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Intergenerational Transmission Processes in Changing Coupleship Values in Turkey

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Abstract

This thesis consists of two parts. The first part is the article that contains possible explanations about intergenerational transmission of family values related to couple relationship in marriage. Intergenerational transmission of coupleship is discussed with the perspective of (a) developmental factors affecting coupleship identity, (b) changing societal norms of marriage, (c) transmission of attachment issues and the idea of marriage, and (d) schemas about intimate relationship and marriage. The second part is the article that consists of current literature about marriage in Turkey and the qualitative study conducted with six newlywed couples on experiences of their newly formed couple relationships. Interpretative Phenomenological Analysis revealed 3 main themes: (a) perception of parents, (b) factors leading to change, and (c) change in coupleship. Results are discussed with taking current literature into account and some clinical implications are made for clinicians and researchers.

Key Words: Intergenerational value transmission, Marriage in Turkey, Couple relationship, Couple therapy, Interpretative Phenomenological Analysis

Özet

Bu tez iki bölümden oluşmaktadır. Birinci bölüm evlilikteki çift ilişkisi ile ilgili aile değerlerinin nesiller arası aktarımı hakkında olası açıklamaları içerir. Çift olma ile ilgili nesiller arası aktarım (a) çift olma kimliğini etkileyen gelişimsel faktörler, (b) evlilik ile ilgili değişen toplumsal normlar, (c) evlilik düşüncesi ve bağlanma konusunun aktarımı ve (d) evlilik ve yakın ilişkiler hakkında oluşturulan şemalar açısından tartışılmıştır. İkinci bölüm ise bu literatürden yola çıkılarak oluşturulan araştırma sonuçlarını içerir. Bu araştırma 6 yeni evli çift ile yapılan ve yeni oluşturdukları çift ilişkisi hakkındaki deneyimlerini içeren kalitatif bir çalışmadır. Yapılan Yorumlayıcı Fenomenolojik Analiz sonrasında, 3 ana tema ortaya çıkmıştır: (a) ebeveyn algısı, (b) değişime götüren faktörler ve (c) çift ilişkisindeki değişimler. Sonuçlar güncel literatürle bağ kurularak tartışılmış ve klinisyenler ve araştırmacılar için öneriler sunulmuştur.

Anahtar Kelimeler: Türkiye'de evlilik, Çift ilişkisi, Çift terapisi, Yorumlayıcı Fenomenolojik Analiz

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This thesis is conducted with many personal challenges and transformations. My motivation for conducting this study was not only my curiosity about intergenerational transmission and inevitable impact of previous generations on couple relationship but also my wish to learn building intimate relationships for safer and more livable world. I, as a beginner family and couple therapist, have taken priceless information about my practice from this process and also have witnessed my internal transformation as a young adult woman in changing Turkey. With taking all these shifts into account, I firstly would like to sincerely thank my thesis supervisor as well as my mentor in each step of my graduate program, Yudum Akyıl. She was always with me by guiding me with her deep enthusiasm to the study, encouraging me with her warm attitudes and emphasizing my consideration all the time.

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Introduction

Intergenerational value transmission about coupling is a process among generations. Individuals witness, learn and internalize these values from their family of origin. Some relational factors such as parents' marital relationship and early relationships with primary caregivers and also some external factors such as social changes are helpful to construct and to transmit these values. When partners get married, two different people with different backgrounds come together and try to form a unique relationship by using their bringing as base. They face with a decision making process about which values must be maintained and which ones could be left behind. As some of this process can be autonomic, some is discussed and negotiated between two.

Turkey has experienced rapid social changes (Ataca & Sunar, 1999). It is inevitable that these changes have a significant impact on not only individuals' daily lives but also their style of relating. With taking these changes into account, it is possible to have differences among generations in terms of couple relationship. Moreover, today's newly married couples have experienced crucial transmission process about values on coupling when they compare their own relationship with their parents' one.

This project aims to examine the idea of marriage and complexity of intergenerational transmission process of values about coupling in changing Turkey. The first article in the dissertation is a review that looks at possible

explanations related to intergenerational transmission process. It includes in recent literature about the idea of marriage in Turkey, general characteristics of Turkish families, marriage types and gender roles in Turkey and effects of relationships on transmission process. Furthermore, the review gives some clinical implications for therapist to understand transmission process better and to work with couple with the eye of intergenerational perspective.

The second article involves current literature and it aimed to explore the experiences of newlywed couples with regards to form their marital relationship in İstanbul, Turkey. The research questions were: (a) What kind of a parent-child relationship do newlywed individuals have with their parents; and what kind of relationship between their parents and their own parents do these people perceive? (b) Which values about coupling do newlywed individuals transmit or leave from family of origin when they form their own intimate relationships? (c) Which factors are effective in changes and continuities for intergenerational value transmission for coupleship?

INTERGENERATIONAL TRANSMISSION PROCESSES IN CHANGING COUPLESHIP VALUES IN TURKEY

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İSTANBUL BİLGİ ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

KLİNİK PSİKOLOJİ YÜKSEK LİSANS PROGRAMI

Abstract

Intergenerational transmission of values about couple relationship is a process between previous and present generations in terms of learning coupling. Individuals primarily witness their parents' intimate relationships while growing up and they develop schemata or perceptions about coupling by referring to it. When they get married, partners with different backgrounds are faced with a decision making process about which values could be maintained from their own family of origin while which ones must be left behind. Because there is no research about this issue in Turkey, this review is a kind of composition of possible explanations that have an influence on this transmission process. With taking continuous social changes in Turkey into account, issues such as societal norms about marriage, family patterns, mate selection, marriage types, gender roles and transmission of the idea of marriage are examined and some clinical implications are made for therapists.

Key Words: Intergenerational value transmission, social change, culture, marriage in Turkey, gender roles, couple relationship, Interpretative Phenomenological Analysis

Intergenerational Transmission Processes in Changing Coupleship Values in Turkey

Family can be described as a dynamic unit that has biological, psychological, social, legal and economic aspects and transfers values constituted in the society from one generation to the next (Sayın, 1990). While some families are based on blood relations and there is a common history that determines today and future expectations for members, there are also some other families organized with psychological commitment and/or personal choices (Yapıcı, 2010). Many families are formed as two people come together by forming a coupleship and deciding to create this new organization via marriage. Partners try to form their families with their own backgrounds, by using their familiar rituals and rules that they learn in their family of origin. However, these handed issues and backgrounds of both side may not overlap to each other all the times and can cause a conflict. Spouses have to evaluate and decide which rules, rituals or values need to be taken into their relationships, and which of them may be left behind. This process can be called as intergenerational value transmission (Van Ijzendoorn, 1992).

Transmission of family values to current relationships is a new field to be recently wondered and studied. In Turkey, there is one study that looks at intergenerational value transmission on children by Akyıl, Prouty, Blanchard and Lyness (2014). They have conducted their study via parent interviews and they have looked at parents' dilemma and experiences about transmitting their own family of origin issues to their children. Parents

function as a bridge here to link between their previous generation and their children.

There is, on the other hand, no research about transmission of family values on couple relationship in Turkey. Because it is crucial for couples to negotiate what kind of a couple they want to become before having children and creating parental subsystem, it is important to understand which factors are effective for transmission process. Hence, in this review, the main aim is to understand possible explanations that make a contribution for intergenerational value transmission process about coupling. Because spouses come from two different backgrounds in terms of culture and family of origin, factors that direct their experiences in creating a couple identity are multiple.

In this literature review, the focus will be on the idea of marriage in general by describing it from social and developmental perspectives. Then, current literature related to possible factors that may influence this negotiation between the partners will be included. These factors are developmental factors affecting the coupleship identity, changing societal norms of marriage (family patterns, mate selection criteria and marriage types and gender roles in Turkey), transmission of attachment issues and the idea of marriage and schemata about intimate relationships and marriage. They will be discussed in terms of intergenerational transmission perspective and possible impacts on couple relationship in changing Turkey. In the end, implications for clinicians who work with couples will be discussed.

Developmental Factors Affecting the Coupleship Identity

Marriage takes sexual behavior in hand. It institutionalizes such behavior and renders it morally (Christensen & Johnsen, 1980). It is also a way to control and to integrate it within the culture that we live. In the book of *Marriage and Family in a Changing Society,* Henslin (1980) explains that family has some universal functions such as being responsible for reproduction, being in charge of biological and emotional maintenance, controlling over individual behavior, socialization and status replacement. Even though people may not opt for marriage to have children nowadays, family holds the act of reproduction in check. Furthermore, it provides continuity of economic system with taking biological needs of family members into consideration because families cannot live alone and they depend on one another within economic system for division of labor. Some biological needs such as providing food, taking care of baby and household activities are determined and met with labor division. This division is generally made by every society considering age and sex differences. It also points out positions of husband, wife, son and daughter in the family. Moreover, responsibilities and specified roles constitute a structure for power in the family. When there is a significant task to be performed, families need someone who distributes and assigns role. Any member's failure means a total failure for that task. Hence, functioning of the authority structure is so prominent here. On the other side, if that task has not any survival value, there may not be a centralized authority structure for cooperative effort.

Other universal functions of the family are socialization and emotional maintenance. When a baby is born, it, beforehand in the family, learns how to communicate and how to act in a certain situation according to rules and norms of the society. It becomes a human rather than a biological organism within a cultural framework. During this learning process, a transmission occurs from parents to children, from previous generation to the new one and from the society which consists of many people and lasts body of rules to its new member who is open to learn and who may also criticize, evaluate what he or she sees. On the other side, he or she develops sense of belonging in the family during this process. Furthermore, being valuable and seeing it from the environment ensures emotional maintenance and secure base for him or her.

Even though family as a system has some universal functions, it is also a changing and continuous structure in life. It is a complex organization that new members can get involved in only by "birth, adoption, commitment or marriage and members can leave only by death" (Carter & McGoldrick, 1999, p.2). Because families do not remain unchanged, it can be said that there are certain developmental stages for them. These stages are defined by Carter and McGoldrick (1980) under the name of *family life cycle stages* as single young adults, families as newly married couples, families with young children, families with adolescents, families with moving children and families in later life. While there are so many different factors that affect these steps and their transitions to the next stage such as culture, time in history and social events, there is a certain running with based upon mutual

respect, obligations, religion, history and traditions of that family (Carter & McGoldrick, 1999). Each stage has its unique characteristic and potential challenges while experiencing its universal functions all the time.

Because family as a structured organization starts with marriage, first two stages of family life cycle are discussed here. *Single young adults* phase is a very crucial part of the family life cycle in terms of individual's formulation of his or her own life goals (Carter & McGoldrick, 1980). The person needs to determine what is important for his or her life, what he or she expects from life and how he or she creates his or her self before interacting with another single young adult to arrange a new system called couple. To overcome this stage and to pass over the next phase, that person requires experiencing separation from his or her offspring. With the process of *differentiation of self* as Bowen states (Kerr & Bowen, 1988), he or she realizes his or her stances in the relationships with family of origin and gets a chance to have a healthy relationship. Besides, the person starts to develop intimate peer relationships. He or she tries to find and establish new relationships with steady and satisfied bonds. He or she also has effort to build a career and specifies his or her routes.

Meaning of *becoming a newly married couple* has changed nowadays. In the book of *The Expanded Family Life Cycle* (Carter & McGoldrick, 1999), it is indicated that marriage symbolizes just intention to have children, accordingly, transition to parenthood because couples may prefer cohabitation and have sex lives before marriage. With marriage, partners change in status among other family members and they gain gender

roles within multigenerational patterns and transmissions. There is a challenge for partners when they are married. It is the necessity to form marital system and commit to this new one. The most significant task to handle it is *renegotiation*. Partners need to discuss what they have learnt from their own family of origin thus far between each other and to reach consensus. These decisions might be about when and how to eat, sleep, have sex, talk, work and even relax. They may be about daily life and household issues as well as styles of communication and arrangements of living as a married couple. Multigenerational issues come into prominence for this decision process. Partners must reach a conclusion about which traditions and rituals from family of origin can be taken and remained the same and which ones are not proper for the newly constituted system and need to be reevaluated with the partner. Furthermore, they have to reorganize their relationships not only with extended family members but also with any other third parties such as friends and co-workers. Taking all of these into account, it might create tension for newlywed couples even though they have been together and knew each other before because “marriage shifts the relationship from a private coupling to a formal joining of two families” (McGoldrick, 1999, p. 236). Thus, there can be some challenges about intergenerational transmission of family values and their shared decision making process.

Changing Societal Norms of Marriage

Society can be thought as an umbrella that gathers certain practices and rituals for members to relate one another. Expectations from a relationship, thoughts and desires, private lives, dating rituals and even sexual behaviors and sexual roles in daily life is predominantly determined by the society (Henslin, 1980). Whereas individuals ponder that they have personal choices about their relationships, society and also families frame these rituals, attitudes and timing in an indirect way (Henslin, 1980). For instance, there may be three people in a certain group called A, B and C. Rather than C, A and B may be proper for expectations of the society in the sense of mate selection. You, most probably, approach to A and B and try to decide in between with regard to your own family of origin and your own personal history. Even though it seems that you have your own choices, society reduces options for you in the very beginning and it maintains control.

There is also a system of classification and stratification in societies (Christensen & Johnson, 1980). They may use ranking order. Therefore, not only family functioning but also all members are influenced by this status placement. For instance, being a male in a family and a society may have a notable meaning and may be seen as an advantage in that population. It will most probably have an impact on that person's concept of self in his life. In other respects, marriages and families may be reinforced to arrange with taking economic, class or other kind of stratification in consideration by society. Such kind of status position and classification in the society has

incontrovertible effect on choices. People generally have tendency to select their partners from the same or similar ranges as they are in. After all, these functions and effects of families are excogitated, it is clear that there is a social control over our thoughts and behavior by families firstly, and by the society, implicitly.

With considerable social events, on the other hand, family functions and content of family life cycles have undergone change (Keniston, 1980). While families were self-sufficient with agricultural base and dominance of man power in cultivation in 1600s, they have become consumers and dependent one another in nineteenth century. For this change, the first vital historical event was Industrial Revolution (Blumstein & Schwartz, 1980). Families started to consume as a unit but no longer produced as a unit. With labor division, cooperation disappeared and farms lost their significance. People started to migrate to cities where they could find a job and earn money to survive. Hence, meaning of housing, feeding, educating and schooling were redefined for people. The second crucial event was Second World War. With economic changes and the Depression years, women began to find a place in business life. All daily life activities and household issues had to be discussed again.

Family life, functions and arrangements changed especially for women. With working life, women had a chance to observe and compare their lives with others and learn innovations (Barners, 1998). They had opportunity not to accept traditional expectations by their husbands. Due to immigration to new cities, they were alone as a family and geographically

separated from their extended families. They had to struggle with challenges such as differences of socioeconomic status and education; moreover, they had to adjust their religious tradition, childcare practices and household issues in their own way. On the face of changes that women experienced, men put up resistance. They had difficulty getting used to them. Therefore, families have experienced lack of harmony and a chaos due to maladjustment of both partners.

These social and historical events are inarguably substantial for meaning and alteration of families in the world. Expectedly, Turkey has gone through significant social and economic changes that have an impact on families. For instance, since decline of the Ottoman Empire, Turkey has lived through so many crucial events such as First World War, effects of Second World War, migrations, military coups and recent conditions in political and social system. Is it possible for these changes to influence newly married families? If yes, how and in what manner are they influential?

Continuity and Change in Family Patterns in Turkey

Marriage and family systems in Turkey has been, of course, influenced by changes and developments in the world (Ataca & Sunar, 1999). Considering the heterogeneity of this transition for different social classes and groups (Eraslan, Yakalı-Çamoğlu, Profeta Harunzade, Ergun & Dokur, 2012), we can talk about a general framework for traditional Turkish families. Gülerce (1996) described five characteristics for traditional

Turkish families. When it is faced with a problem such as earning money, provisions or communication, Turkish families use their *competence* skills. However, Gülerce (1996) says that Turkish families perceive themselves more competent than they really are. Moreover, *unity* is a dimension that predicates closeness, integrity and boundaries between interpersonal relations. It is claimed that boundary issue is a trouble for an average Turkish family. There is no permission for differentiation. All relations and share of space and time are so enmeshed that individualization process takes a backseat. Because belonging to somewhere or a defined group is more important than being autonomous, people in such families can show sudden emotional responses in return to their expectations in terms of enmeshed boundaries. Because enmeshed or distant boundaries cause unhealthy reactions and formations for the point of differentiation, transmission of these reactions occurs in an easy way with anxiety from one generation to the next one according to Bowen's perspective (Nichols, 2013).

Communication is another characteristics dimension of average Turkish families for Gülerce (1996). Open and direct communication is the healthy way to interact one another and to explain oneself freely. On the other side, interaction among family members is ambiguous and unclear for Turkish families. Hence, gestures and nonverbal communication gain significance. Family members pay attention and guess what that person means with that mimics and/or postures. It may also manifest itself to understand demonstration of affection. For this purpose, rituals within family environment are so important. Dinners with family elders and free

time after dinners provide opportunity to communicate, to understand and to be understood for all members. *Emotional context* gets a foothold for average Turkish families as well. Members need to express their positive and negative emotions concordantly. They also need to know that they will be met and welcomed for this expression in turn. However, Turkish family members are insufficient to express their consideration one another (Gülerce, 1996). They do not find themselves promotive. Furthermore, they do not complain about this inadequacy, interestingly. One possible explanation can be lack of empathy for this irony. Because members are so strange to their own emotions and they cannot realize and define their inner processes and agree on them, it will be also difficult for them to try to conceptualize feelings of other side and to be supportive. On the other hand, it is necessary to investigate whether there is a change in expressing emotions for individuals who become young adults and newly get married in changing Turkey.

Management is the last and relatively steadier aspect of average Turkish families (Gülerce, 1996). Decision making process, hierarchy and domestic roles are included in management dimension. Because Turkish families are male stream and gender roles are clearly defined, management works well. On the other side, it should not be forgotten that changes occur in a rapid way for today's world. Therefore, not only this issue but also other dimensions of average Turkish families may vary in time, with so many differences such as mobility of women's status and more egalitarian

attitudes. Therefore, their transmission to the next generations may differ as well.

In addition to these five characteristics of traditional Turkish families, Kağıtçıbaşı and Ataca (2005) define three prototypical family patterns based on their functioning. *Family model of independence* is generally shown in Western cultures with urban and industrialized settings. This kind of families usually has individualistic values and dignifies individuality. On the opposite side of family model of independence, there is *family model of interdependence*. These families settle in regions where collectivistic values are hold. They are less educated in rural areas with agrarian background. Relatedness and close ties, even maybe enmeshment, are seen valuable. Families in Turkey do not fit in any of these family patterns. Hence, another pattern is used to better describe traditional Turkish families: *family model of psychological (emotional) interdependence*. Because Turkey has both traditional and rural background but there is also a developing urban side even it has traditional settings (Eraslan et al., 2012), it is more expressive that families are more developed and educated than those with interdependence model. In close association with family patterns, Kağıtçıbaşı (1996a, 1996b) describes types of "self" construal in different cultures. A*utonomous/separate self* is prevalent among individualistic Western cultures, *heteronomous/related* self is a characteristic of people in collectivistic cultures and lastly *autonomous-related self* contains autonomy with regarding to being tied to their family of origin. According to Kağıtçıbaşı, most individuals in Turkey fall into this category.

In a similar vein, Fişek (2003) indicates *familial and individualized self* to differentiate between individuals' ways to achieve a sense of self. She says that self is "an intrapsychic organization that allows the individual to find a niche for selfhood" (p.3) and *individualized self* makes it through autonomy whereas *familial self* practices it via connection and closeness. Familial self is also based on strong symbiosis-reciprocity between individual and his or her mother, generally. Social changes in Turkey make a difference in this categorization. Similar to the concept of *expanding self* of Roland (1988), Fişek (2002) describes this new self as the *individualized/familial self* which contains contradictions and multiplicities. Even though people in traditional groups make choices with taking group benefits and traditional values into account whereas those in more Westernized group make preferences with their own benefits, it is clear that there is a convergence from two concepts to each other. This concept is similar to *separate but related* self as Mahler stated (Prochaska & Norcross, 2010) that familial self engages in some individualization processes and individualized self deals interconnection as well.

Which self one has influences his or her communication styles and relationships (Fişek, 2003). The most significant instances can be given about expression of anger. Because expression of your negative emotions can differ from culture to culture, different selves also give different meanings to their expression. It is a natural process to put your anger into words for individualized self. It is the indicator of your strength of ego and you serve a purpose of open and clear communication via your feelings. For

familial self, on the other hand, your statement about anger can harm your intimate relationships. You need to take care of hierarchy and behave in terms of its rules. Therefore, expression of your anger might mean your disregard about boundaries and respect.

Meaning of having children has been also changed in time with societal changes. Partners have different reasons to raise a child. There is a continuous and well- known study conducted by Kağıtçıbaşı about *value of children (VOC)* from 1975 (Kağıtçıbaşı & Ataca, 2005). Meaning that is given to children and expectations from having children may change from time to time in accordance with life conditions and world order. Parents can give *economic/utilitarian values* to their children while they are planning to have a baby. They firstly need labor force in rural area to work and to help for earning money. Children are the best labor force for them not to pay to any other worker outside of the house. Moreover, children can also continue to contribute their household economy when they become adults. They might also want their children to guarantee their old-ages. It is called *old-age security* and means when children grow up, they will be with their parents and they will take care of them, which means that parents invest in themselves and their health by investing in their children, first. Hence, it can be deduced that the more children you have, the more material benefits you own. *Psychological value of children*, on the other hand, is related to psychological benefits that parents possess when they have a child. It is all related to emotional gains from the child such as companionships, pride and

enjoy. *Social value of children* is the last value that given to children and it is about social acceptance and maintenance of family name via children.

In comparison to the results in 1975, psychological value of children increases while economic/utilitarian VOC declines in 2005 (Kağıtçıbaşı & Ataca, 2005). It might due to socioeconomic development and social transformation in Turkey. Rural context and agriculture were prevalent during 1970s and there was a need for labor force. Parents were less educated and senseless than today's parents and women had less voice to decide. However, having a child costs nowadays unlike the idea that gaining material benefits from children. Thus, feeling accomplishment and experiencing positive emotions such as fun comes into prominence to have a kid. Parents still prefer to have a baby despite its costs. From 1975 to 2005, there must be a transition period for families to hold these new results with increased psychological VOC and decreased economic/utilitarian VOC. Today's newly married couples are most probably the children who were grown up in this transition period with more psychological values than economic/utilitarian one by their parents. If so, it might be wondered and asked whether growing up with more psychological value has an effect on the way they experience their intimate relationships in their lives and also in their newly constituted marriages or not.

When economic/utilitarian VOC was common among parents, they looked for children who were dependent to themselves and their families. If these children had become separate from their families, they would have tried to satisfy their needs first and push their parents into the background.

Hence, they should have been so related that they would be insurance for their old-age needs (Kağıtçıbaşı & Ataca, 2005). On the other hand, parents are now aware of rapid social change. They no longer want their children to be so dependent to themselves. Additionally, they want them to be more adaptive to this transformation and not to be backward for developments. They make more effort to teach them being autonomous. Thus, it might be estimated that newly married spouses are very likely to have autonomous-related self with psychological VOC. They, presumably, will favor their spouses within their nuclear families and be aware of their responsibilities as an adult while they hold on their family bonds and maintain relationships.

In accordance with this prediction, it can be also indicated that Turkish families are *functionally extended* ones even though they have nuclear settings (Ataca, 2006, Baştuğ, 2005, Kağıtçıbaşı, 1982 & Kandiyoti, 1974). It means that partners have close bonds to their own extended families with their emotional, maybe sometimes financial, support. They might still have significant roles in decision making process and they may prefer to live in close locations to each other, even in the same apartment buildings. It can be wondered if being functionally extended manifests itself in couple relationship. Partners have to give priority to one side. Thus, they face with deciding in their precedence.

Marriage Types

Not only time before having children in marriage but also premarital period for couples might be noteworthy to familiarize values and rules of both sides. Love-based marriages provide more opportunity to flirt unlike arranged marriages that extended family members make decisions about partner and arrangement of a new family system. Hence, they find a chance to have an exchange of their ideas and opinions about life during this flirtation period. Couples, on the other hand, are generally less educated and have less emotional bonds towards each other in arranged marriages (Hortaçsu, 2007). These couples become parents at their earlier ages (Hortaçsu, 1999) and they have larger number of children. Moreover, there is a sharp segregation of gender roles and togetherness with extended families. Women have their voices in household and they have a power to control indoor organizations. Additionally, they are in contact with their own family of origin much more (Hortaçsu, 1999 & Hortaçsu, 2007). It is easy for elder family members to protect structure of their origins with arranged marriages (Fox, 1975). They can decide who enters their extended families. This decision looks out for their families' own interest such as economic union or political linkage. Thus, family property might be saved in one hand or the same political view can stand with a more powerful formation. Elders hold the reins of power in any case and have opportunity to interact with new generations. Moreover, it is also more difficult for partners in arranged marriages to communicate and to reach a settlement

about an important question such as psychological issues, sex life and politics (İmamoğlu, 1993).

While arranged marriages have been more prevalent formerly, they have begun to diminish by urban exposure and better education (İmamoğlu & Yasak, 1997). Younger generation has better income and their socioeconomic status has started to increase. With education and occupation, they have experienced modernism in urban areas. Women's power and their contribution to decision making process have been ascended by more egalitarian attitudes. Therefore, this new generation prefers to use more self-selected choices for their marriages. However, even though high socioeconomic status connotes low maternal interdependency, in conjunction with women's effort to get in touch, family of origin issues and interdependency maintains their importance for marital relationships (Imamoğlu & Yasak, 1997).

On the opposite side of arranged marriages, people in love-match marriage show more flexibility, feel more commitment and use more communication skills to adjust and to catch harmony within the relationship (Şendil & Korkut, 2008) because they have to cope with so many possible disagreements about sharing and needs. While there is more emotional closeness and less conflicts in love based marriages, partners have also egalitarian stances and both sides are in connection with each other's extended families much more (Hortaçsu, 2007). They understand each other more and they can empathize in a crisis. Their friendships are more intense (İmamoğlu, 1993.). Furthermore, there might be a similarity about cultural

history of both side's family in love-based marriages. Partners can show behavioral similarities as well (Şendil & Korkut, 2008). These similarities might enable and make partners convenient to get on well.

In the article of Şendil and Korkut (2008), it is indicated that love match marriages experience couple satisfaction and togetherness much more than arranged marriages. These couples who are self-selected to their partners are more compatible to each other and they protect each other more. They are also in rapport with their displays of endearment. Consequently, it is not surprising that there is much more positive evaluation and marital satisfaction in love- match marriages (Fowers, Fışıloğlu & Procacci, 2008).

When we look at the progression of Turkish culture and society, we see that arranged marriages were common during the time of Ottoman Empire for almost 600 years (İmamoğlu & Yasak, 1997). There were traditional and religious laws with men power regarding to importance of kinship while arranging families. However, it had been faced with a deep social transformation by the establishment of Turkish Republic in 1923 and its reforms. After acceptance of the Swiss Civil Code in 1926, decision makers have been changed for validity of marriages. The official civil ceremony has been required to marry. Therefore, consent of the father has not been counted as a force in the eye of law. Thus, arranged marriage has started to give its place to self-selected marriages in time (Kağıtçıbaşı & Ataca, 2005). People, increasingly, have given preference to their own considerations with taking notice of their extended families' opinions. They

have started to see marriage as a personal choice for their rest of lives. Engrossingly, people who married with arrangement also want their children to experience love-match and self-selected marriages (İmamoğlu, 1993). They leave them to their own devices about marriage. They facilitate autonomy of their children, in the meantime. Having all these in mind, it can be claimed that today's newly married couples have love-based marriages even though their own parents are from arranged marriages.

Mate Selection Criteria

Mate selection criteria gain importance when love match marriages become widespread. People try to find a partner who is most appropriate for their expectations and needs. However, even in love match marriages in Turkey, the influence of extended family is stronger than individualistic societies. For example, parents in Turkey expect from their children to marry right after their graduation from university (Keklik, 2011). Having these kinds of expectations from their families, couples have a harder time in differentiating from their family of origin and create their nuclear family with boundaries. In a cross-cultural study, it was found that Turkish couple's autonomy is lower than autonomy in American couples (Fowers, Fışıloğlu & Procacci, 2008).

In the research on preferences of university students about their potential marriage partner (Keklik, 2011), it is classified four areas of selection criteria named as *personality characteristics*, *family relations*, *power and attractiveness* and *similarity/conventionality*. Expecting trust,

loyalty, sharing, respect, will and trustworthiness from partner collects under the personality characteristics title. Being tidy, clean, romantic, kind and altruistic, and participating in child rearing are related to family relations. In addition to these dimensions, power and attractiveness include in economic independence, physical attractiveness, being intelligent, funny, strong and wealthy. Lastly, issues related to religion, ethnicity, virginity and political view are inclusive of similarity/conventionality.

There is a difference between females and males in accordance with mate selection criteria. Women have more expectations on these dimensions than men when they think their potential husband but except from the dimension of family relations. They want to have more long lasting and stable marital relationship in their lives. Even though both genders expect some determined and desired qualities such as being trustworthy, honest, supportive and loyal from their potential partners (Yıldırım, 2007), women look for self-confidence, assertiveness and similar family background from men much more (Bugay & Tezel, 2008). The reason for women not to have any expectation from the dimension of family relations and to look for specific one such as self-confidence might be determined gender roles in household in their family of origin. Because they do not witness any parental relationship with romanticism or kindness and do not learn sharing for child-rearing practices among parents, they, as a result, do not need to expect such kind of things from their possible partners. However, there is still a necessity to examine these issues for newly married couples. Partners

might change their expectations or put these expectations into practice in a different way when they get married.

Gender Roles in Turkey

Sharp gender segregation manifests itself not only for mate selection but also for individuals' intrafamily status within the family. Traditional Turkish families have patriarchal values in functioning (Eraslan et al., 2012). Men have power to make important decisions such as fertility (Ataca & Sunar, 1999). Women are in the background while men rank on the top in the hierarchy. Financial situation of men is an indicator of power and even profound for partner selection (Yapıcı, 2010). There is also a strict and determined labor division in household, based on sex roles. Men generally do not engage in household issues and childcare but are responsible for earning money and working outside of the house. Families may prefer to live with their extended families because of the needs that come with this labor division and/or responsibilities.

This male dominant system, on the other hand, has been under change due to the effects of urbanization, industrialization and exposure to Western cultures and it has come through education, life styles and occupational issues (Kağıtçıbaşı & Sunar, 1992). Today, there are so many opportunities to reach source of any information and it is inevitable to form an interaction with other cultures. These can be via both mass media and even any practices by government to support modernization. Hence, differentiation between male and female in the society has been influenced

by this transformation. More egalitarian attitudes within the family environment between spouses are seen. Also, in front of law, they have more egalitarian rights. They have started to play a part in making an important decision within the family (Ataca & Sunar, 1999).

Increased power of women and women's status within the family has had a transformative impact on relationships. They have started to work outside of house. With socioeconomic development, spouses have started to share responsibilities with effective communication. While men's huge role in decision making process decreases, it has begun to be seen that fertility rate has declined (Kağıtçıbaşı, 1982, Ataca et al., 1996, Ataca & Sunar, 1999).

Ataca, Sunar and Kağıtçıbaşı (1996) asked men and women about their roles when an important decision is taken within household. The aim is to understand participation of both side and if there is a dominance by any gender. It is found out that women's involvement rises while men's superiority diminishes. Men have started to take their wives' opinions into consideration. They are no longer seen as a boss of house and there is more egalitarian atmosphere between spouses while making a crucial decision such as child rearing practices, buying an expensive item, problem solving and birth control.

It should not be forgotten that education is vital to determine women's intrafamily status. Identification with feminine sex roles and lower education limits women's existing power in front of their husbands while

identification with masculine sex roles and high level of education ensures higher intrafamily status to women (Ataca & Sunar, 1999). If there is healthy and effective communication between spouses in a house, it means more sharing and exchange of views. It can be argued for these couples that they might realize their family of origin issues more and notice their effects on behaviors and thoughts. Because women with high education can deeply think and compare their lives and positions; and because men are aware of meaning of being egalitarian and can know necessity of their wives' ideas while questioning, status within family can be discussed by both sides in a more functioning way.

Fişek (1982) states that rather than emotional satisfaction and peace orientation, married couples have tendency to seek and deal with task orientation in Turkey. While men are *determinant* of these tasks, women act as *regulatory* in the house (İmamoğlu, 1993). Important decisions about money, for instance, are taken by men whereas those about household activities are held by women. Because women have fewer roles in decisions, they are seen less fallacious when a problem occurs and first attempt to make peace generally belongs to men. Thus, women feel that there is lack of sharing and lack of communication within their intimate couple relationships. They trust on their husbands less when there is trouble. It is hard for them to feel sense of belonging in their relationships. Hence, they remark more loneliness and unhappiness. They have difficulty in finding satisfaction in their lives. Consequently, women think of divorce more than men (İmamoğlu, 1993).

There is a fair expectation from men and women about making money if women are in business life. However, this equal sharing does not lead to equal division of labor in household. It is expected from women to be more successful in their houses than in their works (İmamoğlu, 1993). It is obvious that men's engagement in domestic work remains when women have started to be seen in work life. However, even so, it is accepted that women's fundamental duty is to take care of house and to engage in household issues. Therefore, men can be only an assistant to their wives as an indicator of 'good husband'. Interestingly, when men's participation in housework increases with the name of good husband, their stress level goes up whereas women's anxiety declines (İmamoğlu, 1994).

Education level, socioeconomic status, women's status in work place and house, contribution to common income and love-match marriages are indicators of modern marriages (İmamoğlu, 1993). There are more realistic expectations from marriages, shared decision making process among spouses, equal amount of commitment for both sides in contemporary ones. Moreover, men feel more loneliness in modern marriages like women in traditional marriages (İmamoğlu, 1994). Spouses in traditional marriages, on the other side, specify that their marriages are parallel to their parents' marriages and relationships. Hence, it is apparent that value transmission is intense in such families. Partners take values and structures about being a couple and having a marriage from their previous generations and feel that they do not need to reevaluate and organize.

Family Factors Affecting Transmission of Coupleship

There are important factors in the family relationships that influence the transmission of coupleship values to the next generation. Parental relationship and quality of parent-child interaction have a significant impact on this transmission process about forming an intimate relationship.

Effects of Parental Relationship on Coupleship

Positive marital relationship leads to positive emotional environment and homogeneity between partners. Value transmission occurs smoothly in such environment. However, the most important part of this transition is parents' perception about marriage. Schönpflug (2001) presents in his study that fathers' "positive attitude toward being married" affects value transmission about marriage in a positive way (p. 182).

The level of happiness in parental relationship affects satisfaction in offsprings' marriage. Unhappy marriages transmitted from previous generation to next one (Tallman, Gray, Kullberg & Henderson, 1999). If one partner comes from a family where parents are not satisfied in the relationship and have marital conflict, he or she may experience more conflict and less satisfaction in his or her own marriage (Cui, Fincham & Pasley, 2008; Kinsfogel & Grych, 2004).

Marital conflicts have a destructive impact on children's self-image. This negative self-image makes it difficult for people to trust their partner when they enter an intimate relationship (Tallman, Gray, Kullberg & Henderson, 1999). If both partners come from unstable family

environments, two negative self-images will clash. However, interaction between one's self-image and his or her marital satisfaction is not direct and clear after the first year of marriage. It may mean that both partners exchange their opinions and issues that are brought from previous generations in the first year of their marriage. It can be called as an adaptation process where they test values repeatedly in daily events and decide the most suitable ones to both of them. Eventually, they come to a conclusion and reach a settlement about their different family issues. Because partners are more attuned to each other and have started to determine their own ways about coupling, it is meaningful that these factors are less effective after the first year of marriage.

Not only marital conflict and unhappy marriages but also construction and expectations of love undergo intergenerational transmission (Soloski, Pavkov, Sweeney & Wetchler, 2013). Because love is a universal need for human being and it is closely associated with attachment between parents, construction of love concept and expectation from love have started to develop in family, especially within primary relationships. Observing parental relationship and their ways to show and experience love establishes child's interpretation of love and expectations from his or her own marriage in future.

Relationship manner in family of origin is overwhelmingly reflected in one's own intimate relationship (Soloski, Pavkov, Sweeney & Wetchler, 2013). Marital values such as positive interaction, harmony between partners and happiness in the marriage are witnessed within parental

relationship by the child and he or she tries to adapt these values to his or her future relationships. If there is parental conflict, the child's marital expectations and satisfaction decline. Moreover, if the child is exposed to parental conflict, his or her wish to experience love and to be contented with it in his or her own intimate relationships diminishes as well. It is meaningful that the child creates a schema about love when he or she witnessed it within parental interaction. He or she has an idea about how love can be expressed, what can be expected from love via this schema. When there is a negative environment with conflicts and less satisfaction in contrast to lovely atmosphere, the child is not able to develop any schema and to function it in his or her life.

Effects of Relationships with Parents on Coupleship

Klever (2003) propounds in his study that not only the child and parent relationship but also the child and multigenerational family member relationships are effective for multigenerational transmission of fusion. If these relationships are good qualified, their transmission to next generations is most likely to be healthy. Furthermore, if the relationships between the child and multigenerational family members are in a healthier manner, these relationships can be a buffer for the relationship between parents. The child can have less cut off by feeling this support and these relationships can function as a bridge for construction of an open interaction between the child and parents. Hence, it is significant to take extended family member relationships in hand and to discuss intergenerational transmission of family values in the light of this broader involvement.

Attachment to parents has a crucial role in a person's future intimate relationships. The child develops a working model thanks to attachment patterns to his or her parents while growing up (Cowan & Cowan, 2000). This working model is helpful for him or her to face with a stressful situation and to resolve it. Not only this working model but also attachment patterns to parents have possibility to pass through from one generation to the next and it can be repetitious in the newly formed family by the child.

Adult Attachment Interview (AAI) developed by George, Kaplan and Main (1984) is used as a tool in some studies to understand the link between past attachment experiences to parents and the adult's position in the current romantic relationship. It is shown that individuals who are scored as insecure have generally more destructive and negative interactions with their partners. They express less positive but more negative emotions and evaluations during conflicts (Babcock, Jacobson, Gottman & Yerington, 2000; Creasey & Ladd, 2005; Roisman, Collins, Sroufe & Egeland, 2005). On the other hand, Bradburn (1997) states that as securely categorized men in AAI experience less negative interactions with less blame and rejection to their wives while secure women are more supportive, cooperative and constructive. Perfect match of course will be between a secure man and a secure woman. Their working models will be similar and their reactions to distress will not damage their relationships. Interestingly, Bradburn (1997) founds that there is no such a big discrepancy when a secure man and an insecure woman come together. They can find a balance and creates their

own way to live their relationship. It is also predictable that a relationship with both insecure man and woman will be very destructive. Partners can be so hurtful toward each other and their interactions will be in a negative atmosphere. Nevertheless, combination between both insecure man and woman is not the worst case. The most negative interaction occurs between an insecure man and a secure woman (Bradburn, 1997). Insecure men express much more anger to their wives than any other men in the study and their positions tend to be more violative within the relationships.

Even though attachment patterns to parents and relationships with extended family members have inevitable impact on the person's intimate and future relationships and poor marital relationship can be linked with earlier poor interactions with parents; there is also a surprising study by Dinero, Conger, Shaver, Widaman and Laren-Rife (2011). They take intergenerational transmission and its effect on the relationships into consideration. However, they state that family relations and positive parent and child relationships at 15-16 have a direct effect and play a predictive role for attachment security and romantic relationships at age 25, but; there is no longer a direct contribution at age 27. Positive romantic relationship at age 25 can be just an effective indicator of attachment security at age 27 and it can be said that there is an indirect effect of previous generation on present relationships. Moreover, the older individuals are, the more focused they can be on their relationships by ignoring or being able to distinguish the effect of their previous generations. While a romantic relationship becomes stable and serious and persists, obvious influence of family of

origin diminishes and romantic partners have started to take a significant role for attachment patterns. It might be due to the fact that individuals are now aware of their family issues while getting used to another individual from a totally different background. They encounter to make decisions about their own lives with regard to their own wishes and expectations.

Not only attachment patterns to parents but also observing and exposure to parental violence has an impact on children's relationships in future and affects their ways within communication. Especially, men who are exposed to parents' conflicts and even violence to each other have a high tendency to be violent as well (Mihalic & Elliot, 1997; Stith & Farley, 1993). It is due to the fact that they are not able to regulate their negative feelings and to develop conflict management skills in intimate relationships. In the study of Halford, Sanders and Behrens (2000), it is shown that when men are exposed to parental violence in their childhood, they develop more negative nonverbal affect and they have "behavioral negativity in couples' conflict management" (p. 230). On the other side, when women are exposed to parental violence and aggression in their childhood, they are more likely to have high negative cognition during problem solving process in their relationships. Again, the study indicates that men-exposed couples are more destructive even though their wives do not experience such kind of aggression or violence in their family of origin. These couples are much more negative and destructive in their affects and behaviors. The explanation for this can be combinations of an insecurely attached man with

experiences of violence and a relatively securely attached woman, similar to Bradburn's indications above (1997).

Lastly, there is also an interesting finding about children from divorced families by Haaz, Kneavel and Browning (2014). It says that quality of mother and daughter relationship increases after parental divorce compare to mother and son relationship. Daughters feel themselves more close to their mothers and experience more positive emotions to them with high identification. In the opposite side of this relationship, father and daughter relationship diminishes postdivorce. There might be lack of emotional intensity between them and lack of share. However, it is clear that emotional intimacy of women who has divorced parents depends on their relationship quality between their fathers. If there is an intense and strength relationship between fathers and their daughters, these women will be experiencing more intimacy in their romantic relationships. The stronger bond between them, the more encouragement women have to be open for a secure emotional relationship thanks to feeling supported from the familiar relationship with their fathers. Furthermore, witnessing the process of divorce can be also an inheritance and the idea of divorce might also transmit between generations (Soloski, Pavkov, Sweeney & Wetchler, 2013). Children from separated families have high expectations about love, intimacy and marriage. They also experience less satisfaction from love and marriage compare to those with married parents. It is also stated in the study that even though exposure to parental conflict is more destructive and

predictive for children's future relationship outcomes, divorce is also a significant factor that must be evaluated.

Schemata about Intimate Relationships and Marriage

Family values and values about being couple are transmitted as schemata to offspring (Dattilio, 2006). These schemata include how an intimate relationship must be and what a husband and a wife do within their marriage. They are influenced by important life events and shape individuals' stances within relationships. Furthermore, schemata which come from family of origin are so durable because they locate in subconscious level and it is difficult to change them with little effort (Dattilio, 2006). If they are also matched with negative emotions, they are easily transmitted and their possibility to change is decreased, as well.

Schemata are formed in early life times, generally in childhood, and take cultural beliefs and experiences into consideration. They may involve in gender roles. For instance, a child whose mother always cries after a discussion with her father might think that women cry after a debate and this schema is transmitted and gives a form to her future relationships. Moreover, schemata are learnt from families generally by modeling parents (Dattilio, 2006). Therefore, individuals have tendency to imitate their parents' interaction within their own marriages. This imitation process brings with value transmission process. In this process, if individuals take all values as the same or if they do something different are up to their own decisions.

A transition that is completely the same with previous generation or has no similarities is not healthy (Schönpflug, 2001). For this reason, the point which values and schemata are handed and which ones are left behind is crucial. This point is also related to Bowen's differentiation level that is related to individuals' autonomous functioning in terms of distinguishing between cognition and emotion (Kerr & Bowen, 1988). If a child cannot balance his or her logic and emotional patterns with parents and if he or she is not supported by parents to develop this ability, there will be a struggle about separation in his or her future functioning and future relationships, as well. Hence, it can be said that transmission quality depends on "intensity" and "length of family relationships" (Kerr & Bowen, 1988, p.315). Children who live in healthy functioning family environments are disposed to model their parents for their own intimate relationships (Sabatelli & Bartle-Haring, 2003; Sassler, Cunningham & Lichter, 2009) and take value transmission from family of origin in a healthy way by using their own differentiation.

According to Bowen, furthermore, there can be some patterns within relationships in the family environment that are helpful to reduce anxiety (Brown, 1999). Depending upon how much one is reactive or sensitive to anxiety, his or her responses differ. For instance, individuals can be either too much close or too much distant to each other in order to ignore problems. They can cut off their relationships instead of confronting the problem and trying to solve it. On the other side, they can also have enmeshed relationships by pretending that there is no problem. To improve awareness of relationship dynamics or to increase differentiation level of

individual might provide solution offers when he or she is faced with anxious situations. Lack of differentiation, in other words, fusion contains intense responsibility within relationships for other's reactions (Brown, 1999). Differentiation, however, is the "capacity of the individual to function autonomously" (Brown, 1999, p. 95). When the person is capable of distinguishing cognition and emotion from each other, he or he will be more aware of the anxious situation and his or her own stance in front of crisis.

Triangles also take in charge as a pause to stop and to face with anxiety. They are "smallest stable relationship units" (Kerr & Bowen, 1988, p.135). There is a third party's involvement in a dyadic relationship and this involvement occurs without any intent or awareness. Third parties are generally children, work, friends or extended family members. For example, a couple that has so many conflicted issues about their marriages may have tendency to take their children into consideration and may cosset. Moreover, a wife may prefer to spend time with her friends or own family members, hence, there is no time to be together with her husband to criticize their relationship. Furthermore, a husband might give priority to his business life and might work for long hours. Therefore, he cannot be aware of troubles in his marriage. Formation of triangles depends on how many cut off you have in your relationships. The less cut off you experience, the less you will be reactive to others and your need to create triangle with third parties to tolerate anxiety will diminish.

Triangles repeat themselves across generations (Brown, 1999). There can be any other similarities between generations in terms of triangles. For instance, a parent can be strongly identified with her child who is the same sibling position as her. In addition to that, if one sibling is ill or dead in previous generation, the same order sibling in today's generation might be more sensitive or even ill, too. These are all surprising possibilities and similarities. Hence, Bowen evaluates at least three generations to see similar patterns and differences more clearly (Brown, 1999). The level of triangles that you create with your parents has an impact on your future relationships and your next generation as well (Brown, 1999). There will be more overt cut off or over involvement in families that has intergenerational fusion to avoid emotional intensity (Klever, 2003). Hence, there is no permission to develop self. Individuals in such families are mostly directed by others. If parent- child relationship is based on more involvement or more distance, the child will most probably have more symptomatic nuclear family in the future. On the contrary, open and more balanced relationship with parents leads to fewer symptoms with less emotional reactivity between parents and the child in a more differentiated environment.

Gerson, Hoffman, Sauls and Ulrici (1993) come up with six different family-of-origin frames for values and behaviors in couple relationship, they can be also used for treatment tools to conceptualize partners' behavior and to understand family of origin issues that are effective in relationship functioning. *Coping* is a frame that is related to individuals' own ways to reduce anxiety in their childhood and they carry these strategies to their

adulthood lives. For instance, a first child who has neglectful parents must have been to be responsible and very successful to build her own life own by own might be such kind of person toward her partners in future. Without this awareness, she can complain about her partner's irresponsibility and wish to leave all works to her. However, it is obvious that her childhood experience and learnings influence her and she finds a way out to cope with her anxiety, by trying to be the best and wishing the perfect one.

Definition is another frame that consists of unquestioned beliefs and facts in individuals' lives. People do not have any idea about how and when these conceptualizations are formed; however, they use these definitions to make their lives easy. For example, a man who grew up in a woman-dominant family with the absence of the father might have a sense that arbiter at home is woman. He might be passive about household issues or an underfunctioner in his intimate relationship. Because he is used to be flattered by woman and not to interfere in any daily tasks, he and his wife might have conflicts about their household activities and share of responsibilities. *Loyalty* is about coalitions, triangles and issues about being loyal to someone. Some troubles about loyalty such as divorce and remarriage are focused here. Taking no action to save her marriage, because she feels disloyal to her mother who has a miserable marriage and upset in all her life, can be an example of loyalty frame. While that woman creates a coalition with her mother, she ignores her own life and marriage.

Role frame describes individuals' learned and specific roles within family environment and family relationships dynamics. They can be any

position undertaken while growing up. For instance, a woman who functioned as an assistant of her mother when she is young may be used to keep everything in order and safer. This role may reflect itself to her couple relationship as almost a caregiver to her husband rather than a spouse. Another frame is *modeling*. Children observe generally their parents and they learn the most suitable ways they behave in a certain situation. It is related to general patterns of actions. Taking the father as a model and having a pursuer position in the relationships and being an enthusiastic person like the mother and expressing emotions in an intense way without any considerations can be examples for modeling frame. The last frame that is indicated by Gerson, Hoffman, Sauls and Ulrici (1993) is *reversal*. It is about a determination of family values by taking individuals' personal wish and thoughts into account to behave and be different from familiar ones. It is "the nature of overreaction" and it includes "possible consequences" of new decisions (p. 343). It is related to set limits between yourself and your family in terms of differentiation and there is a point to stop, think and act for these values. For example, a woman can have a mother who is so dependent to her husband during her marriage and has no independence and self-esteem in life. That woman might have grown up by witnessing her mother's helplessness and tears in any situation. Hence, she may think that there must be something different in a couple interaction. When she faces with an intimate relationship and gets married, she may behave completely different such as trying to have a voice, acting in a dominant way without

any expression of her inadequate characteristics in order not to be like her mother.

These frames can be helpful to structure family values in couple relationship. They can play a facilitator role to give a meaning to particular behavior or function in an intimate relationship with regard to intergenerational transmission. It is due to the fact that partners feel less threat from each other when family of origin issues become involved in their struggles. They share responsibilities more and see parts of their own families to newly formed relationship as well. Therefore, it gets easier for them to accept one another. Moreover, these frames and awareness of transmission lead them to understand their contribution to their conflicts. They can also make distinguish their differences and emotional challenges that are brought from their family of origin. When they start to be aware of them, behavior of the partner does not cause frustration anymore. Even if it does, partners know that it is the result of such kind of family life, not of their incompatibility or of their failure.

Discussion

Marriage is a complex phenomenon that consists of multiple factors. Society, firstly, has a huge influence on individuals' ways of living, choices and functioning in marriage. Marriage is institutionalized by society and takes universal functions of family in hand. The functions can be reproduction, biological and emotional maintenance. With social and

historical events such as Industrial Revolution and Second World War, these functioning have been faced with transformations.

Turkey, on the other hand, is a country that experiences inevitable and continuous social changes since declare of Ottoman Empire. Even though Gülerce (1996) specifies certain dimensions of an average Turkish family as communication, competence, unity, emotional context and management, it can be claimed that they these dimensions undergo changes. These changes manifest themselves on not only preferences for having children but also experiencing a special type of family model called *psychological (emotional) interdependence* (Kağıtçıbaşı & Ataca, 2005).

Turkish people are functionally extended (Ataca, 2006) with autonomous-related (Kağıtçıbaşı, 1996a, 1996b) or individualized/familial self (Fişek, 2003). They still have connections with their extended family members while trying to be autonomous in their daily lives. Hence, there is a possible challenge for these individuals to make clear boundaries within their relationships.

There is man power in Turkey (Eraslan et al., 2012) even though women's voice has started to increase. This sharp gender division shows itself in many daily activities such as household issues, decision making process and even type of marriage. With exposure to Western culture, better education and egalitarian attitudes, women's intrafamily status has begun to change. Then, value transmission issue gains prominence. Spouses have started to be influenced by these many dynamics at the same time; hence,

they have needed to make decision about value transmission from their previous generations.

Parents' marital relationship has a crucial role for children to form their schemata about coupling in future. If parents have an unhappy marriage and their children witness it, they will most probably behave in accordance with their experiences and will be less satisfied from their own marriages (Cui, Fincham & Pasley, 2008; Kinsfogel & Grych, 2004). Moreover, attachment patterns are also effective to form marital relationship. If a person is insecurely attached to his or her parents, his or her experiences will be in this direction when he or she has a marital relationship (Bradburn, 1997).

Taking all these multiple concepts into account, it is clear that newly married couples coming from different families with different marital and parenting traditions need time before having children to negotiate their priorities and form a couple identity. They will try to "find a middle ground" by either adopting or balancing each other's values (Akyıl et al., 2014, p.56).

Implications for Clinicians Working with Couples

The review reveals the complexity of intergenerational transmission process for values related to coupling. Not only effect of society and previous generations but also family patterns and functioning particular to Turkey have an impact on transmission process. For instance, families are emotionally interdependent in Turkey (Kağıtçıbaşı & Ataca, 2005).

Relationships are based on autonomy and relatedness at the same time. Hence, balancing these two dimensions is crucial for individuals. They must be aware of their boundaries within relationships. Moreover, when partners form their marriage, they face with many challenges to make regulation. Therefore, couple therapists must be sensitive to this adaptation process in the first years of marriage. They might develop specific interventions by taking difficulties and decision making process into account.

It might significant for therapists to make a comparison between couple relationships in previous generations and today's newlywed couples in terms of expression of emotions. If the ways to express emotions and personal opinions in family of origin are determined, it might be easier to show transmission of these issues among generations. Even this practice might be a part of treatment because spouses no longer need to carry all responsibilities on their own.

When working with newly married couples, therapist must pay attention on spouses' self-images. It is important to understand how they have established their self-images by witnessing their parental relationship (Tallman, Gray, Kullberg & Henderson, 1999). Self-images might play a role in couple relationship in newly emerged marriages.

In addition to self-images, therapist must care about individuals' schemata rather than trying to find reality. In practice setting, people put their schemata into words regardless of how in reality. They mention their schemata about marriage and coupling and beliefs about how a relationship

must be. Hence, intergenerational value transmission process includes whether these schemata are taken from previous generations or not. If they are changed, factors and newly emerged schemata could be determined with couples.

When working with couples, therapists must be aware of social changes and their possible impacts on relations. Especially in Turkey, there is a continuous and rapid change in society (Ataca & Sunar, 1999). With more education and more egalitarian attitudes in terms of gender roles, it is expected from partners to be more aware of their positions in the relationship. In practice, therapist must be attentive to such kind of differences from previous generations and must show them to partners when needed.

Consequently, therapists must have a broad perspective in terms of intergenerational transmission while working with couples. They need to know how partners decide and create a mutual way to relate. The impact of social changes and functions of Turkish culture must be paid attention.

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FROM EXTENDED TO NUCLEAR: EXPERIENCES OF NEWLYWED COUPLES ON INTERGENERATIONAL TRANSMISSION OF COUPLESHIP

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SOSYAL BİLİMLER ENSTİTÜSÜ

KLİNİK PSİKOLOJİ YÜKSEK LİSANS PROGRAMI

Abstract

Individuals learn how a marital relationship should be by observing their own parents' relationship while growing up and by using their own early relationships with their caregivers. However, there are also external factors such as social changes that influence intergenerational transmission process of coupleship. When couples get together, they form a couple identity by bringing these patterns into the relationship. Some of this transmission is automatic while some is negotiated between the two. By focusing on the experiences of newlywed couples, this study aims to explore the experiences of newlywed couples as they bring these two different backgrounds together. Semi-structured interviews were conducted using a genogram with six newlywed middle class couples in Istanbul, Turkey. Interpretative Phenomenological Analysis revealed three main themes: (a) perception of parents, (b) factors leading to change and (c) change in coupleship. Clinical implications for clinicians and future directions for researchers are also discussed.

Key Words: Intergenerational value transmission, social change, marriage in Turkey, change in coupling, couple therapy, Interpretative Phenomenological Analysis

From Extended to Nuclear: Experiences of Newlywed Couple on Intergenerational Transmission of Coupleship

Individuals primarily learn religious and moral knowledge from their own families. They recognize, experience and try to have control over emotions in the relationships with family members. Basis of communication and relations is found out in the family (Yapıcı, 2010). Hence, what is learnt and how it is transmitted in the family of origin is so important for next generations when they settle their lives and form their intimate relationships. According to results of Turkish Statistics Institute, collected in 2014, there were approximately 37 million married people of 58 million adult people in Turkey (TUIKa, 2014). Only 1.9 million people were divorced with the most common reason as 'incompatability' (TUIKb, 2014). Moreover, the mean of the first marriage age for women was 23.7 and 26.9 for men (TUIKc, 2014). When these partners come together and try to form their families with their own backgrounds, they use their familiar rituals and rules that are learnt in the previous generations. However, these handed issues and backgrounds of both side may not overlap to each other all the times and they can cause a conflict. Spouses have to evaluate and decide which rules, rituals or values need to be taken into their relationships according to their necessities, and which of them may be left behind. This process can be with full of awareness or it can be just unintentionally. In the end, namely intergenerational value transmission (Van Ijzendoorn, 1992) will affect functioning of generations and create an alteration among them.

Before having children and deciding parental attitudes regarding to family of origin issues, couples have to determine which values are essential to be a spouse and which ones might be ignored to compound. Both must be aware of what they have learnt from their families and which of them they want to maintain. There has been no research about how this evaluation occurs and which factors affect transmission related to coupleship in Turkey. Studies about intergenerational transmission in Turkey are also very limited. They are related to either parents and their experiences with their adolescent children (Akyıl, Prouty, Blanchard & Lyness, 2014) or change in relationship of widow mother and adult daughter dyads when daughters get married (Alıçlı Mottram & Hortaçsu, 2005). Both are qualitative studies that examine experiences of parents in terms of value transmission. While Alıçlı Mottram and Hortaçsu (2005) found that mother and daughter relationship is improved in Turkey when the daughter gets married, Akyıl et al. (2014) focused on couples' parenting roles. The main issue for them was to understand how transmission occurs from parents to their adolescent children and what is transmitted from their family of origin. In this study, on the other hand, it will be focused on newly married couples who do not have children yet. Further, it will be looked at what is transmitted and how they are undergone changes in terms of couple relationship from previous generations.

In order to set the background for this study, the literature will be reviewed in terms of the concept of marriage in changing Turkey and genogram use as a research tool. Different conceptions such as

characteristics of families in Turkey and impact of differentiation of self level and attachment patterns on intimate relationships will be taken in hand.

The Concept of Marriage in Changing Turkey

Turkey has experienced impetuous social change (Ataca & Sunar, 1999). Marriage and family systems in Turkey has been also influenced by changes and developments as those around the world. Families in Turkey that are characterized as *psychologically (emotional) interdependent* have started to have children much more due to their psychological value rather than economic/utilitarian or social one (Kağıtçıbaşı & Ataca, 2005). Women have entered more upon work life and their not only economic freedom but also voices have increased (Ataca & Sunar, 1999). Even though there was a male dominant sharing in household that men worked outside and made important decisions while women were responsible for household activities in the past (İmamoğlu, 1993, Ataca & Sunar, 1999), women's intrafamily status has been improved in a more egalitarian way (Ataca, Sunar & Kağıtçıbaşı, 1996; Ataca & Sunar, 1999). These changes are so influential that family structure has been also transformed. For instance, even parents who have arranged marriages want their children to experience love-match marriages with their personal preferences (İmamoğlu, 1993). Thus, there must be significant experiences and a crucial decision that these parents have not transmitted this reality to their children. Either, their children might evaluate such kind of intimate relationship by witnessing their parents and decide whether they choose arranged marriage or not. Hence, it is claimed

that there is an expected change for structure of marriages in Turkey compared to the past.

People in Turkey have *autonomous- related self* that implies being separated from others and connected with their families at the same time (Kağıtçıbaşı 1996a, Kağıtçıbaşı, 1996b) or *familial self* as Fişek (2003) states with the emphasis on closeness. It can be claimed that this self might be more meaningful in the past because people generally live very close to their extended families such as on the same street, in the same building or even in the same house (Yapıcı, 2010). Hence, it might be relatively effortless to be autonomous and related at the same time. However, when recent changes and dynamics of families in Turkey are considered, the effect of having such kind of self on newlywed people and their marriages in the changing society is not known. Additionally, interaction of these spouses that are autonomous and related is not clear as well.

Bowen, on the other hand, propounds a conception of *differentiation of self* (Kerr & Bowen, 1988). It can be explained as "ability to distinguish one's internal emotions and thoughts, to identify them as separate from those of others, and also to maintain one's own observations and judgement when there is a conflict" (Roberto- Forman, 2002, p. 124). According to Bowen, one's differentiation of self level determines his or her responding to an emotionally intense situation (Holman & Busby, 2011). It is not independent from external world and it is influenced by previous generations. When previous generations have low level of differentiation of self, it transmits and manifests itself as chronic anxiety (Kerr, 1981) and it

has a certain impact on transmission of marital relationship quality to next generations (Holman & Busby, 2011). For instance, when a person has low level of differentiation of self, he or she will place more importance on others' says and cannot distinguish his or her own opinion from them. Because there is no possibility to develop a self with any personal judgement, over involvement or strict cut off in previous generations will occur in an easier way (Klever, 2003) and it will affect his or her own romantic relationship quality.

Holman and Busby (2011) indicate that one's intimate relationship quality is mostly determined by his or her parents' quality of marital relationship. Especially, if men have cut off with their families, their marital satisfaction decreases, however, if they are emotionally available and accessible in the relationship, both spouses experience more satisfaction from their marriages (Skowron, 2000). Therefore, it can be said that differentiation of self level is a significant factor for couple satisfaction (Peleg, 2008, Gubbins, Perosa & Bartle- Haring, 2010; Ferreira, Narciso, Novo & Pereira, 2014), intimacy (Ferreira et al., 2014), attitudes during conflicts (Gubbins, Perosa & Bartle- Haring, 2010) and transmission of quality of coupleship from previous generations to the next one (Holman & Busby, 2011). In this study, it is expected that participants will have more differentiation of self level than their parents and they will designate their boundaries to external world in a more straight way thanks to their abilities to notice their own emotional internal processes when there is a crisis.

Not only differentiation of self but also relationship style in terms of attachment patterns shows itself across generations (Bowlby, 1988, Van Ijzendoorn, 1992, Dickstein, Seifer & Albus, 2009). Bowlby (1988) explains that children develop a working model internally via relationship with their primary caregivers to take it as an example in the future relationships. This pattern between parent and child shows up itself as secure or insecure pattern in later relationships (Van Ijzendoorn, 1992). It is because when these children become adult and have an intimate relationship, they will carry their own personal histories and experiences up until this time. They will already have their internal schemas to relate someone and to form a relationship (Van Ijzendoorn, 1992, Collins, Hennighausen, Schmit, & Sroufe, 1997).

There are three types of attachment styles called as *secure*, *anxious* and *avoidant* (Ainsworth, Blehar, Waters & Wall, 1978). Individuals with secure attachment pattern can experience reciprocity in a healthier way. It is due to the fact that they experience such kind of relationship with their primary caregivers in childhood. When they become adult, they enjoy closeness and proximity in the relationship and switch from one-person psychological orientation to two-person one in a more flexible way (Solomon & Tatkin, 2011). Moreover, they express more marital satisfaction than insecurely attached ones (Davila, Bradbury & Fincham, 1998, Alexandrov, Cowan & Cowan, 2005). Their relationships are characterized as more stable thanks to this secure formation (Duemmler & Kobak, 2001).

Anxious or avoidant individuals, on the other hand, live their childhoods with primary caregivers who show low tolerance, lack physical and/or emotional proximity and those who are unavailable and not calm enough to carry their frustration or any emotional burden and to recover it (Solomon & Tatkin, 2011). Thus, they develop different working models to use as references within their romantic relationships. Tatkin (2011) entitles attachment styles differently and use the term of *anchor* for secure, *wave* for anxious and *island* for avoidant attachment pattern (p. 50). While *waves* seek more and more proximity from their partners and can immediately move back when they receive it, *islands* function with one-person psychological orientation that avoids making connection with others and emphasizes on self-stimulation and self- soothing (Solomon & Tatkin, 2011). When marital relationships of these insecurely attached people are examined, it is found that parent and child interaction is just predictive for *wave* people (Jarnecke & South, 2013). *Island* people do not have to make a connection with their spouses in an avoidant way. Furthermore, if parents have less marital satisfaction in their relationships, their child most probably will be *wave* or *island* toward them and it will shape his or her own intimate relationship in future.

Being *island* or *wave* in the relationship is not a bad fate, fortunately. Regardless of which attachment style one has, he or she has a possibility to experience harmony and maintenance in the relationship (Tatkin, 2011). Couple relationship has a strong healing potential for partners. Meanwhile this intimate relationship can cause more distress and draw attention to

one's vulnerabilities; it can also function as a filter and have a healing effect (Cohn, Silver, Cowan, Cowan & Pearson, 1992). When a husband knows his partner's needs in the relationship, he has a chance to meet and repair this lack. Likewise, when both are aware of each other's vulnerabilities from attachment perspective, their interaction will be also changed curatively (Solomon & Tatkin, 2011). It is predicted in this study that partners will have an effort to understand each other and to organize their marriage and interaction according to their personal needs and experiences in family of origin.

Duemmler and Kobak (2001), furthermore, state that commitment is a significant point in the relationship to develop attachment security for partners. They reveal that partners feel more security to each other after the first year of their marriages. They realize strength and maintenance of their relationship and it makes them securely attached more. Dinero, Conger, Shaver, Widaman and Laren-Rife (2011), on the other hand, indicate that attachment style is only directly related to partner's romantic relationship to the age of 25 while its effect diminishes after that age. Taking both researches into consideration, it can be claimed that partners develop commitment and start to take a significant role for attachment style in time. They can distinguish their family issues and can have a different attitude with this awareness. Therefore, it is planned in this study to interview newlywed couples who are older than 25 and married at least for one year.

The Use of Genogram as a Qualitative Research Tool

It is convenient to use genogram as a tool to take precious information about intergenerational value transmission about coupling. Genogram is a graphic diagram of family structure (Wright & Leahey, 2005) and provides a "visual means of facilitating discussions around the structure and strengths of networks" (Ray & Street, 2005, p.545). It is useful especially for clinicians with systemic perspective because they can easily detect repeated and unsolved family issues by taking at least three generations into consideration (McGoldrick, Gerson & Shellenberger, 1999). Furthermore, genogram is a systemic way for individuals to look at their own and their partners' own natural context. Family myths and dynamics such as behavior patterns, issues or repetitive themes can be seen in the genogram graphs. Rules and regulations that are brought from the past generations within the family systems can be clear and obvious in these diagrams (Scarf, 1987). Because all information such as illness, death, critical family events, separation, losses, conflicts, geographical locations, occupations and education levels is apparent with providing a visual timeline to individuals, they feel themselves more responsible to explain their family issues in a deeper and focused way (Rempel, Neufeld & Kushner, 2007).

It is impossible to return to past and to check whether participants evaluate their histories according to reality or not. Therefore, only participants' recollections of past can be studied in practice. Because adults maintain their working models about their family of origin, these models

shape their lives in terms of their memories as Sabatelli and Bartle-Haring state (2003). They can be called as "constructions of the reality of the family" (Sabatelli & Bartle-Haring, 2003, p. 162). Hence, even though it is not certain that there is such kind of reality about their family of origin, it is believed that memories and representations are active and have a considerable impact on people's present experiences. Use of genogram, on the other hand, is helpful to show active constructions and their significant effect on intimate relationships.

The main and non-negligible purpose of using genogram in clinical practices is to show repeated interactional patterns and behaviors through generations (Işık, Akbaş, Kırdök, Avcı & Çakır, 2012). However, significant advantage of using genogram is maybe to share responsibility within family members. When repeated behaviors and structures are detected within generations, there is also a given message to individuals that it is not just their fault, it is a burden to carry on and they are not the one who is responsible for that behavior. This may make them relaxed and might diminish their anxiety related to the specific problem or conflict.

Genogram use is a recommended strategy for Soloski, Pavkov, Sweeney and Wetchler (2013). They believe that especially love genogram is an effective tool to identify conflicts, interaction patterns and expression of love within family member relationships. Moreover, in the study of Işık et al. (2012), use of genogram is also welcomed by Turkish families and this welcoming is estimated due to the fact that Turkish families have much more tendency to talk about their extended families. Having a client-

centered interview rather than straightforward process can be seen as a non-threating atmosphere for participants, as well. Because intergenerational issues are more obvious and clear for collectivistic cultures and Turkish families value authority, obedience and hierarchy compared to families in an individualistic culture, these transmissions and repetitions can be detected and seen by using genogram more easily (Işık, et al., 2012). For this reason, it is planned to use genogram as an assessment tool to obtain information in this study.

Purpose of study

Not only intergenerational transmission of experiences related to coupling to newlywed couples in changing Turkey but also their experiences in terms of differentiation of self and attachment styles while this transmission occurs are important points for couple functioning. For couple therapists, it is essential to understand changes and continuities in relationships from past to present. Even though it is known that Turkey has experienced impetuous social change (Ataca & Sunar, 1999), there is no research about how and in what aspects this change occurs in marital relationship.

The purpose of this phenomenological study is to understand intergenerational transmission processes for coupling and relationships for newly married couples without children in İstanbul. Due to the nature of research questions and a need for an explanatory research in this area, qualitative research method is used.

To fill in a gap in the literature, these questions are evaluated: (a) What kind of a parent-child relationship do newlywed individuals have with their parents; and what kind of relationship between their parents and their own parents do these people perceive? (b) Which values about coupling do newlywed individuals transmit or leave from family of origin when they form their own intimate relationships? (c) Which factors are effective in changes and continuities for intergenerational value transmission for coupleship?

Method

The primary investigator (PI)

I am a Turkish woman in the clinical psychology graduate program, couple and family therapy track in. I am very interested in working with couples by looking at their family of origin for my own practice. I think that even process of this study has been so helpful and given me an insight by establishing a deep perspective related to couple issues in a large setting. Besides this professional curiosity, I am also a 25 year old woman, reflecting on my family history as it appears in my own intimate relationships.

Participants

Six couples were interviewed for the study. In accordance with the target population of the study, these couples' ages ranged from 26 to 32. They were in the middle socioeconomic group and married for 1-3 years without any children (for the summary of demographic information, please

see Table 1). Furthermore, their parents were alive and still together. All participants lived apart from their family of origin in İstanbul. All except for a woman were currently employed.

Settings and Procedure

Snowball method was used to reach the couples. I and my advisor declared the study by calling acquaintances and asked people who might be eligible to the study by informing the conditions of participations. It was paid attention that participants and the PI had not known each other before. The PI had phone calls with participants who were volunteers to be interviewed and checked their appropriateness for the study in terms of inclusion criteria. They mutually arranged the date, time and place on phone, according to the PI's and couple's daily routines. All interviews were conducted at participants' houses.

Before having interviews, the PI firstly interviewed with an acquaintance couple as a pilot study and they checked the meaning of each question during interview. After having some small changes such as order of questions or possible misapprehension, questions became ready for real interviews.

After explanation of the informed consent form and the procedure of the interview by the PI and sign of the each participant couple, genogram was described as a prevalent tool to obtain information about family and couple relationships in family therapy literature (McGoldrick, Gerson &

Petry, 2008). Figures and images for family units were shown and demographic information was taken on genogram.

Interviews were taken place as in-depth ones and lasted approximately 1.5 hours with predetermined questions by the researchers. These questions were about participants' relationships with their mothers and fathers, about their parents' relationships with their own parents, about their parents' marital relationships and participants' own marital relationships. During these interviews, participations took turns in a way they decided after the questions were asked and the PI avoided interfering interviews flow.

Data Analysis

We prefer to use Interpretative Phenomenological Analysis (IPA: Smith & Osborn, 2003) to understand the experiences and intergenerational transmissions of the participants in a more focused way due to the fact that IPA provides favorable opportunities to reach the interpretation of the participants' experiences by taking their own points of views and personal constructions into consideration (Cooper, Fleischer & Cotton, 2012).

All interviews were audiotaped and transcribed later in a typed document. Coding of these transcriptions started with the first interview while data collection continued. The transcriptions of the interviews and their field notes were read and re-read at the beginning of coding with paying attention to reflections that were taken by the primary investigator after each interview. Transcriptions were conceptualized individually and

formed themes accordingly thanks to MAXQDA Software programme. Consistency of findings and the meanings of the lines were discussed with the advisor to figure out main themes of the study for inter-coder agreement. Consequently, main thematic clusters were specified. After determination of main themes, the PI e-mailed each couple these newly- emerging themes and asked whether they approved them as their clusters of experiences about couple relationship or not. Five couples responded that they confirmed these themes as results of their interviews.

Results

IPA revealed three main themes: Perception of parents, factors leading to change and change in coupleship. The quotes are labeled as W2, M5 etc. because there might be readers who want to follow the specific experiences of the participants in the interviews (e.g., the woman side of the couple who was interviewed second as W2).

Perception of parents

Participants had a tendency to define their parents throughout the interviews. They commented and answered not only for the questions related to their own relationships with them but also for those about parents' couple relationship. Perception of parents consists of mothers as mediators, fathers as providers and seeing parents differently with time.

Mothers as mediators. Many participants expressed that their mothers struggled much more for their couple relationships to sustain, thereby, they got exhausted more. A woman stated "according to 80 percent

of Turkish family structure, their marriage is based on toleration. Mutual toleration. However, again, as all Turkish families, tolerance is shown generally by woman side." (W2) Another woman expressed:

> I think that my mother is tired of this relationship, but she does not leave him after this age. There is also dependence with years. Maybe there is slightly love but she has some resentment for some issues. It is because of my father's thoughtlessness. He is not a man that pleases her greatly. (W5)

Mothers, on the other hand, had mediator role either between their husbands and their previous generations or between their husbands and their own children. Even though they did not have power obviously, they were directive in any relationship within the household. For instance, one woman indicated "I could share so many special things with my mother in an easy way. She was absolutely a bridge between me and my father." (W5)

In addition to these extend toleration and burden of being conciliation, some grandparents died very early when these mothers were so young. Either, they abandoned or left behind their children due to life conditions. Hence, these mothers of participants had to take so many responsibilities such as taking care of their younger siblings in very early ages and became parentified. For instance, a man pointed out "my mother lost her parents when she was three. There is an uncle and an aunt younger than my mother. My mother both lost her mother and father and looked after her siblings when she was a child." (M3)

After marriage, almost all mothers were devoted themselves for their children. A man explained this devotion by saying “She is extremely self-sacrificing. She prefers to spend time with me by pushing herself into the background. Rather than doing something else, she gives preference to be with us.” (M6)

Fathers as providers. Almost all participants mentioned that their fathers had pecuniary sacrifice and carried material burdens for household. They were trying to do their best to earn money and provided their best opportunities for their children. They even went out of town to work leaving their families behind. Hence, it is weakly seen to have emotional bonds with their wives and children because they also have not seen such kind of relationships from their previous generations and their own parents, as a man reflected:

> My father is a faithful man. He put us through school. I cannot forget my father’s this effort. He was working in Istanbul while I was a child, I could not see him so much. Therefore, our relationship was like that at the beginning. (M3)

Seeing parents differently with time. Many participants stated that quality of their relationships with their parents had been changing in time. Especially after marriage or serious life events, their emotional contact had become intense and exhibition of their love had become obvious. A woman explained:

> I was afraid of him when I was a child. He was a father who was not interested in his children due to his illness. Then, after his illness was stop and being on medication, he completely changed. Now, he is a father who is humorous, who jokes with us and has fun and who communicates easily now. (W4)

Another woman, moreover, stated:

> While we were living in the same house, our relationship was next to nothing. When we began to meet once a week, he started to kiss me, for example. These seemed me strange, kissing me, hugging me, tweaking a cheek. Because he did not do any of them to me, while in the same house, for years. (W2)

These couples, as time passed by, tried to give meaning of their parents' behavior that seemed meaningless to them in the past. They were, as if, in an active process by comparing past and present and by making criticism for their parents' thoughts and behaviors. Furthermore, they wanted to have a reasonable explanation to comfort themselves. For instance, after talking about how she was trouble with her father's silence and withdrawal, a woman added "actually when I look at now, I see a man who does not know how to approach and how to cope with." (W5)

Almost all participants revealed that their parents' couple relationship also had been changing over time. This change can be due to retirement of the fathers or due to being alone with a spouse after children's leaving home or just because of passing of time. Fathers became more

engaged in household activities after retirement. They became more helpful to their wives and their relationship had started to transformed. A woman expressed this change by saying “In a manner, they are getting older, and we leave them after we are married. They have become more ‘bert and ernie’… maybe because of mutual neediness, they have started to have a friendship between each other.” (W2)

With this change, mothers’ secret power had started to manifest itself. Mothers had had the right to speak and to decide. For instance, a man pointed out “with my father’s ageing and loss of his authority in time, my mother captured domestic economy.” (M2)

All participants’ parents except for one’s have started to spend time together more after children’s leaving home. They have no longer conflicted but accepted and completed each other. A woman indicated “When we are getting older and my mother is also getting older, after my marriage, she thinks that everybody leaves but just my father stands. Therefore, she has started to dote on him. I see this recently.” (W3)

Just one participant stated that his parents had conflicts more in time due to old age. He said “when they are getting older, they have chronic illnesses such as nerve tire and panic attack. Hence, they always dispute.” (M3)

When parents had started to emphasize on their own couple relationship, they let their children to be a partner to others, as well.

Children felt free themselves and no burden or any responsibility for their parents as a woman expressed:

> When I was newly married, I was upset that my mother and my father were alone at home and my mother was bored… I did not get the idea that they are sufficient for each other and there is no need for me to think about them. I do not want my children to feel the same thing for us. (W2)

With taking into all perception of parents into account, it is deduced that children have a tendency to see fathers as more powerful and they give them more responsibilities in the relationships. They think that one is the father if someone leads to any change and transform the relationship in a healthier way. On the opposite side, mothers are seen as limited and have no power and opportunities to handle with challenges and to make a difference.

There were three changes that parents were exposed to. They also witnessed a couple relationship from their own parents. They found a chance to change some characteristics that they did not like or experienced some transmission. Hence, they already had some burden from their family of origin when they had their children. On the other side, these parents had a developmental change with their ages. When their children were married and left their homes, they again had to stay together and alone. They need to change their lives. Lastly, there is also a social change. Because of time passing, they needed to keep up with and faced with some transformation.

Factors leading to change

During interviews, couples expressed different factors to leading transformation across generations and among their family of origin: Immigration and economic conditions, experiencing less social pressure, women's economic freedom, more resources and different references and feeling a lack in parental relationship.

Immigration and economic conditions. Male members of old generations, generally grandfathers, went out of town or even out of the country to earn money due to economic reasons as many participants pointed out. There was a usual migration from the east and middle side of the county to the west side. These members lived alone and visited their families a few times in a year. Hence, it had an impact on the relationship with mothers or fathers' relationship with their families. A participant mentioned:

> When my mother was newborn, her parents went to Germany to work. They left my mother to her grandmother. They stayed there for a long time. My mother has a four-years-younger sister. She had to take care of her during this time. When my uncle was born in Germany, they also left him to my mother and went back. Therefore, they lived in Germany for a certain time. (M2)

When these mothers and fathers who were abandoned by their parents in childhood were married, they also changed cities to survive. Even

though they were together as a couple, the main issue is to earn money and suffice for their children and their challenges. As one participant indicated:

> It is a usual rural-urban migration from Anatolia. It is not unique to just our family. As it is seen within Central and East Anatolia communities, it is a migration to big cities such as Sakarya, İstanbul, Eskişehir, Bursa and İzmir after 1970s. Unlike grandparents' lonely migrations, our fathers changed it and they carried their families abroad. Rather than migration as a single, migration with nuclear family had become more prevalent especially after 1980s and 1990s. (M4)

Hence, as one stated "the main reason for our parents to maintain their relationship is economy. To have financial comfort continues the marriage." (M5) and another indicated "to understand relationships, it is a must to understand underlying economy." (M2) Economic conditions were so considerable for the way of living the relationships.

Experiencing less social pressure. Couples were interviewed expressed that they had lived their relationships in a freer environment in comparison to their parents. While talking about childhood years and how neighbors were interested in people's the way of living, one participant pointed out:

> When me and my mother went out, women who saw us on the street asked where we would go. It's none of your business! What of it? I always went crazy and I asked my mother why they were asking

like that. And she said me that keep calm. It was such kind of environment. (W2)

However, this external control had diminished its effect on the new generation. One woman expressed:

> They lived in a period that neighborhood pressure was on top and everybody's saying was important. But now, we are freer and we do not concern others. The important thing for us is us and our families. Hence, we are living in such kind of environment right now. (W1)

This freer environment had also an influence on choices. Even though participants remarked that their parents' styles of marriages differed from arranged marriages to love marriages after dating or just being introduced in a circle of friends, they emphasized that their choices for marriage were more independent from others' comments and more related to their own contemplation just as one man said:

> We are married, when we are matured, with people who are our own preferences. My mother did not marry a person who was her own choice. My father went and asked for her in marriage. My grandfather did not allow. My father persisted. My grandfather allowed. They were married with arrangement, but we chose each other. (M2)

Women's economic freedom. Generally, all participants' mothers did not work and "the father worked outside and earned money, the mother house kept, did everything at home." (M1, M2, M3, W3, M4, W4, M5 &

W5). Even though some mothers had jobs, they "worked both outside and inside of the house and the father just worked outside." (W2) However, when women started to work outside, responsibilities in household and deciding important issues had shared within the partners in time. If there is a help to mothers for household activities such as "ironing at Sundays, it was a huge favor for our culture. The father was like gold and everybody admired." (W2)

Newly married women, on the other side, could share household issues with their husbands in a more easy way. Men were more eager to contribute in the house and women already had a word to say. As one man expressed "ultimately, both man and woman work. We are working outside. There is a big share for household activities." (M4) Another stated "She might expect me to support her more, but I am not so capable and willing, too. For household activities, she has more responsibilities and for financial matters, I have more. However, this frame is not so strict. It can bend." (M6) These attempts were approved by women side and one of participants verbalized her by saying "he always says that he does not help for domestic works, he does not accept it. He adds that we are doing everything together. It is such a good thing!" (W2)

More resources and different references. There is an obvious "difference between generations" as one couple expressed (M6 & W6). Today's newly married couples have more resources to reach, to have, to criticize and to adapt them in their lives. They can see other people's way of

living and experience these differences to decide which one is better and more suitable to their lifestyles. Furthermore, a man verbalized:

> There are so many big differences between us and our parents. We differ in socialization, communication with external world, access and opportunities. In comparison with how they were contact in their friends and families, we maybe make connection with them thousandfold, ten thousandfold. We can analyze surroundings. We can compare with others' doings. It is the biggest difference. We can comprehend their understandings that had been gained for ten years in a year. We make out gainings and outputs in a year and behave according to it. Maybe they will take outcomes of their faults ten years later in a negative way. But we can think before making that mistake by looking, searching in the internet. There are thousands of examples. We can make comparison. (M1)

Feeling a lack in parental relationship. Participants pointed out some differences between their own and their parents' couple relationships during interviews. These differences resulted from lacks that were seen in parents' couple relationships by participants. Moreover, they were so willing to try to eliminate these missing points and change them in their own intimate relationships. For instance, one woman mentioned:

> I do not approve my parents' sleeping alone when they are offended. I am married for two years, and of course, we have had discrepancies. But we have never slept alone. I place importance on

it because I see this from my parents. I was so upset when I saw them like that. Hence, even we are conflicted with my husband, we sleep together. We have never slept alone. Maybe we sleep facing back, but we are still in the same bed. (W3)

Some participants also expressed that they did the very opposite of what their parents behave. One man indicated:

> What I learn about a relationship comes from the relationship between my mother and my father. What they did was wrong for me. When I see their faults, I learn the truth. For example, they do not communicate. I understand that communication is important for a relationship and they do wrong. They do not respect each other. I understand that respect is crucial. They were discussing by emphasizing on money, I see that money is nothing. (M2)

In addition to all such kind of lacks, one woman expressed her challenges and gainings regarding her parents' couple relationship by saying:

> Their upbringings and ours are not the same. Their environments and ours are not the same, too. For example, I have been alone since I was in secondary school. I have solved anything own by own. Hence, my parents have not solved my business. I stand on my own legs. I had education as a girl. But my mother was not like me. She could not stand on her own legs. She was dependent to my father.

She had to demand for money to meet her needs. Both my education and my improvement were influential. (W4)

Change in coupleship

While couples were reflecting upon their own and their parents' intimate relationships, they realized some values different from and some values similar with their parents' relationship, in comparison with their own interactions. These are communicating love, resolving conflicts, building reciprocity, softening attachment patterns, drawing boundaries to the world and balancing gender roles.

Communicating love. Newly married couples showed their love to each other in a more frequent and obvious way unlike their parents. They used terms of endearment to each other and they did not avoid this. They enjoyed being together and had fun from this togetherness. Their parents, on the other side, did not show any physical connection to each other even though some used term of affection to each other and showed little sign of their loves. These parents were generally bored with each other and they did not prefer to spend time as a couple rather than as a family with their children. A participant stated:

I have not heard from my mother that she has said she loves my father. They have not said. They have not had a close connection between each other near us. Their relationship is mostly respectful. They have shared it in their private lives. Therefore, they have not had an intimate relationship near their children. (W3)

On the contrary to this physical distance in parents' couple relationships; newly married couples explained that they had close and intimate relationships. They did not have any hesitation to express their feelings and show them to their partners. A woman stated "It is the most satisfying moment that we simply lie down by standing in a peace and by hugging. Smelling each other and talking. I think it is the most intimate time for us." (W6) Another participant said "I understand my husband's love to me from his voice, his eyes and his smile. When he does not even show it to me because he is so tired, I still feel and understand." (W2)

The fact that parents of interviewed participants were parentified when they were young was mentioned above. This time, these parentified parents' children had not found a scope to show their parentification. However, when they were married, they experienced this state of mind toward their partners. Almost all participants expressed that they had mercy for their partners. A woman expressed her feelings by saying:

> There is benignity from me to him. I embrace him so much that I think that I would be deeply upset if anything happened to him. His sadness makes me so distress. Even thinking it gets me down. Hence, I found that there is a sensation that mothers feel for their children. (W6)

A participant also reflected "there is such kind of mercy that I feel it when she is sleeping on bed. She is simply a lamb and I feel a sense that comes from a sheep to its lamb." (M4)

Resolving conflicts. For previous generations, participants stated that their parents had conflicts generally related to third parties, financial matters or not finding a compromise due to having different point of views. One side was offended and moved away. They did not talk to each other to solve the problem. They did not voice any excuse to each other and these offences were fixed within life fluency without any attempt to solve as one woman expressed "they generally maintained their offence during weekends. But because of working together in the same workplace during weekdays, it was required to talk to each other." (W6)

However, these newly married couples' offence duration became shorter. They did not prefer to sleep by staying away from their partners with offence. They wanted to communicate because they stated uneasiness due to lack of communication between their parents. Hence, they really took care of finding a middle ground for conflicts. They did not let reconciliation flow, hence, they felt responsibility to understand the other side and to make up. A man indicated "it does not last a day. I cannot endure. I cannot endure an offence that extends to two or three days." (M4)

Building reciprocity. Some participants expressed that their parents were accusatory to each other. They did not take pleasure in doing something together as a woman stated:

> They are so accusatory, for example. Let's say that something dropped. It dropped because I did not pay attention. Always a scapegoat is looked for in our house. Why don't you pay attention? I

> cut my finger and I feel pain. Even for it, why don't you pay attention? There are always such kinds of directions. I do not want it for my marriage. (W2)

These parents, furthermore, could not experience any intimate relationship and togetherness. As one participant emphasized:

> My father and my mother could not go to any holiday or a travel as a couple. My father could not leave my grandmother alone. Because he was worried that she could become ill when she was alone, he always took for her. Hence, my mother, my father and my grandmother always went to somewhere together. They even went on a visit with my grandmother, so, they did not spend time together so much. (W4)

Taking note of togetherness and couple relationship was a newly-emerging notion among participants. One participant said "we go to holiday privately. We do not want to include anybody in our plan." (W3) Moreover, a man explained:

> We go to seaside to bike. Sometimes my friends join us. Actually, they have joined us once until today. We usually go privately. We bike for an hour and return. We go on a walk. We watch film in the evenings. We do everything together. (M2)

Unlike being accusatory to each other, newly married couples showed much more curiosity to each other's own internal processes. They had reciprocal process to find a middle ground when they faced with an

uncertainty. For instance, a woman put into words “I do not show any behavior that my husband does not like because I know what he likes and what he gets angry. Likewise, he also does not do anything that I do not like.” (W1)

Softening attachment patterns. Almost all fathers were silent but had a low-temper. They could get mad easily and suddenly. Furthermore, they were always about their own business and uninterested in issues at home. A man described his father by saying “everybody calls my fathers as a traffic police. He does not talk and moves with his hands.” (M1) It can be said that fathers had generally attachment style called as *island* by Tatkin (2011).

Mothers, on the other hand, were abandoned by their parents and became parentified. Even one mother (W4) was left alone and was not taken care of due to just being “a girl” after her marriage. Therefore, these mothers generally had significant others while growing up and those were usually grandmothers. Moreover, they had emotional rises and falls. A woman expressed her relationship with her mother as “with or without her” (W2) and a man defined their relationships as “wavy” (M2). On the other side, a man added “I do not think that my mother is psychologically well. She is so nervous and has crying spells. She is always trying to look after and protect her children. I think it is expression of growing up without parents.” (M3) With these explanations, it can be claimed that these mothers had attachment style called as *wave* by Tatkin (2011).

Primary caregivers of the interviewed participants were their mothers. Even though it can be difficult to determine one's attachment style after an interview, it can be said that these participants were less wave and less island in comparison with their parents and nearer to securely attached. In addition to it, regardless of what attachment style they had, these couples adequately had secure functioning relationships and had effort to understand each other without any judgement. Even though they explained that they had some difficulties in the relationship, they did not use any negative statement about the other side's personality and did not blame each other.

A woman, for instance, talked about her husband who was withdrawal in the relationship by pointing out:

> My husband shows an intense intimacy that he does not show to anybody. I know that he does not do it to anybody in this world. It is not just physical closeness or love. He has self- sacrifices and pushes his limits for toleration. He says "okay" to my compulsions just for me. Actually, he is not an easy person. He is stubborn. However, I know that it is for me if my husband pushes his limits for someone in this world. If he tries to disclose himself, he does it mostly for me. He does it mostly to fulfill my wishes. (W5)

There is also such kind of transmission in terms of attachment perspective that almost all participants selected their partners similar to their parents. Men indicated that their wives were similar to their mothers and women, on the other side, stated that their husbands were parallel with their

fathers. A man clarified the reason of his choice by saying "It is because of my not being adventurous. I did not take the risk. It is about being systematic. I wanted everything to be in order. Although I have a possibility to tend towards a difference, I do not risk." (M5) Right after, his wife added "Because you need to change for it." (W5)

Drawing boundaries to the world. Almost all participants expressed that their grandparents especially those of father had an impact on their lives. They either lived with their grandparents in the same house or at the same apartment or their grandparents got actively involved in their nuclear families. Hence, as a man indicated "it is a typical style of Anatolian families. My grandparents stepped in when my parents could not be enough… My grandmother followed up our stock of yoghurt or milk. He took care of us" (M4)

Extended families, furthermore, were included in decision-making processes. A participant indicated:

> My father made decisions with my grandfather when he was young. My mother did not have any active role in this process. When they were in middle ages, they started to make decisions together but my elder brother got involved in. After this, when I had my own economic freedom, they also started to take my advice. So, there has been not a decision just made by my mother and my father. (M3)

Extended family members had also an impact on parents' way of expressing their emotions. Another participant stated:

> I do not remember my parents to join hands so much. When we went to our summer house, my grandmother was also there. Therefore, they did not have a free environment. My grandmother was so close to our lives. Maybe it is because my father did not disclose himself so much. It might be a kind of respect toward his mother in law. (M6)

It was clear that there were no boundaries between participants' nuclear and extended family. One woman mentioned her dissatisfaction by saying:

> There was so much enmeshed relationship because my grandparents stayed downstairs. They already had meals together and predominantly my mother supported them because they were very old. My grandparents still interfere in my father... We were never like a nuclear family. They were so interfering. It is still the same and I do not approve such kind of a relationship. (W2)

Another woman put her disapproval into world by saying "it's absolutely unacceptable and undesirable for me that my father included third parties in his relationship with my mother. It made me mad that my grandmother and my aunt had more says than my mother in issues even about us." (W4) Thus, these newly married couples paid much attention to differ from their parents for this issue. A participant remarked:

> We are so careful for such things. When we are angry with each other, we do not create a tension when we are with our friends.

> When we return home, we tell that you did this and I am so offended. We ask each other not to do it again. We really watch out for it. We do not have any conflict when there is a third party. Even when our parents visit and stay with us, we do not have conflicts near them. We go to our bedroom and communicate. (W3)

The interviewed couples wanted to push the effect of extended family members and third parties out as one verbalized "I definitely think that third parties in marriages and interference in private life by others damage the relationship. Therefore, I am trying my best not to reflect what my father did on his intimate relationship." (W4) These couples narrated that there was a clearly defined boundaries between their parents. They did not live near their parents, for example not in the same apartment even though they were in the same city. However, they were still in touch with them.

Despite they specified clear boundaries with their extended families unlike their parents, there were other newly- emerging third parties such as intense work pressure, friends and social media for these couples. They not only "tried to hold their personal life separate and not to interfere in their personal space" as one woman indicated (W3) but also tried to focus on couple relationship and the other side's opinions. A woman said "we have families, friends and works. We spend so much time for them, but nevertheless, we are trying to make time for each other. Gradually, we have become more conscious about it." (W6) Thus, it can be said that there is

newly- emerging third parties that must be put emphasized for today's relationships.

Balancing gender roles. There was a traditional gender role distribution for parents of participants. A woman described:

> Because my mother's family doted upon their sons, they did not take care of their daughter after she married. Therefore, they did not get in touch so much. They were my grandparents that we visited on bayrams. We did not keep in touch with them unlike my father' side. So, they did not have an influence on our lives… There was distance and offence from my mother toward them because of their extreme attention to their sons. (W4)

While some parents take care of their own parents when they became old and ill regardless of their gender, some others experienced discrimination. A man mentioned for his mother in law by pointing:

> Her grandfather is in his eighties. He is so old and ill. The grandmother is healthy, but the grandfather becomes more ill in winters. He does not like cold weather. He is not interested in my mother in law on summers. But when winter comes, he calls his two daughters immediately. (M2)

The wife also added "when he becomes ill, he thinks girls will look after. It is such kind of mentality of men domination." (W2)

Fathers, additionally, did not have much responsibility for domestic works. A man expressed “I have a traditional Turkish family. My father worked. My mother was a housewife… My father did not do anything in kitchen.” (M3) If fathers had roles for household activities, they had specific responsibilities such as ironing or grocery shopping. There was not an equal sharing. A man said “my mother took almost all domestic works on. My father, for example, helped when there was a house-cleaning. But still, he has a lazy pattern. He did not do own by own.” (M6)

Newly- married couples, on the other hand, explained that they both had an effort for domestic work. They put emphasis on equality between each other. Either they were talking about themselves or entertaining me as a guest, they always acted in unison. However, they had still background about men dominance and women inadequacy in their statements. For instance, a man talked by intending his wife:

> She, of course, is not interested in repairing a car. It is an issue that a woman is not competent. Or again, I cannot have a grasp of domestic works that require a detailed attention. Otherwise, we have a kind of issue that there is a moral compass between us. In the end, regardless of being a man or a woman, we work. Therefore, there is an awesome sharing between us for domestic works. (M4)

Another man explained “I try to do hard works. All in all, there is a physical power difference between us. My wife already does not abstain to give all heavy bags to me while coming from supermarket. Other than that,

we do everything together." (M2) Though, only one couple indicated that there was a sharp and clear distinction for sharing responsibilities in terms of gender. The woman was the only housewife among participants and she said "he never helps me for domestic works… I wish he helped me in the kitchen." (W3)

In addition to this slight mentality about male dominance, participants also mentioned women inadequacy. A man expressed "there was no conflict in our house because what my father said is the rule… There was no possibility to have a conflict between them. My mother did not have even a voice that might have been dominant." (M5) A woman also stated by referring her husband:

> There is a protection from him. It is related to women's being more fragile and becoming sick more often. When my husband takes care of me, pays attention on my medications or whether I put on socks or not while I am sick, I become happy. (W4)

It is lastly seen that interviewed men had a tendency in control. They tried to control interview processes via intellectualization skills and they wanted to control interview processes. They wanted to teach and show me and their wives related issues with examples and stories. While a man was showing a historical concurrence, quoting from a poet and asking questions about me (M2), another mentioned an academic article related to our topic (M3). One was talking on the basis of his observations and analysis (M4) as one provided references and cited a few theories about what we discussed.

Discussion

Three themes were revealed from the interviews to have answers for research questions. The first question was: What kind of a parent-child relationship do newlywed individuals have with their parents; and what kind of relationship between their parents and their own parents do these people perceive? It was to comprehend functions of relationships in the house when participants were young and to determine possible attachment patterns coming from previous generations by taking participants' and their parents' relationships with their own parents. Many participants expressed that mothers had a mediator role within the family system as a third party and they had more emotional burden coming from their children or their intimate relationships unlike fathers carried material burden alone and tried to do their bests for their families. However, almost all participants stated differences in quality of relationships with their parents in time, depending on changes such as time passing, an illness or just being married with someone and leaving home. This finding also complied with the study of Alıçlı Mottram and Hortaçsu (2005). Both manifested this result for mother and daughter relationship in Turkey that their interactions improved after marriage of the daughter. One of the reasons of this improvement was "acceptance that daughter's primary responsibility is toward her husband and family" (p. 478). Mothers realized that there was a certain separation of daughters from their family of origin and their children had newly emerged responsibilities. Even when mothers accepted that their children were autonomous and could have their own families, they still needed to see them

as a part of new formation. Thus, it can be claimed that there is a coexistence of being autonomous and being related within the relationships in Turkey as Kağıtçıbaşı suggests (1996a, 1996b, 2007).

The second question was: Which values about coupling do newlywed individuals transmit or leave from family of origin when they form their own intimate relationships? It was seen that the way of expressing love to each other has been changed in time. Newlywed couples were freer to verbalize their love to their partners even though their parents were frustrated in their relationships. Furthermore, these couples were more alert and wise to solve their conflicts. They did not go with the flow and searched for a solution that gratified both side. Therefore, they developed reciprocity and emphasized opinions and feelings of the other side. These couples watched out and balanced gender roles much more than their parents. Despite of their upbringing with certain roles, they were willing to live in an egalitarian way.

To protect their coupleship, they selectively drew their boundaries in the relationships to external world. This boundary drawing process was experienced by the participants as preventing third parties especially extended family members from marriage. All focused on importance of coupleship and indicated that they enjoyed togetherness rather than interference of others. It can be taken as a sign of differentiation of self. These participants could distinguish their opinions from their family of origin and reveal their own judgement and emotions independently; hence, they had more clear boundaries of their selves. Consequently, their not only

expression of love, conflict resolution process and couple satisfaction (Ferreira et al., 2014, Gubbins, Perosa & Bartle- Haring, 2010, Novo & Pereira, 2014) but also balancing gender roles and setting bounds to third parties as a couple were positively influenced by differentiation of self states. On the other side, it can be claimed that they still could not experience their differentiation of self completely. They mentioned the feeling of mercy toward their spouses and a kind of relationship that nurture one another with maternity. Thus, it can be deduced that they still sought for duality and had a process of separation. It is also meaningful to deal with this issue within cultural perspective. Because Turkish people have autonomous-related self (Kağıtçıbaşı, 1996a, 1996b), they might have such kind of relatedness and emotional loading to their partners.

It was difficult to determine each partner's attachment pattern in a single interview. Anyhow, some general clues could be found thanks to participants' statements. It is presented that participants were less *wave* or less *island* but more *secure* in comparison with their parents. They had softening attachment patterns and secure relationships without considering attachment styles (Tatkin, 2011). Solomon and Tatkin (2011) indicate that if there is someone who realizes the partner's attachment wounds in the childhood and has opportunity to fix, it is the romantic partner. People could have *secure functioning relationships* if they meet their needs in the relationship. They could reach such kind of relationship and transform into more secure form "only through acceptance, high regard, respect, devotion, support, and safety" (Takin, 2011, p. 69). Participants in the study did not

blame each other or did not voice any statement about their partners' own characteristics. They were aware of their spouses' bringing from the past and they accepted all these burdens and differences. Hence, it was clearly stated that they had secure relationships regardless of their own attachment patterns. They succeeded to build such kind of relationship and their week spots were nurtured by the partners, mutually.

In addition to softening attachment patterns, almost all participants mixed their partners up with their parents. They remarked that they had a husband with similar to their father or vice versa. Roberto-Forman (2002) manifested that individuals looked for a partner who was similar to their parents if their parents did not take care of their needs in the childhood. Because familiarity made them safe and gave an opportunity to fulfil needs in the relationship, participants were satisfied to great extent. Even sometimes these similarities dissatisfied them, they expressed that they could handle with the knowledge from their relationship of the familiar parent.

The third question was: Which factors are effective in changes and continuities for intergenerational value transmission for coupleship? All participants except for a woman had a job. Almost all stated that women's having economic freedom was a difference and had a tremendous impact for change. For instance, sharing responsibilities in household and decision making process was planned according to both partners' working conditions. In comparison with previous generations, having more resources and opportunities to access what you want/need, experiencing less social

pressure in society and better economic conditions due to effort of their parents led to change in these couples. In addition to them, feeling a lack in parental relationship was the significant factor to make a change in newlywed couples. When they saw that there was a lack such as intimacy, respect or love in their parents' couple relationship, they experienced and felt dissatisfaction in their childhoods. Because they knew the deficiency of these issues, they decided not to have such kind of relationship and tried to form their own marriage by paying attention on them. Hence, it can be said that newly married couples do not want to have a direct transmission of their parents' marital satisfaction. Moreover, if their parents have dissatisfaction in their relationships, they take care their own couple relationships much more.

Implications for Clinicians Working with Couples

Paying attention on marriage as a formation and looking at parents' and participants' marital relationships at the same time were so impressive to detect intergenerational transmission processes for coupleship. Partners also benefited from them because they saw their priorities and withdraws in the relationship. Furthermore, focusing on their relationships with parents was meaningful. They could understand the effect of these relationships on their current relationships. If these interviews had continued as if couple therapy sessions, partners could have seen their bringing from earlier relationships much more.

In the interviews, participants represented their recollections about relationships in the past. We never know if there is such kind of relationship in reality. However, even these constructions are wrong in reality; it is the fact that they are individuals' own realities and these schemata have an impact on their attitudes as Sabatelli and Bartle-Haring mentioned (2003). Hence, we, as couple therapists, must be aware of potential differences between reality and experiences, furthermore, must deal with individuals' experiences rather than seeking "the truth".

Even participants witnessed their parents' intimate relationship and learned certain rules within household; they have started to do something different when they formed their own marriages because there are many factors leading to change such as women's economic freedom, experiencing less social pressure and having different references. Therapists who work with couples must be aware of these factors and their powerful effects on couple functioning.

During interviews, participants told their stories as if everybody lived the same thing in the same way, but it was not the case. In fact, things that were mentioned as "like everybody" created their differences as a couple and formed their uniqueness. Therapists might detect these clues and show them to spouses to make them conscious.

There is an obvious and ardous period for couples in the beginning of their marriages. As couple therapists, we must be aware of this adaptation process. When a newly married couple comes to session in order to cope

with difficulties in this period, some special interventions might be developed for them. For instance, they can experience role reversal in sessions. While one partner takes the place of his wife, he tries to empathize with her and her bringing from previous generations. Furthermore, games to gain information about each other's extended family can be created. For example, there might be written and folded questions about relationship dynamics and household issues in extended families in a box. These questions might be like "Who did grocery shopping when you were young?" or "How was the relationship between your mother and father while you were growing up? Did they show their love to each other?" Partners can pick a question from the box and try to answer as if they are their spouses. It is important for them to guess each other's family dynamics. Rather than answering questions according to their own histories, they face with showing empathy toward their spouses. Hence, they are in search of possible explanations for the encountered problem, instead of defending themselves. Finding a middle ground to resolve this conflict might be within the framework of mutual love and respect. At the end, partners might entertainingly learn that sources of their conflict base on relationships in previous generations. Moreover, meaning of their interaction might be realized in a more quick and sensitive way thanks to these games.

Participants, on the other side, had psychological value in the eyes of their parents. According to Kağıtçıbaşı and Ataca' expression about decrease of economic value of children while increase of psychological one in time (2005), these participants were desired and expected children unlike

their parents. Parents did not have any economic benefit over these children and they grew up with care. Therefore, it is obvious that there will be a difference between parents and today's young adults. As a therapist, it must be noted that there can be intergenerational differences, interruptions or transmission because of this difference.

Conducting interviews via genogram was beneficial for not only primary investigator but also participants. As Scarf (1987) stated that patterns were more explicit on the genogram for participants, spouses could see similarities that they had never realized and thought before even they claimed that they had totally different backgrounds at the beginning of interviews. They also saw how relational patterns transmitted from one generation to the next. It was a self-produced process for them without my interference. Hence, all was so proud due to detecting such kind of similarities own by own. Furthermore, these partners were so surprised when they could see positive patterns thanks to genogram. It functioned as a treatment tool in order not to miss out positivity within so much negativity. As a couple therapist, I also reaped the benefit of genogram use during conversations. It was easy and systematic to take demographic information. Participants established an intimate bond with me (Rempel, Neufeld & Kushner, 2007) and expressed themselves in a short time.

Lastly, all participants wanted to transmit *the sense of being consistent parents* to their children in future. Even their parents were also consistent; they just accepted what the other side decided. Now, being consistent parents contains a result that is reached with both side's input and

discussion. There is no longer one side's domain. Thus, these participants wanted to leave a heritage of the idea of coupleship to their children. They wanted to be remembered as a two-up structure rather than a trio. With this knowledge, therapists can be an advisor for couples to decide which values should be transmitted to their children in future.

Limitations and Future Research

This study was conducted to reveal how intergenerational value transmission occurs for newlywed couples in İstanbul, Turkey. The sample size and homogeneity was appropriate to IPA. However, it cannot be generalized to all regions in Turkey. These participants lived apart from their extended families without any children. Their all parents were alive and still married. When parents are divorced or one of them is died, results might take a different path. Moreover, with different economic backgrounds and different areas such as rural or urban, findings will most probably enrich. Hence, future research might include in comparisons of different regions in Turkey.

The main aim of this study was to understand how transmission of values about coupleship was experienced by newly married couples. Therefore, questions and process of interviews were not focused on differentiation of self and attachment patterns only. To gain more information about these issues, a new setup might be planned and conducted in future.

In this study, newlywed couples were interviewed and their experiences were emphasized in terms of value transmission from previous generations. On the other side, if their parents were also asked what they taught their children about couple relationship and which values they wanted to leave or transmit from their own previous generations, how would comparison of results be? In future studies might involve such kind of bidirectionality.

All participants witnessed their parents' couple relationship when they had children. They could not observe their parents' intimate relationship without children and without parental roles. They also have not had a child yet. It is clear that these participants had an effort to change something or maintain some values. However, it is not known how long they can be in such awareness. When they have a child in the future and have parental responsibilities, will they spare time for themselves as they mentioned? Either, will their automatic responses and communications skills taken from family of origins reflect on their roles? For this reason, it can be suggested to conduct a longitudinal study to see transmission of values about coupling in time by taking in newlywed and newly-childbearing-couples.

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Discussion

I aimed to examine the process that all newly married couples experience to form an intimate relationship after having spousal roles with marriage. There are so many differences and also similarities between partners and their family of origin. Therefore, to decide which values or schemata about coupling and marriage must be conserved, which one can be eliminated with discussion of both spouse and how they actualize is crucial. Because Turkey has fast and continuous social changes with time, there are developments in different areas such technology and living conditions, immigration and thereby, heterogeneity. Hence, intergenerational transmission process for couples is more complex and needs to be studied.

The first article viewed the idea of marriage and marriage in Turkey. It involved in functions and developmental stages of families. Changing gender roles, marriage types and mate selection criteria and family patterns with self concepts particular to Turkey were discussed. Possible explanations about transmission of values about coupleship in Turkey were manifested in this review article. On the other hand, focusing on a specific issue and looking at intergenerational value transmission process with considering just that issue might give detailed information in future.

The second article was the research article that gave emphasis on the concept of differentiation of self and attachment patterns, in addition to the notions mentioned in the first article. While the aim of the study was to understand changes and continuities in terms of intergenerational

transmission of values about coupleship in Turkey, not only participants but also their parents' relationships with parents were investigated as well. It was found that participants were more differentiated from their extended families and they had softening attachment patterns in comparison with their parents. Farther, they had satiably secure relationships with their partners regardless of their attachment styles. It pointed the importance of mutuality and power of the relationship.

Factors leading to change such as immigration, women's economic freedom and having more resources were meaningful when considered social changes in Turkey. It was not a surprise to see the impact of these factors related to social changes on marital relationship and transmission of it within generations. Moreover, there were also changes in coupleship. Further to changes in expression of love, conflict resolution, balancing gender roles while building reciprocity, newly married couples paid much more attention on preserving their form as a couple. Consequently, each factor mentioned above is significant in itself and each needs to be focused to provide effective information; thus, it would be noteworthy to address each of them distinctively for further researches.

APPENDIX A

Informed Consent Form

BİLGİ ÜNİVERSİTESİ KLİNİK PSİKOLOJİ YÜKSEK LİSANS BÖLÜMÜ

Bitirme Tezi- Bilgilendirilmiş Onam Formu

Türkiye'de Aile İlişkilerinin ve Değerlerinin Çift İlişkisine Nesiller arası Aktarımı

Değerli katılımcı,

Bu araştırma, Bilgi Üniversitesi Klinik Psikoloji Çift ve Aile Terapileri Yüksek Lisans Programı bünyesinde bitirme tezi olarak, Dr. Yudum Akyıl danışmanlığında Psk. Tuğçe Bağcı tarafından yürütülmektedir**.**

Araştırmanın amacı Türkiye'de aile içi ilişkilerin ve değerlerin çift ilişkisine aktarılması hakkında detaylı bilgi toplamaktır. Bu form siz araştırmaya davet edilen katılımcımıza detaylı bilgi vermek amacıyla hazırlanmıştır. Lütfen tüm bilgileri detaylı bir şekilde okuyunuz. Açık olmayan herhangi bir bölüm ya da aklınıza takılan herhangi bir soru olduğunda araştırmayı yürüten kişiden daha detaylı bilgi talep edebilirsiniz.

Neden ben seçildim?

Araştırmanın amacına uygun olarak, geniş aileleri ile bağlantılarını koparmamış, fakat yakın zamanda yeni bir aile kurmuş, henüz çocuk sahibi olmamış 25-35 yaşlar arasındaki çiftlerle görüşmeler yapıyor olacağız. Siz de bu şartlara uyuyor olmanız sebebiyle araştırmaya Katılımcı olarak seçildiniz.

Gönüllülük

Araştırmaya katılmaya karar vermeden önce araştırmanın neden ve nasıl yapılacağını anlamanız çok önemlidir. Araştırmaya katılımda gönüllülüğünüz esastır. Araştırma hakkında bilgi aldıktan sonra katılmayı reddedebilir ya da istediğiniz zaman çekilebilirsiniz. Çalışmaya katılmayı reddetmeniz herhangi bir cezaya ya da elde edilecek herhangi bir yararın kaybedilmesine kesinlikle yol açmayacaktır. Aynı şekilde araştırmaya katılmayı kabul ettikten sonra da araştırmanın herhangi bir yerinde hiçbir neden göstermeksizin herhangi bir zarar ya da elde edilmesi beklenen bir yarar kaybına yol açmadan araştırmadan çekilebilirsiniz.

Prosedür/Gizlilik/ Araştırma sonuçlarına ne olacak?

Siz katılımcı çiftlerden sadece deneyimlerinizi, duygu ve düşüncelerinizi paylaşmanız beklenmektedir. Görüşme boyunca açık ve samimi olmanız, araştırmanın verimli olabilmesi açısından önem taşımaktadır. Siz bilgi formunu okuyup onayladıktan sonra çalışmaya katılmayı kabul ederseniz "Aile Değerlerinin Çift İlişkisine Aktarımı" konusunda 1-1,5 saat süren bir görüşme yapılacaktır. Görüşme sonrasında yapacağımız değerlendirmelerin eksik olmaması açısından görüşme esnasında not tutulacak ve ses kaydı yapılacaktır. Tutulan kayıtlara sadece araştırmayı yapan kişi ve danışmanı tarafından ulaşılabilecektir, 3. Şahıs ve kurumlarla asla paylaşılmayacaktır. Araştırmadan 6 ay sonra tüm kayıtlar tamamen imha edilecektir. Araştırmada herhangi bir isim ya da özel bilgi birebir asla kullanılmayacak, tüm kimlik bilgileri gizli tutulacaktır. Araştırma sonuçları çalışılması planlanan tez kapsamında değerlendirilecek ve olası herhangi bir başka yerde sunulması ve/veya yayınlanması durumunda tüm kimlik bilgileri gizli tutulacaktır.

Araştırmaya katılmanın olası dezavantajları ve riskleri nelerdir?

Araştırma boyunca size kendi aileniz ve partneriniz ile birlikte kurduğunuz yeni aileniz ilgili sorular sorulacaktır. Çalışmanın amacı siz katılımcıları yargılamak ya da değerlendirmek değil sadece anlamaktır. Bu anlamda görüşme boyunca sizi eleştiren ya da sorgulayan sorular sorulmayacak ya da yorum yapılmayacaktır. Sorular doğru ya da yanlış cevap beklemeksizin hazırlanmış sorulardır. Sohbet esnasında size ağır ve/ya fazla gelen herhangi bir soru/yorum olursa mutlaka araştırmacıyı durdurmanız ve ihtiyacınızı söylemeniz beklenmektedir. Bazen kimi konuları konuşmak beklenmedik duygu, düşünce ve anıları çağrıştırabilir. Araştırma sonrasında herhangi bir zorluk yaşarsanız size destek alabileceğiniz bir uzman listesi verilecektir.

Araştırmaya katılmanın olası yararları

Araştırmaya katılmanın size hemen dönecek somut bir faydası bulunmamakla beraber, sorulan sorularla birlikte düşünme fırsatı yakalayabileceğiniz bir süreçte kendinize ve ailenize dair farkındalıklar yaşayabileceğiniz düşünülmektedir.

Araştırma sonunda bana bilgi verilecek mi?

E-mail adresinizi bıraktığınız takdirde, araştırma sonunda elde edilen sonuçlar hakkında bir bilgi sizinle paylaşılacaktır.

Araştırmamıza katıldığınız için teşekkür ederiz.

<u>Bu formun bir kopyası sizde kalacak. Araştırmaya katılmadan önce lütfen aşağıdaki boşluğu doldurun.</u>

	Katılımcı 1	Katılımcı 2	Araştırmacı:
Adı- Soyadı:			
İmza:			
Tarih:			

APPENDIX B

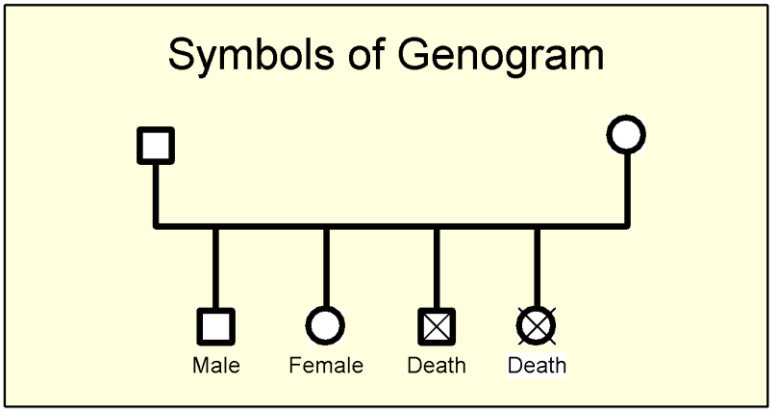
Tables

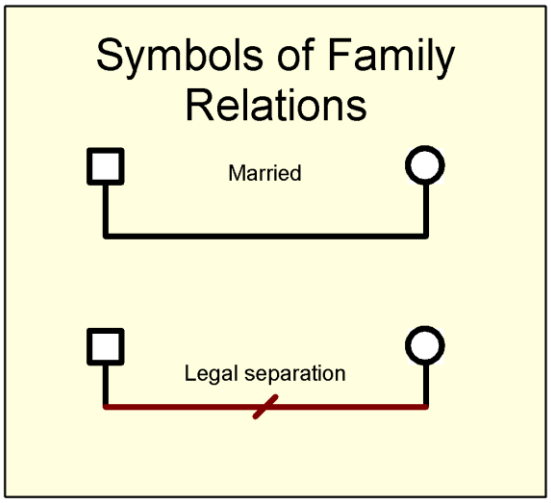
Table 1. Summary of Demographic Information

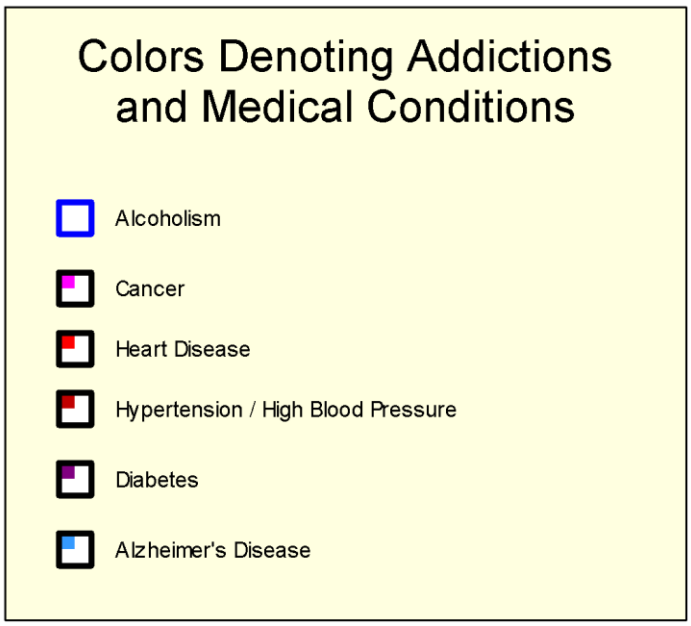
		Age	Education level	Occupation	Married for
Couple 1	Woman 1	30	Bachelor	Human Resources Department	3 years
	Man 1	31	Master	Industrial Engineer	
Couple 2	Woman 2	31	Master	Chemical Engineer	1 year
	Man 2	31	Bachelor	Software Manager	
Couple 3	Woman 3	29	Bachelor	Housewife	2 years
	Man 3	29	Bachelor	Freelance for International Finance	
Couple 4	Woman 4	26	Bachelor	English Teacher	2 years
	Man 4	32	Bachelor	Literature Teacher	
Couple 5	Woman 5	29	Bachelor	Psychological Counselor	2 years
	Man 5	32	Bachelor	Insurer	
Couple 6	Woman 6	27	Bachelor	Computer Engineer	1 year
	Man 6	31	Master	Computer Engineer	

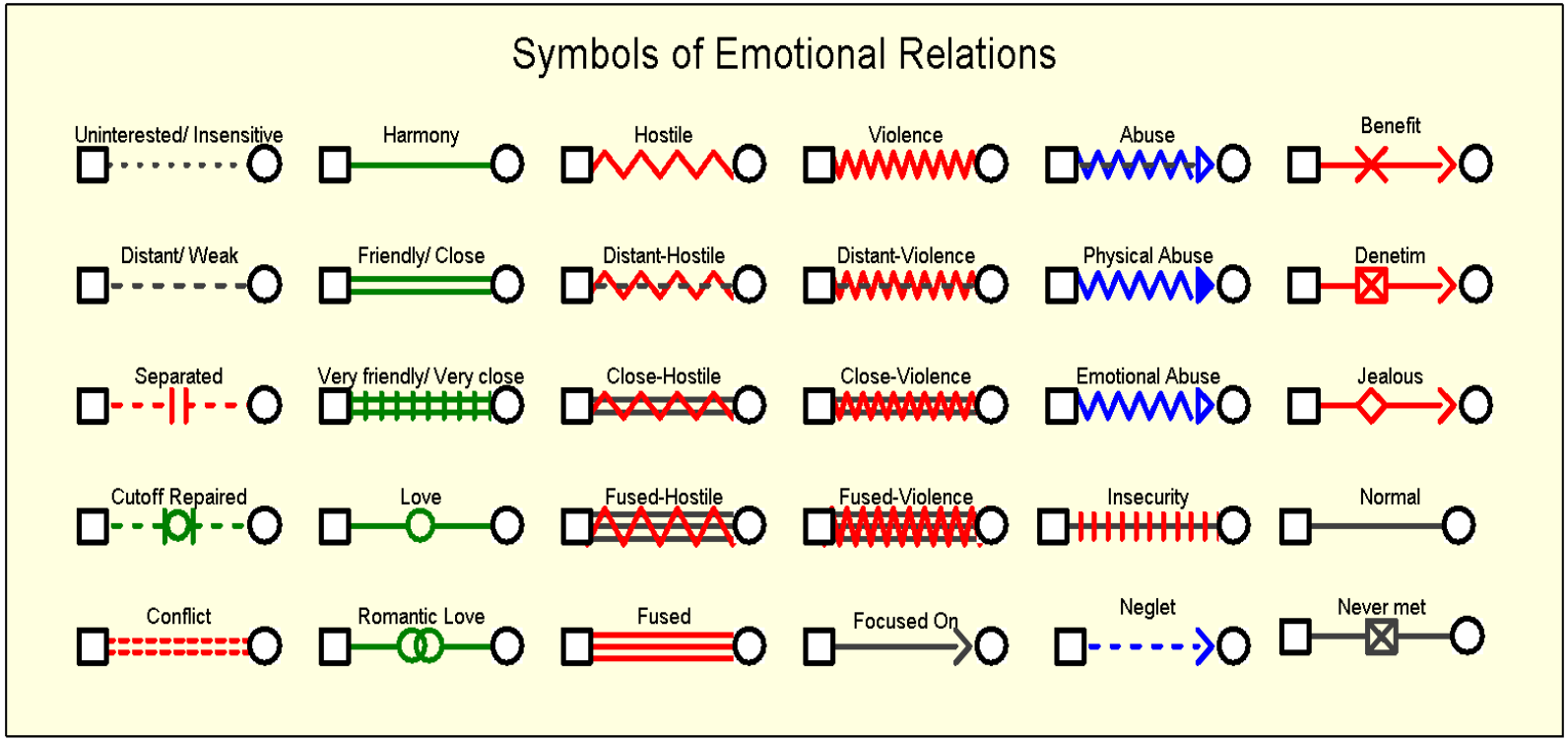
APPENDIX C

Symbols of Genogram


Symbols of Genogram
Male
Female
Death
Death


Symbols of Family Relations
Married
Legal separation

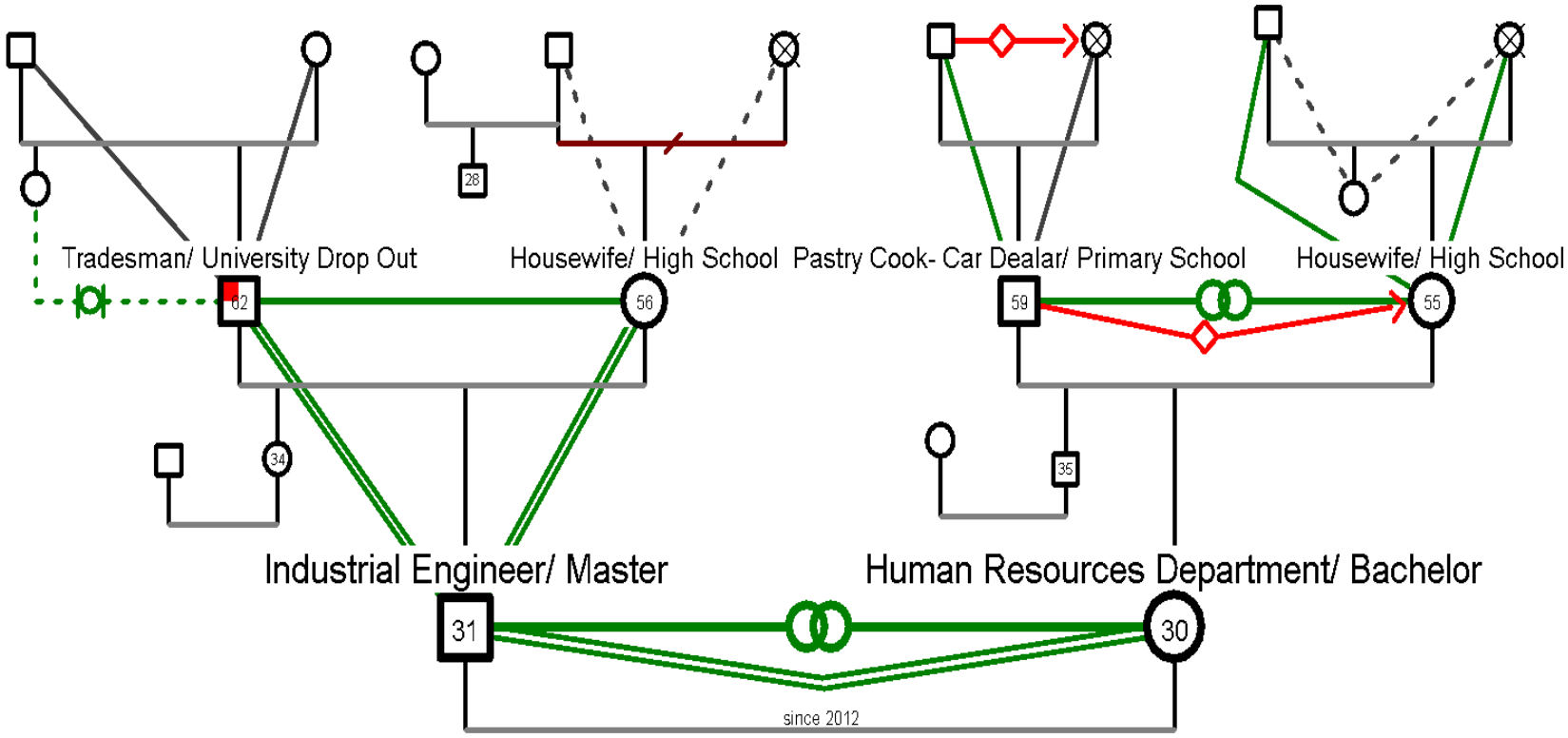

Colors Denoting Addictions and Medical Conditions
Alcoholism
Cancer
Heart Disease
Hypertension / High Blood Pressure
Diabetes
Alzheimer's Disease

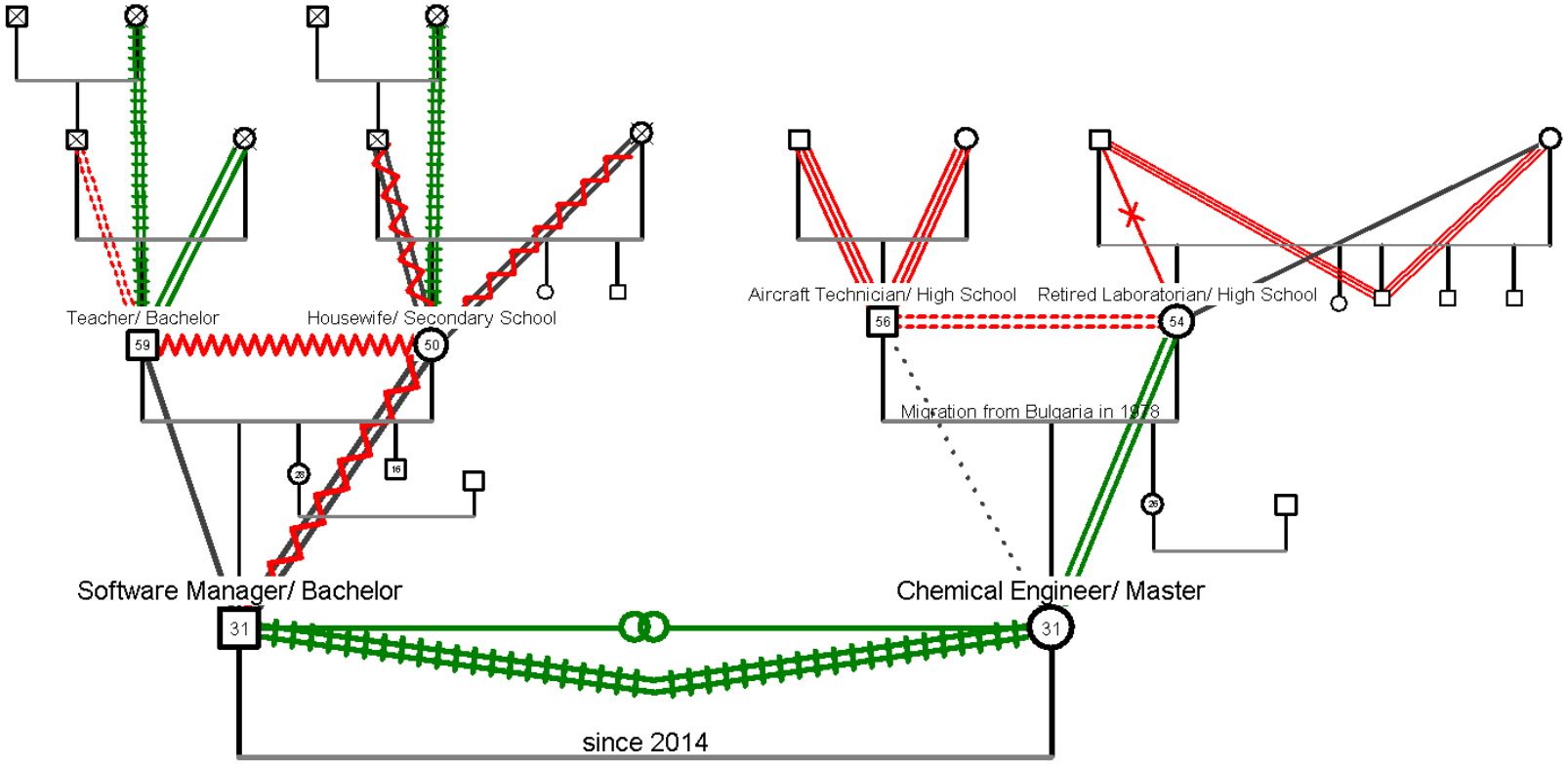


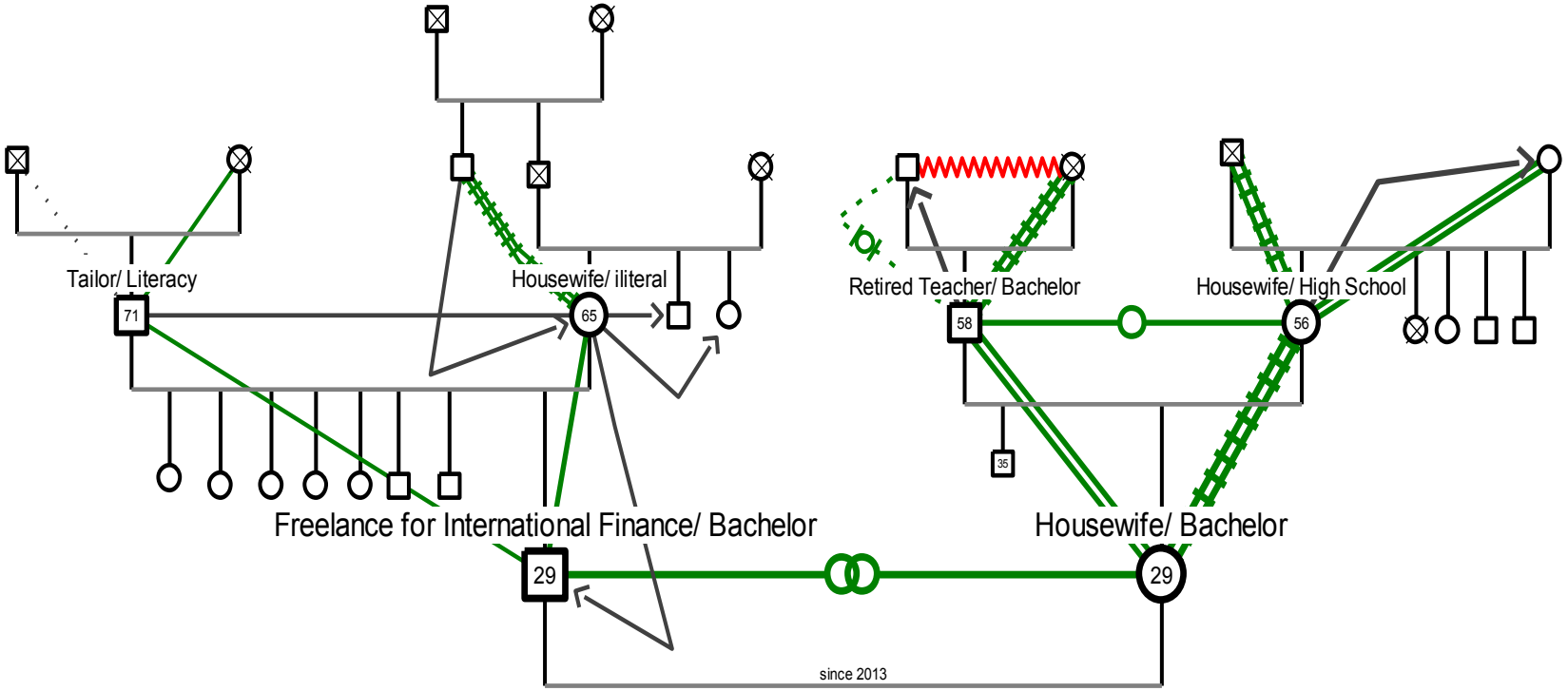
All symbols and genograms here are created with GenoPro Software Programme.

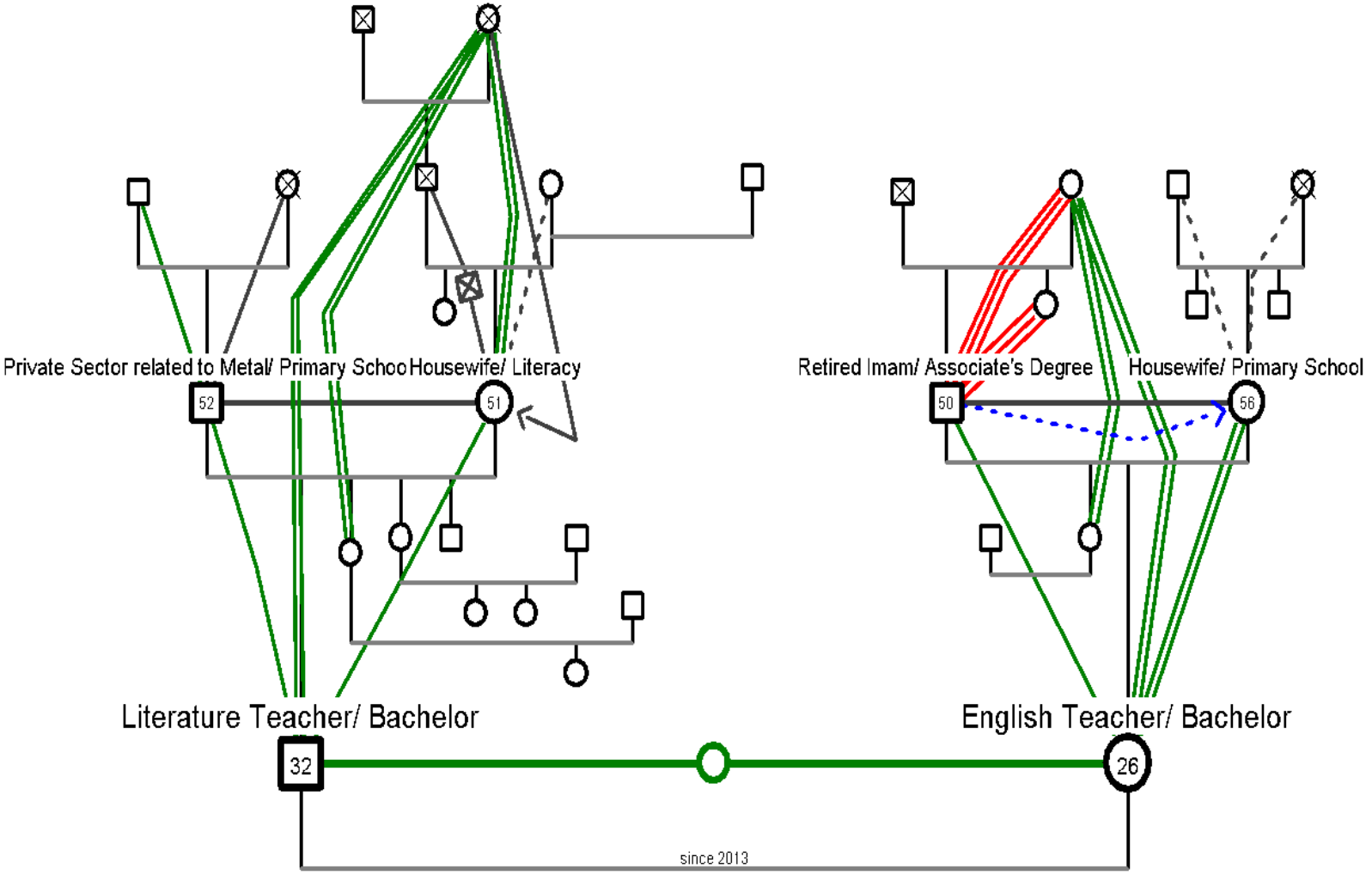
APPENDIX D

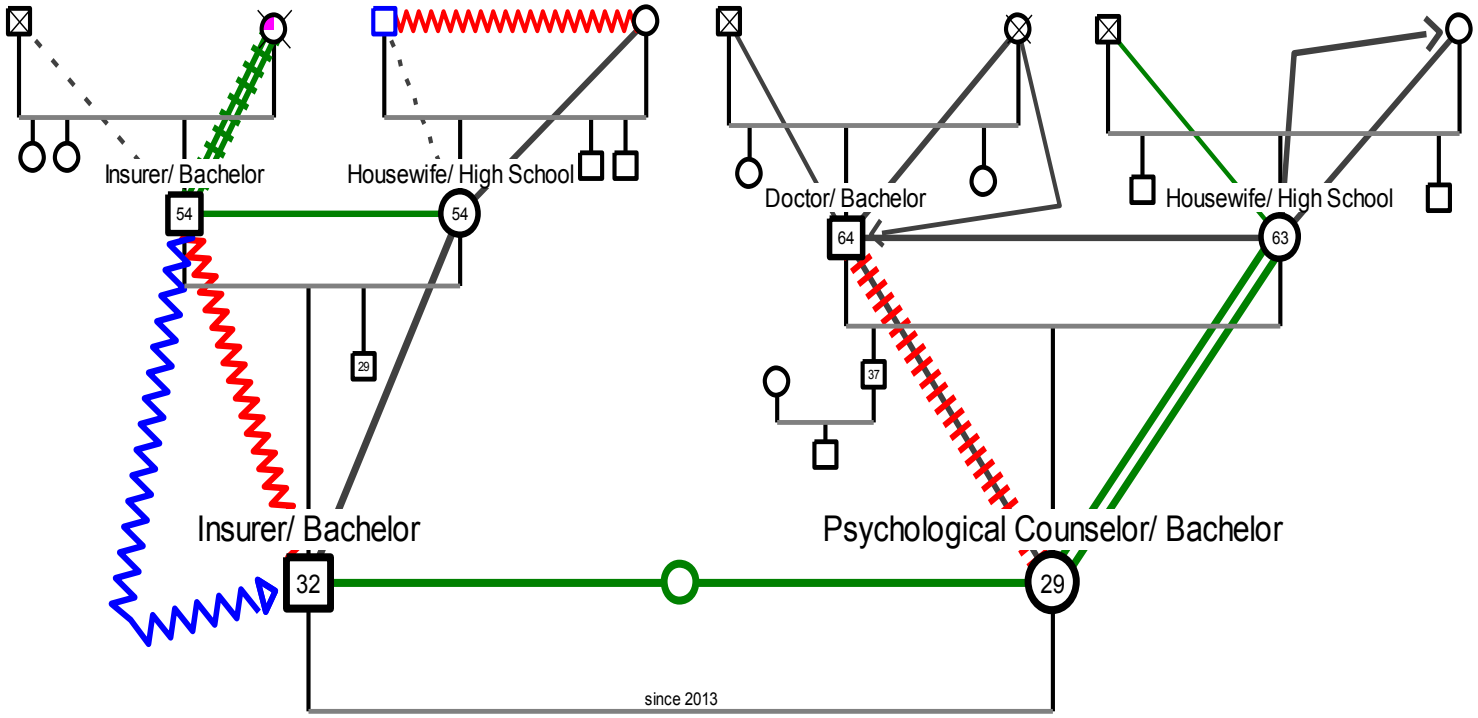
Demographic Information of Participants with Genogram

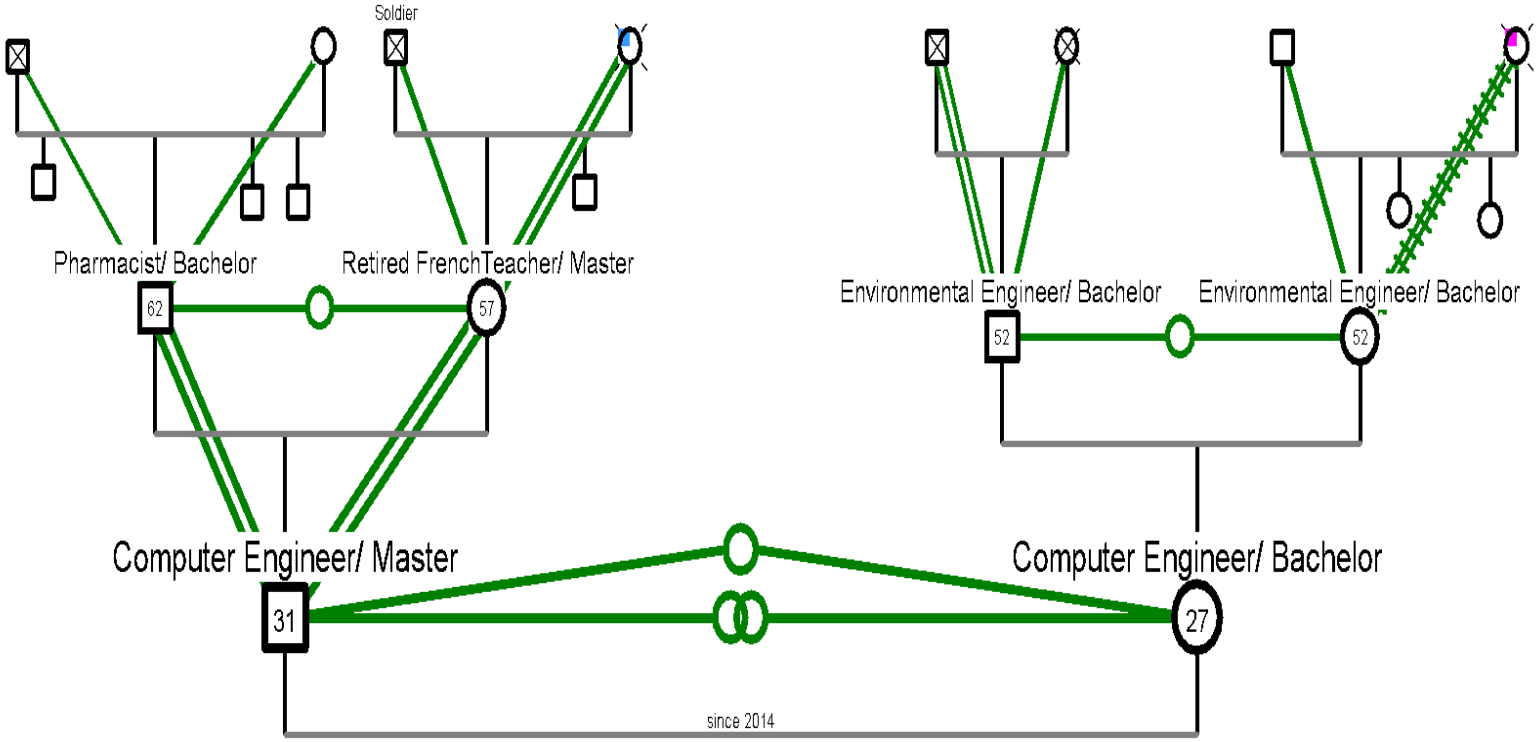

Tradesman/ University Drop Out
Housewife/ High School
Pastry Cook- Car Dealar/ Primary School
Housewife/ High School
28
62
56
59
55
34
35
Industrial Engineer/ Master
Human Resources Department/ Bachelor
31
30
since 2012


Teacher/ Bachelor
Housewife/ Secondary School
Aircraft Technician/ High School
Retired Laboratorian/ High School
59
50
56
54
Migration from Bulgaria in 1978
Software Manager/ Bachelor
Chemical Engineer/ Master
31
31
since 2014


Tailor/ Literacy
71
Housewife/ iliteral
65
Retired Teacher/ Bachelor
58
Housewife/ High School
56
35
Freelance for International Finance/ Bachelor
29
Housewife/ Bachelor
29
since 2013


Private Sector related to Metal/ Primary Schoo
Housewife/ Literacy
52
51
Retired Imam/ Associate's Degree
Housewife/ Primary School
50
56
Literature Teacher/ Bachelor
English Teacher/ Bachelor
32
26
since 2013


Insurer/ Bachelor
Housewife/ High School
Doctor/ Bachelor
Housewife/ High School
54
54
64
63
29
37
Insurer/ Bachelor
Psychological Counselor/ Bachelor
32
29
since 2013


Soldier
Pharmacist/ Bachelor
Retired FrenchTeacher/ Master
62
57
Environmental Engineer/ Bachelor
Environmental Engineer/ Bachelor
52
52
Computer Engineer/ Master
Computer Engineer/ Bachelor
31
27
since 2014

APPENDIX E

Interview Questions

Questions for Demographic Information

How old are you?

What is your education level?

Do you work? What is your job?

For how many years are you married?

How old are your parents?

What is their education level?

Do they work? Have they ever worked? What are their jobs?

Where are you from?

Is there any immigration in your family?

Is there any serious event in your family up until today? It can be an accident, an illness, a loss or violence.

Do you want to add any information for your family?

Interview Questions

In this study, we want to learn your thoughts about similarities and differences between your parents' attitude and behavior to each other in marriage, and yours.

1) Firstly, I am asking you a few questions about how your relationships between your mother and your father are.

1.a. If you were to describe your relationship with your mother, what would be three adjectives that you would prefer to use?

1.b. If you were to describe your relationship with your father, what would be three adjectives that you would prefer to use?

2) How do you define your parents' relationships with their own parents?

2.a. As far as you know, you heard or you witness, how is your mother's relationship with her own mother and father?

2.b. As far as you know, you hear or you witness, how is your father's relationship with her own mother and father?

3) How was the relationship between your mother and your father while you were growing up? Could you describe it with three adjectives?

3.a. Do you know how did your parents choose each other?

3.b. Do you feel that your parents loved each other? How did they use to show their love to each other?

3.c. Is there any special thing that your parents did together? Did they spend time together?

3.d. How did your parents make an important decision?

3.e. Did your parents use to have conflicts? Which topics did they have conflicts most? How did they make peace? Which topic was the mostly an argument reason for your parents?

3.f Did your parents have own responsibilities and task sharing among them/ in their own way? How were responsibilities and duties carried out?

4) About your parents' couple relationship:

4.a. What is the most aspired/ the most liked characteristics for you?

4.b. What is the least aspired characteristics for you? The characteristics that you think that it should not be like that in a couple relationship?

5) Now, I am asking some questions about your couple relationship. Could you describe your relationship with using three adjectives?

5.a. How did you choose each other?

5.b. How did you show your love to each other? I am clarifying this question more. For example, you (turning to one side), how do you feel that your partner love you? How does he show his love to you? And similarly you (turning to the other side), how do you feel that your partner love you? How does she show her love to you?

5.c. Is there any special thing that you do together? Do you spend time together?

5.d. How do you make an important decision that is involving both?

5.e. Do you sometimes have conflicts? About which topics do you have conflicts most? How do you make peace?

5.f. Is there any distribution of tasks unique to you? How are the responsibilities and tasks are shared among you?

6) Now, when you evaluate your couple relationship and your parents' relationship:

6.a. According to you, what have you learnt from your parents' relationship with regard to couple relationship?

6.b. What is the most similar characteristic of your own relationship to your parents' relationship?

6.c. According to you, what is the reason that you have these similarities?

6.d. Are you pleased with these similarities?

6.e. Is there any characteristic that you want to change in your relationship or in your parents' relationship? Why do you want to change these?

6.e. When you look at your couple relationship, what is the most different characteristics that you have from your parents' relationship?

6.f. According to you, what is the reason that you are different from your parents about these issues?

6.g. Are you pleased with these differences?

7) Lastly, I want to ask a question about future. You stated that you see "…" kind of a couple relationship when you look at your parents' relationship (by turning to this spouse) and you also stated that you see "…" kind of a couple relationship when you look at your parents' relationship (and turning to that spouse). If you have a child, what kind of a couple relationship would you like your child to see when s/he look at you?