmaz, K., & Belgrave, L. (2012). Qualitative interviewing and grounded theory analysis. *The SAGE handbook of interview research: The complexity of the craft, 2*, 347-365.
- Crocetti, E. (2017). Identity formation in adolescence: The dynamic of forming and consolidating identity commitments. *Child Development Perspectives, 11*(2), 145-150.
- Cronin, M. (2019): 'Looked After Children: The Reluctant State and Moral Salvation' *Genealogy, 3*(16), 1-17.

- Çeken, B. (2020). Korunmaya Muhtaç Kimsesiz Çocuklar ve Hayalleri Üzerine Bir Çalışma. *Ulakbilge Sosyal Bilimler Dergisi*, 8(45), 160-171.
- Dansey, D., Shbero, D., & John, M. (2019). Keeping secrets: How children in foster care manage stigma. *Adoption & Fostering*, 43(1), 35-45.
- Demirbaş, H., & Bekaroğlu, E. (2013). Evden uzakta olmak: Sığınmacıların/mültecilerin psikolojik sorunları ve alınacak önlemler. *Kriz dergisi*, 21(1), 11-24.
- Detlaff, A. J., & Boyd, R. (2020). Racial disproportionality and disparities in the child welfare system: Why do they exist, and what can be done to address them? *The ANNALS of the American Academy of Political and Social Science*, 692(1), 253-274.
- Dozier, M., Zeanah, C. H., Wallin, A. R., & Shauffer, C. (2012). Institutional care for young children: Review of literature and policy implications. *Social issues and policy review*, 6(1), 1-25.
- Durualp, E., & Çiçekoğlu, P. (2013). Yetiştirme yurdunda kalan ergenlerin yalnızlık düzeylerinin internet bağımlılığı ve çeşitli değişkenler açısından incelenmesi. *Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 15(1), 29-46.
- Elmacı, D. (2019). Türkiye’de Koruma Altındaki Çocuklara Yönelik Çocuk Koruma Kuruluşlarındaki Değişimler. *Türkiye Sosyal Hizmet Araştırmaları Dergisi*, 3(2), 33-59.
- Erbay, E., & Çalış, N. (2021). Türkiye’de koruyucu aile hizmetlerine yönelik uzman görüşleri. *İstanbul Ticaret Üniversitesi Sosyal Bilimler Dergisi*, 20(40), 439-462.
- Erdem, A. Y., Yenigürebüz, F., Pekpak, E., Akıncı, B., Aktekin, E., Bayram, C., & Özbek, N. Y. (2019). Refugee children with beta-thalassemia in Turkey: Overview of demographic, socioeconomic, and medical characteristics. *Pediatric blood & cancer*, 66(5), e27636.

- Erguder, T., Cakir, B., Babalioglu, N., Dogusan, H., Turkoral, E., & Warren, C. W. (2009). Tobacco use among institutionalized adolescents in Turkey: does social environment affect the risk?. *International Journal of Public Health, 54*(6), 379-389.
- Ergün, N. (2020). Kimlik Gelişimi: Anlatı Kimliği ve Kuşaklararası Anlatı Kimliği. *Psikiyatride Güncel Yaklaşımlar, 12*(4), 455-475.
- Erikson, E., & Erikson, J. (1981). On generativity and identity: From a conversation with Erik and Joan Erikson. *Harvard Educational Review, 51*(2), 249-269.
- Erney, R., & Weber, K. (2018). Not all Children are Straight and White. *Child Welfare, 96*(2), 151-177.
- Erol, N., Simsek, Z., Oskay, A., & Münir, K. (2017). Divergent Developmental Pathways of Children and Adolescents Reared in Long-Term Residential Protective Care in Turkey. In *Child Maltreatment in Residential Care* (pp. 241-267). Springer, Cham.
- Eslea, M., & Rees, J. (2001). At what age are children most likely to be bullied at school?. *Aggressive Behavior: Official Journal of the International Society for Research on Aggression, 27*(6), 419-429.
- Euillet, S. (2020). Foster care in France: children's perception of their own well-being. *Child & Family Social Work, 25*, 160-168.
- Feist, J., Feist, G. J., & Roberts, T. A. (2006). Theories of personality. 220-222.
- Flum, H., & Lavi-Yudelevitch, M. (2002). Adolescents' relatedness and identity formation: A narrative study. *Journal of Social and Personal Relationships, 19*(4), 527-548.
- Geenen, S. & Powers, L. E. (2007). "Tomorrow is another problem": The experiences of youth in foster care during their transition into adulthood. *Children and Youth Services Review, 29*(8), 1085-1101.
- Goldbeck, L., Muche, R., Sachser, C., Tutus, D., & Rosner, R. (2016). Effectiveness of trauma-focused cognitive behavioral therapy for children and adolescents:

- A randomized controlled trial in eight German mental health clinics. *Psychotherapy and psychosomatics*, 85(3), 159-170.
- Golding, K. (2004). Providing specialist psychological support to foster carers: A consultation model. *Child and Adolescent Mental Health*, 9(2), 71-76.
- Gonzalez-Suarez, C., Worley, A., Grimmer-Somers, K., & Dones, V. (2009). School-based interventions on childhood obesity: a meta-analysis. *American journal of preventive medicine*, 37(5), 418-427.
- Greeson, J. K., Briggs, E. C., Kisiel, C. L., Layne, C. M., Ake, G. S., Ko, S. J., & Fairbank, J. A. (2011). Complex trauma and mental health in children and adolescents placed in foster care. *Child welfare*, 90(6), 91-108.
- Groark, C. J., McCall, R. B., Fish, L., & Whole Child International Evaluation Team. (2011). Characteristics of environments, caregivers, and children in three Central American orphanages. *Infant Mental Health Journal*, 32(2), 232-250.
- Hermenau, K., Eggert, I., Landolt, M. A., & Hecker, T. (2015). Neglect and perceived stigmatization impact psychological distress of orphans in Tanzania. *European journal of psychotraumatology*, 6(1), 28617.
- Hogg, M. A. (2016). Social identity theory. In *Understanding peace and conflict through social identity theory* (pp. 3-17). Springer, Cham.
- Horwitz, S. M., Hurlburt, M. S., Cohen, S. D., Zhang, J., & Landsverk, J. (2011). Predictors of placement for children who initially remained in their homes after an investigation for abuse or neglect. *Child Abuse & Neglect*, 35(3), 188-198.
- Hüseyinoğlu, S. (2017). *Korunmaya muhtaç çocukların korunma altına alınma nedenleri: İstanbul örneği* (Master's thesis, Sosyal Bilimler Enstitüsü).
- Jansson, B. S., Simon, J. D., & Barman-Adhikari, A. (2015). Becoming Policy Advocates in The Child and Family Sector.
- Jones, J. G., & Strowig, R. W. (1968). Adolescent identity and self-perception as predictors of scholastic achievement. *The Journal of Educational Research*, 62(2), 78-82.

- Kaplan, A., & Garner, J. K. (2017). A complex dynamic systems perspective on identity and its development: The dynamic systems model of role identity. *Developmental psychology*, 53(11), 2036.
- Karatay, A. (2017). Türkiye’de koruyucu aile: Kökenleri, gelişimi ve bugünü. *Üsküdar Üniversitesi Sosyal Bilimler Dergisi*, (5), 389-427.
- Katisi, M., Jefferies, P., Dikolobe, O., Moeti, O., Brisson, J., & Ungar, M. (2019, August). Fostering resilience in children who have been orphaned: Preliminary results from the Botswana Balekane EARTH program. In *Child & Youth Care Forum* 48(4), 585-601. Springer US.
- Kiesling, C., & Sorell, G. (2009). Joining Erikson and identity specialists in the quest to characterize adult spiritual identity. *Identity: An International Journal of Theory and Research*, 9(3), 252-271.
- Kim, J. W., & Henderson, T. (2008). History of the care of displaced children in Korea. *Asian Social Work and Policy Review*, 2(1), 13-29.
- Korte, R. F. (2007). A review of social identity theory with implications for training and development. *Journal of European industrial training*.
- Lee, R. E., & Whiting, J. B. (2007). Foster children's expressions of ambiguous loss. *The American Journal of Family Therapy*, 35(5), 417-428.
- Lehmann, S., Havik, O. E., Havik, T., & Heiervang, E. R. (2013). Mental disorders in foster children: a study of prevalence, comorbidity and risk factors. *Child and adolescent psychiatry and mental health*, 7(1), 1-12.
- Leslie, L. K., Landsverk, J., Ezzet-Lofstrom, R., Tschann, J. M., Slymen, D. J., & Garland, A. F. (2000). Children in foster care: Factors influencing outpatient mental health service use. *Child abuse & neglect*, 24(4), 465-476.
- Leung, T., Schmidt, F., & Mushquash, C. (2022). A personal history of trauma and experience of secondary traumatic stress, vicarious trauma, and burnout in mental health workers: A systematic literature review. *Psychological trauma: theory, research, practice, and policy*.

- Leve, L. D., Harold, G. T., Chamberlain, P., Landsverk, J. A., Fisher, P. A., & Vostanis, P. (2012). Practitioner review: children in foster care—vulnerabilities and evidence-based interventions that promote resilience processes. *Journal of Child Psychology and Psychiatry*, 53(12), 1197-1211.
- Lynch, S. (2011). Challenging stereotypes of foster children: A study of relational resilience. *Journal of Public Child Welfare*, 5(1), 23-44.
- Mahler, M. S. (1958). Autism and symbiosis, two extreme disturbances of identity. *International Journal of Psycho-Analysis*, 39, 77-82.
- Markovitch, N., Luyckx, K., Klimstra, T., Abramson, L., & Knafo-Noam, A. (2017). Identity exploration and commitment in early adolescence: Genetic and environmental contributions. *Developmental Psychology*, 53(11), 2092.
- McCormick, A., Schmidt, K., & Terrazas, S. (2017). LGBTQ youth in the child welfare system: An overview of research, practice, and policy. *Journal of Public Child Welfare*, 11(1), 27-39.
- McMillen, C. J., Rideout, G. B., Fisher, R. H., & Tucker, J. (1997). Independent-living services: The views of former foster youth. *Families in Society: The Journal of Contemporary Human Services*, 78, 471-479.
- Michell, D. (2015). Foster care, stigma and the sturdy, unkillable children of the very poor. *Continuum*, 29(4), 663-676.
- Mitchell, M. B. (2016). The family dance: Ambiguous loss, meaning making, and the psychological family in foster care. *Journal of Family theory & review*, 8(3), 360-372.
- Mitchell, M. B. (2018). “No one acknowledged my loss and hurt”: Non-death loss, grief, and trauma in foster care. *Child and Adolescent Social Work Journal*, 35(1), 1-9.
- Morantz, G., Cole, D. C., Ayaya, S., Ayuku, D., & Braitstein, P. (2013). Maltreatment experiences and associated factors prior to admission to residential care: A sample of institutionalized children and youth in western Kenya. *Child abuse & neglect*, 37(10), 778-787.

- Nayar, U. S., Stangl, A. L., De Zaluondo, B., & Brady, L. M. (2014). Reducing stigma and discrimination to improve child health and survival in low-and middle-income countries: promising approaches and implications for future research. *Journal of health communication, 19*(sup1), 142-163.
- Nduwimana, E., Mukunzi, S., Ng, L. C., Kirk, C. M., Bizimana, J. I., & Betancourt, T. S. (2017). Mental health of children living in foster families in rural Rwanda: the role of HIV and the family environment. *AIDS and Behavior, 21*(6), 1518-1529.
- Neagu, M., & Sebba, J. (2019). Who do they think they are: Making sense of self in residential care, foster care, and adoption. *Children and Youth Services Review, 105*, 104449.
- Ntshuntshe, Z., & Taukeni, S. G. (2020). Psychological and Social Issues Affecting Orphans and Vulnerable Children. In *Addressing Multicultural Needs in School Guidance and Counseling* (pp. 20-31). IGI Global.
- O'Driscoll, C., Heary, C., Hennessy, E., & McKeague, L. (2012). Explicit and implicit stigma towards peers with mental health problems in childhood and adolescence. *Journal of child psychology and psychiatry, 53*(10), 1054-1062.
- Öztürk, Ş., & Ekinçi, M. (2018). The effect of structured education on self-esteem and the suicide probability of male adolescents living in orphanages. *Archives of psychiatric nursing, 32*(4), 604-609.
- Paauw, C., de Roos, C., Tummers, J., de Jongh, A., & Dingemans, A. (2019). Effectiveness of trauma-focused treatment for adolescents with major depressive disorder. *European journal of psychotraumatology, 10*(1), 1682931.
- Perez, R. M. (2016). Lifelong ambiguous loss: The case of Cuban American exiles. *Journal of Family Theory & Review, 8*(3), 324-340.
- Ploug, N. (2012). The Nordic child care regime—History, development and challenges. *Children and Youth Services Review, 34*(3), 517-522.

- Pucarević, B., Skrobić, L., & Žegarac, N. (2020). School as an Element of the Well-Being of Adolescents in Foster Care: Discrimination as a Challenge. *Facta Universitatis. Series: Teaching, Learning and Teacher Education*, 075-085.
- Reas, P. J. (2013). 'Boy, have we got a vacation for you': Orphanage Tourism in Cambodia and the Commodification and Objectification of the Orphaned Child. *Thammasat Review*, 16(1), 121-139.
- Reas, P. J. (2020). "Children That are Cute Enough to Eat": The Commodification of Children in Volunteering Vacations to Orphanages and Childcare Establishments in Siem Reap, Cambodia. *Tourism Culture & Communication*, 20(2-3), 83-93.
- Rice, K. G., FitzGerald, D. P., Whaley, T. J., & Gibbs, C. L. (1995). Cross-sectional and longitudinal examination of attachment, separation-individuation, and college student adjustment. *Journal of Counseling & Development*, 73(4), 463-474.
- Riggs, D. W., King, D., Delfabbro, P. H., & Augoustinos, M. (2009). "Children Out of Place" Representations of foster care in the Australian news media. *Journal of Children and Media*, 3(3), 234-248.
- Robinson, B. A. (2018). Child Welfare Systems and LGBTQ Youth Homelessness. *Child Welfare*, 96(2), 29-46.
- Romero-Lucero, L. (2020). Addressing ambiguous loss through group therapy. *The Family Journal*, 28(3), 257-261.
- Samuels, G. M. (2009). Ambiguous loss of home: The experience of familial (im) permanence among young adults with foster care backgrounds. *Children and Youth Services Review*, 31(12), 1229-1239.
- Samuels, G. M., & Pryce, J. M. (2008). "What doesn't kill you makes you stronger": Survivalist self-reliance as resilience and risk among young adults aging out of foster care. *Children and youth services review*, 30(10), 1198-1210.
- Sarısoy, G. (2016). Winnicott'ın gerçek benlik ve sahte benlik kavramlarının bir vaka ve terapi ilişkisi bağlamında incelenmesi.

- Schmid, M., Goldbeck, L., Nuetzel, J., & Fegert, J. M. (2008). Prevalence of mental disorders among adolescents in German youth welfare institutions. *Child and Adolescent Psychiatry and Mental Health*, 2(1), 1-8.
- Schofield, G., Beek, M., Ward, E., & Biggart, L. (2013). Professional foster carer and committed parent: Role conflict and role enrichment at the interface between work and family in long-term foster care. *Child & Family Social Work*, 18(1), 46-56.
- Sellick, C. (1998). The use of institutional care for children across Europe. *European Journal of Social Work*, 1(3), 301-310.
- Shpiegel, S., Sussman, S., Sherman, S. E., & El Shahawy, O. (2017). Smoking behaviors among adolescents in foster care: a gender-based analysis. *Substance use & misuse*, 52(11), 1469-1477.
- Simsek, Z., Erol, N., Öztop, D., & Münir, K. (2007). Prevalence and predictors of emotional and behavioral problems reported by teachers among institutionally reared children and adolescents in Turkish orphanages compared with community controls. *Children and youth services review*, 29(7), 883-899.
- Söğütlü, A. (2015). Çocuk refahı alanında çalışan personelin sevgi evleri modeline yönelik değerlendirmeleri.
- Steenbakkens, A., Van Der Steen, S., & Grietens, H. (2018). The needs of foster children and how to satisfy them: A systematic review of the literature. *Clinical child and family psychology review*, 21(1), 1-12.
- Stone, K. J., & Jackson, Y. (2021). Linking foster family characteristics and mental health symptoms of youth in care. *Journal of child and family studies*, 30(11), 2792-2807.
- Sullivan, D. J., & van Zyl, M. A. (2008). The well-being of children in foster care: Exploring physical and mental health needs. *Children and youth services review*, 30(7), 774-786.
- Şen Davulcu, Ü. (2018). *Çocuk evleri sitesinde kalan çocukların algıladıkları sosyal destek ve beklentileri* (Master's thesis, Kocaeli Üniversitesi, Sağlık Bilimleri Enstitüsü).

- Titelman, P. (2014). *Clinical applications of Bowen family systems theory*. Routledge. 51-53
- Uğur, S. B., & Kılıç, A. K. (2022). Kurum Bakımında Yetişmiş Kişilerin Kurum Bakımı ve Sonrası Süreçte Yaşadıkları Sorunların Belirlenmesi. *Toplum ve Sosyal Hizmet*, 33(1), 69-95.
- Uğurlu, Z., & Gülsen, I. (2014). ÇOCUK HAKLARI VE HUKUKİ BAĞLAMDA ÇOCUĞUN İHMAL VE İSTİSMARDAN KORUNMASI. *Uluslararası Sosyal e Eğitim Bilimleri Dergisi*, 1(1), 1-24.
- Van Staden, C. W. (2006). The negative as potential prognostic marker of outcome in psychotherapy. *Psychology and Psychotherapy: Theory, Research and Practice*, 79(3), 461-465.
- Voss, J. M., & Lenihan, S. T. (2015). Fostering resilience for children living in poverty: Effective practices & resources for EHCI professionals.
- Walton, M. A. I. (1993). Regulation in child protection—policy failure? *The British Journal of Social Work*, 23(2), 139-156.
- Widick, C., Parker, C. A., & Knepelkamp, L. (1978). Erik Erikson and psychosocial development. *New directions for student services*, 1978(4), 1-17.
- Williams-Mbengue, N. (2016). The social and emotional well-being of children in foster care. In *National Conference of State Legislatures*.
- Wilson, S. J., & Lipsey, M. W. (2007). School-based interventions for aggressive and disruptive behavior: Update of a meta-analysis. *American journal of preventive medicine*, 33(2), S130-S143.
- Wilson, S. J., Lipsey, M. W., & Derzon, J. H. (2003). The effects of school-based intervention programs on aggressive behavior: a meta-analysis. *Journal of consulting and clinical psychology*, 71(1), 136.
- Yaşar, Ö., & Dağdelen, N. (2013). Korunmaya Muhtaç Çocukların Yetiştirilmesinde Çocuk Yurtlarından Çocuk Evlerine Geçişin, Çocukların Sosyo-Kültürel ve Psikolojik Gelişimlerine Etkisi Üzerine Bir Çalışma: Isparta Örneği. *Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (18), 199-221.

- Yektaş, Ç., Tufan, A. E., & Yazıcı, M. (2018). Düzce İli Çocuk Evlerinde Kalan Çocuk ve Ergenlerin Klinik ve Sosyodemografik Özellikleri. *Konuralp Medical Journal*, 10(3), 298-304.
- Yıldırım, Ş., & Işıkhan, V. (2018). Çocuk Evinde Kalan Çocukların Sosyalleşme Sürecindeki İlişkilerinin Değerlendirilmesi. *Toplum ve Sosyal Hizmet*, 29(1), 46-70.
- Yolcuoğlu, İ. G. (2009). Türkiye'de çocuk koruma sisteminin genel olarak değerlendirilmesi. *Sosyal Politika Çalışmaları Dergisi*, 18(18), 43-58.
- Winnicott, D. W. (1965). The maturational processes and the facilitating environment: Studies in the theory of emotional development. *The International Psycho-Analytical Library*, 64, 1-276.
- Winnicott, D. W. (2006). *The Family and Individual Development* (First Edition). New York: Routledge Classics.
- Zill, N., & Bramlett, M. D. (2014). Health and well-being of children adopted from foster care. *Children and Youth Services Review*, 40, 29-40.

APPENDICES

APPENDIX A: Ethical Approval

Evrak Tarih ve Sayısı: 29.12.2021-11460



TED ÜNİVERSİTESİ

TED ÜNİVERSİTESİ
İnsan Araştırmaları Etik Kurulu

Sayı : E-27535802-100-11460
Konu : İnsan Araştırmaları Etik Kurulu
Başvurunuz

29.12.2021

Sayın Dr. Öğr. Üyesi Yağmur AR KARCI
Psikoloji Bölümü - Öğretim Üyesi

İnsan Araştırmaları Etik Kurulu kararınız ektedir.

Saygılarımla,

Not:

*Koşullu Onay alan başvurular için gereken düzenlemeler yapıldıktan sonra bir sonraki ayın 15'ini beklemeden revize edilmiş başvuru yapılabilir. Yapılan düzenlemeler, maddeler halinde belirtilmelidir.

*Revize edilmiş başvurunuzu gönderirken, lütfen tüm revizyon maddeleri ile ilgili ne tür bir düzenleme yapıldığını ve düzenlemenin başvuru formu ve eklerinin hangi kısımlarında yapıldığını açıkça belirtiniz.

Kurul Başkanı

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu :BSMED960 Pin Kodu :06281
Adres:www.tedu.edu.tr
Telefon:0 312 585 00 05 Faks:0 312 418 41 48
e-Posta:info@tedu.edu.tr Web:www.tedu.edu.tr
Kep Adresi:tedu@tedu.h03.kep.tr

Belge Takip Adresi : <https://tekke.gov.tr/ebf?ok=1314&D=BSMED960&S=11460>

Bilgi için: Serkan Karaca
Uyvan: İnsan Araştırmaları Etik Kurulu
Sekreteri



Bu belge, güvenli elektronik imza ile imzalanmıştır.

TED ÜNİVERSİTESİ
İNSAN ARAŐTIRMALARI ETİK
KURULU
ETİK KURUL KARARLARI

Toplantı Tarihi	28.12.2021
Toplantı Sayısı	2021/13
Toplantı Yeri	Dekanlık Toplantı Odası
Toplantı Saati	10:00

Raportör Serkan Karaca İAEK Sekreteri

Gündem : Ted Üniverisitesi İnsan Arařtırmaları Etik kurulu Toplantıları COVID-19 salgını nedeni ile online yapılmıř olup kararları toplu olarak yazılıp e-imza ile imzaya ađılmıřtır.

GÖRÜŐME MADDELERİ

G.14 : TED Üniversitesi, Psikoloji Bölümü Öğretim Üyesi Dr. Öğr. Üyesi Yađmur Ar Karcı'nın " Belirsizliklerle Büyümek: Koruyucu Aile ile ya da Devlet Koruması Altında Yetiřtirilen Çocukların Muđlak Kayıp Deneyimleri " bařlıklı çalıřmasının arařtırma etiđine uygunluđu görüřüldü.

Karar 2021-13/14 : TED Üniversitesi, Psikoloji Bölümü Öğretim Üyesi Dr. Öğr. Üyesi Yađmur Ar Karcı'nın " Belirsizliklerle Büyümek: Koruyucu Aile ile ya da Devlet Koruması Altında Yetiřtirilen Çocukların Muđlak Kayıp Deneyimleri " bařlıklı çalıřmasının bařvurunuzun arařtırma etiđine uygun olduđuna,

ONAY KARARI VERİLDİ.

Öneri: Katılımcıların talep etmesini beklemek yerine, onları dikkatlice gözlemleyerek rahatsızlık, stres, üzüntü hissettiđi belli olan katılımcılara profesyonel destek önerisinde bulunmak daha dođru olacaktır.

APPENDIX B: Announcement Poster for Social Media

Devlet koruması altında ya da Koruyucu Aile yanında yetişmişseniz;

Deneyimlerinizi paylaşmak ister misiniz?

KİMLER:

Bu çalışmaya,

- 18-25 yaş aralığındaki devlet korumasında ya da koruyucu aile yanında yetişmiş gençler,
- Devlet korumasında ya da koruyucu aile yanında yetişmiş kişilerle çalışan uzmanlar (sosyal hizmet uzmanları, klinik psikologlar vb.),
- Koruyucu Aile Üyeleri **katılım sağlayabilirler.**

NE: Sizinle deneyimleriniz hakkında konuşacağımız görüşmeler gerçekleştirmek istiyorum. Bu görüşmelerin yaklaşık 1-1,5 saat süreceğini tahmin ediyorum.

NE ZAMAN: Size uygun bir zamanda.

NEREDE: Sizin tercih edeceğiniz en uygun yerde (yüz yüze ya da online platformlar üzerinden).

TED Üniversitesi Gelişim Odaklı Klinik Çocuk ve Ergen Psikolojisi yüksek lisans eğitimim kapsamında yürüttüğüm tez çalışmam için gönüllü katılımcılara ulaşmayı umuyorum.

Araştırmaya katılım gösterdiğiniz takdirde kişisel bilgileriniz ve sağlayacağınız katkılar, TED Üniversitesi İnsan Araştırmaları Etik Kurulu tarafından belirlenen şartlara uygun olarak gizli bir şekilde ele alınacaktır.

Bu çalışma hakkında daha fazla bilgi almak, katılımcı olmak isterseniz aşağıdaki iletişim bilgileri aracılığıyla bana ulaşabilirsiniz.

E-posta:

APPENDIX C: Informed Consent Form for Late-Adolescents

Sayın Katılımcı,

Bu araştırma, TED Üniversitesi Psikoloji Bölümü, Gelişim Odaklı Klinik Çocuk ve Ergen Psikolojisi Yüksek Lisans programı öğrencisi Beyza Öztaylan tarafından,

danışmanlığında yürütülmektedir. Araştırmanın amacı devlet koruması altında ya da koruyucu aile yanında yetişmiş gençlerin **bireysel, ailesel ve psiko-sosyal alanlardaki muğlak kayıp ve yas deneyimlerini anlamaktır**. Bu çalışmanın katılımcılarını daha önce/halen devlet koruması altında olan ya da bir koruyucu aile yanında yetişmiş 18-25 yaşları arasında olan gençler, bu gençlerle birebir çalışan/çalışmış sosyal hizmet uzmanları ve klinik psikologlar ve koruyucu aileler oluşturmaktadır.

Bu araştırmaya katılımınızı onayladığınız takdirde, projenin katılımcısı olacaksınız. Katılımcılar ile yaklaşık 1-1,5 saat sürecek görüşmeler yapılacak olup bu görüşmeler ses kayıt cihazı ile kayıt altına alınacaktır. Görüşmeler sırasında size, devlet koruması altında ya da koruyucu aile yanında yetişmiş olmanızın hayatınız üzerindeki psiko-sosyal etkilerini anlamayı amaçlayan bazı açık uçlu sorular sorulacaktır. **Araştırmada size yöneltilen soruların DOĞRU ya da YANLIŞ cevapları yoktur**, bu nedenle soruları içtenlikle cevaplamanız araştırmanın sonuçları açısından önemlidir. Çalışma süresince ve sonrasında kimlik bilgileriniz proje dışındaki hiç kimseyle izniniz dışında paylaşılmayacaktır. Bu çalışma kapsamında elde edilecek olan bilimsel bilgiler sadece araştırmacılar tarafından yapılan bilimsel yayınlarda, sunumlarda ve eğitim amaçlı çevrimiçi bir ortamda paylaşılacaktır. Toplanan verilerden isminiz silinerek, bilgisayarda şifreli bir dosyada tutulacaktır. Görüşmeler sizin uygun gördüğünüz ve gizliliğin korunabileceği bir ortamda yüz yüze veya yine sizin tercihinize bağlı olarak çevrimiçi platformlarda gerçekleştirilecektir.

Bu çalışmaya katılım gönüllük esasına dayalıdır. Görüşmede tarafınıza yöneltilen soruların kişisel rahatsızlık yaratmayacak şekilde hazırlanmasına özen gösterilmesine karşın, ele alınan konunun doğası gereği bazı katılımcılar asgari düzeyin üstünde rahatsızlık yaşayabilir. Bu veya herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz, görüşmeyi nedenini açıklamaksızın yarıda bırakmakta serbestsiniz. Böyle bir durumda vermiş olduğunuz bilgilerin araştırmacı tarafından kullanılması ancak sizin onayınızla mümkün olacaktır. Bu çalışmaya katıldığınız için şimdiden

teşekkür ederim. Çalışma hakkında daha fazla bilgi almak ve yanıtlanmasını istediğiniz sorularınız için araştırmayı yürüten
ve
ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip ayrılabileceğimi biliyorum. Bu proje kapsamında görüşmelerin kayıt altına alınmasını ve verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Çalışmaya katılmak istiyorum. Evet / Hayır

Görüşmenin kayıt altına alınmasına izin veriyorum. Evet / Hayır

Ad Soyad:

Katılımcının İmzası:

Tarih

Araştırmacının Adı, Soyadı ve İmzası: Beyza Öztaylan

ÖNEMLİ NOT: Veri toplama sürecinin tamamlanmasının ardından talep eden katılımcılarla çevrimiçi bir seminer düzenlenecektir. Bu seminerde,

ve Psk. Beyza Öztaylan tarafından muğlak kayıp yaşantısı, baş etme stratejileri ve dayanıklılığı arttıran içsel/dışsal kaynaklarla yönelik bilgi aktarımı sağlanacaktır. Çevrimiçi ve grup temelli gerçekleştirilecek bu seminerin tahminen Şubat 2022’de gerçekleştirilmesi planlanmaktadır. Söz konusu seminere katılmak istiyorsanız araştırmacı Beyza Öztaylan’ı lütfen görüşmeleriniz sırasında sözel ya da sonrasında e-posta aracılığıyla bilgilendirin.

Araştırmaya katılımınız ve haklarınızın korunmasına yönelik sorularınız varsa ya da herhangi bir şekilde risk altında olduğunuza veya strese maruz kalacağına inanıyorsanız TED Üniversitesi İnsan Araştırmaları Etik Kurulu’na telefon numarasından veya adresinden ulaşabilirsiniz.

APPENDIX D: Informed Consent Form for Foster Family Members

Sayın Katılımcı,

Bu araştırma, TED Üniversitesi Psikoloji Bölümü, Gelişim Odaklı Klinik Çocuk ve Ergen Psikolojisi Yüksek Lisans programı öğrencisi Beyza Öztaylan tarafından danışmanlığında yürütülmektedir. Araştırmanın amacı devlet koruması altında ya da koruyucu aile yanında yetişmiş gençlerin **bireysel, ailesel ve psiko-sosyal düzeyde muğlak kayıp ve yas deneyimlerini anlamaktır**. Bu çalışmanın katılımcılarını daha önce/halen devlet koruması altında olan ya da bir koruyucu aile yanında yetişmiş 18-25 yaşları arasında olan gençler, bu gençlerle birebir çalışan/çalışmış sosyal hizmet uzmanları ve klinik psikologlar ve koruyucu aileler oluşturmaktadır.

Bu araştırmaya katılımınızı onayladığınız takdirde, projenin katılımcısı olacaksınız. Katılımcılar ile yaklaşık 1-1,5 saat aralığında sürecek görüşmeler yapılacak olup bu görüşmeler ses kayıt cihazı ile kayıt altına alınacaktır. Görüşmeler sırasında size, koruyucu ailesi olduğunuz çocuğun psiko- sosyal deneyimlerine ilişkin birtakım sorular sorulacaktır. **Araştırmada size yöneltilen soruların DOĞRU ya da YANLIŞ cevapları yoktur**, bu nedenle soruları içtenlikle cevaplamanız araştırmanın sonuçları açısından önemlidir. Çalışma süresince ve sonrasında kimlik bilgileriniz proje dışındaki hiç kimseyle izniniz dışında paylaşılmayacaktır. Bu çalışma kapsamında elde edilecek olan bilimsel bilgiler sadece araştırmacılar tarafından yapılan bilimsel yayınlarda, sunumlarda ve eğitim amaçlı çevrimiçi bir ortamda paylaşılacaktır. Toplanan verilerden isminiz silinerek, bilgisayarda şifreli bir dosyada tutulacaktır. Görüşmeler sizin ve ailenizin uygun gördüğü ve gizliliğin korunabileceği bir ortamda yüz yüze veya yine sizin tercihinize bağlı olarak çevrimiçi platformlarda gerçekleştirilecektir.

Bu çalışmaya katılım gönüllük esasına dayalıdır. Görüşmede tarafınıza yöneltilen sorular kişisel rahatsızlık verecek nitelikte değildir. Ancak herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, görüşmeyi nedenini açıklamaksızın yarıda bırakmakta serbestsiniz. Böyle bir durumda vermiş olduğunuz bilgilerin araştırmacı tarafından kullanılması ancak sizin onayınızla mümkün olacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederim. Çalışma hakkında daha fazla bilgi almak ve yanıtlanmasını istediğiniz sorularınız için araştırmayı yürüten Beyza Öztaylan

ve
ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip ayrılabileceğimi biliyorum. Bu proje kapsamında görüşmelerin kayıt altına alınmasını ve verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Çalışmaya katılmak istiyorum.

Evet / Hayır

Görüşmenin kayıt altına alınmasına izin veriyorum.

Evet / Hayır

Ad Soyad:

Katılımcının İmzası:

Tarih

Araştırmacının Adı, Soyadı ve İmzası: Beyza Öztaylan

Araştırmaya katılımınız ve haklarınızın korunmasına yönelik sorularınız varsa ya da herhangi bir şekilde risk altında olduğunuza veya strese maruz kalacağına inanıyorsanız TED Üniversitesi İnsan Araştırmaları Etik Kurulu'na telefon numarasından veya adresinden ulaşabilirsiniz.

APPENDIX E: Informed Consent Form for Mental Health Professionals

Sayın Katılımcı,

Bu araştırma, TED Üniversitesi Psikoloji Bölümü, Gelişim Odaklı Klinik Çocuk ve Ergen Psikolojisi Yüksek Lisans programı öğrencisi Beyza Öztaylan tarafından Dr. Öğr. Üyesi Yağmur Ar- Karcı danışmanlığında yürütülmektedir. Araştırmanın amacı devlet koruması altında ya da koruyucu aile yanında yetişmiş gençlerin bireysel, ailesel ve psiko-sosyal düzeyde muğlak kayıp ve yas deneyimlerini anlamaktır. Bu çalışmanın katılımcılarını daha önce/halen devlet koruması altında olan ya da bir koruyucu aile yanında yetişmiş 18-25 yaşları arasında olan gençler, bu gençlerle birebir çalışan/çalışmış sosyal hizmet uzmanları ve klinik psikologlar ve koruyucu aileler oluşturmaktadır.

Bu araştırmaya katılımınızı onayladığınız takdirde, projenin katılımcısı olacaksınız. Katılımcılar ile yaklaşık 1-1,5 saat aralığında sürecek görüşmeler yapılacak olup bu görüşmeler ses kayıt cihazı ile kayıt altına alınacaktır. Görüşmeler sırasında size, devlet koruması altında ya da koruyucu aile yanında yetişmiş olmanın bu çocukların bireysel, ailesel ve psiko-sosyal gelişimi üzerindeki etkilerini anlamayı hedefleyen birtakım sorular sorulacaktır. Araştırmada size yöneltilen soruların DOĞRU ya da YANLIŞ cevapları yoktur, bu nedenle soruları içtenlikle cevaplamanız araştırmanın sonuçları açısından önemlidir. Çalışma süresince ve sonrasında kimlik bilgileriniz proje dışındaki hiç kimseyle izniniz dışında paylaşılmayacaktır. Bu çalışma kapsamında elde edilecek olan bilimsel bilgiler sadece araştırmacılar tarafından yapılan bilimsel yayınlarda, sunumlarda ve eğitim amaçlı çevrimiçi bir ortamda paylaşılacaktır. Toplanan verilerden isminiz silinerek, bilgisayarda şifreli bir dosyada tutulacaktır. Görüşmeler sizin uygun gördüğünüz ve gizliliğin korunabileceği bir ortamda yüz yüze veya yine sizin tercihinize bağlı olarak çevrimiçi platformlarda gerçekleştirilecektir.

Bu çalışmaya katılım gönüllük esasına dayalıdır. Görüşmede tarafınıza yöneltecek sorular kişisel rahatsızlık verecek nitelikte değildir. Ancak herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, görüşmeyi nedenini açıklamaksızın yarıda bırakmakta serbestsiniz. Böyle bir durumda vermiş olduğunuz bilgilerin araştırmacı tarafından kullanılması ancak sizin onayınızla mümkün olacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederim. Çalışma hakkında daha fazla bilgi almak

ve yanıtlanmasını istediğiniz sorularınız için araştırmayı yürüten Beyza Öztaylan
ve
iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip ayrılabileceğimi biliyorum. Bu proje kapsamında görüşmelerin kayıt altına alınmasını ve verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Çalışmaya katılmak istiyorum.

Evet / Hayır

Görüşmenin kayıt altına alınmasına izin veriyorum.

Evet / Hayır

Ad Soyad:

Katılımcının İmzası:

Tarih

Araştırmacının Adı, Soyadı ve İmzası: Beyza Öztaylan

Araştırmaya katılımınız ve haklarınızın korunmasına yönelik sorularınız varsa ya da herhangi bir şekilde risk altında olduğunuza veya strese maruz kalacağına inanıyorsanız TED Üniversitesi İnsan Araştırmaları Etik Kurulu'na telefon numarasından veya adresinden ulaşabilirsiniz.

APPENDIX F: Demographic Information Form for Late Adolescents

Doğum Tarihiniz:...../...../..... Cinsiyetiniz: Kadın Erkek Diğer

Yaşınız:

Biyolojik aileniz ile yaşadınız mı? Evet Hayır

(Evet ise) Ne kadar süre biyolojik aileniz ile yaşadınız? Lütfen yıl olarak belirtiniz:

Biyolojik aileniz ile hangi yaş aralığında beraber yaşadınız?.....

Devlet korumasına ne zaman alındınız? Lütfen tarihi yıl olarak belirtiniz:

Kaç yıl devlet korumasında kaldınız? Lütfen yıl olarak belirtiniz:

Devlet korumasına alındığınızda kaç yaşındaydınız?

Halen devlet korumasında kalıyorsanız lütfen belirtiniz. Koruyucu aile bakımında kaldınız mı? Evet Hayır

(Evet ise) Ne kadar süre kaldınız?

Koruyucu aile bakımına alındığınızda kaç yaşındaydınız?

Halen koruyucu aile ile yaşıyorsanız lütfen belirtiniz. Evet Hayır

Biyolojik ailenizle görüşüyor musunuz? Evet Hayır

(Evet ise) Hangi aile üyelerinizle ne sıklıkla görüştüğünüzü lütfen belirtin.....
.....

Kardeş Sayınız (siz hariç):

1. kardeş. Cinsiyet: kız erkek diğer Yaş:

2. kardeş. Cinsiyet: kız erkek diğer Yaş:

3. kardeş. Cinsiyet: kız erkek diğer Yaş:

Daha önce psikolojik/ psikiyatrik destek aldınız mı? Evet Hayır

Evet ise ne için destek aldığınızı bir cümle ile açıklar mısınız?.....

APPENDIX G: Demographic Information Form for Foster Family Members

Doğum Tarihiniz:/...../..... Yaş:

Medeni Haliniz: Evli Bekar Boşanmış Diğer

Diğer ise lütfen açıklayınız:

Hanenizde kiminle yaşıyorsunuz? Lütfen belirtiniz.

En son mezun olduğunuz okulun seviyesini işaretleyiniz:

Okuryazar İlkokul Lise

Lisans Yüksek Lisans Doktora

Size en uygun seçeneği lütfen işaretleyiniz.

Çalışıyor Çalışmıyor Emekli

Halen çalışıyor iseniz mesleğiniz:.....

Biyolojik çocuğunuz var mı? Evet Hayır Belirtmek istemiyorum

(Evet ise) Lütfen kaç biyolojik çocuğunuz olduğunu ve yaşlarını belirtiniz.....

Ne zamandır koruyucu ailesiniz? Lütfen yıl olarak belirtiniz

Bugüne kadar koruyucu aileliğini üstlendiğiniz kaç çocuk oldu?.....

**APPENDIX H: Demographic Information Form for Mental Health
Professionals**

Yaşınız:...

Eğitim seviyenizi işaretleyiniz:

Okuryazar İlkokul Lise

Lisans Yüksek Lisans Doktora

Mesleğiniz:

Mesleğinizde kaçınıcı yılınız? :

Kaç yıldır devlet koruması altında / koruyucu aile yanında yetişen çocuklarla çalışıyorsunuz?.....

Devlet koruması altında / koruyucu aile yanında yetişen çocuklarla gerçekleştirdiğiniz mesleki faaliyetlerinizin içeriği ve kapsamını 3-5 cümle ile kısaca anlatır mısınız?

Haftada ortalama kaç saatinizi bu kişilerle çalışarak geçiriyorsunuz?.....

APPENDIX I: Semi Structured Interview Questions for Late Adolescents

1. Bana biraz kendinizden bahseder misiniz? Nasıl birisiniz, neler yapmaktan hoşlanırsınız?
2. Yapmaktan en keyif aldığınız şeyler nelerdir? Bana tipik bir gününüzü anlatır mısınız?
3. Gelişimsel olarak konuşursak, hayatınızın ilk 6-7 yılını nasıl hatırlıyorsunuz? /
Hatırladığınız önemli anılar neler?
4. Devlet koruması altına alınma sürecinizi anlatır mısınız? Bu süreç sizi nasıl etkiledi?
5. Eğer koruyucu aileniz olduysa bu süreci anlatır mısınız? Bu süreç sizi nasıl etkiledi?
6. Bu süreçte biyolojik ailenizle olan ilişkilerinizden bahseder misiniz? (Hem devlet koruması hem de koruyucu aile yanındayken) Süreçte yaşadıklarınızın hayatınızda ne gibi etkileri olduğunu düşünüyorsunuz?
7. Devlet korumasında/koruyucu ailede bakımınız nasıl oluyordu? Sizinle birebir ilgilenen kişiler var mıydı? Bu kişilerle ilişkileriniz nasıldı?
8. Çevreniz devlet korumasında/koruyucu aile yanında yetiştiğinizi biliyor muydu?
 - a. (Evet ise) Nasıl karşıladılar? Tepkileri nasıl oldu? Bu tepkiler sizi nasıl etkiledi?
 - b. (Hayır ise) Bu bilgiyi siz mi vermeyi tercih etmediniz? Bu tercihi yapmanızdaki sebepler nelerdi?
9. Sizce devlet korumasında/korucu aile yanında büyümek sizi nasıl, ne şekilde etkiledi /etkiliyor? Bu durumla ilgili neler hissediyorsunuz? / Neler düşünüyorsunuz?
10. Sizce hep biyolojik ailenizin yanında yetişseydiniz hayatınızda ne daha farklı olurdu?
11. Sizce bu yaşantının en zorlayıcı yanı/yanları neler? Bu zorluklarla baş etmede size yardımcı olan şeyler nedir?
12. Bu süreçle ilgili sizi endişelendiren/korkutan şeyler oldu mu?
13. Devlet korumasında / koruyucu ailede geçirdiğiniz yıllara dair olumlu deneyimleriniz nelerdir? / Bu sürecin hayatınıza olumlu etkileri oldu mu? /Bu olumlu etkileri yaşamınızı sağlayan kaynaklar/faktörler neler?
14. Devlet korumasında/koruyucu aile yanında büyümek hayatınızda çeşitli kayıplara neden oldu mu sizce? (Evet ise) Neleri kaybettiğinizi düşünüyorsunuz? Bu kayıplar

sizi nasıl etkiledi? Bu kayıplarla başa çıkmanızı kolaylaştıran etmenler oldu mu?

15. Devlet koruması altında/ koruyucu aile ile yetiştiğinizi kimler biliyor? Onların tepkileri nasıl? / Bu konuyla ilgili duygularınızı paylaştığınız kişiler var mı? Bu konuyla ilgili sıkıntılarınız olduğunda size destek olan kişiler oldu mu? (Evet ise) Kimler ve ne yaparak destek oldular?



APPENDIX J: Semi Structured Interview Questions for Foster Family Members

1. Sizi tanımak isterim. Bana biraz kendinizden bahseder misiniz?
2. Ne zaman + Ne oldu da koruyucu aile olmaya karar verdiniz?
 - a. Bu karar verme süreci nasıl geçti?
 - b. Aile üyelerinizle bu kararı nasıl paylaştınız? Onların bu süreçte tutumu nasıl oldu?
 - c. Geniş aileniz bu karar ile ilgili nasıl tepki verdi?
 - d. Toplum tarafından nasıl bir tepkiyle karşılaştınız?
 - e. Bu süreç ne kadar sürdü?
3. Kaç yıldır birlikte yaşıyorsunuz?
4. Bu süreçte en çok zorlandığınız şeyler nelerdi?
5. Koruyucu aile olduktan sonra hayatınızda ne tür değişimler oldu?
6. Ailenizin şu anki durumunu göz önüne alırsanız, ailenizin ne gibi sıkıntıları, zorlukları, sorunları var? Bu zorluklarla başa çıkmada size yardımcı olan şeyler var mı? /Daha zorlaştıran şeyler var mı?
7. Sizce biyolojik ailesinden ayrılması çocuğunuzu nasıl etkilemiş olabilir? (Duygusal, düşünsel, sosyal ilişkiler, kişilik gelişimi ve okul başarısı alanları detaylandırılacak).
8. İleriki yıllara dair korkularınız/kaygılarınız var mı? Varsa bunlarla başa çıkmak için başvurduğunuz yöntemleriniz nelerdir?
9. Sizce koruyucu ailede büyüme çocuğunuzu nasıl etkiledi? (Duygusal, düşünsel, sosyal ilişkiler, kişilik gelişimi ve okul başarısı alanları detaylandırılacak)
10. Bu çocukların süreç içinde yaşadığı çeşitli kayıplar olduğunu düşünüyor musunuz? Varsa bu kayıplar neler ve çocukların psiko-sosyal gelişimini ne yönde etkiliyor? Bu kayıplarla başa çıkma sürecini neler kolaylaştırabilir sizce? Bu süreci zorlaştıran etmenler neler?
11. Toplumun koruyucu aileliğe olan tutumunu nasıl değerlendiriyorsunuz? Onların bu tutumlarının çocuğunuz üzerinde bir etkisi olduğunu düşünüyor musunuz?

12. Sizce X'in devlet korumasında kalıp koruyucu aile ile büyüyen bir çocuk olarak karşılaştığı, deneyimlediği zorluklar nelerdir?

13.Sizce başka bir toplumda yaşıyor olsaydınız neler sizin için daha farklı olurdu?

14. Son olarak sormak ya da eklemek istediğiniz bir şey var mı?



APPENDIX K: Semi Structured Interview Questions for Mental Health Professionals

- 1.Sizi tanımak isterim. Bana biraz kendinizden bahseder misiniz?
2. Mesleğinizde kaçınıcı yılınız?
- 3.Nerede çalışıyorsunuz?
- 4.Daha önce de size kısaca bahsettiğim gibi bugün devlet koruması altında ya da koruyucu aile yanında yetişmiş çocuklar hakkında sizden biraz bilgi almak istiyorum.
 - a. Ne kadar süredir bu çocuklarla çalışıyorsunuz?
 - b. Nasıl bir süreç sizin için bu deneyim?
 - c. Sizce bu çocukları bireysel, ailesel ve sosyal yönden en çok neler etkiliyor? Nasıl?
5. Salgın süreci bu çocuklar için nasıl geçti?
 - a. Ne kadar süre kimseyle görüşemediler?
 - b. Bu noktada yardım alabildikleri birileri oldu mu?
 - c. Sizce bu çocuklarla çalışıyor olmanın en zorlayıcı yanı/yanları neler? Bu zorluklarla baş etmede size yardımcı olan şeyler nedir?
6. Bu çocukların süreç içinde yaşadığı çeşitli kayıplar olduğunu düşünüyor musunuz?
7. Varsa bu kayıplar neler ve çocukların psiko-sosyal gelişimini ne yönde etkiliyor? 8. Bu kayıplarla başa çıkma sürecini neler kolaylaştırabilir sizce? Bu süreci zorlaştıran etmenler neler?
9. Toplumun bu çocuklara, koruyucu aileliğe yönelik tutumlarını nasıl değerlendiriyorsunuz?
10. Bu tutumlar çocukların psiko-sosyal gelişimini ne yönde etkiliyor olabilir?
11. Son olarak sormak ya da eklemek istediğiniz bir şey var mı?

APPENDIX L: Non-Governmental Organization Information Form

Merhaba, ben Beyza Öztaylan. TED Üniversitesi Gelişim Odaklı Klinik Çocuk ve Ergen Psikolojisi programında yüksek lisans öğrencisiyim.

danışmanlığında yürüttüğüm tez çalışmam kapsamında devlet koruması altında ya da koruyucu aile yanında yetişmiş çocukların muğlak kayıp deneyimlerini bireysel, ailesel ve psiko-sosyal bağlamda derinlemesine inceliyoruz. Bu kapsamda, 18-25 yaş aralığında olan gençler, bu kişilerle çalışmış/çalışan sosyal hizmet uzmanları ve klinik psikologlar ve koruyucu aile üyelerine ulaşmayı amaçlıyoruz. Çalışmamız kapsamında, katılımcılarla yaklaşık 1-1,5 saat süren birebir görüşmeler yapmayı ve bu görüşmeler sırasında aile yaşantılarını derinlemesine anlamamızı sağlayacak birtakım açık uçlu sorular sormayı planlıyoruz. Olası katılımcıları belirlemek amacıyla devlet koruması altında ya da koruyucu aile yanında yetişen bireyler ve ailelerinin dahil olduğu dernekleri araştırırken sizin yönetiminden sorumlu olduğunuz X isimli derneğe rastladım. Sizden tez çalışmam için katılımcı bulabilmem adına desteğinizi rica ediyorum. Uygun görmeniz halinde sizden temel olarak bu kişilerle irtibat kurarak çalışmaya katılım onayları hakkında bilgi almanızı bekliyoruz.

Bu amaçla, eğer uygun görürseniz araştırmamızın davet metnini sizinle paylaşabiliriz. Araştırmamıza katılmak isteyen gönüllü bireylere sizin aracılığınız ile ulaşma imkânımızın olması bizim için oldukça kıymetli olacaktır. Bilimsel araştırmamız konusunda daha fazla bilgi almak isterseniz e-posta ya da telefon yoluyla benimle iletişime geçebilirsiniz. Ayrıca talep etmeniz durumunda araştırmamızın etik ilkelere uygunluğunu onaylayan etik kurul kararını ve soruların bir kopyasını sizinle paylaşabiliriz. Yanıtınızı sabırsızlıkla bekliyor olacağız.

Saygılarımızla,

Beyza Öztaylan

E-posta:

E-posta:

APPENDIX M: Preliminary Information Form

Sayın Katılımcı,

Öncelikle çalışmamıza gösterdiğiniz ilgi için teşekkür ederiz. Çalışmamız kapsamında, devlet koruması altında ya da koruyucu aile ile yetişmiş çocukların deneyimlerini bireysel, ailesel ve psiko-sosyal açılardan anlamayı hedeflediğimiz bir takım yarı yapılandırılmış görüşmeler gerçekleştirmeyi planlıyoruz. Söz konusu görüşmeleri araştırma hedeflerimiz doğrultusunda hem bu kurumlarda yetişmiş yetişkinlerle, hem uzman katılımcılarla hem de koruyucu aile üyeleriyle gerçekleştirmek istiyoruz.

Görüşmelerin tarihleri ve yeri ile ilgili düzenlemelerde sizin tercihleriniz temel alınacaktır. Görüşmeler, katılımcıların isteğine göre yüz yüze veya çevrimiçi platformlarda yapılacaktır. Her bir katılımcıyla yapılacak görüşmelerin yaklaşık 1-1,5 saat sürmesi beklenmektedir.

Bu bilgilendirme formu sonrasında çalışmaya ilişkin okumanız ve onaylamanız gereken formlar tarafınıza e-posta olarak ya da elden (yine sizin seçiminiz doğrultusunda) iletilecektir. Desteğiniz için teşekkür eder, süreç ve formlara ilişkin her türlü sorunuz için bizimle iletişime geçebileceğinizi hatırlatmak isteriz.

Psk. Beyza Öztaylan

E-posta:

E-posta:

APPENDIX N: Information Form for Online Interview

Sayın Katılımcı,

Öncelikle çalışmama gösterdiğiniz ilgi için teşekkür ederim. Gönüllü olarak katılmayı kabul ettiğiniz çalışmam kapsamında sizinle belirlemiş olduğumuz çevrimiçi görüşme randevumuz için uygunluk gerekliliği olan bazı çevresel koşullar söz konusudur. Bu hususları görüşme öncesi tarafınızla paylaşmak isterim. Görüşme sırasında yalnız kalabileceğiniz, kendinizi güvende hissettiğiniz, sessiz ve internet kesintilerinin mümkün olduğunca yaşanmayacağı bir ortamda bulunmanız görüşmemizin verimliliği açısından önem arz etmektedir. Görüşmeye araştırmacı da böyle bir ortamdan katılım sağlayacaktır. Görüşmemizin yaklaşık 1-1,5 saat kadar süreceği ön görülmekte olup, daha önce de belirtildiği gibi ses kayıt cihazı ile kayıt altına alınacaktır. Görüşmemiz kapsamında kaydını onayladığınız veriler kimliğiniz belirtilmeksizin, anonim olarak araştırma için kullanılan bilgisayarda şifreli bir şekilde muhafaza edilecektir. Görüşmelere katılmadan önce size iletteğimiz formları okumanız ve onaylamanız gerekmektedir. Formlarla ilgili sorularınız için benimle iletişime geçebilirsiniz.

Desteyiniz için teşekkür ederim.

Beyza Öztaylan

E-posta:

