

T.C.
BAŞKENT ÜNİVERSİTESİ
INSTITUTE OF SOCIAL SCIENCES
SOCIAL WORK MASTER’S PROGRAM

**FATHERHOOD RESPONSIBILITIES AND INTEGRATION OF CHILDREN IN
HOST COUNTRIES: A COMPARISON OF PERCEPTIONS OF REFUGEE
FATHERS LIVING IN TURKEY AND GERMANY**

MASTER’S DEGREE THESIS

SUBMITTED BY

AQSA KHALID

THESIS SUPERVISOR

PROF. DR. FATMA IŞIL BULUT

ANKARA – 2017

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KABUL VE ONAY

Aqsa Khalid tarafından hazırlanan "Fatherhood Responsibilities and Integration Of Children In Host Countries: A Comparison Of Perceptions of Refugee Fathers Living In Turkey and Germany" adlı bu çalışma jürimizce Yüksek Lisans Tezi olarak kabul edilmiştir.

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Prof. Dr. Doğan TUNCER

Enstitü Müdürü

DEDICATION

*To that tear drop
That passed from wrinkled cheek
To bestowed pillow and foreign sheet
And vanished there forever
To the weary will power of the father
And his long forgotten dreams
To his dread of bleak days ahead
And to his exhaustion
But also
To the happy flicker someone ignites everyday
To the tough spirit that stirs us to keep moving
To the power of resilience
To the kind hearts
To the healers
Whom we all depend on
To carry the burden of the ever growing malice*

June 2017

Aqsa Khalid

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Finally, I am grateful to my parents and brothers. It is only their faith in me that has allowed me to drift the way I want in this world like a free bird.

June 2017

Aqsa Khalid

ABSTRACT

Khalid, Aqsa. *Fatherhood responsibilities and integration of children in host countries: A comparison of perceptions of refugee fathers living in Turkey and Germany, Master's Degree Thesis, Ankara, 2017.*

Asylum seekers and refugee fathers have to face severe challenges in their post-settlement process in host countries. In this process of settlement a father's perceptions about upbringing of children in a host country's environment, identity of fatherhood, his fears and impact of integration on his children would take shape. Present study gathers the overall response of fathers and difference in the responses of fathers living in Nuremberg and Ankara. Study evaluates the system of both host countries and it suggests what responsible authorities and especially social workers can do at micro, mezzo and macro level to help the vulnerable population. The study is designed using quantitative method and to collect data 38 participants from Nuremberg (Germany) and 38 participants from Ankara (Turkey) were surveyed. Questionnaire available in English, Arabic and Turkish language was made with 29 multiple choice questions and 2 open-ended questions. Result shows that needs of fathers living in Turkey are not fulfilled and most of them want to go back to home country if it is safe. Whereas fathers living in Germany are satisfied with their level of fulfilled needs and majority of them don't want to leave Germany. Religious upbringing of children is very important and is preferred over economic stability by fathers living in Turkey. Tendency of generativity related to religious and cultural teaching is higher in fathers who live in Turkey. While fathers who live in Germany preferred economic stability and they give less importance to similarity of religious and cultural values of host and home country. Findings suggest that there is need of enough funds and controlled system to continue to help fulfill the basic needs of refugees in urban areas of Ankara. Social workers are required to identify and help fathers who live with thoughts of uncertain future, sadness, severe guilt and grief. Culturally sensitive workers are needed in Germany to assist asylum seekers in integration process.

Key Words: Refugee, Asylum seekers, Fathers, Culture, Psychosocial Needs, Clinical Social Work

ÖZET

Khalid, Aqsa., *Ev sahibi ülkelerde babaların sorumlulukları ve çocukların entegrasyonu: Türkiye ve Almanya'da yaşayan mülteci babaların algılarının karşılaştırılması, Yüksek Lisans Tezi , Ankara, 2017.*

Sığınmacılar ve mülteci babalar, ev sahibi ülkelerdeki uzlaşma sonrası süreçlerinde ciddi zorluklarla karşılaşmak zorunda kalmışlardır. Bu çalışma sürecinde, ev sahibi ülkenin bulunduğu çevrede çocuk yetiştirme konusundaki algıları, babanın korkuları, babalık kimliği ve entegrasyonun çocukları üzerindeki etkisi ile şekillenecektir. Mevcut araştırma babaların genel tepkisini ve Nürnberg ve Ankara'da yaşayan babaların tepkilerindeki farklılıkları bir araya getiriyor. Çalışma, hem ev sahibi ülkelerin sistemini değerlendirmekte hem de sorumlu makamların ve özellikle sosyal hizmet uzmanlarının, savunmasız nüfusa yardımcı olmak için mikro, mezo ve makro düzeyde neler yapabileceğini önermektedir. Çalışma, nicel yöntem kullanılarak veri toplamak amacıyla tasarlandı. Nürnberg (Almanya) 'dan 38 katılımcı ve Ankara (Türkiye)'den 38 katılımcıya anket yapıldı. İngilizce, Arapça ve Türkçe dillerinde anket formu, 29 çoktan seçmeli soru ve 2 açık uçlu soru ile hazırlanmıştır. Sonuçta, Türkiye'de yaşayan babaların ihtiyaçlarının karşılanmadığını ve çoğu güvenli olduğu takdirde çoğu yurtlarına dönmek istemektedir. Almanya'da yaşayan babalar, onların yerine getirdiği ihtiyaç seviyesinden tatmin olurken, çoğunluğu Almanya'yı terk etmek istememektedir. Çocukların dinsel açıdan yetiştirilmesi çok önemlidir ve Türkiye'de yaşayan babalar tarafından ekonomik istikrar üzerine tercih edilmektedir. Türkiye'de yaşayan babalarda dini ve kültürel öğretime ilişkin üretkenliğin eğilimi daha yüksektir. Almanya'da yaşayan babalar ekonomik istikrarı tercih ederken, ev sahibi ülkenin ve ülkenin dini ve kültürel değerlerinin benzerliğine daha az önem vermektedir. Bulgular, Ankara'nın kentsel alanlarındaki mültecilerin temel ihtiyaçlarını karşılamaya devam etmek için kontrollü bir sisteme ve yeterli hibe ihtiyacı olduğuna işaret etmektedir. Sosyal hizmet uzmanlarının belirsiz gelecek, keder, ciddi suçluluk ve üzüntü düşünceleri ile yaşayan babaları tanımlamaları ve yardım etmeleri gerekmektedir. Almanya'da entegrasyon sürecinde sığınmacılara yardımcı olması için kültürel açıdan hassas çalışanlara ihtiyaç vardır.

Anahtar Kelime: Mülteci, Sığınmacılar, Babalar, Kültür, Psikososyal İhtiyaçlar, Klinik Sosyal Hizmet

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ABBREVIATIONS

UNHCR: United Nations High Commissioner for Refugees

PTSD: Post Traumatic Stress Disorder

UNDP: United Nations Development Program

IDP: Internally Displaced People

WHO: World Health Organization

RSD: Refugee Status Determination

UNRWA: United Nations Relief and Work Agency

CHAPTER 1: INTRODUCTION

1.1.INTRODUCTION OF PROBLEM

Every minute of our existence in this world, 24 people are displaced (UNHCR, 2017). The difference between 21st century and refugee crisis of few decades ago is that now we have more exposure and access to information to the refugee plight. Political or military reasons, discrimination, exploitation of human rights are forcing millions of people in this world to abandon their homes and seek refuge in a different place within their country or in a foreign land.

While we know our views about refugee crisis and opinions of host countries, we seldom ask the refugees or asylum seekers about what goes in their minds. Especially the role of a father coming from a different country needs attention of service providers. They go through a lot of ordeals along with their family. Decisions of their lives are taken by some other powerful authorities after they flee from homes. As a result the figure of “Father” and his role is changed and challenged. This can affect the way they feel about being a father. Fathers coming from Middle Eastern countries come from this context where their authority is not questioned at home. Patriarchy benefits and gives privilege to male and elders in Arab world. Males are responsible for protection of the family. Women get the ‘elder’ privilege but men get both age and gender privilege and are more powerful and authoritative than females. Families have this obligation to take care of the whole family and there is no age limit for children when they have to support themselves like in western countries. Family honor that implies with sense of dignity and public esteem is very important. (Joseph, 1994)

Gender inequality is seen as normal in Arab countries and it is seen beneficial for whole family system from religious and social point of view. Females are made to listen and obey the rules and laws made by men. Women get used to these behavioral challenges on a mezzo and macro level and obey the “other” authority to make decisions. What they do and what they cannot do is decided by dominant gender. (Smith, 2016). But for men, it is different. They make the rules. So, in a situation when someone else will write rules and make them obey, in a situation where they are no more powerful and not in a position to take control, their identity will break down. Present study is emphasizing on fathers because of these identity shattering experiences.

At the same time fathers are faced by the problem of integrating their children in a different environment of host countries where they might be getting better educational prospects and safe life but their own traditions and cultural values are at risk of diminishing in younger generation. Their response to these issues is shaped by their perceptions about integration with the culture of host countries. Integration needs a lot of effort. Living and getting help in a host country as an asylum seeker or refugee does not necessarily mean that a person will feel grateful and satisfied of being saved from the war or chaos. The case is always different for fathers as it challenges their authority they might have had in home countries.

Receiving something is never better than giving or earning it by themselves. The better future for their children and raising them in a different culture could be a dilemma for fathers. Acculturation of children in a new culture will be quicker than their parents because they are more likely to interact with new peers and go to schools to learn, so the fear of lost traditions in future generation can be there for fathers. Present study will compare the perceptions of refugee/asylum seeking fathers living in Germany and Turkey. Present study aims to explore the difference between their perceptions of their ability to fulfill their needs and responsibilities and whether the host country will have an impact on their perceptions and preferences for economic stability and cultural/religious values.

1.1.1. Humanitarian Crisis and Mass Displacements

Humanitarian crisis is ‘an event or series of events that represents a critical threat to the health, safety, security, or wellbeing of a community or other large group of people, usually over a wide area.’ (London School of Hygiene & Tropical Medicine, 2017)

Huge number of replacements and forced migrations of humans are happening because of humanitarian crisis. It is resulting in need of more and more attention towards proper ways to help understand them and then help them. Over 65.3 Million people are forcibly displaced worldwide. Among them, 40.8 million are displaced within their own country. Around 21.3 million are declared refugees by UNHCR and UNRWA. There are 10 million stateless people in this world who are denied nationality and other basic human rights. Till this year most of the refugees come from Syria (4.9m), Afghanistan (2.7m) and Somalia (1.1m). Top host countries include Turkey (2.5m), Pakistan (1.6m), Lebanon (1.1m), Islamic Republic of Iran (979,400), Ethiopia (736,100) and Jordan (664,100) respectively. (UNHCR, 2017).

1.1.2. Geneva Convention

The first legal and international voice in the name of refugees was raised in 1951 after World War 2 to give protection to European refugees. But in 1967 protocol, the range of it has been expanded to help the displaced people throughout the world. Different countries have signed the document and hence they are obliged to follow the Geneva Convention. As of 2015, 148 states are parties to one or both of these instruments. Geneva Convention is an instrument that explains what refugees are and what rights and protection they deserve and must get. It also has explained under what conditions a person cannot apply for asylum in a safe state. (UNHCR, 2017)

1.1.3. Who is a Refugee?

Usually common man doesn't know the difference between a refugee, asylum seeker and internally displaced person. They label every displaced person as a refugee and that creates confusion.

According to UNHCR "A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries." (UNHCR, 2017) Most important thing that the host country notices to accept the case for refugee status is that they have the justifiable fear of persecution upon returning.

1.1.4. Who is an IDP?

"Internally displaced persons" or IDP is a person who doesn't cross the international border and find refuge in a safe place in their own country. There are more IDPs in this world than displaced people who are seeking asylum or are refugees in a third country. As a result of conflict and violence as of December 31st, 2015, number of IDPs has reached up to 40.8 million. (IDMC, 2016) According to UNHCR, "An internally displaced person (IDP) is a person who has been forced to flee his or her home for the same reason as a refugee, but remains in his or her own country and has not crossed an international border. Unlike refugees, IDPs are not protected by international law or eligible to receive many types of aid." (UNHCR, 2017) A "returnee" is a refugee who has

returned to his/her home country after the country has been declared safe or rebuilt after disaster, war or conflict.

1.1.5. Who is a stateless person?

Even though everyone has a right to have a nationality and have human basic rights according to the state he is in. But people can become stateless because of legal, sovereign, administrative decisions and mistakes. “A stateless person is someone who is not a citizen of any country. Citizenship is the legal bond between a government and an individual, and allows for certain political, economic, social and other rights of the individual, as well as the responsibilities of both government and citizen.” (UNHCR, 2017)

1.1.6. Who is an asylum seeker?

An asylum seeker is a person who applies for asylum and waiting for a decision from the state where he wants to take sanctuary. Applying for asylum means to have the “right to be recognized as a refugee and receive legal protection and material assistance. An asylum seeker must demonstrate that his or her fear of persecution in his or her home country is well-founded.” (UNHCR, 2017)

1.1.7. Who decides the status of refugee?

RSD is refugee status determination done by authorities of host country or UNHCR. It means they can establish that a particular individual who is seeking international protection qualifies as refugee. They will decide that if his or her situation meets the criteria of being a refugee. UNCHR sometimes take the responsibility of supervising the RSD system but the primary responsibility is of government of host country where the applicant has applied or reached. UNHCR carried out this task in about 60 countries. Sometimes they carry out the status determination in the form of groups as “refugees in groups”. It is the obligation of host country not to turn them back and provide them safety and a chance to apply for protection. A solution must be found out following the application, most likely a “Repatriation (the individual voluntarily wishes to return to their home country when it becomes safe), local integration (the individual secures citizenship in their host country), or resettlement (being relocated to a third country other than the first country of asylum).” (Refugee solidarity network)

1.1.8. Legal Review of Turkey

Turkey is considered as a transit country for immigrants and has hosted much mobility in history. (Erdoğan, 2017). Turkey has signed the 1952 refugee Geneva Convention but it has accepted it with a geographical limitation. It means that in Turkey if refugees are coming from council of Europe, Turkey takes its full responsibility. But if applicants are from outside council of Europe zone, “Turkey may grant limited protection in the form of one of many temporary statuses (conditional refugee status, humanitarian residence permit, or temporary protection).” They will be able to stay in Turkey but not on long term basis, they have to wait and find a long-term solution of the problem. This also decreases the chances and hopes of integration in Turkey. Turkish parliament passed new laws in 2014 but geographical limitation is still in place. (refugee solidarity network).

After the influx of war in 2011 the number of asylum seekers has increased and sudden changes of policies have emerged both in Turkey and European Union. Turkey is in pressure to stop the flow of refugees from entering into Europe. Number of incoming asylum seekers are increasing but the plans and capacity to host and integrate them is not enough. To compensate it EU-Turkey 2015 joint action plan has promised 3 billion Euros to manage the refugee crisis in Turkey. Anti-migrant smuggling efforts are also in practice. (Zeldin, 2016)

Within the country, social services and assistance is to be provided to asylum applicants. There are dozens of refugee camps. “These camps reportedly have markets, reliable heating, religious services, communications infrastructure, firefighting services, interpreters, psychosocial support, banking services, and cleaning services.” (Canbay, 2015).

Translation services for legal case and travel documents are provided upon request. Turkish laws of social and medical security are also to be applied to the applicants and international protection recipients. To enroll children in a school, the applicant should show the temporary protection card or foreigner identification card to enroll in primary or secondary education in Turkish academic institutes. Application for work permit can be applied after six months of applying for a claim for international protection. There are still certain conditions and rules for employers to hire people under temporary protection.

Suitable accommodation facilities are available for unaccompanied minors usually under 16. “Victims of torture, sexual assault or, other serious psychological, physical or sexual violence are to be given adequate treatment in order to eliminate the damage caused by such actions.” (Zeldin, 2016). Monitoring of refugees becomes difficult for municipalities because of movement to another city. For public security and order the address registration is required. Material and financial support is provided in case of voluntary return. (Zeldin, 2016)

The open door policy of Turkey is fully attuned with the international humanitarian principals even though Turkey has faced some security and economic issues in all these five years. The metaphor of “where land is gold” is used for Istanbul. This could be true but with 5% of vulnerable refugee population in whole Turkey situation should be seen in a realistic stance. (Erdoğan, 2017)

1.1.9. Legal review of Germany

Germany has signed the Geneva Convention in 1954. “The right to asylum is a constitutional right in Germany and granted to everyone who flees political persecution.” (Gesley, 2016). Germany gives a refugee citizenship after six years of legal residence.

Germany has distributed the asylum applicants and refugees according to a quota system in its major states. After reception, applicants receive a letter as a permission to stay in the assigned state. After they apply, they are interviewed about source of entry and reason for application and reason of fear of persecution. Female case workers and interpreters are assigned to deal with female applicants. After processing, people granted asylum status or refugee status receives a temporary residence permit and can benefit from social insurance system as German citizens. They can benefit from social welfare, child raising benefits, integration allowances, child benefits and language courses and other kind of help chances of participation in integration assistance. The status of ‘toleration’ and ‘deportation prohibition’ can also be granted on humanitarian basis with specific conditions. In case of rejection, applicants have to leave the country in given limit of time. (The Federal Ministry of the Interior, 2017) “The local agencies monitor the departure and will instigate deportation proceedings if the applicant does not leave voluntarily.” (Federal Ministry of justice and consumer protection, 2017). Asylum seekers coming by plain are handled with airport procedures.

Receptions facilities are provided to them and they are housed in places with essential and household items in kind or in form of vouchers. Sometimes they are provided with cash only so that they can purchase what is needed. To improve the situation of young unaccompanied refugees and provide them with appropriate care, an act is in practice since 2015. For better treatment of foreign minors, unaccompanied refugees and adolescents, their housing and care is into practice. Asylum seeker under the age of eighteen who are unaccompanied are provided with a legal guardian to help and handle the asylum process and act on his or her behalf. (Gesley, 2016). Their accommodations, quality of care and attention and integration processes are also different and more facilitative.

In 2016 German government had introduced some strict laws and had closed the ‘open’ door ‘policy. The Asylum Package II is already in practice that will “Accelerate the asylum application process; suspend family reunification for refugees with subsidiary protection status for a period of two years; decrease asylees’ monthly cash benefits; facilitate deportation.” (Gesley, 2016). This is an attempt to discourage more future migrations to Europe and particularly Germany. Integration and language classes are also preferably provided to those asylum seekers whose applications have more chance to be approved so they could have better chances in job market later and could integrate easily.

1.2.SOURCE OF THE PROBLEM

1.2.1. Child rearing practices

Child rearing practices vary across regions and culture. (Bornstein, 2012). Some practices we believe are universal and natural. That is to protect and take care of our children and future generations. But how parents and families do it, varies across culture and regions. Practices can be understood by how parents reflect upon their practices and their own point of views, our own experiences and observations and also how the parents resist practices of ‘other’ cultures and try to keep up with their own. Researchers usually used Diana Buamrinds’ parenting style as a prototype for evaluating parenting practices of all cultures. (Grobman, 2017). The affectivity might differ in western and eastern families. A research done in 1987 found that immigrant Asian parents are more likely to use the authoritarian parenting method. Parents who were born in United States were more likely to use authoritative parenting style. (Chiu, 1987) This conflict can be problematic for both children and fathers. Vietnamese American children who live in U.S have exposure of a

different lifestyle outside their homes and at the same time they have to face and abide by the traditional cultural values followed by the family at home. (Nguyen, 2008) .

1.2.2. Traditional societies and role of father

Traditional societies are considered as kind of societies which stick to its ancestral values, norms and practices and are likely to pass this on in next generations. In traditional family-oriented cultures, mother's role is to stay home and take care of the children. Fathers are responsible for protecting and providing for the child. They are seen as a head of the family. (Lamb & Bougher, 2009) . Conditions that accompany being an asylum seeker and refugee can weaken this authority in the family. The work they might get will be with less pay and of lower status as in their home country. (Lamb & Bougher, 2009). The status of breadwinners of family and protector of family is threatened during fleeing process and time that follows in a host country, if they are not getting enough help and facilities. A research done in University of Georgia has pointed out that Middle Eastern families have "A less flexible and more hierarchical family structure". (Yasemin Cava Tadik, Savannah E. Spivey, & Lewis, 2016). A consultant on Middle East David E. Long has expressed his views that Saudi Arabia still has those traditional extended families unit intact like other traditional countries. Elderly people are considered wise and their authority is not usually challenged. He said "Men's roles are outside the home as family providers, protectors, and managers, and women's roles are in the home." (Long, 2003)

1.2.3. Integration in Host Country

Participation into the daily life of host country and: "Frequent interaction between immigrants and Member States citizens is a fundamental mechanism for integration". (Berry J. W., 2011). To live in a society with different majority and benefit from living at the same time requires adaptation and assimilation. Assimilation means that the minority group retains its old values but now can interact and trade with majority group. Cultural identity that is the self image of a person in a particular society impacts the way the person will make social interactions. (Algan, Bisin, & Verdier, 2012)

Fathers coming from different culture might face this conflict that how to work in this majority and dominant culture without betraying their own values. This will lead to possible other adaptations and attempts to integrate. In a host country, the integration process could be understood by various dimensions. Immigrating persons will have to

interact in a labor market, make market relationships, and take education and training for economic integration. This is vital to sustain financially. Legal integration will be effected by the 'legal status' provided by the host government. Rules of residing, social services rights and work permit changes when an asylum seeker will become a 'legal refugee'. Political integration means to take interest in politics and participate in decision making process of the host country in public and political area. Present research specially emphasizes on the next category that is cultural and social integration. It deals with the integration in terms of cultural habits, belief systems, customs and values and languages. (Algan, Bisin, & Verdier, 2012)

Trying to integrate into the host culture for migrant or refugee family is not always easy. The conflict that parents can face when they live in a host country of different culture is of having opportunities like education, safety, job prospects and on the other hand, losing grip on their own cultural and traditional value with time. Parents are concerned about the upbringing of their children. An interview done with Karen father in U.S. illustrates this issue perfectly. "Here you can become anything you want---a doctor, a mechanic, and a banker---anything you want, if you try. In Burma we don't have opportunities like that." (BRYCS, 2009) Then he comments on his dissatisfaction over how children behave now after acculturation. "For Karen people who have been here for several years, their kids are not showing respect to elders. They begin acting like American kids and calling people by their name rather than their title." (BRYCS, 2009) It is hard for this father to accept that his children are no more following the behavioral patterns of his culture. But he is appreciative of the other available opportunities for him and his children in host country that he will not be able to have in his home country.

1.2.4. Adaptive Adult

The term used by Roer Strier in 1996 "adaptive adult" means that parents' have an ideal image in their minds of how their children should grow as adults. In collectivistic societies this image remains more or less the same across generations. These societies feel that it is their duty to respect their traditional values and would like to pass on them to next generations. They base the upbringing of children on their past experience of cultural knowledge and what they have learned from their older generation. They expect the future generation to adapt to the same values and practices. "For example, in Israeli society, the "adaptive adult" image is based on values, norms, and expectations aimed at creating an

independent, assertive person.” (Strier D. R., 1996). But, on average a child from an Asian/Middle eastern society will be expected to be conformist, having respect for elders and authority and is bound to take decisions with the consent of whole family. In a related research, Strier found that the “most-desired attributes reported most frequently for members of the older generation after their immigration to Israel were helpfulness to others, and respect of elders and traditions”. (Strier D. R., 1996). Which if we assume can be different from the preferred attributes in some western country. Over protective Muslim Asian parents, especially fathers would likely be more insecure about the children’s upbringing in a safe environment where they have no or less influence of evils and sinful acts like drugs, smoking, night parties, dating, reckless driving etc.

1.2.5. Movement from Collectivistic to Individualistic Society

We can foresee that migrating from a collectivistic culture with strong focus on family traditions to an individualistic culture as a refugee can be disturbing for a person and for families as a whole. Fathers are without a doubt the sole authority of family in the house. According to the defined roles men typically have greater power than women of the household (Triandis, Bontempo, Villareal, Asai, & Lucca, 1988). If a family like this would start living in a western country with individualistic culture where family roles are flexible, the role of man and father might get undermined and disturbed. Obedience to authority especially to parents is not much emphasized in individualistic cultures than in traditional cultures. In some cases it must continue till late adulthood. If parents are alive, children no matter how old they are, have to obey parents. Individualistic culture emphasizes on self- reliance. An independent self-reliant person would not ask for parent’s agreement in every decision of his life and this is appreciated there. As a result, a family with traditional background will find themselves in a place where their children would grow up in a host country environment. And if host country’s culture promotes independence and individual freedom, then parents of those children who expect different values might have conflicted relationship with their children. Children are expected to compromise on their own desires and give the responsibility of decision making to their parents. Parents will have a fear that their children might adopt and learn some undesirable values and aspects of host country’s culture and as a result might forget their own ancestral cultural heritage. But at the same time they want to encourage them to learn that part of

host country's culture that will help in getting them successful, for example learning language, going to school regularly, joining social activities. (Hynie, 1996)

1.2.6. Cultural Difference of Host Country

Asylum seekers coming to new country are more likely to have lower socio-economic status. They may find themselves in a difficult position in a new country with different language and culture. They don't willingly come so it might be hard for them to adjust to values of host country. "The acceptance felt by group of minority culture is a key element in successful integration with majority culture". (Berry J. W., 1999). Refugees after entering in a host country are not familiar with different rules and regulations, cultural values and norms of host society. Interaction and engagement with people of host culture, if it's different would be difficult because refugee might fear and expect negative reactions in return. They might expect discrimination. Acculturation and integration is more difficult if the difference between the cultural values of refugees and host country is wider. (Schaafsma, Nezlek, Krejtz, & Safron, 2009) If given the choice, people would like to avoid the interaction with people of other ethnicities. (Plant & Devine, 2003). On the other hand, the different style of dressing, public behavior or language if it's different than the majority culture, then the majority group may avoid interactions with minority group of people. (Osbeck, Moghaddam, & Perreault, 1997) Here we can assume the same behavioral result for refugees with different religion and customs.

1.3.THEORETICAL REVIEW

1.3.1. Generativity

The desire to pass on your culture, traditions and values to future generation is a concern felt by parents and grand-parents. Erikson spoke of this desire as "Generativity" in his theory of psychosocial development (Erikson, 1959). In collectivistic societies, where people live together and pass on their faith, traditions from generation to generation feel this duty to pass on the acquired wisdom to next generations. (Glicksman, 2003) This defines their role, as the giver and contributor. But if it's not possible and if this ability of generativity is at risk, what a parent or father would feel? Participant fathers in present study are asked to share their willingness and perceptions about their ability to teach cultural and religious values to children in host country.

1.3.2. Social Identification Theory

Theory says that people who identify with a social group evaluate its members positively and embrace the group norms and values. More things in common with the majority group will result in more attachment. (Doosje, Ellemers, & Spears, 1995) According to this theory participant fathers living in Turkey will show more similarity and will identify more with the host country because of Middle Eastern background. They will identify and accept the values less if they are living in Germany.

1.3.3. Cross cultural adaptation theory

Cross cultural adaptation is to establish and maintain a pretty stable and reciprocal relationship with the natives in particular and host environment in general. It focuses on new communication process, to actively participate in the learning process. It also stresses on the role of “Our own individual and cultural backgrounds as well as the conditions of the new environment play in facilitating or impeding the adaptation process.” (Kim, 2001) The theory explains us the importance of facilitating role of host country’s for integration of asylum seekers. It also emphasizes the fact that the person who wants to adapt the culture is his own mover and he must also try to actively participate in the process of integration and adaptation. Fathers who want to integrate in host country will definitely try to do so even if the values have differences.

1.4.THE RESEARCH PROBLEM

1.4.1. Barriers in Fulfilling Fatherhood Responsibilities

Focusing on the situation of fathers, we see that they face a lot of barriers to fulfill their father-hood responsibilities. They will face language problems, lack of adequate information about welfare and other services, lack of help from service givers, racism, and fear of stigmatization and anxiety of future deportation. This all could affect their role of father in their minds. (Shimoni, Este, & Clarke, 2003). All this might make them believe that they are unsuccessful fathers, and this may lead to the feelings of guilt and more stress.

1.4.2. Cultural Gaps

There are a huge number of Asian /Middle Eastern refugees or asylum seekers living in western countries. The American Psychological Association found out that cultural gaps between Asia and West are wider than the cultural gaps between European

and American culture. (APA, 2003) . If there is similarity in attitudes, values, demographic background and beliefs, it increases the interpersonal attraction. (Byrne, 1971) The daily life of father and future expectations for his children will be affected by the level of attachment and appreciation for heritage of host culture.

Refugees mainly from Middle Eastern countries will more likely be following traditional values based on Islamic principles. Authoritarian parenting has its roots in Islam. (Oweis, et al., 2012) Obedience to authority and restrictive parental control is important in Arab culture. (JG, I, & L, 2015) . Turkey is also a family-oriented country where children show conformity to family and put emphasis to family honor as opposed to individualistic orientation of families in Germany. (Mustafa Turğut, 2014). Refugees from countries with similarities with Turkish culture would have less or no problems in cultural impact of Turkish cultural and Islamic religious values on their children. Given this knowledge we can expect that middle/eastern refugees living in Turkey will have fewer problems in integration because of less difference in cultural and religious values. Those who live in Germany will have more reluctance to integrate and teach host countries' cultural and religious practices to their children.

Problem of present study is that fathers who live in another country as a refugee/asylum seeker may face problems in fulfilling the needs of children. Fulfilled needs depend on the system of the host country. Problems fulfilling the needs will make them guilty and unhappy about it. Meanwhile the quality of their stay in host country will be affected by the cultural and religious practices of host country's majority population. Germany and Turkey have different dominant religious and cultural values. So, efforts done by fathers for integration and readiness to integrate will be different for Germany and Turkey.

1.5.ROLE OF SOCIAL WORKERS

Respecting human dignity is the core principle of social work profession. Social workers have a wider role to help the people in need. They work with various populations like children, victims of abuse, elders in need of care, youth, people with mental health problems, communities, policy making etc. Race, religion, ethnicity, political views or sexual orientation is not taken into consideration and doesn't affect the extent of help the people deserve from social workers. Germany and Turkey, both are secular countries

which also promote freedom of practice of different religions and discourage racism. Social work is a developed and credible profession in both countries. Social workers think that people are above their views and orientations. They are humans who need respect and rights. Advocating for these rights and dignity in a fair way is the core duty of this profession. Refugees are victims of torture and loss back home and when they enter into host country, they might face rejection, humiliation, poverty and loss of dignity. Social workers come at rescue to help support this population.

Cultural differences in this diverse world will remain and practitioners will have to integrate and understand their practices more. “Clinicians, social workers nurses, teachers and child development specialists need to tune into such differences in serving client families and their children” (Honig, 1989). In a book about international social work, perspectives about cross-cultural perceptions and practice of parenting are discussed and author has encouraged researchers to work on more comprehensive theories about parents-youth relationship. It is important to understand the different immigrant families service workers come across in their daily work life. Immigrant families belong to different family settings, regions, religion and with different societal expectations. And in a host country they usually have to live with new laws, religion, neighborhoods and communities along with other socio economic problems. Understanding this context is important to know why they would stick to their own values and why not. (N.Moyo, 2007).

1.5.1. Role of Social Workers at Micro level

At micro level social workers engage with vulnerable individuals and families in refugee population. Social workers will be usually one of the first people to face asylum seekers during the first interview and settlement processes. They will guide individual case applicants about the other resources for example, police office, health reports, accommodations etc. Applicants who are already devastated with the past incidents will trust them. This is one reason that they should be trained and informative about immigration rules and laws and be updated about it.

They work to solve problems in intra and inter personal relationships. They may have the role of service providers in the camp and tent settings. They fulfill the role of ‘broker’ by providing them assistance and helping them to locate resources they need and assist them in getting the help from resources. These resources can be health recourses,

legal or social services agencies. They also are responsible for asylum cases by being a mediator between asylum offices and the applicant. They are guides and educators to welcome and make asylum seekers understand the different system of host country. Clinical social workers screen the population at risk for depression and PTSD so they can get the help they need. But this practice of focusing on mental health of asylum seekers is rare in both countries. Victims of torture and crime need advocates for them. Social workers can help them gathering evidence to support their case and help lawyers to understand the rights of particular victim.

Keeping in view present study's focus, we know that a traditional eastern father will hesitate to express his emotional conditions to the service providers. They have had these traditional roles of powerful and strong men in their countries of origin and they might consider sharing as a sign of weakness. It can also be because of cultural differences, hesitation because of gender and language barrier. Social workers should understand this reluctance, be able to interpret their expressions and encourage them to express themselves in order to provide suitable help. Culturally sensitive social workers should be respectful and must not make assumptions and judgments when they work with diverse refugee population. They should understand the effects of resettlement on the effected population and source of stressors.

In Germany, social workers work in specific hours in refugee accommodations to help them resolve issues of asylum case work, appointments with doctors, appointments with immigrations officers etc. In Turkey, private Ngo's hire social workers to handle the cases of asylum seekers and help them understand the system. The number of asylum seekers that are able to receive continuous help and follow up is still lesser than the whole population of them in particular municipality.

1.5.2. Role of social workers at Mezzo level

At mezzo level social workers work with medium sized systems such as groups and communities. Cultural differences can lead to the families to have less and less contact with the wider society of host country. Social constructions related to families are different in western and eastern cultures. (Tribe, 1999) The lack of interaction and dialogue can lead to further reluctance of refugee families to integrate.

Social workers play a role here to help in integration by engaging and working in community organizations, schools and neighborhoods. They work as organizers and organize activities to promote cultural understanding between host and home countries' natives. They can work to develop sustainable communities by helping to develop a system for food security and skill building. They engage in language learning classes. They sometimes work in field to collect demographic data and data related to health and needs of target population in order to understand the prevalent scale of the problem. By understanding the needs of population, social workers can design programs specifically to help them.

Social workers play a helpful role in Europe; especially in countries where refugees enter and want to settle. Railway stations are laden with food boxes, hygiene products and cloths. Social workers also guide asylum seekers about open and closed borders, safe places to sleep, ways to register lost family members etc. Few years ago social workers might not have been trained for this job of welcoming a group of people fleeing war, speaking different language and people who have seen torture. So, this becomes a challenge for every host country to train social workers. (IFSW, 2015) In Turkey, social workers work in governmental organizations that have control in refugee camps. Some work in cities. But most of the refugee population (92%) is spread over urban areas and it's impossible to reach and help them without any information of data and extent of help they need.

1.5.3. Role of social workers at Macro level

Social workers at macro level work to improve the system issues. Social work professionals exist to help people in need to go through the challenges and problems in their lives. State policies and attitudes of locals of host countries could be against the refugee's welfare. Social workers need to be on the ground to fulfill their duties and help asylum seekers. They are agents of social change and not of control.

Lack of social support and misunderstanding of external resources can be a hindrance in the way of helping refugee families. Social workers working at macro level try to empower clients for a change. They work for system analysis for the purpose of writing and convincing donors for grants. They write proposals to convince government to implement and make laws and to change policies for rights of population they work for.

They advocate and protest against unjust practices among the population. They are involved in protesting against the unjust deportation of asylum seekers in Germany. Social workers at macro level should also protest and raise voice against child labor and exploitation of refugees in Turkey.

Deputy chief executive of an organization called Caritas in Munich, Gabriele Stark-Angermeier said: “Our role as social workers is to try to help the refugees with their first needs. We are not in the role of the state to register and prove identities.” (Hardy, 2016) This is showing their indifference towards their identity and emphasis on their fulfilled needs.

1.5.4. Social work and preventive measures

The host community and service providers should be aware of the challenges and difficulties that are faced by the refugee families in a new country. This will lead to less discrimination and more help and guidance for problems solving and integration. (Losoncz, 2011)

In refugee population, social workers should be educated and knowledgeable about the experiences of refugee population to understand the level of risk they are at. They should know the process and difficulty of pre and post settlement in order to help them. They can provide the services of psychological first aid in disaster setting. This can be a good preventive measure against future depression and anxiety. Protective factors can alleviate and risk factors can contribute to psychopathology among the refugee population. They can also work in health setting and should make an early estimation of past epidemics to understand the chance of future epidemics and must make preparations according to that.

1.6.TERMINOLOGY

- **Fatherhood**

“Fatherhood is about helping children become happy and healthy adults who are at ease in the world and prepared to become fathers of mothers themselves” (Raeburn, 2015) Fatherhood can be understood by cultural stereotypes about how a father in particular society is treated, how he thinks and behave. The image of ideal father in particular society will explain how he should feel, think and act. (Marsiglio, 1995). But men see their

primary responsibilities as fathers in different cultures differently. Some might put more emphasis on father-child interaction and some fathers would prefer to be a better financial provider and protector. (HYDE & HORTON, 1993). Not being able to fulfill these responsibilities can lead to guilt which refers to “an unpleasant feeling with accompanying beliefs that one should have thought, felt, or acted differently. (S & B, 2003)

Operational definition of fatherhood for present study is “Ability of refugee/asylum seeking fathers to fulfill the educational, nutritional and financial needs for children and family in host country”.

- **Guilt**

Guilt is generally defined as the “human emotion of feeling regret or remorse over violating one’s internal values.” (Merely, 2010). In present study guilt is defined as “A feeling of remorse felt by fathers due to helplessness and inability to protect children from the pre and post migration phases.”

- **Culture**

According to Cambridge dictionary, culture is a way of life, especially the general customs and beliefs of a particular group of people at a particular time. In present study culture is defined as “A way of daily life of majority people in host country and home country as perceived by all father participants.”

- **Individualistic and Collectivistic Culture**

Individualistic cultures are those which prioritize the individual and value independence, privacy, and personal fulfillment.” (Triandis H. C., 1990) People are seen as independent in this type of culture and they have the freedom to of choice related to decisions of their lives. Sometimes depending on your parents after the age of 18 is considered shameful. “Cultures in North America and Western Europe tend to be individualistic.” (Cherry, 2017) Conversely, group harmony and obedience is stressed in collectivistic cultures. Families have strict hierarchical roles and relationships. “Individual desires are subordinated to the well-being of the collective and individual differences from the in-group are repressed”. (Triandis, Bontempo, Villareal, Asai, & Lucca, 1988)

In present study, culture of home countries of participants (Syria, Iraq, and Palestine) and society of Turkey (Ankara) is regarded as collectivistic societies because of emphasis on strong family ties and institution of religion. Germany (Nuremberg) is specified as an individualistic society because of independency of individuals.

- **Acculturation**

“It refers to the process of cultural change, that results when two or more cultural groups come into contact as well as the psychological changes that individuals experience as a result of being members of cultural groups that are undergoing acculturation at the group or collective level.” (Berry J. W., 1999)

In present study acculturation refers to the process of integration and adaptation fathers will come through during their stay as a refugee/asylum seeker in host country.

1.7.PURPOSE OF RESEARCH

Purpose of the research is to find out the immediate needs, problems and fears of asylum seekers and refugee population for the purpose of passing it forward to concerned authorities so that steps could be taken to resolve them. Experience and perceptions of fathers living in both countries is different in terms of integration and their daily life. Purpose is to identity these differences so that flaws and strengths of the system of host parties could come into light.

1.8.SIGNIFICANCE OF STUDY

Doing research in humanitarian settings is important. This gives us a tool to convince donors or governments to intervene and invest in supporting the vulnerable population. Present study will help us to look into the realms of fatherhood in refugees/asylum seekers from their own point of view. A once powerful authority should have a voice. Their perceptions about living in a host country, the threats to their father-hood responsibilities and future they foresee for their children, their perceptions of religious and cultural integration will be explored. The impact of unfulfilled fatherhood responsibilities will affect their psychological state. Service providers working with fathers with diverse backgrounds should be sensitive and knowledgeable about their needs as a refugee/asylum seeking father.

There has not been any comparative and cross-cultural study done to compare the fulfilled needs of refugee fathers and their perceptions about host country. Importance of cultural similarity and differences could be found out by comparing the results of participants living in Germany and Turkey. Present study will be able to explore the preferences of fathers between ability to fulfill needs and on the other hand accepting the impact of host country's life on children. We will be able to know the importance of cultural/religious impact of host country, if it matters for fathers. Study will put light on the administration system of both countries by asking participants about their ability to fulfill responsibilities, about their major demands and fears in host country.

1.9.PREMISES

Fathers who have participated have come from Middle Eastern patriarchal societies where role of father is identified with his ability to protect family and to fulfill his responsibilities as a father.

Turkey is a Muslim majority country and most of the refugee participants have also come from Arab Middle Eastern countries with Muslim majority.

1.10. LIMITATIONS OF RESEARCH

- Honesty

They might be scared of honest or negative answers; they might think it can be use against their asylum case in the court. (Which is wrong, as research is confidential and it was mentioned in the consent form). Social desirability bias could make them reluctant to express themselves accurately.

- Masculine stereotypes

Masculine stereotypical expectation can be there and they will be reluctant to show emotions and problems in their lives. As fathers are made to think that they are strong and must be self sufficient so they can think it is not a brave act to share problematic and negative answers.

- Moderate sample

As we don't have the data about number of father asylum seekers and refugees living in both host country cities, the present study could not determine the appropriate

sample size that can accurately estimate the population of fathers. The sample size 38 was used because of limited time period of stay in host country Germany.

- Questionnaire

Survey questions are asked with limited options of answers and it doesn't give participants to describe themselves openly.

1.11. PREVIOUS RESEARCH WITH REFUGEE FATHERS

A research done in Canada about the perceptions and experiences of Russian immigrant and Sudanese refugee men as fathers gave insight into the meaning of fatherhood, their aspirations for children, the values that guide their behavior and challenge that they face in a host society. Meaning of fatherhood means to be a responsible provider, modeling good behavior for children, protector and source of guiding values to their children. The aspirations for children put emphases on good education for their children that will lead to good employment chances and as a result economic security. Challenges for them included underemployment and lack of social support. (Este & Tachble, 2009)

Most of the studies related to refugees are done with mothers and the problems mothers face. We have lack of research related to view the problem seen by fathers. Refugee fathers face problems when they enter into a country with different norms, unwritten rules and culture. It can affect their perception about themselves as a father. "Including cultural disconnects around backtalk, perceived lack of respect for elders and parents by children, physical discipline and corporal punishment, monitoring children's behavior, schooling methods of children in Canada compared with the home country, lack of support from family and friends, and other factors that negatively impact a refugee's self-perception as a father". (Rezania, 2015)

Perceptions about a different country and being an immigrant are not always perceived negatively by fathers. African refugee fathers in Winnipeg have shared their thoughts about what is positive about being an immigrant father. They accept the fact that here they can protect their children and family, give them good medical facilities and good education. They see this change as a positive sign. (Rezania, 2015). Traditional cultures treat children and elders differently. They consider giving different rights to both adults and children. Physical punishment is sometimes considered normal and in the benefit of children. Elders must be respected always. When people start living with these same

practices in a different society and culture they might face legal issues if they are not familiar with the laws of country. (Rosenthal, 2001)

In a research done in Netherlands about asylum seekers/refugee fathers 41% of them expressed intolerance for aggressive and angry or loud behavior in their children, 18% described independent behavior of children as not acceptable and difficult to handle. 14% of fathers said that living at the asylum center and having no residence permit was an important stressor and it has a negative impact on the parent-child relationship. They showed high and positive hopes for future of children that they will get good education. But at the same time they were scared that the child might get under the influence of drugs or become a criminal or aggressive person. They had fear of losing their own culture and negative impact of Dutch society on them. Another major fear was of deportation (Ee, Sleijpan, Kleber, & Jongmans, 2013).

Participants from a research done in New Zealand who were originally refugees from South Sudan explained that they are happy that their children are learning and socializing in a diverse environment and they were happy that their children will learn about new cultural values in New Zealand. But they will expect children not to forget about their original heritage, identity and cultural values. They were concerned about it and reported that their children now consider themselves to be new Zealanders. Children who are busy in acculturation might find it hard to keep up with the demands of both sides. A father would face tension if the values adopted by their children are in clash with the traditional values of the family. Furthermore, fathers as a head of family are a role model according to them and are responsible to disciplining children. (Deng & M.Marlowe, 2013)

Independence in children is seen as negative as well as positive change by parents. Fathers are really authoritative in some Asian/ Middle Eastern countries. Independent children are a risk to their authority. It increases the chance of them to live separately which is not a part of collectivistic society's culture. So they will feel uncomfortable with the new independent culture in host country. But on the positive side, children behave responsibly and confidently, can do tasks and take better decisions. All this lead the fathers to like this independence in their children. This time of transition is challenging for both mothers and fathers. (BRYCS, 2009)

When families are immigrated to a host country with different culture and values, they might face the challenge to change the adoptive adult image. The public culture including education system, media and their private culture including their ethnic traditions and values will clash along with other hardships of migration. Fathers being the leaders of families face this challenge of change in the value system of their family and children when they migrate into a host country with different culture. Some fathers want to resist this change in their value system. Some studies have shown that even if this resistance to change is not functional in the host country, some fathers still would prefer to stick to their own values and adult adoptive image. Some of the aspects of this image could evolve. (Frankel & Roer-Bornstein, 1982). Parents want to preserve old beliefs and practices even if they are not practical or adoptive in another culture. (LeVine, 1988)

Goldman in 1993 in his essay about multiculturalism said that “because these changes occur slowly or because the culture was so critically shaped by the earlier response pattern, it holds on to its "traditions" although the cost for doing so constantly mounts. He called this concept “cultural lag” (Goldman, 1993). The restrictive parenting styles used by African American families may be due to socializing in two different types of culture. Dominant culture and own culture will result into complexity. (Denby & Alford, 1996)

In a research about paternal engagement in immigrant and refugee families, Shimoni et al, tried to find the strengths and barriers immigrants faces in a new country. They did the interviews with twenty four immigrant and refugee fathers from former Yugoslavia, South Asia, and South America, China (Hong Kong and the mainland). They were asked about what it meant to be a father according to them, what values and beliefs are guiding their behavior as a father, their interaction with the children, what challenges they face in fulfilling their responsibilities as a father and what Canadian society provides them. The results says that that in a new host country, immigrant and refugee fathers can face a lot of problems including underemployment, unemployment, and gender- role reversal. They face the problem of acculturation. The fathers appreciated the chances for education for them and showed desire to learn about parenting in Canadian context. (Shimoni, Este, & Clarke, 2003). Another study was done in Israel with fifteen Jewish immigrant men from former society union and fifteen from Ethiopia. Fathers believed that they were able to maintain their own cultural values but at the same time they adopted new values to ease the process of integration in a new environment. (Strier & Roer-Strier., 2005)

Father's role from a powerful authority in home country to a weak powerless refugee father in a host country affects him negatively. In a situation like this, father might feel situational crisis after realizing that he was or is not able to protect the children from harm. Because they can't protect their children well, they can be anxious by losing confidence in themselves. (Colizza D, 1996). Responsible father means to be present in the life of the child, taking the economic responsibility and being there for child. But this role is also influenced by family and community they live in. (Doherty, Kouneski, & Erickson, 1998). Most refugees are coming from Asia and Middle Eastern patriarchal countries. In a society like this, men are responsible for decision making and other responsibilities in households and communities and hence considered superior. It is their obligation to support and protect the family. Conversely, when they are not able to fulfill this due to unavoidable circumstances of fleeing and becoming an asylum seeker and refugee, they might feel guilty and powerless.

A research explains the views of fathers about the way they consider themselves unsuccessful because they are not able to get full or well-paid employment. In an interview the father says, "Back home where I was raised and where I came as an adult, there is too much pressure to work, if you do not work, you are not valuable social member because without work, even what you say could be invalid". (Hynie, 1996)

The comfort level, appreciation and acceptance to integrate with host culture depend on the level of similarity. People will be more attracted to host country's people that have much similar cultural values. (Lee & Gudykunst, 2001) More similarity will result into more common interactions. (Hogg & Hardie, 1991). This will lead to less uncertainty about how majority group would perceive them and will feel closer to them. (Spears, Doosje, & Ellemers, 1997). "The provision and access to social support is an important facilitator for immigrants and refugees as they attempt to settle to adapt to Canadian society". (Este D. , 2013) Lack of support from service providers and social community is also a hindrance in integration.

CHAPTER II: METHOD

2.1. Research Model

Present study uses quantitative method of research. It is a cross-cultural descriptive research with the purpose of describing the problems and perceptions of participants living in two different countries. A structured survey questionnaire with given multiple options has been conducted. The survey questionnaire is in Arabic, English and Turkish language. It contains 29 multiple choice questions and 2 open ended questions. The questionnaire was first made in English language and then was translated into Arabic and Turkish language using translators.

2.2. Population and Sample

Population of present study is fathers who have applied for asylum or are living as refugees in Nuremberg city of Germany in Bavaria and a capital of Turkey, Ankara. Almost 79,000 refugees are living in Ankara by 18 July, 2017. (Directorate General of Migration management, 2017) . By 28 February, 2017 according to Nuremberg city portal around 8200 refugees are living Nuremberg. 64% of them are men (5250). (City Portal, 2017).

Some of the participants have the status of asylum seekers and some has been granted the status of ‘refugee’ and in Turkey it is called “Temporary protection”. This information about their legal status has not been asked and showed due to privacy concerns from participants. There is not data about the numbers of children, mothers, or fathers living as asylum seekers or refugees in both host countries. With this reason the present study could not determine the appropriate sample size that can accurately estimate the population of fathers.

Sample is purposive sample. Inclusion criteria are fathers who are refugee or asylum seekers and who are living with their families in a host country. The maximum limit of their arrival is 6 years and minimum is 3 months. There is no age limit. They could be from any home country.

38 refugee/asylum seeking fathers residing in Nuremberg city in Germany have participated in the survey research. 38 refugee/asylum seeker fathers living in urban area of Ankara have participated in the survey. Sample of only 38 participants could be taken from

Nuremberg because of limited time period of stay there. Then to compare using the same number of sample, only 38 fathers were surveyed in Ankara.

2.3. Data collection tools

- **Survey questionnaire**

A survey questionnaire was made with 29 multiple choice questions and 2 open ended questions. Demographic questions are asked in the start. Questions are focused on following issues:

- 1. Ability to fulfill fatherhood responsibilities (6 Questions)**

Questions in this group are about realization of fatherhood responsibilities and their ability to fulfill fatherhood responsibilities in home and host country and their ability to provide education, food and financial security to children and family.

- 2. Psychological State (3 questions)**

Questions in this group are about their feelings of guilt about what has happened, helplessness and threat they feel to their authority of being a father while their stay in host country.

- 3. Help from Government (3 questions)**

Questions in this group are about their satisfaction with job opportunity, housing facility and guidance they get from government.

- 4. Customs and traditions: Importance and ability to practice (4 Questions)**

Questions in this group are about the importance of practice and sustaining religious and cultural practices in their children and their ability to practice these in host country.

- 5. Difference of cultural and religious values (3 Questions)**

Questions in this group are about their perceptions of difference in cultural and religious values of host and home country.

- 6. Ability to teach religious and cultural values (2 questions)**

Questions in this part are about the father's ability to teach religious practices and cultural values to their children.

- 7. Acceptance to let children adapt religious and cultural values of host country (3 questions)**

Questions in this part are about father's level of acceptance to let children adapt the cultural and religious values of host country.

- 8. Preferences related to religious/cultural values and economic stability (4 questions)**

This part has questions about their perception of better culture among host and home country and their preference about raising their children in a country with better economic facilities but different religious/ cultural values or in a country with similar religious and cultural values but weak economic stability. It also asks about their preferred place to stay.

9. Level of Happiness (1 question)

This part has one question and it asks about their current level of happiness.

Open ended questions

1. Do you think you need more help from German/Turkish government? If yes, can you tell briefly what kind of help you need the most
2. Can you tell us briefly about your strongest fear here in Turkey/Germany?

2.4. Data Collection process

Data in Nuremberg has been collected from accommodations under supervision of governmental organizations named as Stadtmission and AWO. Permission from Stadtmission has been taken before approaching participants in the accommodations and letter for assurance of secrecy has been signed in AWO. Social workers from each accommodation accompanied me during the survey distribution and collection process.

I used my A2 skills (language level) of German to communicate with participants. I asked them to read the first page of informed consent which also contains the information about my identification, purpose, process, and secrecy of research in Arabic or English language. So, it was easy for them to understand the purpose without me communicating it directly. I usually collected the questionnaires at the same time after they had filled it or took it back next day.

Data collection was also not successful every time. Some participants forgot to do it and five of them refused to do it. Some were not available at home when I got back to collect the questionnaires.

In Ankara, approval of ethical committee of Baskent University Ankara has been taken for data collection. Data has been collected using references of people who are knowledgeable of where asylum seekers/ refugees are living. Main places were Eski yol, Mamak belediyesi and Pazar yeri in Kecioren. Some of the participants were working in small business, shops and some were approached in homes. A Syrian and an Iraqi native accompanied me during the whole data collection process for the purpose of translation.

2.5. Data Analysis

After response partitioning, comparison is made from the results of participants from both countries. SPSS is used to show descriptive frequencies of responses from multiple choice questions from survey. Cross tabulation is used to differentiate the responses of both host counties. N-1 Chi square test is used to show significant differences in proportions by showing the P value where needed, after computing the value of responses given by participants living in both countries. Results are shown in the form of table and bar charts. Answers of two open ended questions are shown in the form of grouped themes for description. The narratives of participants are presented and later are analyzed and explained using content analysis.



CHAPTER III: RESEARCH FINDINGS

Results are described using tables and frequency bar charts. Cross tabulation and illustrations of bar charts are being used. Rows consist of host country that are Germany and Turkey. Columns are variables and questions asked from the participants and comparison between results of both countries is shown.

3.1. DEMOGRAPHIC FACTORS

3.1.1. Home country

Majority of fathers who participated in present study have come from Syria and Iraq. Only 2 participants are from Palestine and one from Ukraine.

Table 1 Home country

Home Country	Germany (Host country)	Turkey (Host country)	Total
Iraq	14	14	28
Syria	21	24	2
Palestine	2	0	45
Ukraine	01	0	1
Total	38	38	76

3.1.2. Level of Education

Majority of father participants as we see have finished middle and high schools and 26% of them have finished higher education.

Table 2 Level of Education of fathers

Level of Education	Germany	Turkey	Total
High School	8	3	11
Higher Education	10	10	20
Middle	7	10	17
No answer	3	3	6
No Education	2	5	7
Primary	8	7	15
Total	38	38	76

3.1.3. Year of Arrival in host country

From year 2013 to year 2017, 50% of participants from present study have arrived in host countries in 2015.

Table 3 Year of arrival in host country

Year of arrival	Germany	Turkey	Total
Missing	1	4	5
2013	1	5	6
2014	1	10	11
2015	28	10	38
2016	6	8	14
2017	1	1	2
Total	38	38	76

3.1.4. Job Status

63% of our participants say that they have no job opportunities. Only 23% of them have full time jobs and 13.2% are able to do some part-time jobs in host country.

Table 4 Job status in Host country

Job Status	Germany	Turkey	Total
Full time Job	8	10	18
Part time job	5	5	10
No job	25	23	48
Total	38	38	76

3.1.5. Age in Categories

44% of our participants are within the age limit of 26-35. Minimum age limit is 22 and maximum is 62.

Table 5 Age of fathers in categories

Age in Categories	Frequency	Percentage
< 25	3	3.9
26 < 35	34	44.7
36 < 45	21	27.6
46 < 55	9	11.8
56 or more	7	9.2
Total	74	97.4
Missing	2	2.6
Total	76	100

Major difference can be seen here in the age category of 56 or more. Almost 20% participants (7) are more than age of 56 in host country Turkey while not a single father has age above 55 in Host country Germany.

Table 6 Age in categories in relation to host country

Age in Categories	Germany	Turkey	Total
< 25	2	1	3
26 < 35	18	16	34
36 < 45	13	8	21
46 < 55	5	4	9
56 or more	0	7	7
Total	38	36	74

3.1.6. Number of Children

Majority of participant fathers have 2 or 3 children.

Table 7 Number of children

Number of Children	Germany	Turkey	Total
1	5	2	7
2	13	10	23
3	7	6	13
4	5	5	10
5	6	6	12
6	1	4	5
7	0	2	2
9	1	0	1
10	0	1	1
Total	38	36	74

3.2. FINANCIAL STATUS IN HOME AND HOST COUNTRY

Through the bar chart and table we can see that financial status was middle according to most (64%) of the participants from both countries and higher for 23.6% of participants. Only 11.84% of participants said that their financial status was lower in home country.

Table 8 Financial Status in Home Country

Financial status in Home country	Germany	Turkey	Total
High	11	7	18
Middle	20	29	49
Lower	7	2	9
Total	38	38	76

Results show that financial status according to most participants (61.8%) is lower in host country. 35% say its middle and only 2.63% say it is high.

Table 9 Financial Status in Host country

Financial status in Host country	Germany	Turkey	Total
High	1	1	2
Middle	16	11	27
Lower	21	26	47
Total	38	38	76

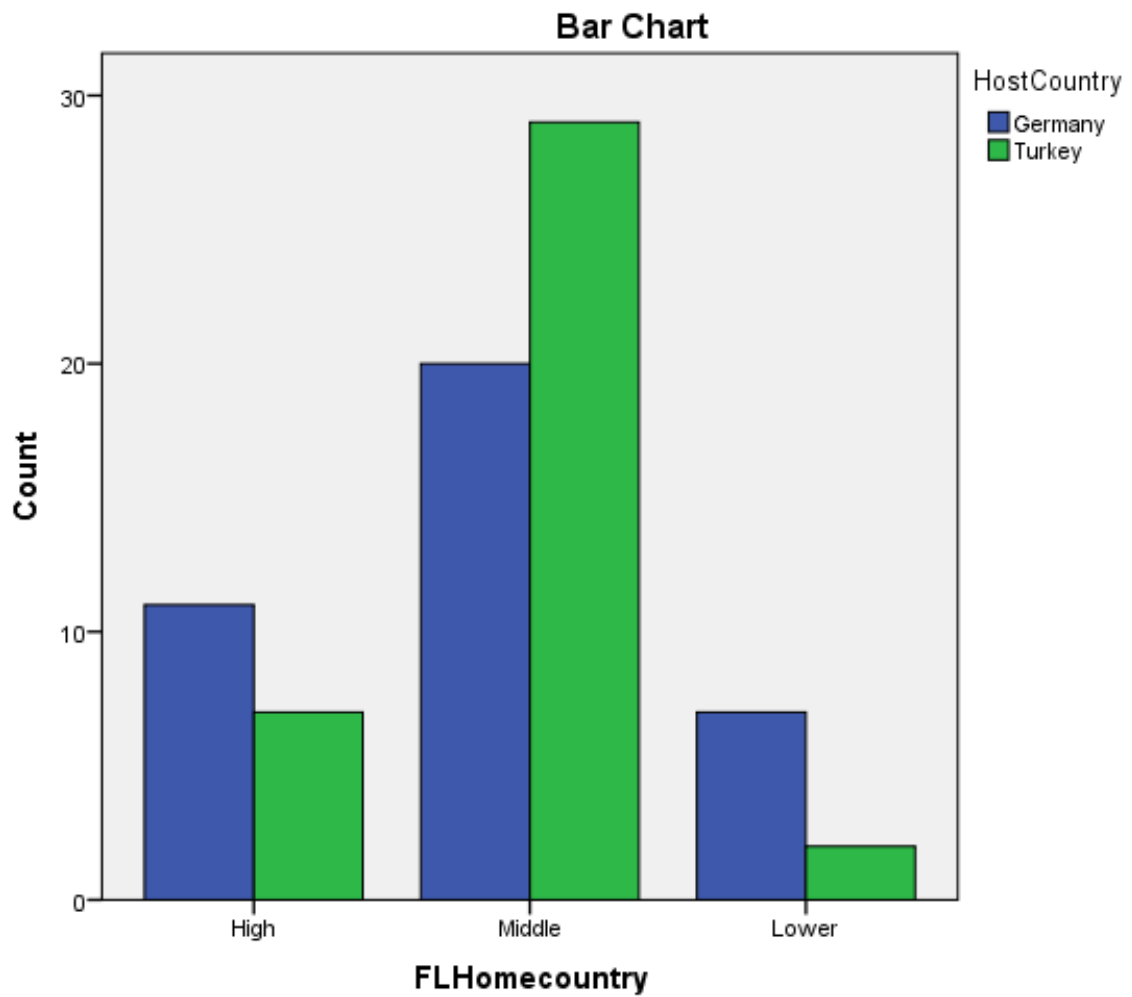


Figure 1 Financial Condition in Home Country

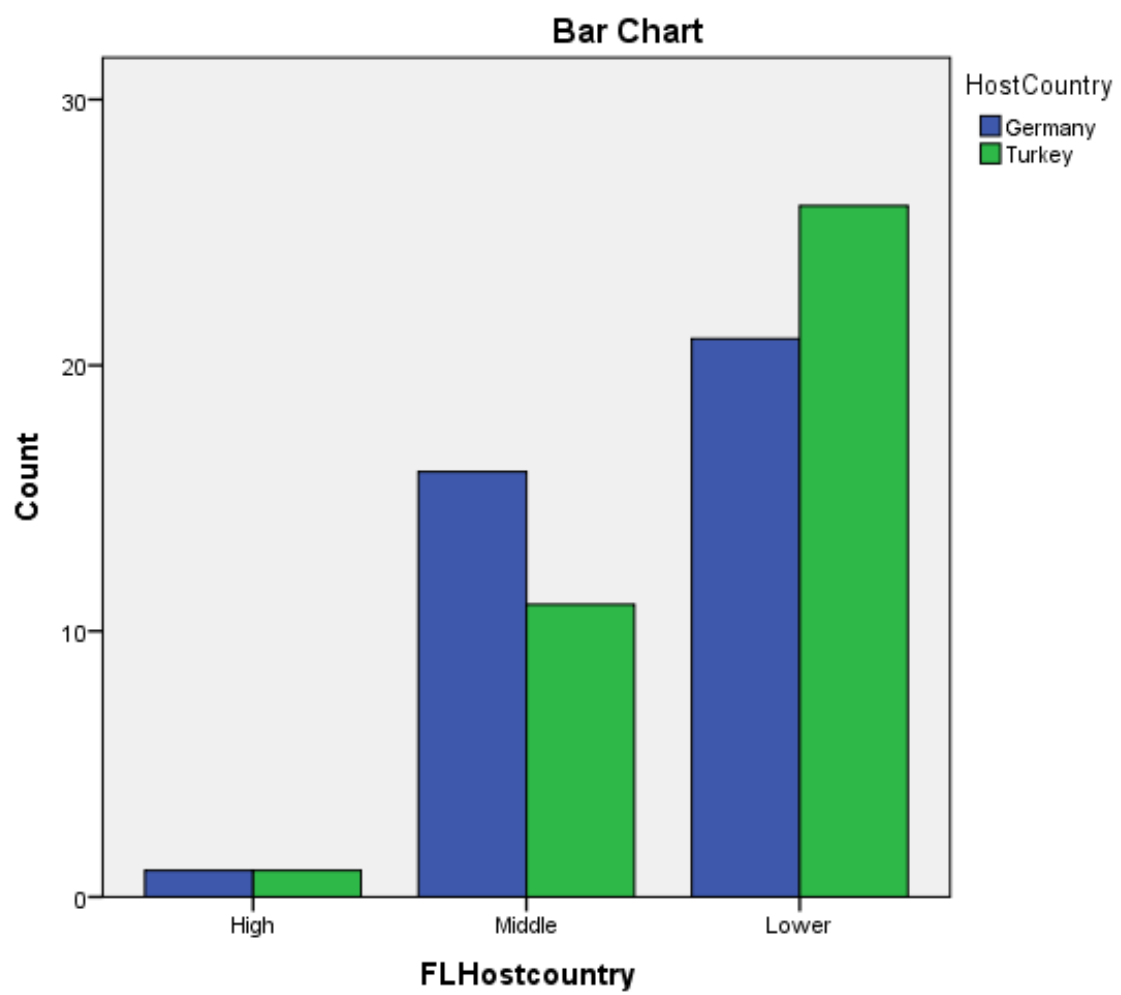


Figure 2 Financial Condition in Host country.

3.14. ABILITY TO FULFILL FATHERHOOD RESPONSIBILITIES

Table 10. Questions about Ability to Fulfill Fatherhood Responsibilities

Statement of Question	Response 1	Response 2	Response 3	Response 4	Response 5
<i>1. Do you think as a father you are responsible for your family's protection and well-being?</i>	Yes, I am totally responsible. Total (73.7%)	Yes, I am mostly responsible. Total (22.4%)	I am sometimes responsible. Total (1.3%)	No, I am not at all responsible. Total (2.6%)	
<i>2. Are you able to fulfill those responsibilities as a father in Germany/Turkey</i>	Yes, it is easy for me to fulfill these responsibilities. Germany (50%) Turkey (29%)	Yes, I am able to fulfill responsibilities but it is hard Germany (50%) Turkey (71%)			
<i>3. I was able to fulfill my duties better as a father in my home country before coming here as a refugee". Do you agree with this statement?</i>	I strongly agree Total (48.7 %)	I agree. Total (28.9%)	I cannot say anything Total (17.1%)	I disagree. Total (3.9%)	I strongly Disagree Total (1.3%)
<i>7. Do you think you are able to provide your children enough sources for education?"</i>	Yes, I think I can provide them enough resources. Germany (44.7%) Turkey (13%)	I cannot say anything. Germany (29%) Turkey (18.42%)	No, it is hard for me to provide. Germany (23.68) Turkey (47.36%)	No, I cannot provide at all. Germany (2.63%) Turkey (21.05%)	
<i>8. Do you think here you are able to provide your family with enough food.</i>	Yes, I am able to do that. Germany (86.84%) Turkey (31.57%)	Yes, but I sometimes face problem with providing enough food. Germany (13.15) Turkey (47.36%)	No, providing enough food/drink is difficult for me. Germany (0%) Turkey (21%)		
<i>12. Do you face financial problems here"</i>	Yes, financial problem is a big problem for me. Germany (10.52%) Turkey (63%)	Yes, but it is not a very big problem. Germany (47.36%) Turkey (26.31%)	No, I don't face financial problem at all. Germany (42.10%) Turkey (10.52%)		

- **Realization of Fatherhood Repsonsibilities**

Question “*Do you think as a father you are responsible for your family’s protection and well-being*” was asked and we can see from the frequency table that 73.7 percent of fathers think that they are totally responsible for the fatherhood responsibilities.

Table 11 Realization of Fatherhood responsibilities

Responses	Frequency	Percent	Cumulative Percentage
Yes, I am totally responsible.	56	73.7	73.7
Yes, I am mostly responsible.	17	22.4	96.1
I am sometimes responsible.	1	1.3	97.4
No, I am not at all responsible.	2	2.6	100.0
Total	76	100.0	

- **Ability to fulfill responsibilities as a father in Germany/Turkey**

Question “*Are you able to fulfill those responsibilities as a father in Germany/Turkey?*” was asked and results of this question indicate that 27 out of 38 fathers in Turkey which is 71% said that they are able to but it is hard for them to fulfill the responsibilities of father. This is higher than fathers in Germany who answered to both responses on equal level. There is a 96.891% chance that proportions for response given by participants in Turkey “Yes, I am able to fulfill responsibilities but it’s hard” are higher as compared to the same response by participants in Germany. This difference is based on N-1 chi-square test with two tailed p-value of 0.062.

Table 12. Ability to fulfill responsibilities as a father is Germany/Turkey

Host Country	Responses		Total	P value
	Yes, it is easy for me to fulfill these responsibilities.	Yes, I am able to fulfill responsibilities but it is hard.		
Germany	19	19	38	0.062
Turkey	11	27	38	
Total	30	46	76	

P>0.05

- **Ability to Fulfill Duties as a Father was Better in Home Country**

Question “*I was able to fulfill my duties better as a father in my home country before coming here as a refugee*”. *Do you agree with this statement?*” Results indicate that most fathers’ participants agree to the statement that they were able to fulfill their duties as a father better in the home country before coming in the host country as a refugee. Cumulative percent for “Strongly agree” and “agree” is 77.6 % which is high.

Table 13 Ability to fulfill duties as a father was better in home country

Responses	Frequency	Percent	Cumulative Percentage
I strongly agree	37	48.7	48.7
I agree	22	28.9	77.6
I cannot say anything.	13	17.1	94.7
I disagree	3	3.9	98.7
I strongly disagree	1	1.3	100.0
Total	76	100.0	

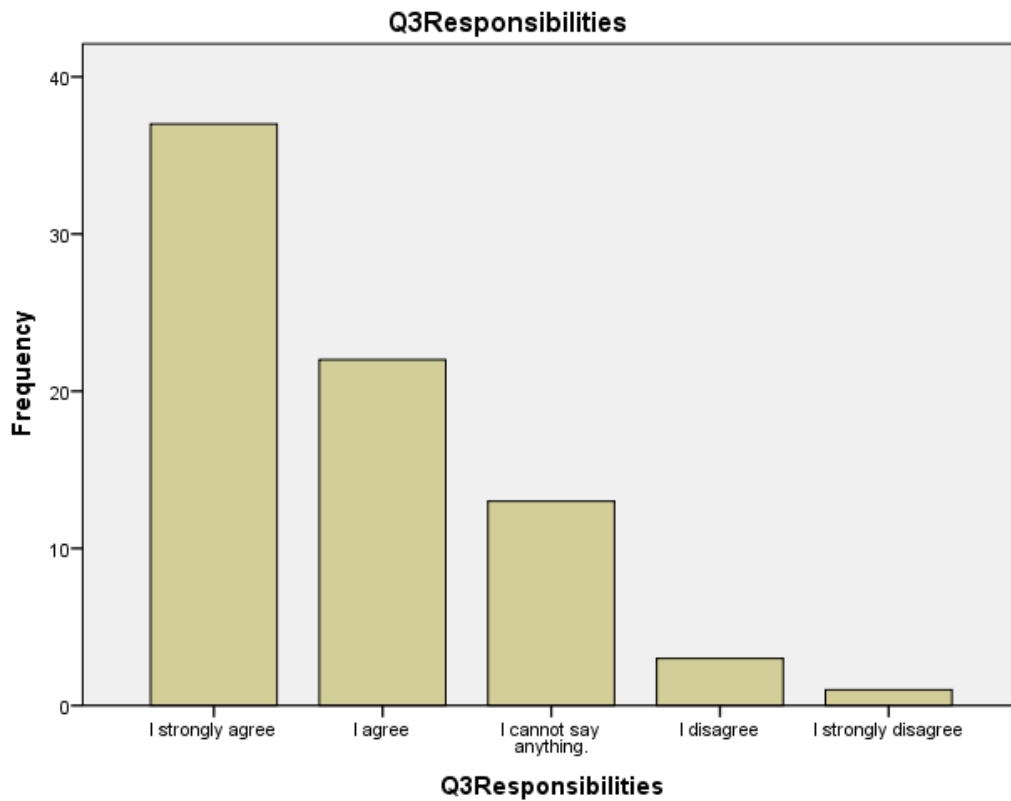


Figure 3 Ability to fulfill duties of father was better in home country

- **Ability to provide enough sources of education for children**

Question “Do you think you are able to provide your children enough sources for education?” has been asked and results show remarkable difference between the responses of both groups. 17 out of 38 (45%) fathers who live in Germany as a refugee say they can provide enough resources for education of their children. Whereas only 5 refugees fathers in Turkey said that. 18 out of 38 (47%) Refugee fathers in Turkey said it is hard for them to provide and 8 (21%) of them said they cannot provide at all. There is a 99.743% chance the proportions of response “Yes, I think I can provide them enough resources” are different for both countries based on N-1 chi-square test with Two Tailed p value of 0.002, whereas $p < 0.01$.

Table 14 Ability to provide enough sources of education for children

Host Country	Responses				Total	P Value
	Yes, I think I can provide them enough resources.	I cannot say anything.	No, it is hard for me to provide.	No, I cannot provide at all.		
Germany	17	11	9	1	38	0.002
Turkey	5	7	18	8	38	
Total	22	18	27	9	76	

P <0.01

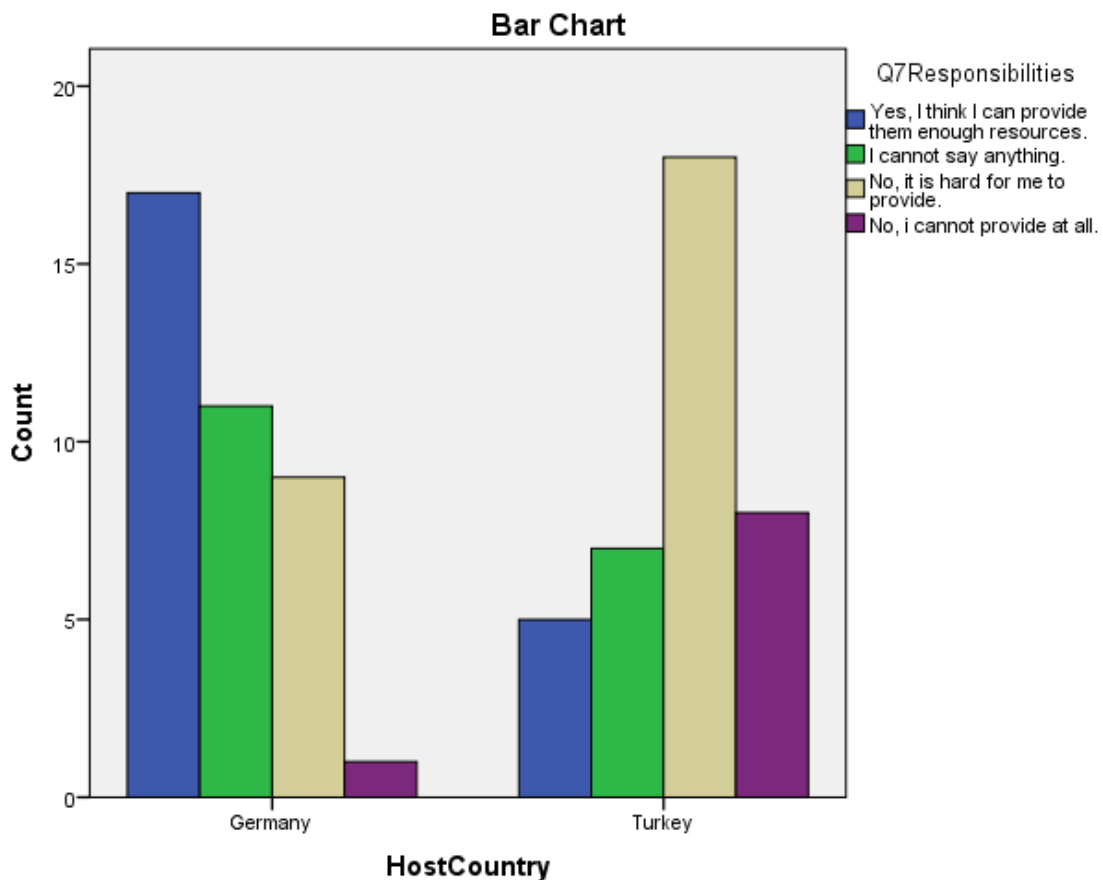


Figure 4 Ability to provide enough sources of education for children

- **Ability to Provide Enough Food to Family**

Question “Do you think here you are able to provide your family with enough food” has been asked and noteworthy difference can be seen in the responses of participants from both counties. Results show that 83 % of Refugee father participants from Germany said that they are able to provide enough food to their family.

Whereas 68 % of father refugees who live in Turkey responded to other options that says that they face problems sometimes OR it is difficult for me to provide. . There is a 100% chance the proportions of response “Yes, I am able to do that” are different for both countries based on N-1 chi-square test with Two Tailed p value of 1.2 E-6.

Table 15 Ability to provide enough food for family

Host Country	Responses			Total	P value
	Yes, I am able to do that.	Yes, but I sometimes face problem with providing enough food.	No, providing enough food/drink is difficult for me.		
Germany	33	5	0	38	1.2 E-6
Turkey	12	18	8	38	
Total	45	23	8	76	

P <0.01

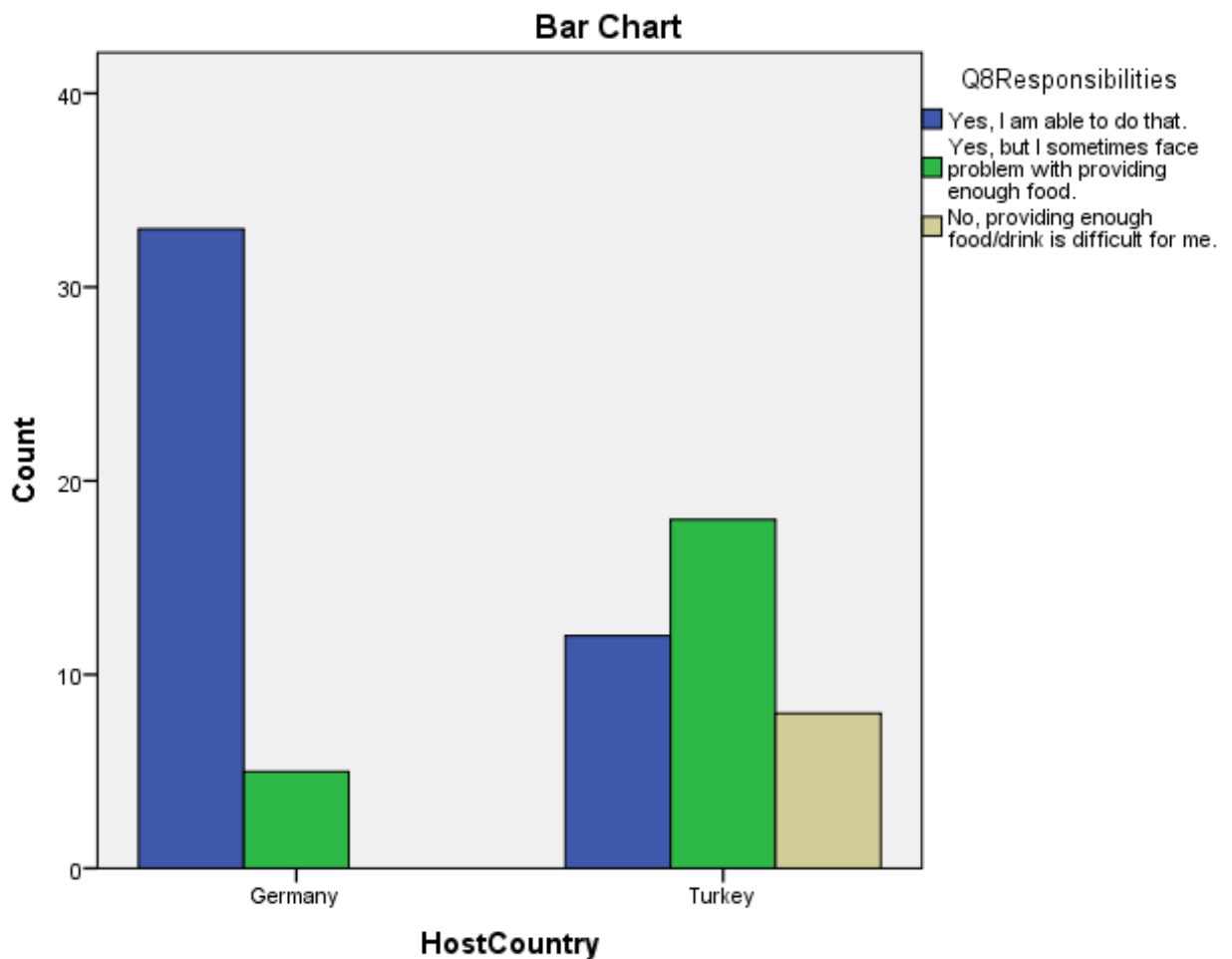


Figure 5 Ability to provide enough food to family

- **Financial problems in Host Country**

“Do you face financial problems here” when asked shows that 63% of participants from Turkey see financial problem as a big problem for them. 47% of participants from Germany say that Yes, financial problem is there but it is not a very big problem. And other 42% of participants from Germany say that they don’t face financial problem at all. There is a 100% chance the proportions of response “Yes, financial problem is a big problem for me” are different for both countries based on N-1 chi-square test with Two Tailed p value of 2.4 E-6

Table 16 Financial problems in Host Country

Host Country	Responses			Total	P value
	Yes, financial problem is a big problem for me.	Yes, but it is not a very big problem.	No, I don't face financial problem at all.		
Germany	4	18	16	38	2.4 E-6
Turkey	24	10	4	38	
Total	28	28	20	76	

P <0.01

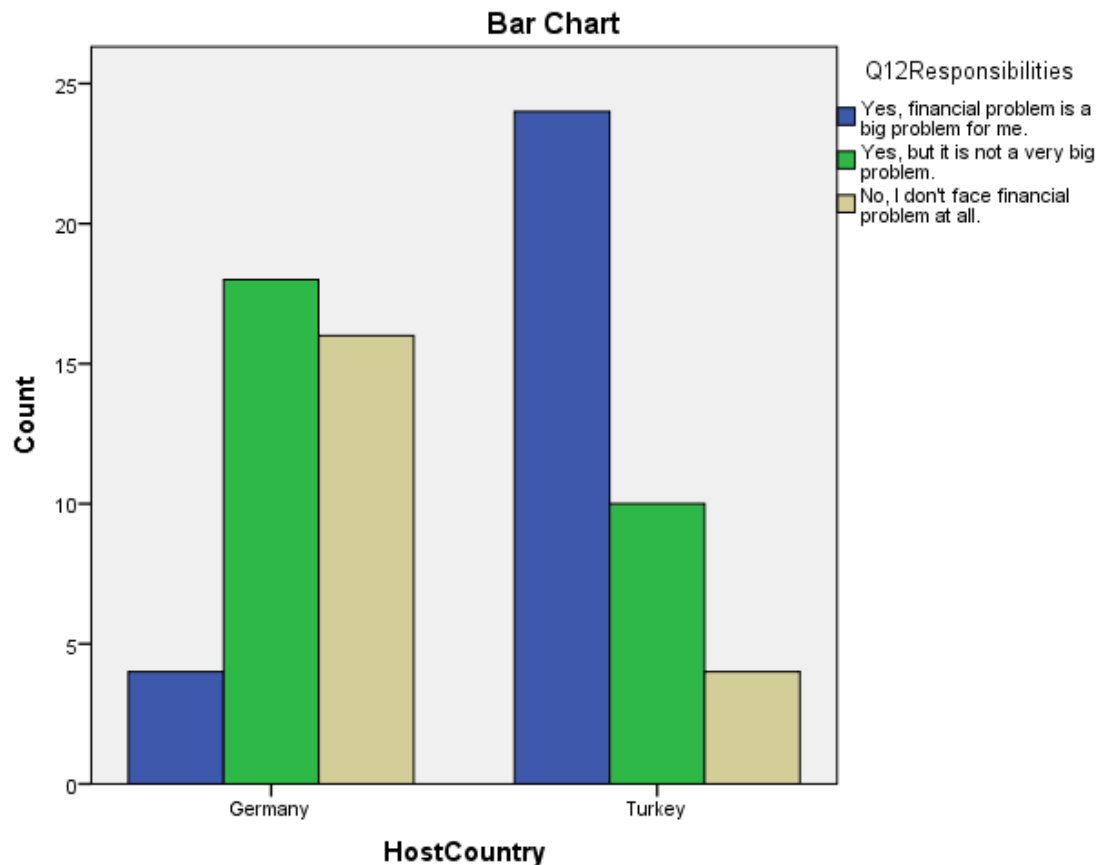


Figure 6 Financial Problems in Host Country

3.15. PSYCHOLOGICAL STATE

Not much difference was seen between participants living in both countries in the response of these questions so results here show response of all participants combined.

Table 17 Questions about Father's Psychological State

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5
4. <i>After coming here, have you ever felt guilty of not giving enough and better life to your family and children</i>	Yes, I feel extremely guilty. Total (19.7%)	I feel guilty sometimes. Total (35.5%)	I rarely feel guilty. (13.2%)	No, I never feel guilty. (31.6%)	
5. <i>Have you ever felt helpless in the hands of authorities in Germany/Turkey</i>	Yes, I always feel helpless. Total (7.9%)	Yes, I mostly feel helpless. Total (15.8%)	I sometimes feel helpless. Total (26.3%)	I rarely feel helpless. Total (5.3%)	No, I never feel helpless. Total (44.7%)
6. <i>"Have you ever felt your authority of being a father is threatened in Germany?"</i>	Yes, I always feel that. Total (3.9%)	Yes, I feel that most of the time. Total (3.9%)	I feel this sometimes. Total (21%)	I rarely feel it. Total (7.9%)	No, I never feel it. (63.2%)

- Feelings of Guilt in Fathers**

Results show that when asked question "*After coming here, have you ever felt guilty of not giving enough and better life to your family and children?*", from all participant fathers, almost 20% of them feel extremely guilty of not being able to give enough and better life to their family and children. 35.5 % of them think they feel guilty sometimes. 31% of them say they never felt guilty.

Table 18 Feelings of Guilt in Fathers

Responses	Frequency	Percent	Cumulative Percent
Yes, I feel extremely guilty.	15	19.7	19.7
I feel guilty sometimes.	27	35.5	55.3
I rarely feel guilty.	10	13.2	68.4
No, I never feel guilty.	24	31.6	100.0
Total	76	100.0	

- **Helplessness Felt by Fathers**

When asked this question “*Have you ever felt helpless in the hands of authorities in Germany/Turkey?*” 44.7% of participants said that they never feel helpless in the hands of authorities in host country. 23.7% (cumulative) always and mostly feel helpless. Whereas 26 % of them said that they sometimes feel helpless.

Table 19 Helplessness Felt by Fathers

Responses	Frequency	Percent	Cumulative Percent
Yes, I always feel helpless.	6	7.9	7.9
Yes, I mostly feel helpless.	12	15.8	23.7
I sometimes feel helpless.	20	26.3	50.0
I rarely feel helpless.	4	5.3	55.3
No, I never feel helpless.	34	44.7	100.0
Total	76	100.0	

- **Threat to Authority of being a Father**

When asked that “*Have you ever felt your authority of being a father is threatened in Germany?*” results shows that 63% of fathers never feel that their authority of being a father is threatened in host country. While cumulative frequency of responses totally or partially agrees with it is 28.9 %.

Table 20 Threat to Authority of being a Father

Responses	Frequency	Percent	Cumulative Percent
Yes, I always feel that.	3	3.9	3.9
Yes, I feel that most of the time.	3	3.9	7.9
I feel this sometimes.	16	21.1	28.9
I rarely feel it.	6	7.9	36.8
No, I never feel it.	48	63.2	100.0
Total	76	100.0	

3.16. HELP FROM GOVERNMENT

Table 21 Questions related to help from Host Government

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5
9. <i>Do you think Government has provided you with good housing/shelter for your family?</i>	Yes, I am satisfied with my housing facility here. Germany (13%) Turkey (7.89%)	Yes, but I think it could be better. Germany (36.84%) Turkey (2.63%)	No, the housing I have is not good enough. Germany (42%) Turkey (13%)	I have no housing given by government. Germany (5.26%) Turkey (42%)	I am in my own private place. Germany (2.63%) Turkey (34%)
10. <i>Are you satisfied with the employment/job opportunity you have here?</i>	Yes, I am totally satisfied. Germany (7.89%) Turkey (7.89%)	I am somehow satisfied. Germany (15.78%) Turkey (29%)	No, I am not satisfied with the job I have here. Germany (2.63%) Turkey (5.26%)	I have no job opportunity. Germany (68.42%) Turkey (57.89%)	
11. <i>Do you get enough guidance from the authorities about your assylum case managment?</i>	Yes, they guide us whenever we need. Germany (71%) Turkey (29%)	Yes, but they are not very helpful. Germany (7.89%) Turkey (21%)	No, we don't get any guidance from the authority for our case. Germany (21%) Turkey (42%)		

- **Satisfaction with housing facility for family**

When asked “*Do you think Government has provided you with good housing/shelter for your family*”, we can see that 76% of participants (cumulative percentage) from Turkey said that they have no housing given by government and they live in their own private place. Whereas almost 92% of participants from Germany said that they have housing provided by government. But 36% of participants responded that the housing from government could be better. And 42% of them said that housing from government is not good enough.

Table 22 Satisfaction with housing facility for family

Host country	Responses					Total
	Yes, I am satisfied with my housing facility here.	Yes, but I think it could be better.	No, the housing I have is not good enough.	I have no housing given by government.	I am in my own private place.	
Germany	5	14	16	2	1	38
Turkey	3	1	5	16	13	38
Total	8	15	21	18	14	76

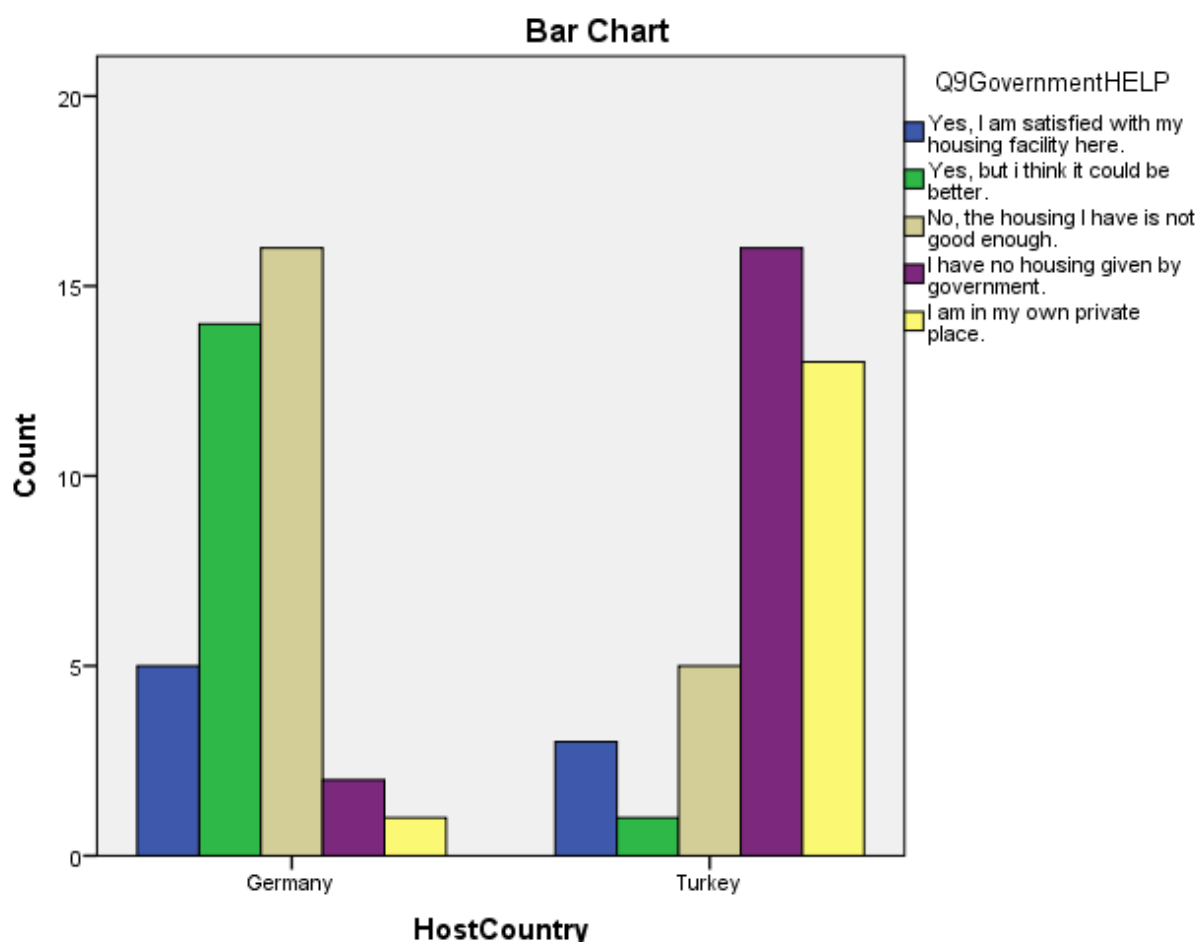


Figure 7 Satisfaction with housing facility for family

- Satisfaction with Job Opportunity**

When asked “*Are you satisfied with the employment/job opportunity you have here?*” Results show that 65% of participants from both countries said that they don’t have job opportunities. While form the other 35%, 22% of participants said that they are somehow satisfied with the job they are doing.

Table 23 Satisfaction with Job Opportunity

Host Country	Responses				Total
	Yes, I am totally satisfied.	I am somehow satisfied.	No, I am not satisfied with the job I have here.	I have no job opportunity	
Germany	3	6	1	28	38
Turkey	3	11	2	22	38
Total	6	17	3	50	76

- **Guidance from the authorities about asylum case management**

Results show us that when asked “*Do you get enough guidance from the authorities about your assylum case managment?*” 71% participants from Germany said that they are convinced that they get enough guidance about asylum case from authorities whenever they need. 3 of them (7.89%) said they get the help but they are not very helpful. 8 of them (21%) of them said they don’t get any guidance from authorities.

42% of participants from Turkey said that they don’t get any guidance from the authority on asylum case. 28 % (11) of them said that yes they get enough guidance whenever they need. Others (21%) 8 of them said that they get the guidance but it’s not enough. 3 (7.89%) of participants from Turkey didn’t answer the question. There is a 99.987% chance that participants from Germany who has responded “Yes, they guide us whenever we need” has higher proportion than same response from participants living in Turkey, based on N-1 chi-square test with Two Tailed p value of 0.0002.

Table 24 Guidance from authorities about asylum case management

Host Country	Responses			Total	P Value
	Yes, they guide us whenever we need.	Yes, but they are not very helpful.	No, we don't get any guidance from the authority for our case.		
Germany	27	3	8	38	0.0002
Turkey	11	8	16	35	
Total	38	11	24	73	

P <0.01

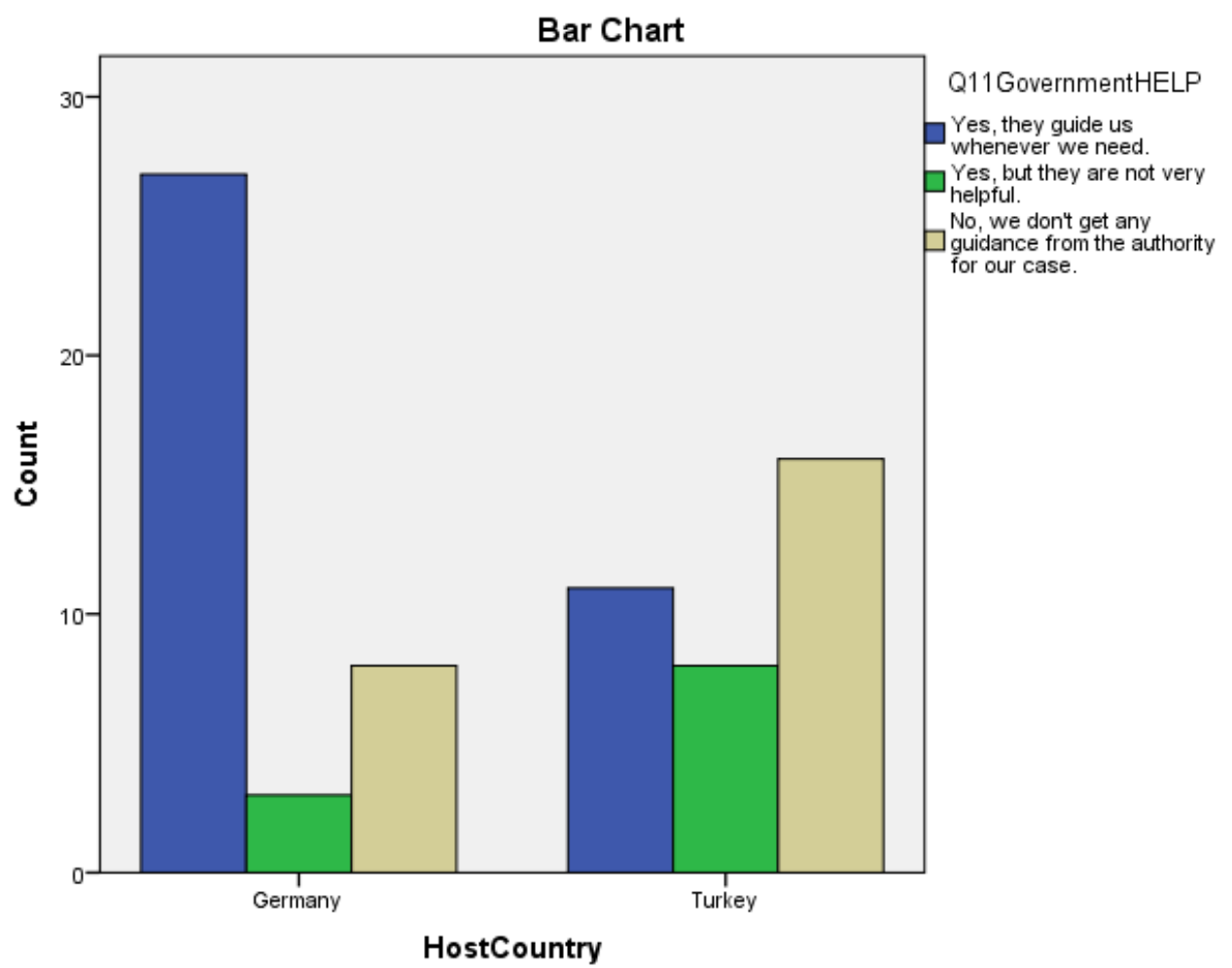


Figure 8 Guidance from authorities about asylum case management

3.6. CUSTOMS AND TRADITIONS: IMPORTANCE AND ABILITY TO PRACTICE

Table 25 Questions about ability to practice customs and traditions of home country

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5	Response 6
14. Are you able to practice customs and traditions of your home country here?"	Yes, I am able to practice all of them here. Germany (36.84%) Turkey (36.84%)	Yes, I am able to practice most of them here. Germany (23.68%) Turkey (23.68%)	I don't know. Germany (2.63) Turkey (10.52%)	I am able to practice only few of them. Germany (34.21%) Turkey (26.31%)	No, I am not able to practice any of them. Germany (0%) Turkey (2.63%)	I don't want to practice. Germany (2.63%) Turkey (0%)
15. "Do you think it is important to teach your children about your cultural values"?"	Yes, they are very important. Germany (89.47%) Turkey (100%)	No, they are not important for me. Germany (10.52%) Turkey (0%)				
16. "Do you think it is important to teach your children about religious practices that you follow?"	Yes, they are very important. Germany (47.36%) Turkey (97.36%)	No, they are not important for me. Germany (21.05%) Turkey (2.63%)	I don't want to answer/It is personal. Germany (31.57%) Turkey (0%)			
25. Do you think it is bad for your children to loss your cultural background?	Yes, it is bad. Germany (34.21%) Turkey (63%)	Yes, it is somewhat bad. Germany (23.68%) Turkey (7.89%)	I don't know. Germany (15.78%) Turkey (7.89%)	No, it is not very bad. Germany (18.42%) Turkey (18.42%)	No, it is not bad at all. Germany (7.89%) Turkey (2.63%)	

- **Ability to practice customs and traditions of home country**

There is not much difference in the responses of participants from both host countries. When asked “*Are you able to practice customs and traditions of your home country here?*” Results show that 36% of participants from both host countries are convinced that they are able to practice customs and traditions of their home country in host country. 23% of total participants said that they are able to practice most of their traditional customs in host country. Whereas 30% of total participants said that they are able to practice only few of them.

Table 26 Ability to practice customs and traditions of home country

Host Country	Responses						Total
	Yes, I am able to practice all of them here.	Yes, I am able to practice most of them here.	I don't know.	I am able to practice only few of them.	No, I am not able to practice any of them.	I don't want to practice.	
Germany	14	9	1	13	0	1	38
Turkey	14	9	4	10	1	0	38
Total	28	18	5	23	1	1	76

- **Importance of teaching children about cultural values**

When asked “*Do you think it is important to teach your children about your cultural values?*”? Not much difference is seen in the responses of participants from both countries. All 38 participant fathers who live in Turkey said that it is important for them to teach children about the cultural values. 4 participants who live in Germany said that teaching cultural values to children are not important for me.

Table 27 Importance of teaching children about cultural values

Host Country	Responses		Total
	Yes, they are very important.	No, they are not important for me.	
Germany	34	4	38
Turkey	38	0	38
Total	72	4	76

- **Importance of teaching children about religious practices**

For the question, “*Do you think it is important to teach your children about religious practices that you follow?*” Results show major difference in the responses of participants. 97% of participants from Turkey said that it is important to teach their children about religious practices that they follow. Only 1 of them said it is not important.

On the other hand only 47% of participant fathers who live in Germany said that it is important for them to teach religious practices to their children. 21% of them said it is not important for them to teach religious teachings. 31% of them said that it is personal and they do not want to answer. There is a 100% chance that participants from Turkey who has responded “Yes, they are very important” has higher proportion than same response from participants living in Germany, based on N-1 chi-square test with Two Tailed p value of 1.3 E-6.

Table 28 Importance of teaching children about religious practices

Host Country	Responses			Total	P Value
	Yes, they are very important.	No, they are not important for me.	I don't want to answer/It is personal.		
Germany	18	8	12	38	1.3 E-6
Turkey	37	1	0	38	
Total	55	9	12	76	

P < 0.01

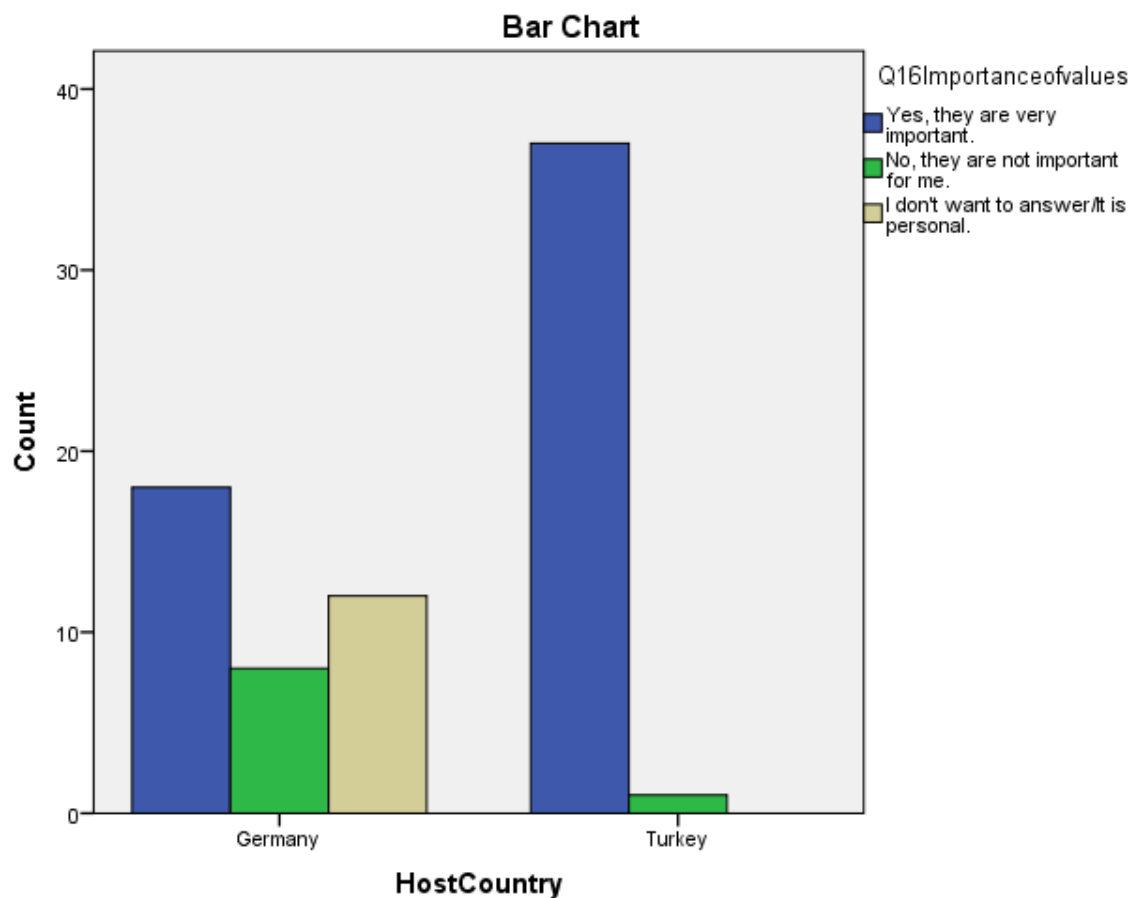


Figure 9 Importance of teaching children about religious practices

- **Is it bad if children lose cultural background?**

Results show that when asked, *Do you think it is bad for your children to loss your cultural background?* 57% of participants from Germany said that (cumulative) yes it is bad, and yes it is somewhat bad for their children to lose the cultural background. 26% of them stayed on the side of calling it something not very bad and not bad at all. 15% (6) participants said they don't know. On the other hand 71% participants from Turkey said that it is bad or it is somewhat bad for their children to lose the cultural background. Overall 64% of total participants from both countries stayed on the side of saying that losing cultural background is bad.

Table 29 Is it bad if children lose cultural background?

Host Country	Responses					Total
	Yes, it is bad.	Yes, it is somewhat bad.	I don't know.	No, it is not very bad.	No, it is not bad at all.	
Germany	13	9	6	7	3	38
Turkey	24	3	3	7	1	38
Total	37	12	9	14	4	76

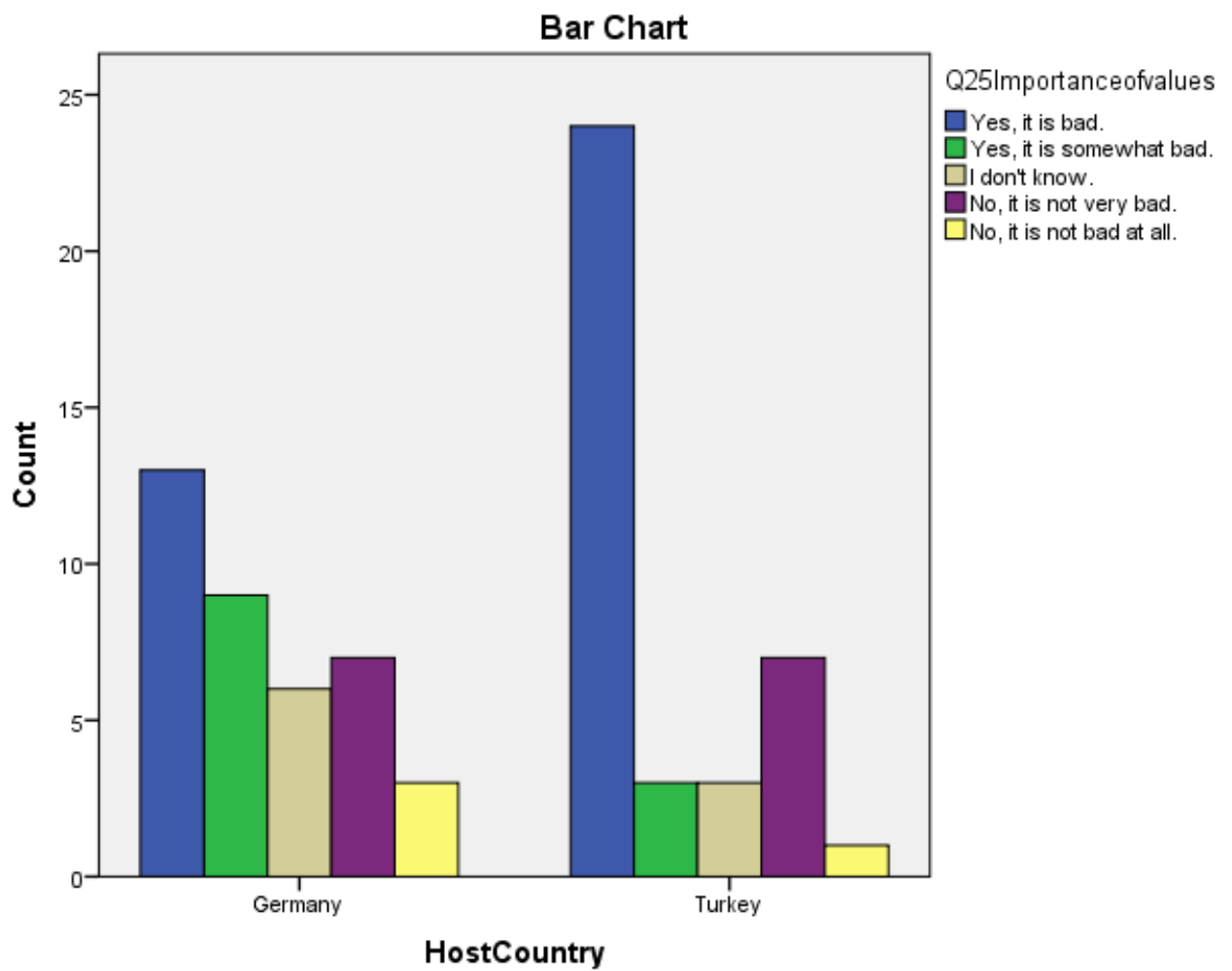


Figure 10 Is it bad if children lose cultural background?

3.7. DIFFERENCE OF CULTURAL AND RELIGIOUS VALUES

Table 30 Questions about Difference of cultural and religious values

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5
17. <i>Are the cultural values of Turkey/Germany different from your home country?</i>	very much different Germany (31.57%) Turkey (18.42%)	Somewhat different Germany (50%) Turkey (50%)	I don't know Germany (2.63%) Turkey (0%)	Not really different Germany (15.78%) Turkey (21.05%)	It is same. Germany (0%) Turkey (10.52%)
18. <i>“Are the religious practices of Turkey/Germany different from your home country?”</i>	Very much Different Germany (31.57%) Turkey (5.26%)	Somewhat different Germany (31.57%) Turkey (10.52%)	I don't know. Germany (13.15%) Turkey (0%)	Not really Different Germany (18.42%) Turkey (63.15%)	It is same Germany (5.26%) Turkey (21.05%)
26. <i>“Do you think you are challenged more here to teach Discipline to your children?”</i>	Yes, it is difficult here. Germany (34.21%) Turkey (26.31%)	No, it is the same as in home country. Germany (65.78%) Turkey (73.68%)			

- Perception about difference in cultural values of home and host country**

When asked about “*Are the cultural values of Turkey/Germany different from your home country?*” 75 % (cumulative) of participants from both host countries said that the cultural values of host country are “very much different (25%)” and “somewhat different (50%)”. There is no major difference between the responses of both countries. 31% participants from Turkey said that the cultural values are “not really different (21%)” and “they are same” (10%). Whereas 15% of participants from Germany said it is not really different.

Table 31 Perceptions about differences in cultural values of home and host country

Host Country	Responses					Total
	Very much different	Somewhat different	I don't know	Not Really different	It is same	
Germany	12	19	1	6	0	38
Turkey	7	19	0	8	4	38
Total	19	38	1	14	4	76

- **Perception about difference in religious values of home and host country**

Major differences can be seen in the responses of participants from both countries. When asked “*Are the religious practices of Turkey/Germany different from your home country?*” 84% of Participants from Turkey said that the religious practice of Turkey are “not really different” from the religious practices of their home country (63%) and “It is same” (21%). Whereas majority of participants from Germany (64%) said that the religious practices of host country is different from home country. 23% of them said that it is “not really different” (18%) and “it is same” (5%). There is a 99.999% chance that participants from Germany who have responded “very much different” and “somewhat different” has higher proportion than same responses from participants living in Turkey, based on N-1 chi-square test with Two Tailed p value of 2.73 E-5.

Table 32 Perceptions about differences in religious values of home and host country

Host Country	Responses					Total	P Value
	Very much different	Somewhat different	I don't know.	Not really different.	It is same.		
Germany	12	12	5	7	2	38	2.73 E-5
Turkey	2	4	0	24	8	38	
Total	14	16	5	31	10	76	

P<0.01

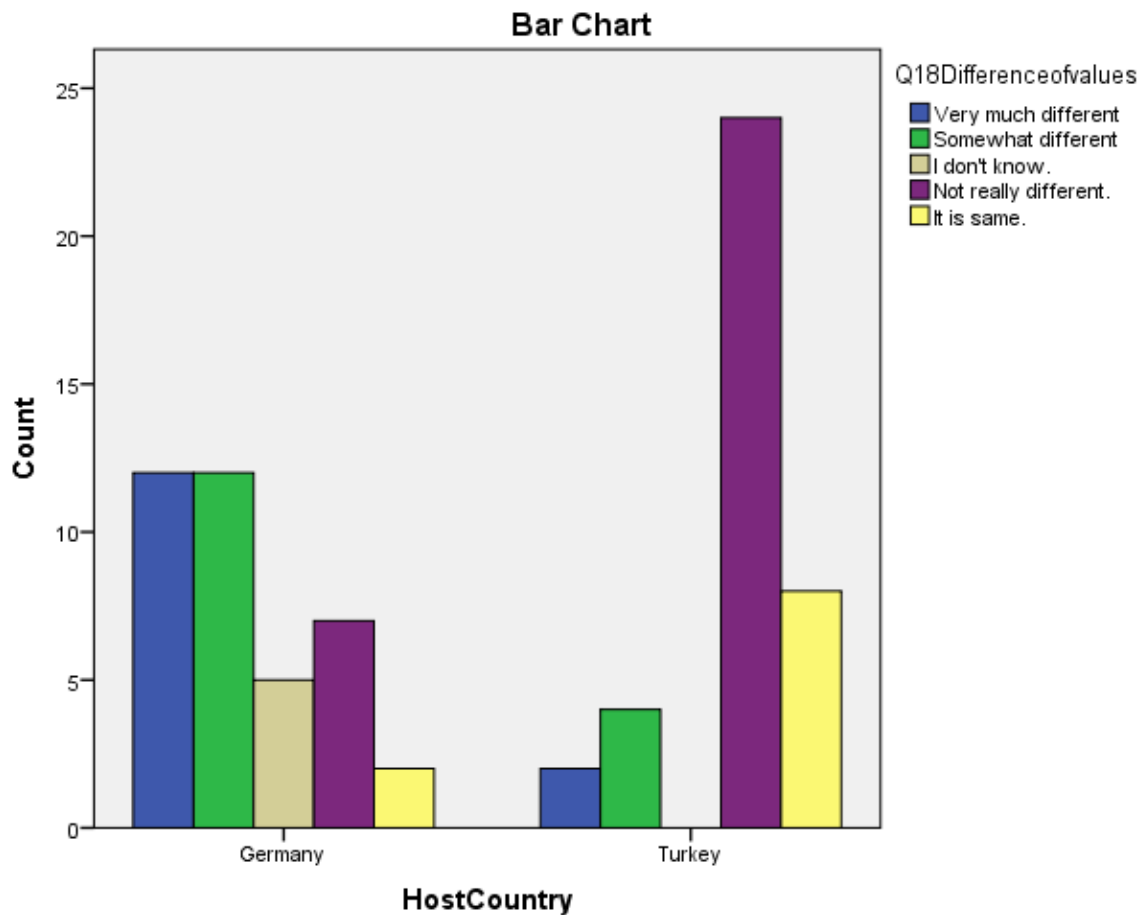


Figure 11 Perception about difference in religious values of home and host country

- **Challenge of disciplining children in host country**

There is no major difference between participants of both countries. When asked “*Do you think you are challenged more here to teach Discipline to your children?*” 34% of participants from Germany said that disciplining children is more difficult in host country. 26% participants from Turkey said the same. Overall 30% participants from both countries agreed to this. 69% of total participants from both countries said that disciplining children is same as in their home country.

Table 33 Challenge of disciplining children in host country

Host Country	Responses		Total
	Yes, it is difficult here.	No, it is the same as in home country.	
Germany	13	25	38
Turkey	10	28	38
Total	23	53	76

3.8. ABILITY TO TEACH RELIGIOUS AND CULTURAL VALUES

Table 34 Questions about ability to teach religious and cultural values in Host country

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5	Response 6
20. <i>Are you able to teach the traditional customs of your country to your children?</i>	Yes, I am able to teach them. Germany (39.47%) Turkey (71.05%)	Yes, Somewhat. Germany (44.73%) Turkey (15.78%)	I cannot decide Germany (7.89%) Turkey (5.26%)	May be. Rarely. Germany (2.63%) Turkey (2.63%)	I am not able to teach them at all. Germany (2.63%) Turkey (5.26%)	I don't want to teach them. Germany (2.63%) Turkey (0%)
21. <i>Are you able to teach the religious practices of your country to your children</i>	Yes, I am able to teach them. Germany (44.73%) Turkey (79%)	Yes, Somewhat. Germany (31.57 %) Turkey (21 %%)	I cannot decide Germany (13.15%) Turkey (0%)	May be. Rarely. Germany (5.26 %%) Turkey (0%)	I am not able to teach them at all. Germany (2.63 %%) Turkey (0%)	I don't want to teach them. Germany (2.63%) Turkey (0%)

- **Ability to teach traditional customs of home country to children**

When asked “*Are you able to teach the traditional customs of your country to your children?*” Noteworthy differences can be seen in the responses. 71% of participants from Turkey said that they are able to teach the traditional customs of their home country to their children. While 39% of participants from Germany agreed to this statement. 44% of participants from Germany said that yes they somewhat are able to teach traditional customs of home country to their children. There is a 99.702% chance that participants from Turkey who have responded “Yes, I am able to teach them” has higher proportion than same response from participants living in Germany, based on N-1 chi-square test with Two Tailed p value of 0.005.

Table 35 Ability to teach traditional customs of home country to children

Host Country	Responses						Total	P value
	Yes, I am able to teach them.	Yes, somewhat.	I cannot decide .	May be, rarely.	No, I am not able to teach them at all.	I don't want to teach them.		
Germany	15	17	3	1	1	1	38	0.005
Turkey	27	6	2	1	2	0	38	
Total	42	23	5	2	3	1	76	

P<0.01

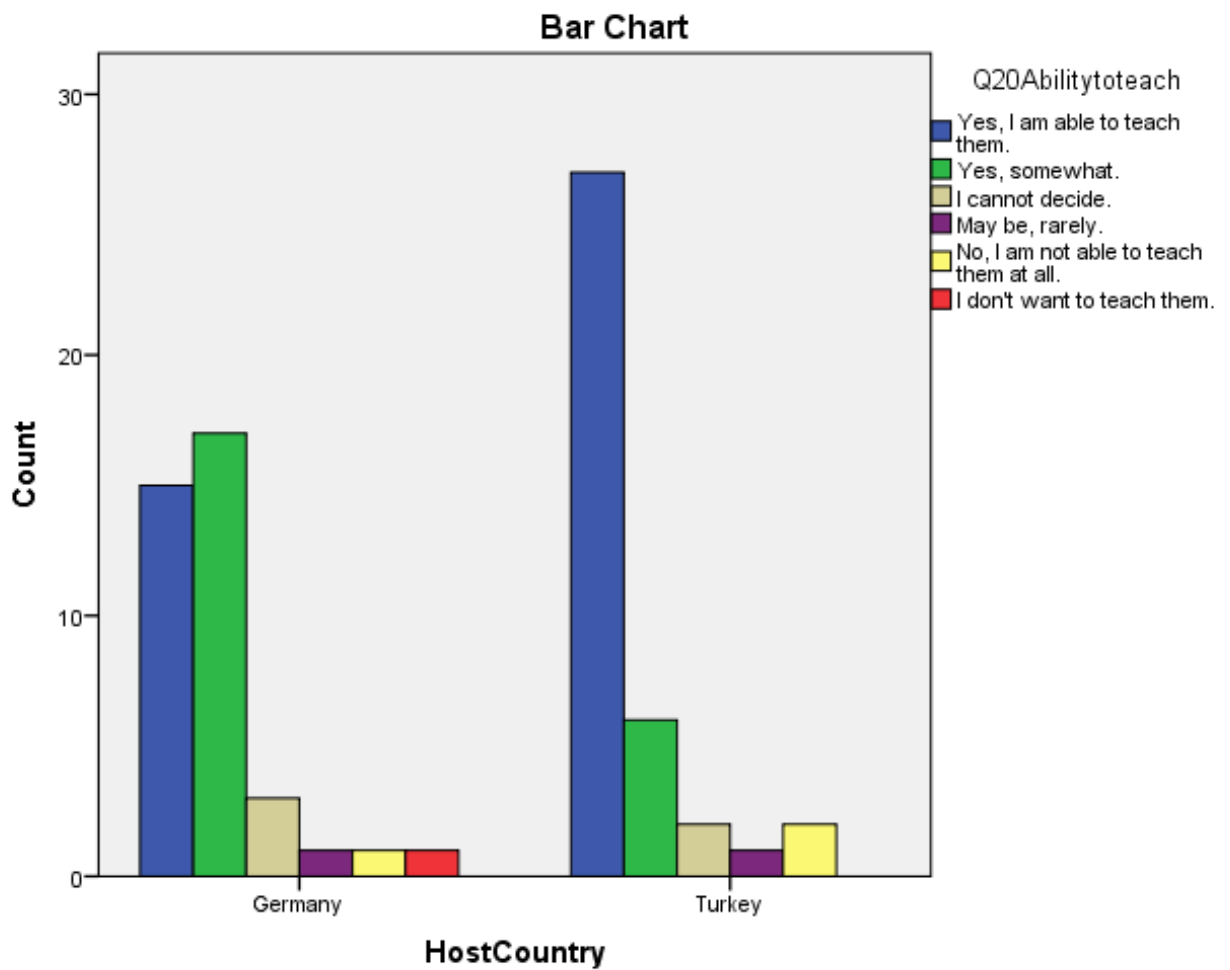


Figure 12 Ability to teach traditional customs of home country to children

- **Ability to teach religious practices of home country to children**

When asked “*Are you able to teach the religious practices of your country to your children?*” We can see clear differences in these responses. 79% or participants from Turkey said that they are able to teach religious practices of their country to their children. Remaining 21 % said they are somewhat able to teach religious practices to their children.

None of the participants from Turkey chose any other response. Contrary to this, 44% participants from Germany said that they are able to teach religious practices to their children. 5 of them said they cannot decide about the answer. There is a 99.885% chance that participants from Turkey who has responded “Yes I am able to teach them” has higher proportion than same response from participants living in Germany, based on N-1 chi-square test with Two Tailed p value of 0.002.

Table 36 Ability to teach religious practices of home country to children

Host Country	Responses						Total	P Value
	Yes, I am able to teach them.	Yes, Somewhat .	I cannot decide.	May be, rarely.	No, I am not able to teach them at all.	I don't want to teach them.		
Germany	17	12	5	2	1	1	38	0.002
Turkey	30	8	0	0	0	0	38	
Total	47	20	5	2	1	1	76	

P<0.01

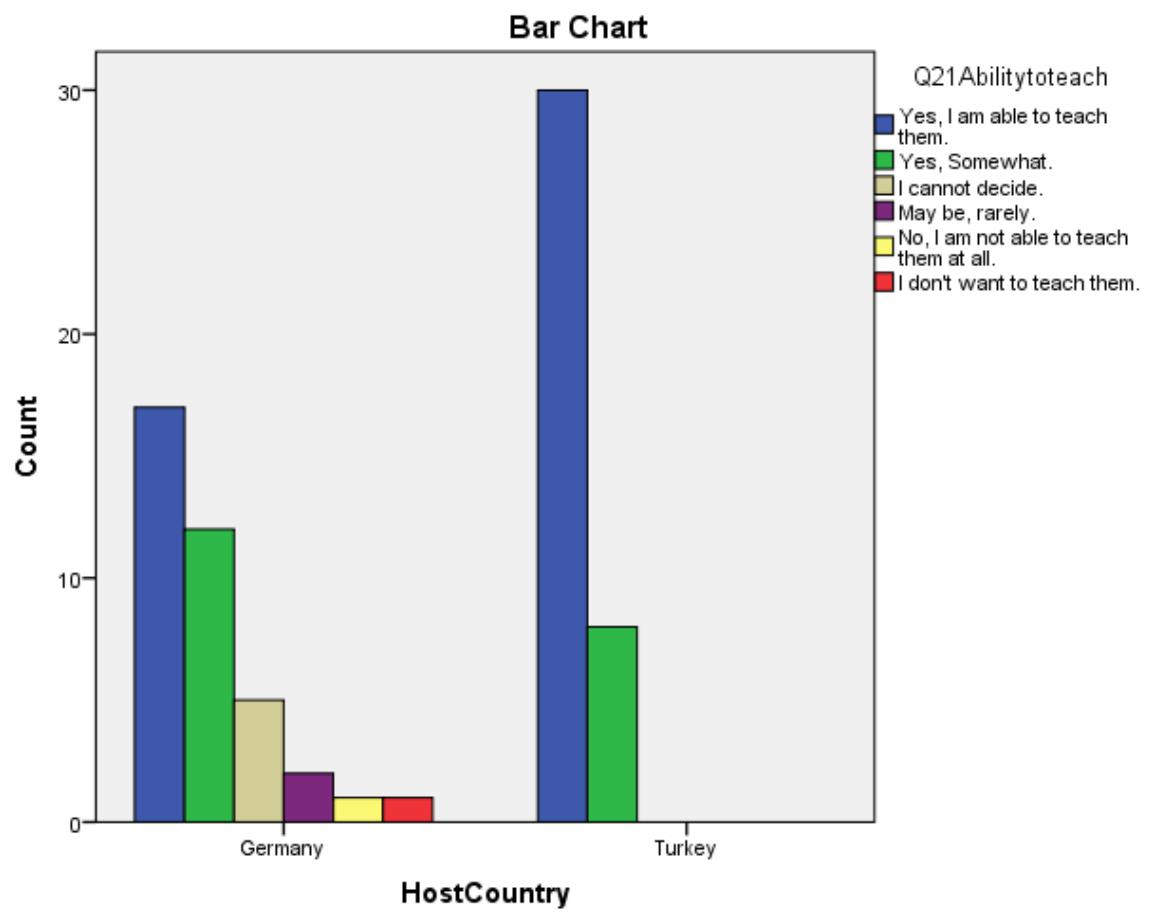


Figure 13 Ability to teach religious practices of home country to children

3.9. ACCEPTANCE TO LET CHILDREN ADAPT RELIGIOUS AND CULTURAL VALUES OF HOST COUNTRY

Table 37 Acceptance to let children adapt religious and cultural values of host country

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5
22. <i>Are you satisfied with the cultural impact of Turkey/Germany on your children?</i>	Yes, I am very much satisfied. Germany (36.84%) Turkey (39.47%)	Yes, I am somewhat satisfied. Germany (36.84%) Turkey (39.47%)	I don't know Germany (15.78%) Turkey (5.26%)	No, not really satisfied. Germany (10.52%) Turkey (13.15%)	No, I am not at all satisfied. Germany (0%) Turkey (2.63%)
23. <i>Would you let your children adapt to cultural values of Turkey/Germany</i>	Yes, I will let them adapt. Germany (34.21%) Turkey (41%)	Yes, I will let them adapt few values. Germany (60.52%) Turkey (50%)	I don't know. Germany (2.63%) Turkey (5.26%)	No, I will not let them adapt anything. Germany (2.63%) Turkey (2.63%)	
24. <i>Would you let your children adapt to religious values of Turkey/Germany?</i>	Yes, I will let them adapt. Germany (7.89%) Turkey (64.86%)	Yes, I will let them adapt few values. Germany (28.94%) Turkey (29.72%)	I don't know. Germany (21.05%) Turkey (2.70%)	No, I will not let them adapt anything. Germany (42.10%) Turkey (2.70%)	

- Satisfaction with Cultural impact of host country**

When asked “*Are you satisfied with the cultural impact of Turkey/Germany on your children?*” Results show greater percentage of participants from both countries is satisfied with the cultural impact of host country on their children. 38% of total participants said that are very much satisfied with the cultural impact of host country and 38% said they are somewhat satisfied. 10% refused to take any side and said they don't know. 11% said they are not really satisfied.

Table 38 Satisfaction with cultural impact of host country

Host Country	Responses					Total
	Yes, I am very much satisfied.	Yes, I am somewhat satisfied.	I don't know.	No, not really satisfied.	No, I am not at all satisfied.	
Germany	14	14	6	4	0	38
Turkey	15	15	2	5	1	38
Total	29	29	8	9	1	76

- **Letting children adapt cultural values of host country**

When asked “*Would you let your children adapt to cultural values of Turkey/Germany?*” Results show that participants are not showing much resistance to let their children adapt to the cultural values of host country. 38% of total participants said that they will let them adapt the cultural values of host country. 55% of them said that they will let their children adapt few values of host country.

Table 39 Letting children adapt cultural values of host country

Host Country	Responses				Total
	Yes, I will let them adapt.	Yes, I will let them adapt few values.	I don't know.	No, I will not let them adapt anything.	
Germany	13	23	1	1	38
Turkey	16	19	2	1	38
Total	29	42	3	2	76

- **Letting children adapt religious values of host country**

When asked “*Would you let your children adapt to religious values of Turkey/Germany?*” Results showed difference between responses from both host countries. 63% fathers who live in host country Turkey said they will let their children adapt to religious values of turkey. 29% said they will let them adapt few religious values of Turkey.

On the contrary, 42% father participants living Germany said that they will not let their children adapt to religious values of Germany. 29% of them said they will let them adapt few religious values. 21% refused to answer and said they don’t know. There is a 99.998%

chance that participants from Germany who have responded “No, I will not let them adapt anything” has higher proportion than same response from participants living in Turkey, based on N-1 chi-square test with Two Tailed p value of 4.12 E-5.

Table 40 Letting children adapt religious practices of host country

Host Country	Responses				Total	P Value
	Yes, I will let them adapt.	Yes, I will let them adapt few values.	I don't know.	No, I will not let them adapt anything.		
Germany	3	11	8	16	38	4.12 E-5
Turkey	24	11	1	1	37	
Total	27	22	9	17	75	

P < 0.01

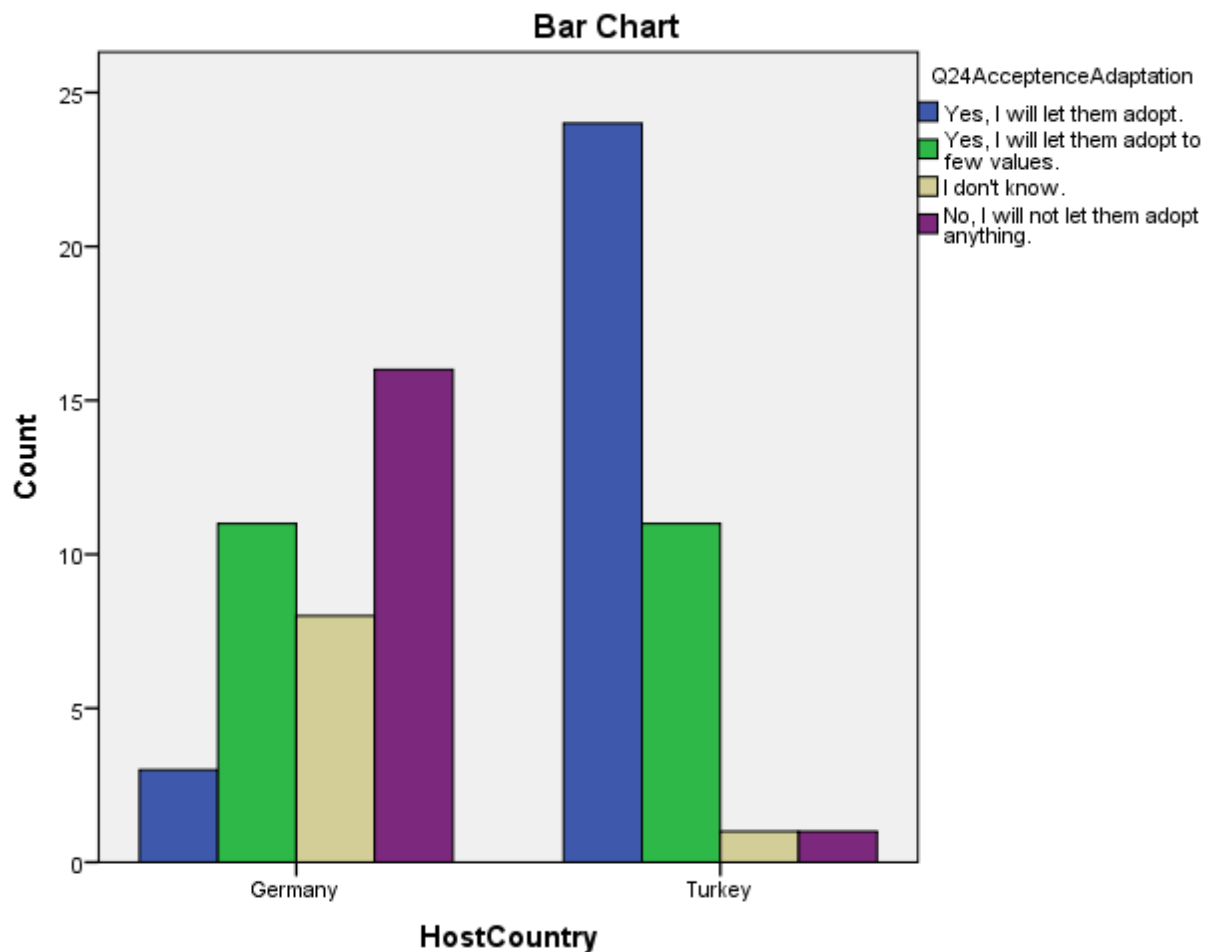


Figure 14 Letting children adapt religious values of host country

3.10. PREFERENCES RELATED TO RELIGIOUS/CULTURAL VALUES AND ECONOMIC STABILITY

Table 41 Questions about Preferences related to religious/cultural values and economic stability

Statement of question	Response 1	Response 2	Response 3	Response 4	Response 5
19. Do you think culture of your home country is better for your family than culture of Turkey/Germany?"	Yes, It is much better for my family. Germany (7.89%) Turkey (18.42%)	It is somewhat better. Germany (18.42%) Turkey (29%)	I don't care about it. Germany (2.63%) Turkey (13.15%)	Both cultures are good. Germany (44.73%) Turkey (34.21%)	No, culture of host country is better. Germany (15.78%) Turkey (15.78%)
27. Would you like to raise your children in a host country with similar religious and cultural values as your home country	Yes, I would like that. Germany (63.15%) Turkey (94.73%)	I don't like that but here I have no option. Germany (13.15%) Turkey (2.63%)	No, I don't like that. Germany (23.68%) Turkey (2.63%)		
28. Would you like to raise your children in a country with different religious and cultural values from your home country but better economic and educational benefits	Yes, I prefer economic stability over cultural/religious values. Germany (73.68%) Turkey (39.47%)	No, I prefer religious/cultural values over economic stability. Germany (26.31%) Turkey (60.52%)			
29. "Would you like to stay in Turkey/Germany for your whole life or go back to your home country if it is safe in your home country	I want to stay in Turkey/Germany. Germany (73.68%) Turkey (23.68%)	I want to go back to my home country, If it is safe. Germany (26.31%) Turkey (60.52%)	I want to go in another country. (If yes) Which____ Germany (not asked) Turkey (15.78%)		

- **Perception about better culture**

When asked “Do you think culture of your home country is better for your family than culture of Turkey/Germany?” 40% of participants from sample of both countries supported the answer that “both cultures are good”. Participants from Turkey were slightly higher in saying that culture of home country is better for their family. There is a 97.061% chance

that participants from Turkey who have responded “Yes, it is much better for my family” and “It is somewhat better” has higher proportion than same response from participants living in Germany, based on N-1 chi-square test with Two Tailed p value of 0.587, which is not significant.

Table 42 Perception about batter culture

Host country	Responses					Total	P Value
	Yes, It is much better for my family.	It is somewhat better.	I don't care about it.	Both cultures are good.	No, culture of host country is better.		
Germany	3	7	5	17	6	38	0.587
Turkey	7	11	1	13	6	38	
Total	10	18	6	30	12	76	

P > 0.05

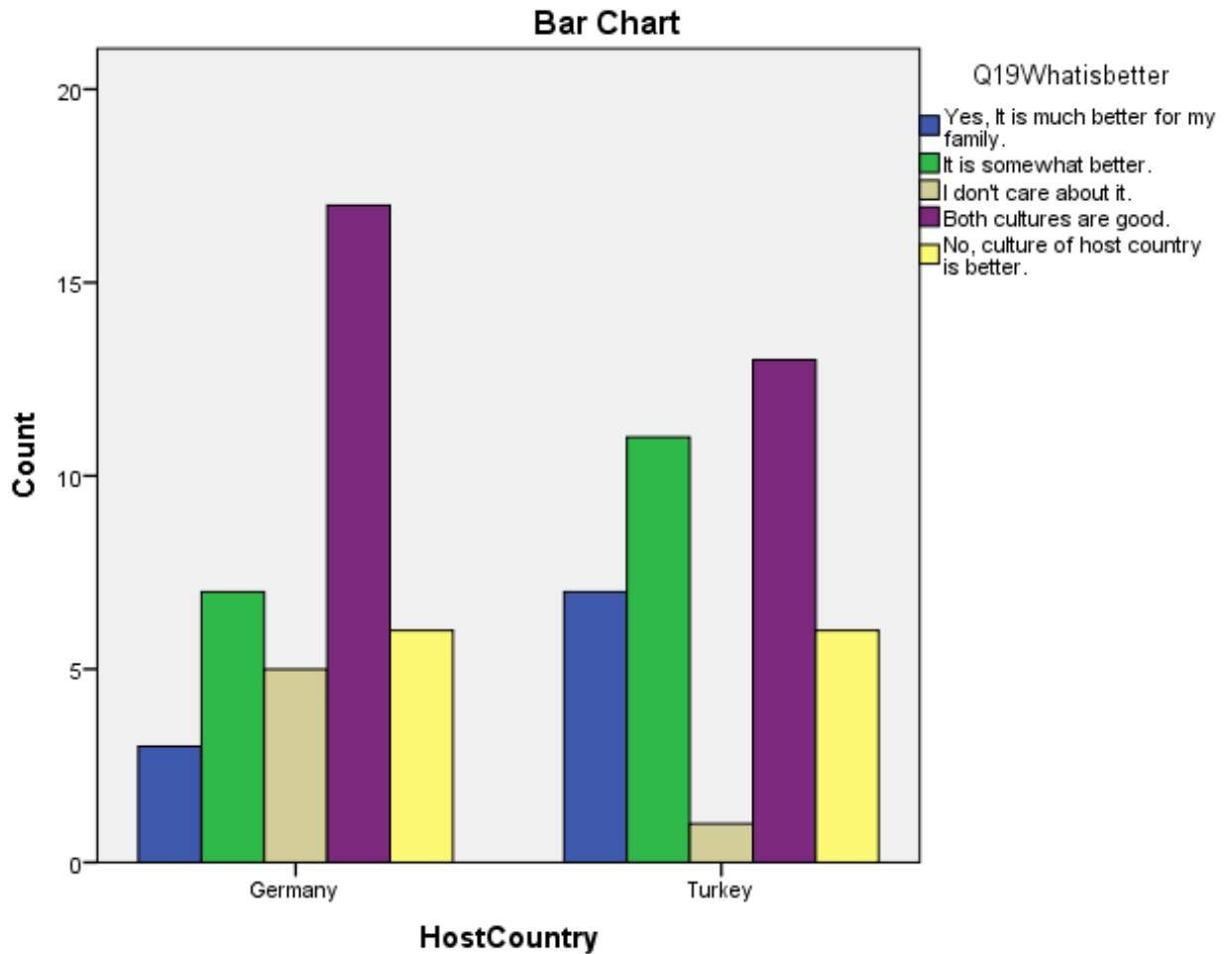


Figure 15 Perception about better culture

- **Raising children in a country with similar religious and cultural values as home country**

When asked “*Would you like to raise your children in a host country with similar religious and cultural values as your home country?*” Participants from Turkey clearly showed their emphasis on raising their children in a country with similar religious and cultural values. 94% of them agreed to that.

Whereas 63% Participants from Germany said they would like to raise their children in a country with similar religious and cultural values and 23% participants from Germany said that they don’t like to raise their Children in a country with similar cultural and religious value. 13% of them said they don’t like it but they don’t have any other option here. There is a 99.96% chance that participants from Turkey who have responded “Yes, I would like that” has higher proportion than same response from participants living in Germany, based on N-1 chi-square test with Two Tailed p value of 0.0007.

Table 43 Raising children in a host country with similar religious and cultural values as home country

Host Country	Responses			Total	P Value
	Yes, I would like that.	I don't like that but here I have no option.	No, I don't like that.		
Germany	24	5	9	38	0.0007
Turkey	36	1	1	38	
Total	60	6	10	76	

P<0.01

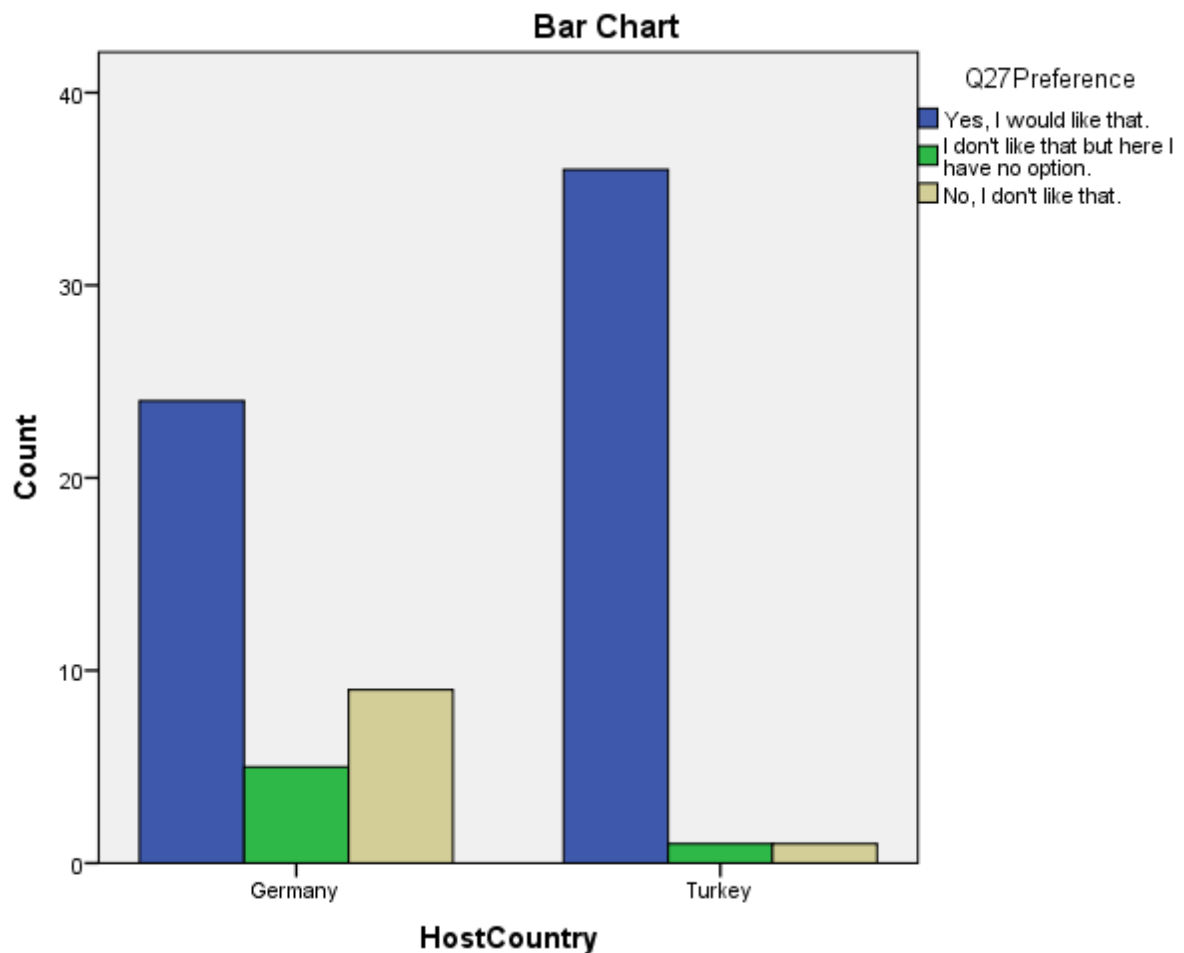


Figure 16 Raising children in a country with similar religious and cultural values as home country

- **Economic stability vs. Religious and cultural values**

When asked “*Would you like to raise your children in a country with different religious and cultural values from your home country but better economic and educational benefits?*” 73% of participants from Germany said that they prefer economic stability over cultural/religious values. Only 26 % of participant fathers living in Germany said that they prefer religious/cultural values over economic stability.

Interestingly 61% participants from Turkey showed their preference to raise their children in a country with similar religious /cultural values rather than country with better economic stability. 39% of participants preferred country with economic stability. There is a 99.72% chance that proportions for the answer “Yes, I prefer economic stability over

cultural/religious values” are different if we compute the values of both countries’ participants’ response, based on N-1 chi-square test with Two Tailed p value of 0.002.

Table 44 Economic stability vs. religious and cultural values

Host country	Responses		Total	P Value
	Yes, I prefer economic stability over cultural/religious values.	No, I prefer religious/cultural values over economic stability.		
Germany	28	10	38	0.002
Turkey	15	23	38	
Total	43	33	76	

P<0.01

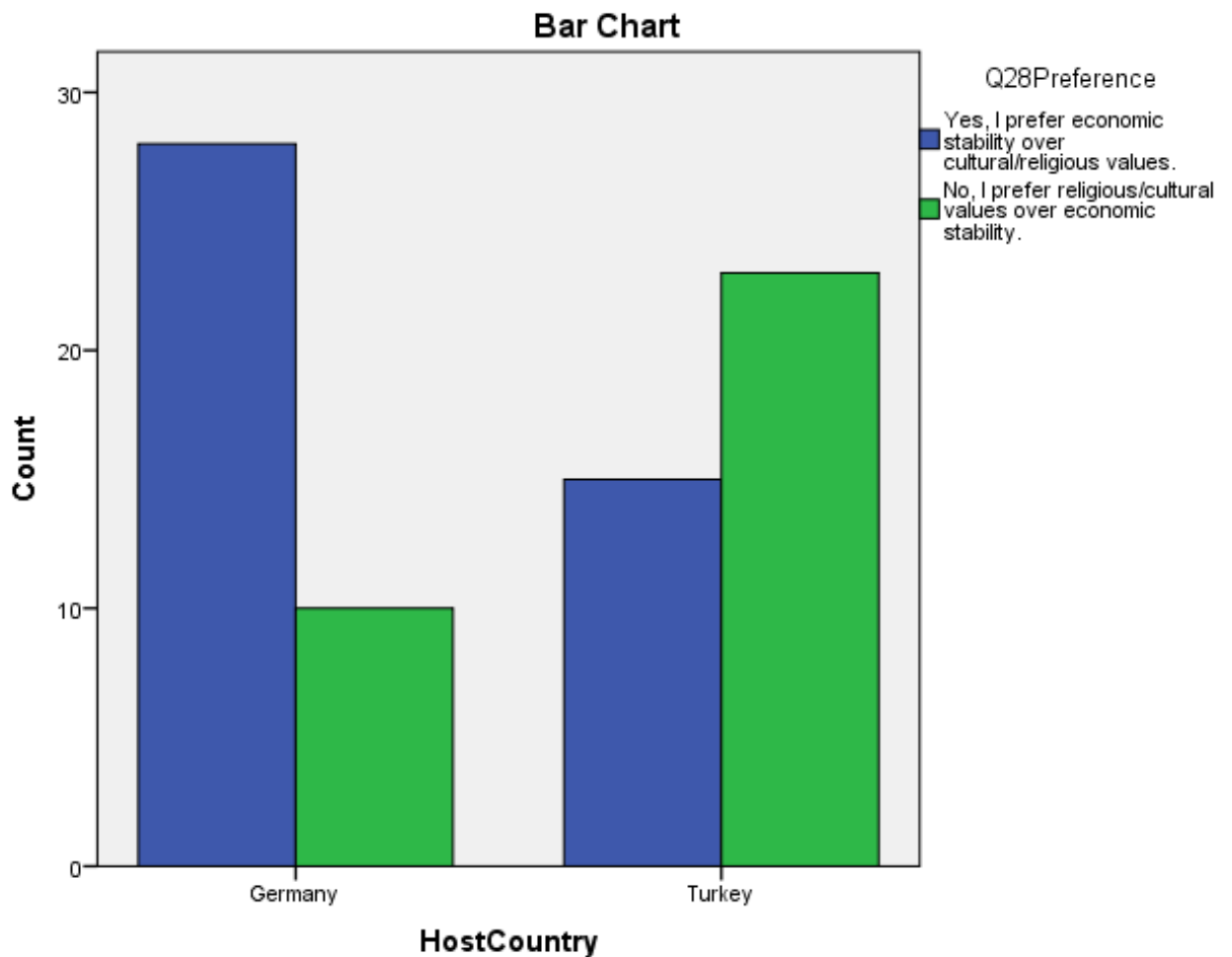


Figure 17 Economic stability vs. Religious and cultural values

- **Preference of staying in host country or go to back to home country if it is safe**

When asked “*Would you like to stay in Turkey/Germany for your whole life or go back to your home country if it is safe in your home country?*” 74% of participants who live in Germany said that they want to stay in Germany. Remaining 26% said they want to go back to their home country if it is safe.

On the contrary only 23% of participants who live in Turkey said they would like to stay in Turkey. 61% of them said they would like to go back to their home country.

Note: Third response was added later just in the questionnaires of participants from Turkey. 6 participants from Turkey said that they would like to go in another country. Three of them said they would like to go to Canada, 2 of them wanted to go to Germany and one of them said he want to go to Saudi Arabia.

Table 45 Preference of staying in host country or go back to home country if it's safe

Host Country	Responses			Total
	I want to stay in Turkey/Germany.	I want to go back to my home country, If it is safe.	I want to go in another country. (If yes) Which____	
Germany	28	10	0	38
Turkey	9	23	6	38
Total	37	33	6	76

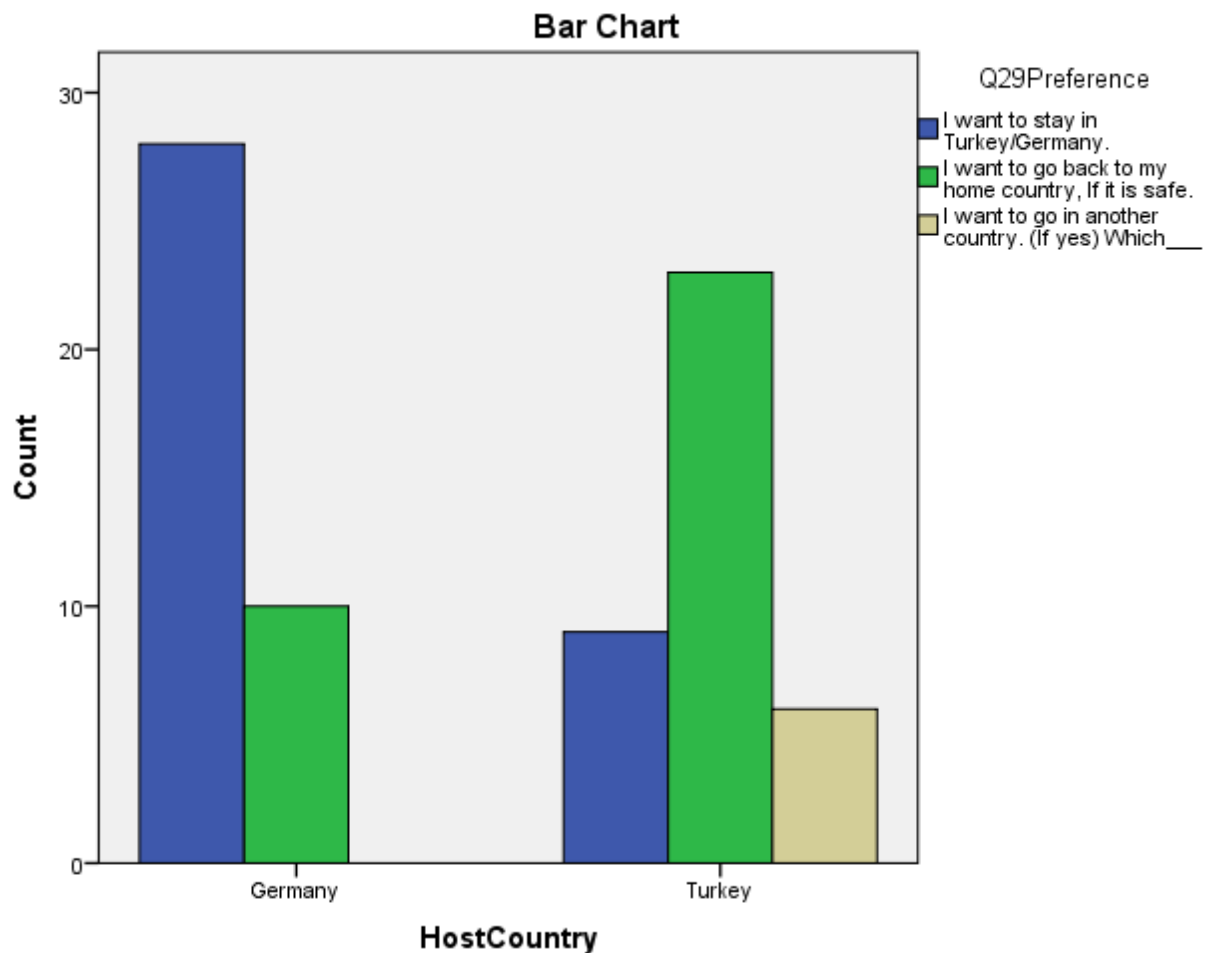


Figure 17 Preference of staying in host country or go back to home country if it is safe

3.11. LEVEL OF HAPPINESS

When asked “*Taking all things together, how do you feel these days? Would you say you are...?*” If we look at the comparison of participants of both countries we can see that the level of happiness is higher in participant fathers from Germany. Cumulative percentage for “very happy” and “quite happy” is 50% for participants from Germany. 42% responses show they are “not very happy” and 8% (3) participants said they are not happy at all. Cumulative percentage for “very happy” and “quite happy” from participants from Turkey is 27%. Remaining 73% responded that they are “not very happy” (55%) and Not at all happy (18%).

There is a 98.262% chance that participants living in Germany have higher proportion is answering “very happy” and “quite happy”, as compared to cumulative proportion of same responses from fathers living in Turkey, based on N-1 chi-square test with Two Tailed p value of 0.0347571. And there is a 98.262% chance that participants

living in Turkey have higher proportion is answering “Not very happy” and “Not at all happy”, as compared to cumulative proportion of same responses from fathers living in Germany, based on N-1 chi-square test with Two Tailed p value of 0.034.

Table 46 Level of happiness (difference between responses from both countries)

Host country	Responses				Total	P Value
	Very Happy	Quite Happy	Not very Happy	Not at all Happy		
Germany	10	9	16	3	38	0.034
Turkey	8	2	21	7	38	
Total	18	11	37	10	76	

P<0.05

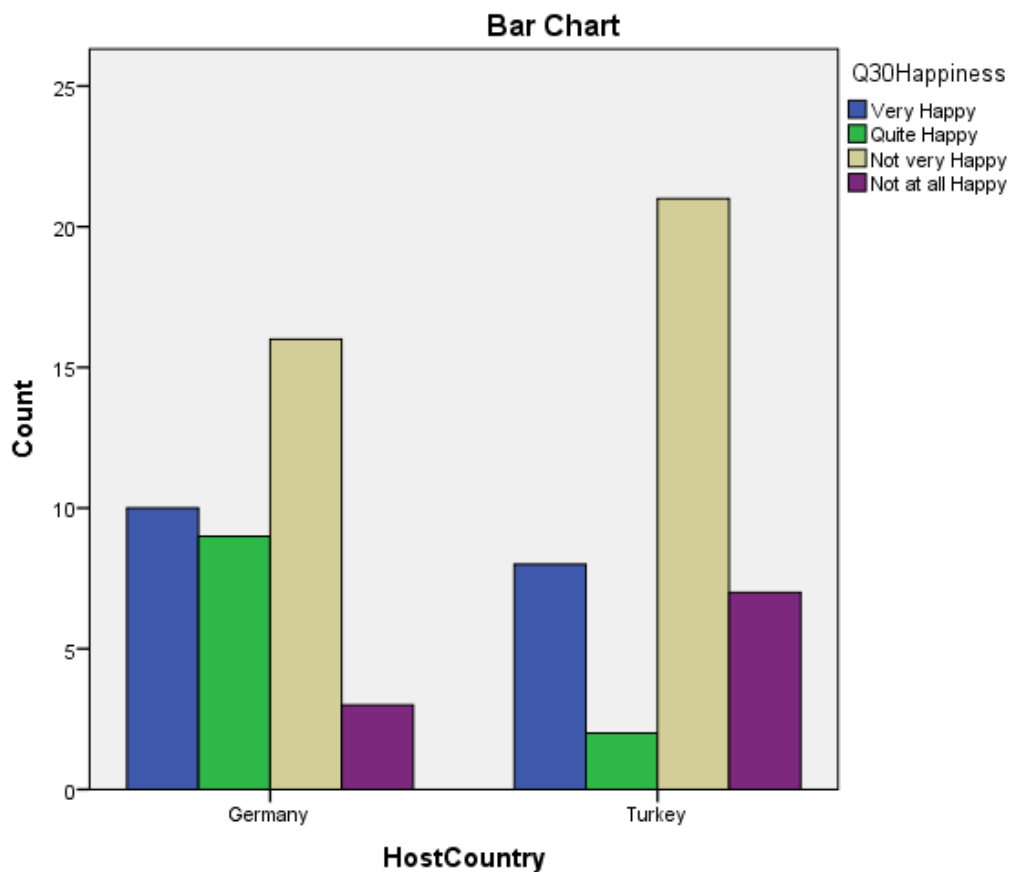


Figure 18 Level of happiness (Difference between responses from both countries)

If we observe the general responses from participant fathers from both countries, we can see from cumulative percentage that 61% of them think that they are “Not very happy” (49%) and “Not at all happy” (13%). Other 38% of participants think that they are “Very happy” (23.7%) and “Quite happy”. There is a 98.82% chance that participants have higher proportion is answering “not very happy” and “not at all happy”, as compared to

cumulative proportion of response “very happy” and “ quite happy”, based on N-1 chi-square test with Two Tailed p value of 0.003.

Table 47 Level of happiness

Responses	Frequency	Percent	Cumulative Percent	P Value
Very Happy	18	23.7	23.7	0.003
Quite Happy	11	14.5	38.2	
Not very happy	37	48.7	86.8	
Not at all happy	10	13.2	100.0	
Total	76	100.0		

P<0.01

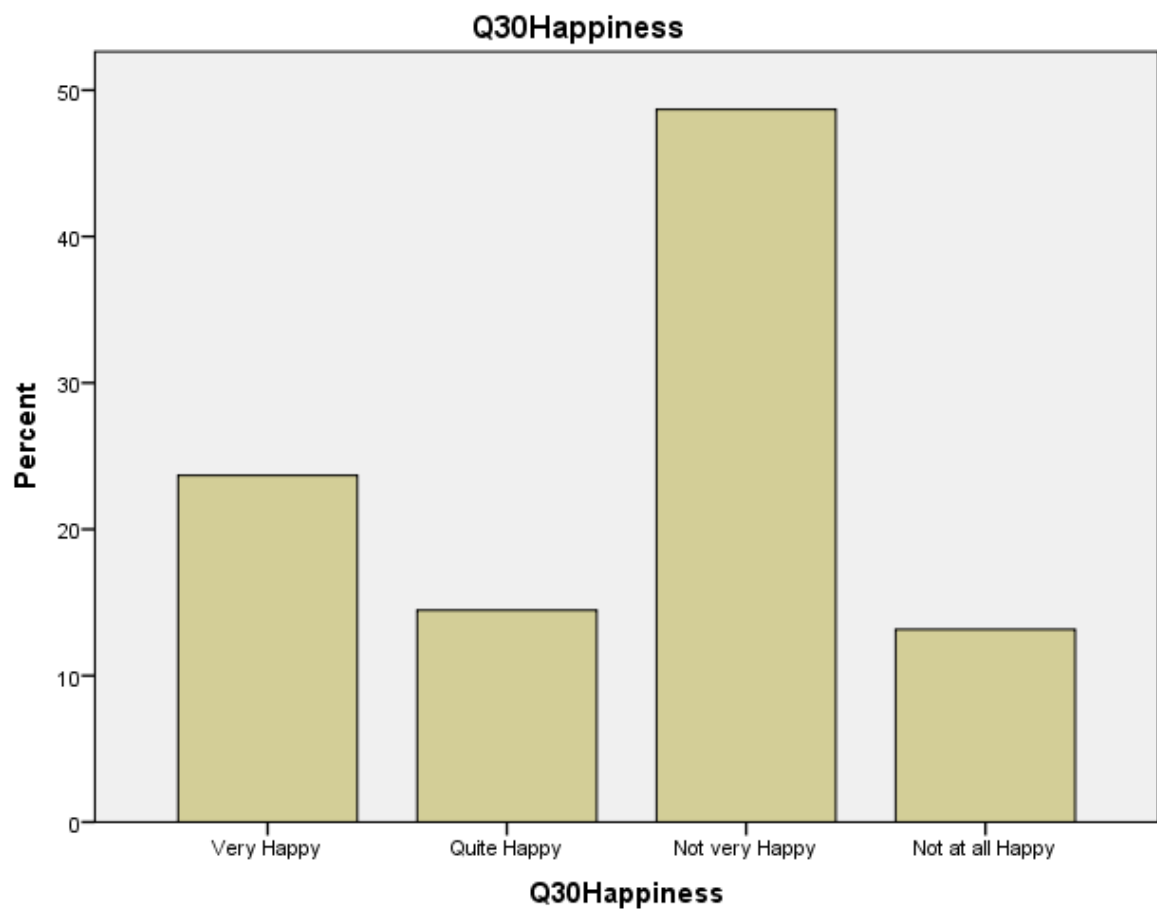


Figure 19 Level of happiness

3.12. PREFERENCES IN RELATION WITH EDUCATION LEVEL OF FATHERS

Education level has an effect on the preferences of fathers when it comes to choose between economic stability and religious/cultural values in the host country. We can see that fathers who have answered that they have no education or only primary education have preferred religious and cultural values more. But as the level of education increases from middle to high school and higher education (which includes professionals) we can see that they have preferred economic stability over religious/cultural values.

Table 48 Preferences in relation with education level of fathers

Education level	Responses		Total
	Yes, I prefer economic stability over cultural/religious values.	No, I prefer religious/cultural values over economic stability.	
High School	9	2	11
Higher Education	13	7	20
Middle	9	8	17
No answer	2	3	5
No Education	3	4	7
Primary	5	9	14
Total	41	33	74

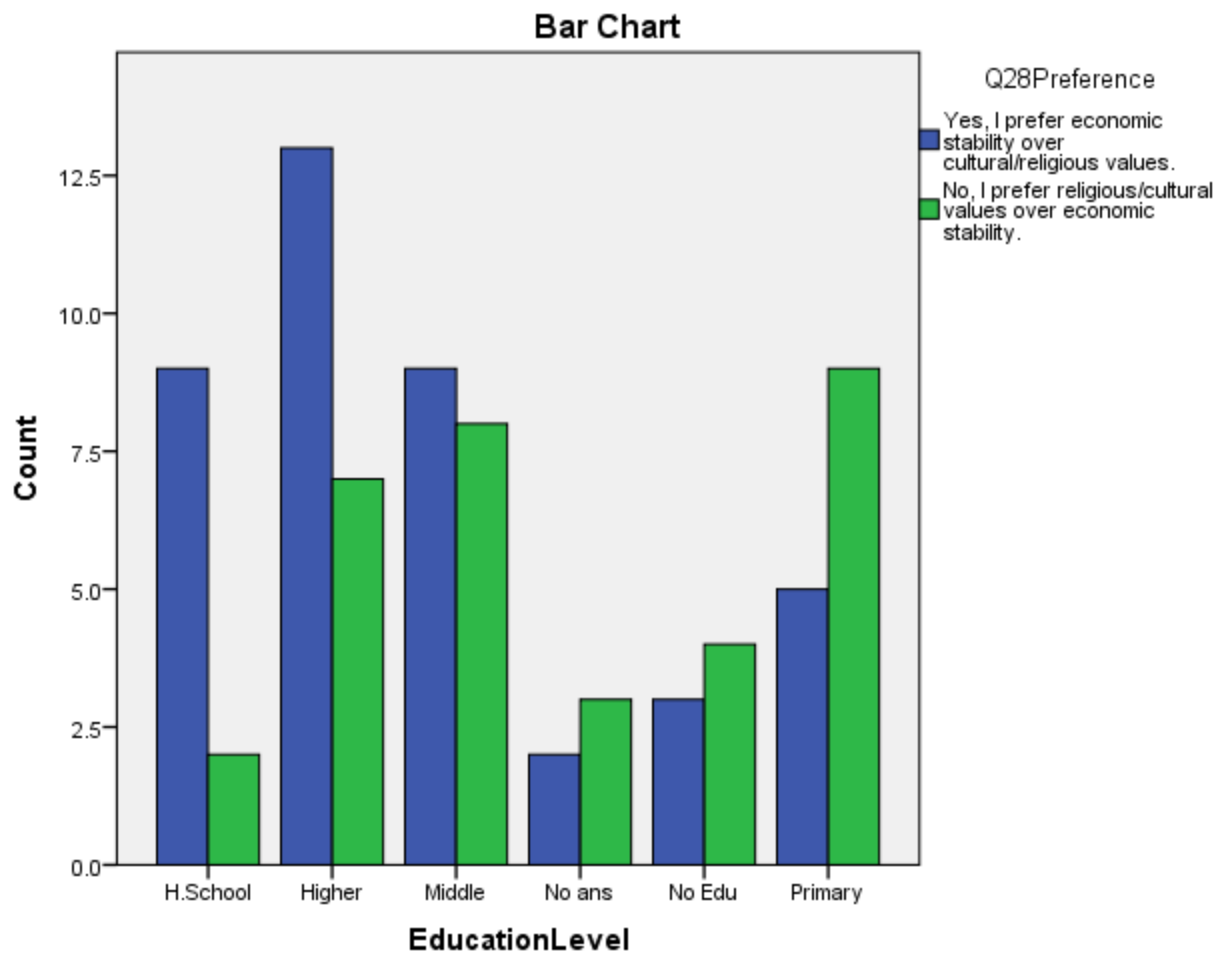


Figure 20 Preferences in Relation with Education Level of Fathers

Table 49 Results showing significant differences in response of participants living in both countries

Queries	Response of participants living in Germany in %	Response of participants living in Turkey in %
Fathers who can provide enough recourses for education to children	44.7%	13%
Fathers who face problem while providing food to family	13.15	47.36%
Fathers who face financial problems in host country	10.52%	63%
Fathers who have received no housing from government	5.26%	42%
Fathers who have no job opportunity in host country	68.42%	57.89%
Fathers who get guidance from government for asylum case whenever they need	71%	29%
Fathers who think that it is important to teach children about religious practices that they follow	47.36%	97.36%
Fathers who think it is bad for children to lose cultural background	34.21%	63%
Fathers who think that religious practices of host country are not really different from home country	18.42%	63.15%
Fathers who think they are able to teach traditional customs of home country to their children	39.47%	71.05%
Fathers who think they are able to teach religious practices of home country to their children	44.73%	79%
Fathers who will let children adapt the religious values of host country	7.89%	64.86%
Fathers who like to raise children in host country with similar religious cultural values as home country	63.15%	94.73%
Fathers who like to raise children in a country having better economic and educational benefits	73.68%	39.47%
Fathers who prefer religious/cultural values over economic stability.	26.31%	60.52%
<i>Fathers who would like to stay in host country for their whole life</i>	73.68%	23.68%
Fathers who would like to go back to home country if it is safe	26.31%	60.52%
Fathers who say they feel “not very happy” these days	42.10%	55.26%

3.13. OPEN ENDED QUESTIONS

- Help and demand from host country's Government**

When asked “*Do you think you need more help from German government? If yes, can you tell briefly what kind of help you need the most?*”, results show us a list of demands expressed by participants shown below.

Table 50 Most immediate need or demand from government of host country

Participants living in Turkey	Participants living in Germany
Food (13 participants)	Better Housing (10 participants)
Financial support (10 participants)	Secure Jobs (2 participants)
Discount in rent (6 participants)	Residence permit issues (2 participants)
Job opportunity (6 participants)	Assistance and guidance from authorities (1 participant)
Education opportunity for children (2 participants)	Opportunities for integration (1 participant)
Opportunities of integration (1 participant)	
Assistance and guidance from authorities (2 participants)	
Health support (3 participants)	
Residence permit (2 participants)	
Language learning (1 participant)	
Others (3 participants)	

ANALYSIS

Food supply

Participants in Turkey have showed that the most important need of them and demand from Turkish government is to have enough food supply. 13 participants from Turkey have answered the questioning by mentioning suitable food support as the basic demand. Their monthly income might not be enough to keep up with the demands of daily family requirements. Refugees/asylum seekers who live in camps under governmental control and organizations like UNICEF receive food packages. So they might expect authorities to provide them with same packages in private homes in urban areas like Ankara.

As one 34 years old father from Iraq who is living in Turkey with 6 children has said:

“Yes, I need help such as money, clothes, good house, food and house furniture, because I have a big family and I don’t have a government salary that meets their needs”

A 50 year old father from Iraq with 4 children who is living in Turkey has said”

“Yes, I need food and cheaper rent”.

On the contrary participants from Germany didn’t mention need of food supply even once. They are getting enough monthly supply for food needs in kind or cash according to number of children and family size. So this is not their most important demand.

Financial support

Need of financial support and money is mentioned by 10 participants from Turkey. Refugee/asylum seekers who live in urban areas like Ankara do not receive monthly financial support or aid in kind from government. They work full time or part time and do not receive monthly allocated money from government. Some of them may be working without work permit because most of them asked for job opportunities. Most of them are beggars on streets. If they don’t have proper or any job, from where they get the money? This is something to be investigated by municipal authorities.

A 31 years old father of 2 children from Syria with no earlier education, living in Turkey has said that his immediate demand from Turkish government is:

“Financial support based on the needs and food support”

Another 30 years old father of 2 children who has done under graduation in Syria and living in Turkey has said that:

“We need a serious financial support for better living”.

Despite of the fact that their education level is different, both are in need of financial support for a better life.

Participants from Germany didn't mention the need of financial support. They are already getting a selected amount of monthly financial support from government according to the size of family. And it seems it is enough for them because they didn't demand it. Asylum applicants receive some housing facility and 392 euro in cash per month. Or in other case they can get food supply, electricity, clothes and other needed products and 143 euro cash. This is for adult single persons. But for whole families with children, cash aid varies.

Housing facility:

Importance of cheap housing facility can be seen from the responses of participants from Turkey. They demanded cheap rent for their current house they are living in. Housing facility in urban areas in Turkey is not provided by government according to these participants. They choose themselves to shift from refugee camps to urban areas. Residents pay their own rent and that is why they want cheaper place to live. Some participants were living in old building which is not durable enough. So provincial authorities are asking them to leave the place and shift into new places where rent is much higher. This is also a source of worry for people who don't earn much to afford that much rent.

A 40 years old father of 4 children from Iraq had his high school education and who lives in Turkey says:

“Yes, I need food, discount in the rental price”.

Participants living in Germany showed their concern for better housing facility. 10 participants from Germany showed their immediate demand for a better place to live. Their residence place is provided by government and mostly it is under complete supervision of social workers. They usually live in one big room in a building and common kitchen and bathroom facilities. So there is less privacy and less room for leisure for children. It is difficult for them to rent a private place and it is also very expensive. So they have to live in a place that is provided by authorities. This is the reason the participants from Germany demanded for other place to live or better place to live in the city. One participant even mentioned that living in a camp like this is affecting his psychological health. A father of 3 children from Iraq, aged 41, has studied till primary level, living in one room home in a camp in Nuremberg, Germany said:

“I would like to get out of the refugee camp. The camp is harming my psychological condition”.

One participant aged 39, who was a soldier in Iraq, and is living with 3 children and a wife in a room in Nuremberg is expressing his problem of living a one room house given by German authorities:

“Yes, I need a place or house that is better than this one for the sake of my family because I have a child who is sick and my wife is also ill”.

Job opportunity:

Need of a suitable job has been mentioned by 6 participants from Turkey. Some of them have jobs but the salary is not good enough for them so they demanded a better job. Absence of monthly cash support in urban areas from government might have led to this demand. Fathers want to stand on their own feet, be independent and support their family in a reasonable way. This is an inevitable demand. As one 33 years old father of three children, who was working as an accountant in Syria and living in Turkey has said:

“I need job opportunity. I have three children and I don’t have a job”.

A 36 years old father of 2 children, who finished his middle level education in Syria and living in Turkey, has said:

“Yes, I need a job that helps me secure the minimum level of comfort requirements.”

Two participants from Germany demanded the need for a job opportunity. Again because they are getting monthly cash support, the demand for a job cannot be seen. There could also be another reason. Refugees who enter into Germany cannot start work in first three months of arrival. After that employment agencies check for tariff regulations and priority checks. After 15 months they need to get approval from municipal immigration office before are offered a job. They may get work permit if they fulfill certain demands but chances are low. Wages are less. Keeping these strict rules and facts in mind participants from Germany have not demanded for an opportunity for job.

A 55 years old father of four children who was engineer by profession in Syria and now living in Nuremberg said:

“Yes, I need a suitable job here because I always have been relying on myself for raising my children”.

Relying on external grant as a long term solution is not acceptable to this father. He realizes his identity and history of being independent professional, always relying on himself for raising his children and he wants to continue to do that. He has his skills to use but he has not external medium to use those skills. This stagnancy is worrisome for educated, skilled fathers who have worked their whole lives in their home country. They are not used to stay at home but they have no choice in the face of rules and regulations of asylum system of host countries. This situation encourages some fathers to work illegally to earn money and at time restore their sense of self worth.

Education:

Need for educating their children is manifested by participants in Turkey. One of them demanded private school facilities for Syrian refugee children which are not available for them where they live. One 27 year old father of 2 children who has studied till under graduation in Syria and now lives in Ankara, Turkey talked about his immediate need:

“Yes, the establishment of private schools for Syrians”.

Another 52 years old father with primary education having 5 children said that he is not able to work because he is sick and his children have to work to earn money. These hardships in life are preventing them to get education and father thinks education is essential. He said:

“Yes, I do need support, I left my children without education so that they work and help provide a living because I am sick and I can’t walk”.

None of participants from Germany mentioned the need for schooling or education for children. Reason might be that authorities in Germany strictly enroll every registered asylum seeking child in school. It could be language school or other school with lessons related to every other subject. But everyone goes to school without paying any fee. Language schools are also open to parents.

Residence permit:

Uncertainty of duration of permission for living in host country is a major source of worry for asylum seekers. Valid residence permit and extension of it till required time is always on their mind. By the rule if asylum seekers come from a country where they are at risk they will get residence permit till a certain time for example three years. After that it gets renewed if there is still threat of persecution and instability in the home country. Some countries if are considered safe according to host country for example Afghanistan these days, the asylum seekers from those countries might have to go back after their residence permit is expired. 2 participants from Turkey showed to need to extend their valid residence permit in time. One 40 years old father of 4 children who has finished his high school in Iraq and now living in Turkey said:

“Yes, I need discount in rental price and an extension of my residence permit”.

One participant from Germany said that his residence permit is only valid for limited areas in Germany. He needs a permit that allows him to travel outside that limited area and to other countries. There are strict rules regarding travelling outside country in early months of entry and while the case is being processed. So, a 38 years old father of 2 children who has his diploma from Iraq and now living in Nuremberg said:

“Yes, my need is the residence issue, I have got one residence and I have no right to travel anywhere outside Germany”.

Another participant also needed a residence permit and a job opportunity. May be because his case is still under consideration and he is in the status of “Duldung (German word)” that means status of ‘toleration’. It states that he is not considered a refugee nor he

can be deported due to some humanitarian reasons, so there is no certain status for him as yet. He has to wait. During this time he can work under certain conditions.

Assistance and guidance from authorities:

Equal assistance for refugees was demanded by one participant. A 23 year old father of 2 children with diploma from Syria and who is living in Ankara said:

“Yes, I need. The issue of assistance should be equally provided in all Turkish cities. Also, there should be specialized authorities in this matter who provide equal assistance”.

They might be comparing the help other refugees get in other cities which might be better. One participant reminded us the importance of special centers for Syrians to avoid hindrances in supply of help. They think if there are special places they can directly reach to get help it will be easier for them. One 27 years old father of 2 children who has under graduation from Syria and lives in Turkey said:

“Yes, establishment of special centers for Syrians in order to avoid making mistakes”

The mistakes he referred to could be the administrative mistakes by refugee help centers he has gone to for help. Or these mistakes could be his own mistakes regarding asylum case document work and he needs help for that from centers that are specifically set up to guide and help refugees.

One participant from Germany said that he needs assistance from authorities for the asylum case issues. These cases are quite complicated and asylum seekers normally do not have any idea about the rules and procedures. Language is a big issue too that leads them to stay confused. So they need someone to guide them throughout. Responsible social workers are normally assisting them in understanding and handling the asylum cases. One 26 years old father of one child who has finished his high school in Iraq and now lives in Nuremberg has said:

“I do need more support/assistance from the German authorities in the issue of asylum because I don’t know what will happen to me here. I have a child who has

undergone two surgeries and I can't provide comfort to him or a house for a better life and this makes me feel helpless".

Health support:

Three participants from turkey pointed out the importance of health support. Two of them demanded free medicine facility for illness because they cannot afford the treatment costs. One 51 year old father of three children who has finished middle level education in Syria and now lives in Ankara, when asked about his immediate need and demand said:

"Yes, I do need. I am ill and I can't find medicine for free, the living costs here are very expensive for us and the food support we get is very bad."

None of the participant from Nuremberg mentioned the need of health support. People who have refugee status have statutory health insurance in Nuremberg. People with asylum seeking status and "toleration" status can get access to primary care for acute conditions and pain. Treatment for chronic diseases is not offered until their status is considered as refugee status out of the fear that these people might only come to Europe to take benefit of free health care.

Integration:

One of the participants from turkey showed the need to be integrated with Turkish brothers. It might be because there are fewer chances of social activities for integration given by municipal authorities. And even if there are activities conducted, asylum seekers or refugees might not have timely information about it. Less communication and interaction with local people means less integration. They want to be integrated but they are looking for chances around. Another participant from Turkey showed his lack of trust on other people. By other people he may mean local people he can't trust. He said he doesn't have enough confidence in himself being a foreigner in a host country.

One participant from Germany also mentioned the importance of more opportunities of integration with local people. This shows that asylum seekers/refugees want to be integrated with locals and they surely will if they get opportunities provide by authorities. A 52 year old father of 9 children who has finished his primary education in Syria and now living in Nuremberg said:

“Yes, I need more opportunities of integration”.

Immigrant families living in Nuremberg should be provided information about culture of youth, children rights, women rights so that parents can follow the culture. This is possible by conducting community based group activities organized by social workers, psychologists, volunteers’ etc. Community based counselors should be available in specific timing to solve the difficulties and problems faced by families in a culturally sensitive and realistic way. (Hynie, 1996)

Language learning:

Another factor behind lack of integration and difficulty in interaction with locals is the less command over local language. So, one participant from Turkey emphasized the importance of teaching language to himself and his children for better integration. So this is an imminent need if they are willing to learn and they need someone to guide about the resources. “Ensuring that all immigrants and refugees have access to language training is not only essential for assuring them access to the labor force, but also for smooth family functioning” (Hicks et al., 1993). A 30 years old father of 2 children who has done under graduation in Syria and now lives in Ankara said:

“I need help to teach the language to my children and to learn it myself”.

Participants from Germany didn’t mention language learning need because they are already asked to attend free language courses. Children are definitely attending language schools but parents are also asked to do that and a lot of parents go if they are willing.

Others:

Leave Turkey or go back to Syria:

Other needs of participants from Ankara include leaving Turkey and go back to home country. One of them said that his need is to go back to Syria. Keeping in mind the circumstances and current war situation in Syria this demand is not realistic and promising. But people feel homesick and their immediate need and desire might be to go back to their home land no matter what circumstances are. They need to feel at home here by social activities with locals and Syrian people and more chances of integration.

“Recover my Son”:

One of the father said that he doesn't have any need other than to resource his son from Izmir. Family unification is an important issue and responsibility of authorities. During fleeing from home countries and later family members might get lost and stay out of touch for a longer period. Special attention and effort should be used to unify families if the lost family member is unaccompanied minor. So a 42 year old father of 7 children who has finished his high school is Syria and now lives in Ankara said:

“I don't need a job. I have a son who ran away from home. He is in Izmir now and is 17 years old and I don't know how to get him back. I would to request the Turkish government to help in this regard”.

Clothing:

One of the participant demanded clothing. This demand is indirect result of bad financial situation.

- **Strongest Fear in host country**

When asked that “*Can you tell us briefly about your strongest fear here in Turkey/Germany?*” Results show us a list of fears expressed by participants as shown below.

Table 51 Strongest fear while living in host country

Participants Living in Turkey	Participants Living in Germany
Deportation (7 participants)	Deportation (7 participants)
Financial Instability (8 participants)	Segregation and Racism (2 participants)
Segregation and Racism (4 participants)	Loss of Cultural Values in children (3 participants)
No residence permit (2 participants)	Loss of religious values in children (3 participants)
Loss of cultural values (2 participants)	Disrespect of Islam or accusation of terrorism (2 participants)
No education opportunity for children (1 participant)	No residence permit (1 participant)
No job opportunity (3 participants)	No job Opportunity (1 participant)
Unstable situation of Turkey (3 participants)	No Fears (13 participants)
Others (3 participants)	
No Fears (14 participants)	

ANALYSIS

Deportation:

The biggest fear anticipated by participants from both countries is fear of deportation. Participants from Ankara are fearful of political situation in Turkey. They think it is getting unstable and it might lead to their deportation. 7 participants shared their fear of getting deported anytime. In case of deportation they would have to go back to their war torn countries which they had fled, or some other country they have no idea about. Their home countries according to them are not safe and stable. There is nowhere else to go other than Turkey according to 2 participants. And if they get deported they don't have any place to go that will welcome them like Turkey. 51 years old father of three children from Syria who has finished his middle school and now lives in Turkey said:

"I am afraid to be kicked out from here, because there is no other country that hosts refugees like Turkey."

Another factor that gives rise to this issue is increasing incidents of terrorism in Turkey. One participant shared his fear of deportation because of terrorism. Asylum seekers and refugees are sometimes blamed for these incidents on media. They might have faced some stereotypical attitude from locals too. This increases their fear of getting deported. One 31 years old father of two children who has no previous education in Syria and now lives in Turkey said that he is:

"Afraid that the government kicks out refugees because of terrorism".

Participants from Germany are as well afraid to be deported anytime. 7 participants agreed that their biggest fear is getting back to a country which is full of chaos and war and is not stable to welcome them back. They are scared to be deported by force. This happens often. To avoid forced deportation German authorities have started cash incentives to encourage asylum seekers to go back willingly. They offer up to 1200 euro per person to go back to country voluntarily. It worked and people started going back willingly. But people who go back don't find this money enough to settle back in home country again. The cash incentive is not enough. So people who don't want to go back because of fear of unstable country's situation, anxiety about future or simply because they don't want to go are forcefully deported.

One 52 years old father of 5 children, who belongs to Iraq, has no previous education and now lives in Nuremberg said:

“I am afraid that one day they will take me back to my country which is not safe at all”.

Recently the asylum seekers from Afghanistan are getting deported because Afghan asylum cases are closed. German government has declared parts of Afghanistan safe region to live. So even if a person who has worked in Germany for five years and has no refugee status may have to go back if authorities ask him to. Process was started in 2016 and will continue. These unexpected and forced deportation from government incited fear in the heart of asylum seekers from every country.

Financial Instability

Financial instability is a continuous source of anxiety for asylum seekers and refugees. They say they are scared of weak financial situation. Eight participants from Turkey expressed their concerns about having an uncertain financial situation. Two of them said they are afraid of not being able to afford a living for family and children. They face difficulty in providing durable living conditions for their family. A 35 years old father of 7 children who belongs to Iraq and now lives in Turkey said:

“We are afraid not to be able to afford a living for our children”.

A reason behind this is high cost of living as compared to their fewer amounts of monthly wages if they are working. Rents of houses are high. They find it hard to keep up with the demands of daily life along with their families. They are not sure when the situation of home country will get better. According to them local people are reluctant to give them good jobs and work permits. Till when the situation would continue to be like this? They might get out of money anytime if they lose jobs or if living costs remain unaffordable. They don't know. This uncertainty of continuously weak financial situation leads them to their fear of future. A 43 years old father of 2 children, who belongs to Syria, has finished higher education and came to Turkey in 2013 said that his biggest fear is:

“Hardships and difficulties of providing appropriate living condition and assurance of good income as well as suitable life requirements for my family”.

On the other hand participants from Germany didn't express fear of financial situation. It is mainly because authorities give those monthly cash (almost 390 euro) or help in kind according to their needs and number of children. So they don't have fears of getting out of money during their stay.

Segregation racism

Segregation and racism is nothing new. Recent victims are vulnerable asylum seekers and refugees. Especially when media outlets hype them in a negative way and as a result whole group gets blamed for the deeds of few.

Four participants from Turkey said that they are afraid to face segregation and racism from local citizens. Segregation can reduce their chances of getting a deserving job. It can affect their chance of participating in life activities in a comfortable way. If they feel unwelcomed they will be reluctant to move forward or initiate. One 31 years old father of two children who has no previous education in Syria and now lives in Turkey said that he is afraid of:

“Different treatment between local citizens and refugees”

Local citizens can act in different ways. Some are welcoming some are not. Some think their country's economy is going down because of asylum seekers and some think these people can benefit their country. Some favor them simply out of humanitarian reasons. A 30 years old father of 2 children from Syria, who has finished his higher education and now lives in Ankara, said that:

“I am afraid to be deported to another country due to the political situation. I am afraid to be mistreated by the government or being obliged to do things we don't like. I am afraid to undergo racism and segregation between refugees and local citizens”.

A 51 years old father of three children who belongs to Syria and now lives in Ankara said:

“Few people are racists against Arabs”.

Raised eye brows and frowns seen and felt in daily life by asylum seekers and refugees can confirm the presence of racism and segregation in some people around them.

2 participants from Germany showed their serious anticipation about Germany turning into a country that will hate refugees. Recent terrorist activities have raised this concern on a global level and some local people are vulnerable to change their attitude towards refugees. Asylum seekers and refugees can see it and are scared of that. This can lead to unjust behavior towards them in daily life and even deportation. One 29 years old father of 3 children, who belongs to Syria, has finished his primary education and now lives in Nuremberg, Germany said that he is afraid of:

“Transformation of Germany into a country that abhors/hates refugees and treats them with racial segregation”

Loss of religious values

Loss of religious values in children is something religious parents rarely encourage. Three participant fathers from Germany expressed their fear of seeing their children losing their religious values. They are Muslims and they are afraid of their children to be effected by religious values of host country that is German western culture. Germany is a secular country with religious liberty and freedom of choice. One 32 years old father of one child from Palestine who was assistant engineer there and now lives in Germany said that he is afraid of:

“The manners and religion of my children in this country and also their education”

One of them expressed his views about freedom in Germany that is affecting his children’s religion. He is from Iraq, he is 38 years old father of 2 children and has finished his diploma and now lives in Germany. He said that:

“Yes, my only fear is too much freedom; I am concerned about my children and their religious culture”.

They think that this free culture is the source of distraction of children from religion. A 38 years old father of 5 children, who belongs to Palestine, finished his high school and now lives in Germany said that his biggest fear is:

“Distracting my children from our religious values and traditions”.

In their own country it is easier for them to adhere to religious values because everyone follows that in that environment. Here in the environment of religious freedom parents cannot pressurize children to follow something they don't want.

Loss of cultural values

Cultural values are as important as religious values. Two participants from Turkey expressed their fear of losing cultural values in their children. One of them said the absence of culture and traditions here is my biggest fear. One of them focused on the importance of language. He is 33 old, father of 3 children who was an accountant in Syria and now lives in Ankara. He said that his biggest fear is:

“Kids are forgetting the mother language”

. Children in the process of going to school or in the process of integration are more likely to learn the language of host country that in this case is Turkish. They don't get enough chances to practice their ancestral or mother language outside home. So this father is worried about that and said this is his biggest fear.

Participant fathers from Germany have also expressed their concerns to preserve their cultural values in children. Three of them declared it as their biggest fear while living in Germany.

A 29 year's old father of 3 children from Syria, who has finished his primary education and now lives in Nuremberg, Germany, said that he is afraid of:

“Wrong involvement of my children in German traditions”.

By these traditions they may mean the party culture, drinking etc. Muslim families discourage these activities and parents don't want their children to be involved in these activities. They think with their authoritative perspective and believe that western influence is harmful for upbringing of a child.

No residence permit

Another source of uncertainty is no permanent residence document. Case for asylum seekers is renewed once their permitted residence date is expired. The renewal depends on some factors including condition of home country and the extent of danger if

they go back. Asylum seekers with limited residence permit stay uncertain and anxious about the future. It affects their future planning as they don't have any confirmed hopes to live in host country. Two fathers living in Turkey have expressed this fear. One 40 years old father of 4 children, who belongs to Iraq and has finished his high school said:

"I don't have any fears actually but I am concerned about the extension of the residence permit".

One father who lives in Germany also expressed that he is afraid of having no residence permit. He may have to leave the host country with his family if it expires and if he is given no extension even after appeal. A 43 years old father of 2 children, who was sports teacher in Iraq and now lives in Germany, said that:

"I am afraid that they won't give us the residence permit here in Germany".

No education opportunity:

One father who lives in Turkey said that there is no future of my children without education. Access to higher education is difficult for asylum seekers and refugees who live in urban areas. As most of them are not controlled and aided by authorities and government. Less wages and high rents make it difficult for them to send their children for higher education. One 32 years old father of 2 children, who belongs to Syria, has finished his higher education and now living in Turkey, said:

"I personally have fears for the future of my children on both sides; education and living costs. Because in our country Syria, they won't have any future".

Disrespect of Islam or accusation of terrorism

Two participants from Germany showed a very serious and widespread issue and fear that is felt worldwide. One of the father said his biggest fear is the disrespect of his religion Islam. It may be disheartening for him to listen and see negative and terrorizing news regarding his religion. He may have felt the disrespect against his religious practices from locals. One 38 years old father of 1 child, who belongs to Syria, has finished his diploma and now lives in Germany said that his biggest fear is:

"Disrespecting the religion of Islam and accusing it of terrorism".

Some recent terrorist activities in Europe and war zones like Iraq and Syria are claimed by terrorist organization ISIS who identifies themselves as Muslims. As a result whole group of Muslims are sometimes seen as identifying with this group. Vulnerable group like asylum seeking Muslims become the target of this hatred.

Job opportunity

Job insecurity leads to uncertainty about future and hard time in fulfilling daily life needs. A father is identified as a father because he is responsible for family. He can only fulfill the responsibility if he is capable and able to do it; this defines his role of a father. Not being able to do that threatens the fatherhood role. One participant from Turkey said he doesn't have assurance of good income. Getting low income for jobs here in Turkey seems to be the biggest fear for 2 participants. One father living in Germany said that he is afraid to not have any job opportunity in future.

In, Turkey and Germany both, refugees who move to urban areas sometimes work legally or illegally. They might not have work permit but they work because of less check and balance. Fearing to get caught most of them rely only on grant given by government in Germany. In Turkey, because of no grant, they have started their own small business in some communities. Some work without work permit. This insecurity, meager chances of getting jobs who match their skills is the biggest and justifiable fear of some participant fathers.

To alleviate this fear, Germany is giving monthly grant to them. Some of them are able to get jobs after some time. In Turkey they should be offered work permit and guidance to get appropriate jobs on permanent or contract basis. Leaving them relying on themselves in a host country can only lead to trouble and illegal ways of earning money.

Unstable situation of Turkey:

One of father said he is afraid of no stability in the place he is living. One father said that he is afraid of situation in Turkey lest it becomes like Syria. He doesn't want his new house to face the same situation. Recent incidents of terrorism across Turkey are spreading fear among the whole population.

One father 23 years old father of 2 children, who belongs to Syria, is diploma holder and lives in Turkey said:

*“My biggest fear is from the traitors who conspire against the Turkish government.
May Allah protect Turkey”.*

They are scared that trauma and war like situation they have faced in their home country could happen in host country too, especially after witnessing some terrorist activities across Turkey and areas near Syrian border. In severe cases this anticipation is a symptom of PTSD.

Others

Other father participants In Turkey showed various kinds of fears. One 42 years old father of 7 children, who belongs to Syria, has finished his high school and now lives in Turkey said:

“My biggest fear is robbery. I feel unsafe because here are a lot of robberies happening around, especially in houses nearby.”

Crime rates are usually higher in poor communities and asylum seekers refugees moving in urban areas are usually living in poorer areas because of lower rent. They are likely to be the victims of crimes.

One participant said he doesn't like to stay in Turkey and he is afraid to stay permanently here and not being able to go back to Syria. Situation in Syria doesn't seem to be stable in coming years and there is less hope. This participant is scared of his long term stay in Turkey. He might not be satisfied with his current living conditions here. One of them said he is scared of mistreatment from the Turkish government.

One of the participant mentioned that he is scared of the demolishing of the current house through the municipal authorities. The old small house he is living in is cheaper but is in a very fragile state. Government is asking all the residents of the area to move to another nearby place with stable houses but expensive rents. This is a problem for residents who don't earn much and obviously a source of fear and anxiety.

NO FEARS:

We can also see wave of strength from responses of some fathers. 13 out of 38 participants living in Germany said that they don't have any fears living in a country of

freedom. They have everything according to some. A 44 years old father of 2 children from Syria, who has finished his high school and now, lives in Germany said:

“I don’t have any fears here in Germany and I don’t need anything. Everything is provided”

Another 30 years old father of 3 children, who belongs to Iraq, has finished his primary education and now lives in Germany expressed his stance about his biggest fear:

“Nothing, because Germany is a secular country”.

14 out of 38 participants living in Turkey said they don’t have any fear. They are living without any fears declaring their host countries as peaceful, free and secure place for them. A 34 years old father of 6 children, who belongs to Iraq, has finished his primary education and now lives in Turkey said:

“Not afraid of anything because it is a country of safety from all sides”

Another father of 5 children, who belongs to Iraq, has finished his diploma and now lives in Turkey said:

“I don’t have any fears seeing that this is a country of freedom”

Gratitude

A 32 years old father of 2 children, who belongs to Syria, has finished his higher education and now lives in turkey said:

“I thank you very much for your care about our opinion and support. May Allah help you”.

CHAPTER IV: DISCUSSION

- **Financial Status in Home and Host Country**

Results indicate that most participants think that their financial status got lower in host country. After fleeing from home country to host country, according to results, the financial status is likely to be changed from higher to lower level. Result of present study also shows us that participant fathers perceive their financial status to be lowered after coming to host country. 64% fathers said their financial status was middle in home country and 62% said that it is lower now in host country. There is no significant different between the comparative results of both countries. Financial situation of a family predicts a lot of factors. Their daily life style, their current and future plans and investments are decided according to the financial status. If it changes from higher to middle or from middle to lower, this change will also bring a change in the perspectives and plans of family. It can be devastating to the family members to compromise on their habitual desires and dreams and mold them according to the new status.

- **Ability to Fulfill Fatherhood Responsibilities**

The number of asylum seekers who are entered in to each country and refugees who are accepted in each country has a huge difference. The way the host country manages and facilitates asylum seekers are unique within each host country. The way of facilitating them after they enter into host country and the way of hosting them throughout their stay has a huge impact on father's perception about everything this study wanted to explore.

Fathers as expected from their fatherhood role are mostly convinced that they are totally responsible for their children. Survey results indicated that most fathers' participants from both host countries were able to fulfill their duties better in home countries. Current war zones were once peaceful and prosperous countries or regions with managed day to day life, stable economy and certain future for most of its citizens. Coming into a host country as a refugee after leaving everything they made in their life behind, and depending on assistance from others or struggling for jobs affects the way they nourish their children and take care of their family.

If we discuss about the difference of response between both countries, results have shown that majority of participant fathers in Turkey find it hard to fulfill their fatherhood responsibilities. These include their inability to provide their children good educational opportunities. 69% of fathers from host country Turkey are sharing their inability to

provide educational opportunities to their children. Other aspect is the problems they face to provide enough and proper food to their family. 68% of fathers are saying that they face problem in providing sufficient food to their family. Both responsibilities of fathers in Turkey are also linked with lack of financial security for them. If 63% of participants from Turkey have financial problems this directly results in their inability to fulfill their other roles as bread winners and provider of good education to children. According to a research done in 2016 in Istanbul the major problems and needs of Syrian refugees include lack of educational facilities for children, lack of right to health service, lack of housing and future prospects etc. (Kaya, 2016)

Situation in Germany is different regarding these responsibilities. Majority of fathers think that they can provide enough resources for education to their children. Some of them are not sure but responses in negation of this question are lower. Their responsibility of providing enough food supply to family is also sufficiently fulfilled. 83% of fathers from Germany agreed to that. Financial problem is also not a problem for majority of them.

Providing educational opportunity to their children is a sole responsibility of parents specially fathers. It is considered their duty. Inability to do that because of fleeing war zones and staying in another country with limited facilities and uncertain future will surely affect the role of fathers. It shows us the extent of negative effect on their own perception of being a father. Fathers are literally the bread winners in Middle Eastern countries. Failing to do that will make them feel that they are failing as a father. Because of different system of handling asylum seekers and refugees we could see the difference in responses of both countries.

In Germany, the participants are living in urban area in Nuremberg city but in the control and supervision of governmental welfare organizations. Social workers are there to guide them about schooling of their children, providing them monthly food supply (in some places) and providing them monthly cash. This support from the organizations are the reason that responses from fathers from Germany are showing that they are able to fulfill these needs and responsibilities.

In Turkey, the asylum seekers and refugee start living in urban areas in search of a better life when they no longer want to live in refugee camps. Ratio of urban refugees in Turkey is 92% (Erdoğan, 2017). So this movement prevents them to get the needed aid

from responsible welfare organizations because these main organizations are not allowed to operate in urban areas for example, UNICEF. Some local organizations are allowed to work within communities but the level of control and facilitation is very limited. (Mackreath & Sağnıç, 2017) Life in refugee camps for years become monotonous for them so they have started to move in to cities on their own. This leads them to go in search of good enough job to give better educational opportunities for children and live a decent life. Unfortunately their circumstances according to present research are not satisfactory for fathers. Lack of money, fewer chances for educational opportunity in present or future, and lack of help in kind from governmental organization while they live privately, all of this result in the feeling of being an unsuccessful father.

Host countries are responsible for the vulnerable people they accept. Number of asylum seekers in Germany is much lesser than in Turkey and it could be the main reason of different circumstances. The system in Germany is controlling and facilitating both at the same time. This prevents chaos and makes tasks easier for every responsible authority. Turkey is the biggest host country of refugees in the world now. This comes with a huge responsibility but the system in Turkey is not designed in a way to control and facilitate properly such number of asylum seekers and refugees. Restricting them to controlled refugee camps is not a healthy decision if we care about their emotional and mental health. Registering them and allowing them to move into urban areas and keep on giving them the aid they require is essential for their perceived fatherhood roles to be fulfilled.

- **Psychological State**

Guilt is generally defined as the “human emotion of feeling regret or remorse over violating one’s internal values.” (Merely, 2010) Fathers participants of present study may feel guilty of being in a situation they had no control over. They were not responsible for wars, conflicts or natural disasters. Neither could they do enough to stop it from happening. They didn’t inflict this on their children and family. But they have to bear the consequences on something that has happened because of some external reasons. This is an attack towards their fatherhood. The once powerful father couldn’t do much to stop the disaster that has occurred in the life of family. And so the person is guilty as a father. Result of present study shows that from total participants 20% of fathers say that they are extremely guilty. 35% of them feel guilty sometimes, which is not an alarming state of mind. They feel guilty of their inability of not being able to give enough and better life to their family and children. Feeling guilty sometimes is a normal reaction to such a situation.

But feelings of extreme guilt can link with depression. Sigmund Freud is famous for his statement that depression is linked with self-blame and guilt. It is different from normal sadness. A recent study in University of Manchester also shows the link between depression and guilt. (S., M., Moll J., & R, 2012).

Feeling helpless in the hands of authority doesn't seem to be a big issue for participants. Sometimes feeling this way implies the independency of fathers in their own countries. Fathers are seen as independent figures that are responsible to take care of family and take things in their own hands. In host countries as asylum seekers or refugees they mostly rely on authorities. Be it for help or guidance. They cannot refute the decisions taken by authorities. They have to listen to them and obey the rules. They don't make their own rules. But as we have seen from results that from total participants 23% (cumulative) feel always and mostly helpless. Only 26% said they sometimes feel helpless and 44% never felt it. This can imply that they think that most things are in their hands. Authorities are accommodating and assisting them not all of them are helpless. Authority of father for Middle Eastern people is significant. Children are usually scared of fathers and they give full unconditional respect to their father figures. Fathers feel this authority and cherish it. But in a place where they themselves are vulnerable, will leave them with less reason to feel proud for this role of father figure. If they don't get necessary help, their authority might feel threatened. Almost 30% fathers from our participants showed that they totally or partially agree with this that their authority of father is threatened in host country.

Feeling helpless, threatened or guilty in a host country can make a father vulnerable to psychological distress. Long periods of wait for case decisions, inability to provide chance to their kids to go to a good school, inability to show their authority in front of government authorities, inability to work, and inability to live the life they used to live in home country can affect their mental health. It can make it harder for them to fulfill responsibilities. It can also lead to aggressions and domestic abuse and violence. The feeling of being a powerless man can be compensated by asserting power in home specifically on more submissive person, which is wife. (Rees & Pease, 2007). Guilt and shame over past and current experience could lead to aggression. And there is not easy target than a weaker target at home. (Akerman, 2015). So fathers who showed they are extremely guilty are at risk. They need help from clinical social workers or psychologists.

Helping to fulfill needs of fathers can decrease the chances of feeling of guilt and helplessness. But this support doesn't guarantee that fathers will have no distress over his current situation. Psychological support and counseling is rarely seen as a form of help in both host countries. Even in Germany where system is more controlled, the psychological help is rarely available. Some trauma focused psychologists are working with asylum seekers but then there is a waiting list of clients for months and even years. Social workers are there to help them in their financial needs and guidance for important tasks due to language and cultural barrier. But no attention is given to how a father is feeling and how can he get out of this guilt. Stressors faced by refugees throughout the fleeing and resettlement process can increase the risk of mental problems. "These stressors include cultural and religious losses, loss of social support, identity confusion, acculturation, and cultural adjustment. Because of these vulnerabilities, mental illness is particularly elevated in refugee communities" (Bhugra & Becker, 2005). Group sessions should be held to show the fathers that there is help out there. Preferably with the help of natives so there should be no language barrier or it can be done with the help of a translator.

- **Help from Host Country's Government**

In Turkey, we know that 92% of refugees have shifted from controlled refugee camps to other urban areas (Erdoğan, 2017) and they live privately, unlike Germany where housing whether it is one room or full house is provided to every registered asylum seeker of refugee by provincial authorities. So, in Turkey when they want to shift privately, they rent the place on their own.

Results also show that participants from Turkey are mostly living in their own private place. The need from participants from Turkey is to get discounts on rents and support for rents. But the participants from Germany because it's given by government say that housing could be better. And almost 42% are convinced that is it not good enough. They are mostly living in a one room small apartment in huge refugee accommodations. Or they are houses made in shipping containers. Kitchens and toilets are usually shared. They have to live here until their decisions in finalized. If they get residence permit they need to find and shift in private accommodations. Living in one room for years could be frustrating for fathers with big families. However, it is a lot better than non-durable refugee tents.

Getting a decent job in host country as a foreigner is hard. But when you are from a vulnerable group and from a group whose status might change any day, who can be deported any day, whose language and culture is not similar, it becomes harder a task to find and get a decent job. 65% of participants from both countries don't have jobs. This means a father is living with a family and not doing any job for months and years. He is relying on external resources. Participants from Germany get monthly grant to survive. That is why joblessness is higher in participants from Germany. Participants from Turkey who replied that they don't have job yet, from where do they get the needed money? They might be working without work permit and don't want to share that they have a job.

Some of them are satisfied with the job they have in host country. In Turkey especially there are some areas or communities where most of the population is from Syria or Iraq. Opening a small business there or getting a job in those areas is easy for them because of same language and culture. And they seem satisfied with it.

Guidance from authorities about their asylum case, translating mails/documents for them, assisting them to do paperwork etc is responsibility of authorities of host country. Refugees may not be familiar with the language and the culture of the way tasks are done in host country. Due to controlled system in Germany, responsible social workers are on this job to solve their problems and help them by working in appointed times. So 71% participants said they get enough guidance whenever they need. This readily available guidance is due to less distance between the needed person and helper and less difference between the ratio of social workers and asylum seekers. Others 21% said they don't get enough guidance. This could be because of less helpful staff, crowded residence or less chances of meeting with the staff.

In Turkey's urban area where refugees are not directly controlled, this help is not readily available to everyone like it is available in controlled tent area. Especially for those who live privately in cities. 28% of them are getting enough guidance but 42% of them are not able to get any guidance for asylum case at all. They may have to arrange everything on their own including translations, paperwork, appointments, etc. Less help from authorities means more time and money is wasted and chances of mistakes and misguidance is also higher.

Being jobless and dependent for years can lead to boredom, frustration and worthlessness. Lack of perspective of future is going to make situation worst with time.

Lack of employment opportunities and depression has a reciprocal relationship according to a study done with south East Asian refugees (Beiser, Johnson, & Turner, 1993). People should have something every day to look forward to. They should have something to cling to, to move on with their life with feeling of self worth. Host countries should facilitate and assist them in finding decent suitable jobs. Abuse of extra workload for vulnerable population and less then deserving wages should be checked and prevented.

Financial assistance should be provided to registered people in order to help them support their monthly rents. A specific amount should be decided for each family. In Turkey, social work students can help start the initiative to guide asylum seekers and refugees by directly visiting them in residential areas. It can be voluntarily or in the form of funded projects under the guidance of welfare organizations, municipalities and universities. Refugees have a lot of questions and they need answers but they don't know where to go and seek help. Municipalities should also allow international and local organizations to have control in urban areas of Ankara where majority of asylum seekers/refugees are living. This will help solving a lot of problems. When you have data of population you can identify extent of problems and extent and type of help the population need in that area. This is the best way to decrease the complaints we have from participants who live in urban areas of Turkey.

- **Customs and Traditions: Importance and Ability to Practice**

Coming from a different country and living in host country with different customs, cultural practices and traditions comes with challenges. The perception of father regarding their ability of practice all this in host country was surveyed. There was not much difference in terms of host country. Generally 60% fathers are convinced that they are able to practice most of customs and traditions of their home country in host country. 30% claim they are able to practice few of them. These results show that they have the freedom to practice their own values. It could be other way around but according to majority it is not. This can also include the religious practices. Fathers living in Turkey could feel more similarities because of Turkey being a country with Muslim majority. Asylum seekers are mostly Muslims too so they have more similarities in daily life practices and customs. Fathers living in Germany could answer it differently but majority of them are able to follow their practices easily in this western country too. We can appreciate the level of freedom given to these people by both countries.

Cultural values can include fulfilling and respecting the roles in family, following the roles of gender, following the rules of modesty, way of dressing etc. All participant fathers who live in Turkey think that cultural values are important and they would like to teach it to their children while living in host country. 4 fathers living in Germany think it's not important to teach it to children. It is not a huge number of negation but they may have their own reason behind not caring about it. Reason could include liking the values of Germany more and their desire and struggle to integrate more into the cultural values of Germany.

Religious values have a different level of importance. Results of study are showing a major different in the response of fathers living in both countries. Other than one father, all fathers living in Turkey said that they think it is important to teach religious practices to their children.

Surprisingly only half of participants from Germany said it is important for them. 21% of them said it is not important for them. 31% of father living in Germany said it is a personal question and they prefer not to share. This reluctance of them for sharing their response could be the different religion (Christianity) which is practiced by majority in Germany. Revealing their answers about importance of their own religion Islam might put them in fear of discrimination. Islamophobia these days is not unknown. This at risk population is mostly affected by Islamophobic attitude. To avoid the prejudiced and judgmental behavior from others they preferred not to answer. This response couldn't be seen in the responses of participants from Turkey because majority of participants are assumed as Muslims and Turkey is also Muslim majority country.

Losing the cultural background and seeing it fading in the next generations can be a sign of worry for a father. Not much difference could be seen in the responses of participants from both countries but percentage of fathers who are residing in Turkey was slightly higher in saying that losing the cultural background is bad. 71% participants from Turkey and 57% from Germany are with this view. If overall 64% fathers from both countries said that losing cultural background is bad then we can assume that they will try to transfer their cultural values in children by teaching or practicing at home. They also would want an environment where their children can maintain the cultural values of their parental background.

This way of seeing the importance of cultural and religious values can result in their decisions of moving to a western country, and decision of staying in Turkey. 40% of participants when asked about comparing cultures said that cultures of both home and country are good. Participants living in Turkey were slightly higher in saying that culture of home country is better for their family.

- **Difference of Cultural and Religious Values**

When asked about what they think about the difference in the cultural values of host country and their home country, 75% of participants from both countries have this view that it is different or somewhat different. If we talk about their perception of difference of religious practices in their home and host country, we can see major different in responses. Majority (84%) of fathers living in Turkey think that the religious practices of Turkey are same as their home country. Majority of fathers living in Germany (64%) said that the religious practices in Germany are different from home country.

The results were predictable from our premises that participants in Turkey and Germany are mostly from Syria and Iraq, which are Muslim countries. Religious similarity is perceived by participants who live in Turkey. Perception of difference of culture is higher for both host countries' participants. Turkey is a Muslim majority country but doesn't share the same culture as Middle Eastern countries according to participants.

Different environment with different religious and culture values can influence the behavior of children; parents are usually worried about the impact of external environment on their children's upbringing and behavior. Children easily acculturate, learn and adapt habits from the environment because they go out, directly participate and study in the culture of host country. For parents it is difficult. If the culture of host country is different it can bring a clash in the behavioral expectations of parents and their actual behavior. Middle Eastern parents are authoritative as we have seen from research (Oweis, et al., 2012), (JG, I, & L, 2015) .

34% of fathers living Germany agreed that they have problems in disciplining their children in Germany. They said that it is more difficult than in home country. While, 26% of participants living in Turkey agreed to this. 69% of fathers from both countries said that disciplining children is same as in their home country. This shows that they don't think there is any difference between the way children behave here and they way they use to

behave in home country. Not a huge but there is fair number of participants who agree with the fact that disciplining children in a host country is difficult. In developed countries child abuse and spanking is not allowed and migrated parents are asked to specially educate themselves about this in the process of integration. This changing of behavior towards their kids will be difficult for fathers because spanking children is appropriate and normal in Middle Eastern countries. Migrated refugee parents in US from Eastern European countries in a research expressed that they selectively adapted new childrearing values but they still retain some attitudes and values from original culture in order to keep children in reality. (Nesteruk & Marks, 2011)

- **Ability to Teach Religious and Cultural Values**

Generativity implies that traditional customs are to be transferred in children. Participants living in Turkey, most of them are able to teach the traditional customs of their home country to their children. The percentage of fathers living Germany and agree to this statement is lesser. They agree more that they are “somewhat” able to teach traditional customs of home country to their children. Generativity can also include the transference of religious practices in children. Participants living in Turkey, 79% of them said that they are able to teach religious practices of their country to their children. Others agree that they are somewhat able to teach religious practices to their children. None of the father living in Turkey said that it is not possible or they don’t want to. In Germany, a country with religious freedom but Christianity as a religion of majority, 44% participant fathers said that they are able to teach religious practices to their children.

We can see here an obvious different between the responses of fathers living in two countries with different cultures and dominant religions. In Turkey, It’s easier for fathers to teach cultural values to children and way easier to teach them about religious practices as compared to fathers who have participated from Germany. Ability to teach about religious and cultural practices is also not a very big problem for fathers living in Germany. In Nuremberg, Germany there are a lot of mosques and other religious places where people can gather without any problem. Fathers living in Turkey might have this perception in their mind that western countries are not accepting of their religion and it will affect the upbringing of their children. But father who have lived here have experienced it and some say that they can practice it all.

Some participants from Germany refused to give an answer and chose to show their uncertainty about teaching religious practices to their children. This could be because of religious hatred and prejudice against Muslims these days and the influx of news and media that shows people's attitude and blame game on asylum seekers/refugees for terrorism in Europe. They didn't want to share the information in the fear of negative judgmental response. Media coverage of Islam these days is mostly negative and exaggerated and is the reason of Islamophobia in Europe. (Cherribi, 2011)

- **Acceptance to Let Children Adapt Religious and Cultural Values of Host Country**

When it comes to culture, fathers seem to be satisfied with the impact on their children, whether it's the cultural impact of Germany or Turkey. They are even ready to let their children adapt the cultural values of host country. Almost half of the participants will let their children adapt few values of host country. Not obvious difference could be seen between the results of both countries.

But when they were asked about the adaptation of religious values of host country, we can see the difference. Majority of fathers (63%) living in Turkey will let their children adapt religious values of Turkey and some said (29%) they will let them adapt few values. If we look at the responses of participants of from Germany, 42% said that they will not let their children adapt to religious values of Germany. 29% will let them adapt few religious values of Germany. 21% of them said they don't know. Here again we see that fathers living in Germany show reluctance to reveal their answers about questions related to religion.

The pattern we see here implies that fathers are concerned about the religious education and upbringing of their children. Most of them want their children to follow the same religion as their ancestors have. They seem to have fewer problems with cultural values. They show acceptance to integrate and learn the cultural values of host country. But most of them pay special attention to religion of their children. We assume that most fathers living in Germany are Muslims and they know that Christianity is the major religion in Germany, so their rate of religious acceptance is lower, while fathers living in Turkey are accepting the religion of Turkey because Turkey is a Muslim secular country. They are more comfortable in Turkey in terms of religious upbringing of their children.

If parents don't allow their children to adapt the religious practices of host country, this is expected specially fathers coming from Middle Eastern countries. Special attention

should be given when host countries formulate course curriculums for children coming from diverse background. Parents are very sensitive about the religious education of their children and they might not want them to learn about other religions. They might have this fear that learning or studying about other religion means to adapt it and accept it. Making them understand the significance of this type of learning in a culturally sensitive way is important for integration. Religious authorities or scholars should be consulted in this regard because they are better able to make parents understand the concept of religious education and freedom in a host country.

- **Preferences Related to Religious/Cultural Values and Economic Stability**

Father's choice of staying in Turkey and not moving to another western country can be because of various reasons. One reason can be the similar religious values. 94% fathers who are living in Turkey said that they would like to raise their children in a country with similar religious and cultural values. 63% of father who live Germany said the same.

23% of fathers living Germany are against raising their children in a country with similar religious and cultural values. This could be because of their association of Middle Eastern countries as under developed in comparison with western countries.

We can see from the results that father who are living in Germany (73%) have preferred economic stability over cultural/religious values. Only 26 % of them have said that they prefer religious/cultural values. Significant difference can be seen when we see the responses from Turkey, 61% of them showed their preference to raise their children in a country with similar religious /cultural values rather than country with better economic stability.

It could be possible that the fathers who have moved to Germany, is because they knew that they would be economically stable there and they already care less about the similar religious and cultural values. It is also possible that after moving, both of their needs (religious/economic) are fulfilled and they don't want to move somewhere else. On the other hand fathers who are in Turkey, they have showed higher preference for a country with similar religious values and their preference to raise their children in a country with similar religious/cultural values is higher. They may have chosen not to go to western countries in pursuit of better financial stability because they don't want to

compromise the religious and cultural upbringing of their children. They are in need of financial help but still they didn't prefer a country with better economic stability but different religious/cultural values.

Participants who are living in Germany, majority of them (74%) do not want to leave the country. Other chose to go back to home country only if it is safe. Fathers living in Turkey seem not so satisfied with the life here. Only 23% of them said they would like to stay in Turkey. 61% said they would like to go back if it is safe in their home country. A research showed that 53% of refugees wanted to migrate forward from Turkey. Those who wanted to stay in Turkey said so because of availability of employment for them. (Kuschminder & Koser, 2016)

After seeing the level of fulfilled needs of father living in both countries and seeing the level of happiness, this response is likely. Fathers living in Germany are happy with their economic situation there. They can fulfill their responsibility of being a father with the help of government. They get monthly cash, free education for children and housing facility etc. Despite differences, some of them are also able to fulfill their cultural and religious practices so they might think they are in win-win situation.

While fathers living in Turkey have hard time fulfilling the responsibility and needs. After moving into urban areas and managing everything by their own, their financial condition is poorer as compared to fathers who live in Germany. So, majority of them preferred to go back to home country if it is safe. Here, we should not forget that uncertainty about future and fear of deportation is felt by fathers living in both countries.

A third response was added later just in the questionnaires of participants from Turkey. 6 participants living in Turkey showed their desire to go in another country. Three of them said they would like to go to Canada, 2 of them wanted to go to Germany and one of them said he want to go to Saudi Arabia. This may be because of their financial situation and they are hoping to go in a country with better hope of economic stability.

- **Level of Happiness**

Level of happiness was measured using a 4 scale question. Fathers living in Germany showed greater cumulative percentage of being "happy" and "quite happy" (50%). 42% of them said they are "not very happy". Whereas majority of fathers living in Turkey (73% cumulative) said that they are "not very happy (55%)" and "not at all happy (18%)".

This pattern is showing us the level of happiness is higher in fathers who are living in Germany. We can associate it with the level of fulfilled needs and their certainty that their daily life needs are met. Their children are getting free education and they are being offered activities to integrate in host country's culture. Participants in Turkey have higher percentage of responses that say that they are not very happy and not at all happy. This can be associated with their unfulfilled needs of everyday, their constant struggle to earn money to survive, and the lack of care, attention and guidance from government.

If we see generally the cumulative percentage of participants from both countries is 61%, who think that they are "Not very happy" (49%) and "Not at all happy (13%). These fathers are not happy with their life in host country. Some of them are guilty of what has happened to them and their inability to resolve or cope with it. It will affect their behavioral attitude and the way they will deal everyday life. It will affect the way they will behave with their family. This points out that they need their demands to be fulfilled in order to be happy. And it is the sole duty of authorities to pay attention to their demands lest this unhappiness changes into any other trouble or depression.

- **Preferences in Relation with Education Level of Fathers**

We could see from the previous research that education has a negative effect on religious beliefs. (Glaeser & Sacerdote, 2008). Another research has shown that level of education decreases the level of tolerance. (Moore & Ovadia, 2006) Preferences of fathers when it comes to choose between economic stability and religious/cultural values in the host country are different according to their level of education. Fathers are more likely to prefer religious and cultural values over economic stability in a host country, if they have no education or only primary education. But in the participants who have education level higher than that we can see that they have preferred economic stability over religious/cultural values.

Less education doesn't help them much to get them out of their traditional and limited perspectives of the world. Religion is most important thing for them and they don't want to compromise it for economic stability because they see a country with no or different majority religion as a threat to their children's upbringing.

CHAPTER V: CONCLUSION AND SUGGESTIONS

5.1. Ability to Fulfill Responsibilities of Fatherhood

Conclusion:

All fathers are convinced that they are totally responsible to fulfill their fatherhood role. Most fathers agree that they were able to fulfill their fatherhood responsibilities better in their home country than in host country. This shows that their condition deteriorated in host country.

Most fathers living in Ankara are finding it hard to provide education, food to their children. Most fathers living in Ankara are facing financial problems.

Most of the fathers living in Germany are not facing problem regarding education of their children, ability to provide food and their financial situation is also not a big problem for them.

Suggestions:

Financial Aid, education support and food packages should not be restricted and limited to asylum seekers/fathers living in refugee camp/tents which are under governmental control.

Big organizations like UNHCR should be granted permission to expand their target area of help rather than restricting them to work only in refugee camps/tents. Social workers working in NGO's, INGO's and governmental organizations should advocate for this purpose.

Those who move to urban areas of Ankara should also be properly registered for the purpose of tracking down and should be given food packages, monthly financial grant according to the size of family. Social workers/volunteers or municipalities staff can start the data collection under the control of municipalities of Ankara to have an idea of the extent of needed help. Funds are needed from government to start these projects.

Special schools should be built up with culturally sensitive staff who can teach the children of people coming from Middle Eastern countries. It should be free. Social workers should provide guidance to parents about educational opportunities somewhere else where available.

5.2. Psychological State

Conclusion:

20% of fathers living in both countries feel extremely guilty of not giving enough and better life to their family and children. Extreme guilt can be a symptom of depression.

Cumulative percentage shows us that 23% of fathers always and mostly feel helpless in the hands of authorities of host country.

Most of the fathers never feel that their authority of being a father is threatened in host country.

Suggestions:

Feelings of guilt can lead to depression and aggressive behavior at home. Fathers who showed that they are extremely guilty need psychological help and counseling from clinical social workers or psychologists. This kind of help is very rare in both host countries.

Their needs should be fulfilled so that they can feel less guilty as a father.

If possible, group sessions conducted and lead by social workers, volunteers or mental health staff should be held to identify problems and to show the fathers that they can share their psychological distress and ask for help.

Social workers who handle asylum cases and authorities of host countries governments should behave in an understanding and welcoming way with asylum seekers and refugees. They should avoid rude and dominating attitude. Staff should be trained in this regard and should be given culturally sensitive training.

5.3. Help from Government

Conclusion:

Fathers who are living in Ankara, most of them demand discount in their rent, financial assistance or cheaper place to live because they cannot afford that much rent with their income.

Fathers who live in Nuremberg, most of them are not satisfied with their current housing facility.

Fathers living in both cities need proper job to support their family. 65% of all father participants don't have job opportunity. Fathers living in Nuremberg are relying on monthly grant given by government but fathers living in Ankara, in case of no job rely on others or illegal job without work permit.

Most participants in Germany (71%) are able to get enough guidance from authorities to handle their asylum case. The governmental organizations have a reasonable ratio of social workers and other staff in relation to asylum seekers and refugee.

Participants from Turkey, most of them need guidance from authorities to handle their asylum case. Only 28% said they are able to get that. Others don't know where to go for help and aren't able to do all the paper work and translations easily without guidance.

Suggestions:

Turkish authorities should allocate some funds to provide residential facilities to accepted refugees and asylum seekers in urban areas. Or they can give them a place on fixed affordable price as per their demand.

Both host countries should help them in finding suitable jobs that match their skills. Social workers can provide the service of career counseling to them as act as a broker to lead them to proper resourceful places. Extra workload, less than deserving wages, child labor and exploitation in Turkey should be in surveillance and prevented.

Financial assistance should be provided to registered people in order to help them support their monthly rents. After data gathering municipalities of Ankara should allocate a monthly amount for families living within their area.

Volunteers and social work students must start training themselves to work and guide asylum seekers and refugees by directly visiting them in residential areas. Refugees have questions they need answers and solutions for because of illiteracy, cultural or language barrier. To avoid mistakes and troubles for both this population and host country, universities, private NGO's and government can fund these kinds of projects.

5.4. Ability to Practice Customs and Traditions

Conclusion:

Majority of fathers living in both countries are convinced that they are able to practice most of their customs and traditions in their host country. This concludes that they have freedom to practice their own values and traditions, be it cultural or religious. This implies that host countries are not putting any restrictions on asylum seekers or refugees regarding their traditional practices.

5.5. Importance of religious and cultural Values

Conclusion:

All fathers who live in Turkey and majority of fathers who live in Germany are convinced that teaching cultural values are important and they would like to teach it to their children while living in host country. 4 fathers who live in Germany think that cultural values are not important to teach to children.

For fathers living in Turkey, it is important to teach religious practices to their children. Only half of participants from Germany said it is important for them to teach religious practices to their children. 31% of father living in Germany they prefer not to share their views.

71% participants from Turkey and 57% from Germany are of this view that losing cultural background is bad.

Suggestions:

Prevalence of Islamophobia might make Muslims reluctant to share their religious views. Host countries staff should be non judgmental and neutral in their treatment to asylum seekers. Social workers should work at mezzo level to arrange community level programs to promote religious and cultural harmony among natives and refugees.

Social workers should consult families and ask about their suggestions for community activities in order to celebrate their traditional customs and traditions. This way fathers will fear less of losing the cultural background in children. They should guide families about the possibility to keep on following their own practices and at the same time participate in integration of host country if possible.

State and municipal authorities should support and guide these initiatives taken by social workers.

5.6. Difference of Religious and Cultural Values

Conclusion:

Perception about cultural difference is higher for both host countries' participants. Most fathers from both countries think that cultural values of host and home country are different or somewhat different.

Religious similarity is perceived by fathers living in Turkey. Fathers who live in Turkey, most of them (84%) think that the religious practices of Turkey are same as their home country. Fathers who live in Germany (64%) said that the religious practices in Germany are different from home country.

Only 34% of fathers living Germany and 26% of father living in Turkey think that they have now problems in disciplining their children in host country. In the process of integration these parents may have to follow the “no child abuse” and “no spanking” rules in host country which is not practiced in their Middle Eastern home countries where it is normal.

Suggestions:

For the purpose of mutual integration cultural differences should be respected and tolerated from both sides. Social workers can work at mezzo level to arrange cultural education programs for their knowledge about culture of host country. Refugees/asylum seekers should be invited in workshops and academic activities so that they have a chance to share their voice.

Despite the fact that religious practices are different in Germany, the current religious tolerance should be continued in the same way. Reasons against this toleration, like terrorist activities done by few individuals should not be blamed over the entire refugee or Muslim population. A media/print campaign against religious intolerance and prejudiced attitude should be run by social workers to create awareness.

Social workers at micro at mezzo level should educate parents about the reasons and benefits of accepted ways of disciplining children in developed countries. So they can

accept the practices willingly instead of opposing it or following it only because they fear legal actions.

5.7. Ability to Teach Religious and Cultural Values

Conclusion:

Tendency of generativity is higher in fathers living in Turkey rather than in fathers who live in Germany, both in terms of culture and religion. We can see a difference between the responses of fathers living in host countries with different cultures and dominant religions.

For most fathers (71%) living Turkey it is easy for them to teach the traditional customs of their home country to their children. Fathers who live in Germany agree more to the fact that (44%) they are “somewhat” able to teach.

Teaching religious practices to children is way easier for fathers living in Turkey. Most fathers (79%) living in Turkey say that they are able to teach religious practices of their country to their children. Percentage for this question for fathers living in Germany is 44%.

Some fathers (5) living in Germany couldn't decide about the answer and it might show their confusion and reluctance to answer questions about sensitive topic of religion.

Suggestions:

Fathers living in Germany are less able to teach religious and cultural values to children and they might be facing clash between ability of generativity and desire of integration. This uneasiness can be eradicated if given proper guidance and medium to practice all they want within the country's legal limitations. There act of not sharing religious views is because of fear of judgmental response.

Keeping in mind the values of religious freedom, refugees are people from diverse background; they could be Muslims, Christians, or even atheists. Organizations working for refugees, human rights and freedom of speech should protect them and guide them the right ways to practice their religious and cultural activities in host country.

5.8. Acceptance to let Children Adapt other Religious and Cultural Values

Conclusion:

Cultural impact of host country on their children is widely accepted by fathers living in both countries. Significant difference could not be seen between the results of

both countries. Their willingness to integrate is shown by the acceptance of host country's culture.

Most fathers living in Turkey showed acceptance to let their children adapt religious values of Turkey and remaining will let them adapt most of religious values mostly because host country's native practice the same religion. Concerning this matter, fathers living in Turkey are more comfortable than fathers living in Germany.

Fathers living in Germany are also concerned about the religious upbringing of their children as 42% didn't show acceptance to let children adapt religious practices of Germany because they follow a different religion. 21% of them said they don't know what to say.

Suggestions:

Keeping in view the sensitivity of fathers regarding the religious upbringing of children, host country's social work staff should be knowledgeable about diverse religious practices.

Especially in schools where children come from diverse background, course curriculums should be formulated according to it. Parents sometimes oppose the taught courses about other religions in their schools. Religious scholars and culturally trained social work staff can make them understand the significance of this type of learning for the purpose of integration.

During the resettlement process, social workers should inform migrated families about the freedom of religious practices and importance of tolerance to decrease their uncertainties.

5.9. Preferences Related to Religious/Cultural Values and Economic Stability

Conclusion:

Majority of fathers living in Turkey say that they prefer to raise their children in a country with similar religious and cultural values as their home country which is Middle Eastern country if we look at the home countries of fathers. Fathers' living in Germany has varied views but majority of fathers (63%) who live Germany say the same.

23% of fathers living in Germany are against raising their children in a country with similar religious and cultural values.

Fathers who live in Germany (73%) have preferred economic stability over cultural/religious values. Fathers who live in Turkey, 61% of them prefer to raise their children in a country with similar religious/cultural values rather than country with better economic stability.

Majority of fathers who live in Germany (74%) do not want to leave the country. While fathers who live in Turkey, only 23% of them said they would like to stay in Turkey, other want to go back to home country if it's safe or somewhere else.

Needs of fathers living in Germany are fulfilled and this is the reason that they don't want to leave Germany and seem satisfied with the life there. Economic stability is the preference of most of fathers living in Germany and it is getting fulfilled there so they don't want to leave. Same could have happened with fathers living in Turkey but majority of them want to leave Turkey and reason could be their financial problems and other unfulfilled needs.

5.10. Level of Happiness

Conclusion:

Fathers who live in Germany are happier as compared to fathers living in Turkey. They have (50%) cumulative percentage of being "happy" and "quite happy". 42% of them said they are "not very happy".

Majority of fathers who live in Turkey (73% cumulative) are "not very happy (55%)" and "not at all happy (18%)".

61% fathers living in both countries combined showed us that they are "Not very happy" (49%) and "Not at all happy (13%) with their life in host country.

Suggestions:

State of unhappiness can lead to chronic problems including depression if reasons are not identified and resolved. Post migration conditions in host country can be facilitating or unsettling. Host staff in both countries should make the resettlement process and time that follows easier and facilitating for asylum seekers, lest this unhappiness become a chronic problem.

Social workers who are experts in mental health should screen the population at risk for the signs of depression and help to support them within their capacity.

Social workers or volunteers in both countries should arrange extracurricular activities and invite parents to participate. Group counseling can help them to share their problems and decrease the level of unhappiness and insecurities.

Reasons of being an unhappy father can vary. If we associate it with unfulfilled needs in a host country, we need to make it certain that their educational, financial and care needs are met.

5.11.Preferences in Relation with Education Level of Fathers

Conclusion:

Result of present study shows that level of education effects the perception of fathers in their preference for a host country with economic stability or religious/cultural similarity. Fathers with less level of education may have this view that a country with different religious and cultural values is a threat to the religious upbringing of their children.

Fathers with less or no education have a preference for a host country with similar religious/cultural values.

Fathers who have from middle till higher level of education have a preference for a host country with better economic stability instead of similar religious cultural values.

5.12.Immediate need/demand from the host country's government

Fathers living in Ankara

Conclusion:

- Immediate need and demand for most father refugees living in Turkey is food packages, financial support or monthly cash, cheap/discounted residential facility and suitable job respectively.
- Other demands include education opportunity for children, health support, extension of residence permit and guidance from authorities for asylum case management.
- They also have expressed their need for integration with natives and desire to learn Turkish language.

- Other demands include to leave turkey and go back to Syria, one of them requested to recover his son from Izmir and one demanded clothing which is a direct sign of unstable financial condition.

Suggestions:

- City municipalities of Ankara should allocate monthly cash to support the financial situation of refugees living in urban area. This will help them to support their housing rents. They can also supply monthly food packages to registered refugee families as per their demand.
- Guidance about job market should be given to refugees according to their caliber and labor exploitation should be stopped. Social workers can guide them about vocational training opportunities by opening some offices for this purpose.
- Refugee office staff should guide every applicant about asylum case management, health support and rules and methods to apply for residence permit in a language they understand. Updated policies and rules should be communicated effectively.
- Educational opportunities and special scholarships should be provided for refugee youth and they should be timely informed.
- Cultural activities and language courses for integration are conducted for refugees but they should be properly campaigned so that target population should be informed about it and participate. Most of the efforts go unnoticed by them and therefore are not consumed.

Fathers living in Nuremberg:

Conclusion:

- Most fathers living in Nuremberg expressed their need to have better housing facility as they are not satisfied with the current congested houses and one room apartments for whole family.
- Other demands include the need of job and valid residence permit. One of the father said he feels helpless so he needs proper guidance from asylum case managers.
- Desire for more opportunities of integration was expressed.

Suggestions

- Refugee hosting authorities in Nuremberg should allot housing facility that is comfortable and according to the size of family.
- Asylum case management staff should guide and help all applicants properly about it and also about the residence permit to give them realistic hopes.
- Social workers should guide them about the possible chance and conditions about job opportunities there as it is the need of fathers to have a proper job.
- Social workers should continue to arrange cultural activities and language learning initiatives to promote integration, harmony and understanding among locals and refugees.

5.13.Biggest fear while living in Host country

Fathers living in Ankara

Conclusion

- Biggest fear faced by fathers living in Turkey is financial problem and uncertainty of financial situation in future and it is a source of anxiety for fathers.
- Fathers have fears of deportation in future.
- Fathers are also fearful of segregation and racism, gradual loss of cultural values and forgetfulness of ancestral language in children, no valid residence permit and no education opportunity for children.
- No job opportunity and lack of assurance of good income makes them fearful about future security.
- 3 fathers said that they are afraid of instability in Turkey and are concerned about the protection of this country lest it become like Syria.
- Other reasons are that one father is scared of robberies in his community, one father is anticipating permanent stay as a refugee in Turkey and he doesn't want it and one father is worried about the collapsing of his cheap and affordable house by municipal authorities because its state is fragile.

Suggestions

- Fathers have some fears and anxiety about current financial status and financial situation in the future. Anxiety and fear can be reduced if they have proper guidance about job opportunities so they can earn enough money to support

themselves and families. Monthly grant should also be allocated for registered asylum seekers and refugees because some of them don't have jobs.

- Fears of deportation can be lowered by making asylum seekers knowledgeable about asylum laws of Turkey, their rights to stay in host country unless it's safe to go back to home country and by properly implementing these laws.
- Activities in communities should be arranged by social workers to promote integration. Volunteers, NGO's, students should come forward for this purpose.
- Group counseling in communities done by social workers can help refugees understand and overcome the fear of loss of cultural values in their children. They should be encouraged to participate in activities to promote inter cultural harmony.
- Pamphlets should be distributed by social workers in cities about refugee rights and to increase toleration to avoid segregation and racism against them.
- Instability in Turkey and terrorist activities in Turkey can cause flash backs in the mind of refugees who have fled from a war like situation. Social workers specializing in mental health should identify the extent of the problem and help them with trauma focused therapy in group or individual sessions if needed.

Fathers living in Nuremberg

Conclusion

- Most fathers who live in Nuremberg have fears of future voluntary or forced deportation.
- Some fathers are afraid that their children might lose their religious values and distract from religion in the country of freedom. They are also concerned about lose of cultural values in children in the western influence.
- They are scared with their anticipation of Germany as a country who abhors refugees, accusation of terrorism on Islam and disrespect of religion Islam.
- They are also worried about having no residence permit and no job opportunity in the future.
- They are afraid of expressing their religious view points.

Suggestions

- Deportation of asylum seekers to unsafe countries should be stopped by German Government. NGO's should campaign against it on humanitarian grounds. They should be knowledgeable about their international protection rights and its criteria.

- Group activities arranged by social workers should be held and refugee parents should be invited to educate them about possibility of inter-cultural harmony. So that they are less scared of cultural loss in their children. They should be informed about the freedom of religious practices in Germany so they feel less uncomfortable practicing it.
- Positive and realistic image of Islam and Muslims should be promoted in media and print media. This will lead to less prejudices behavior against Muslims and refugees.
- Fears of no residence permit and no job opportunity can be tackled with proper knowledge and guidance about rules and regulations. If they are eligible to stay according to refugee law, they can stay unless it's safe to go so there is no need to be scared. Social workers should act as medium between asylum seekers and job market.

NO FEARS

- 13 participants living in Germany said that they have no fears while living in host country. 14 participants living in Turkey said that they don't have any fears while living in Turkey. They said that these are countries of freedom and security and they are thankful for it.

This positive response from some fathers living in both countries is because of the welcoming behavior and hard work of responsible people of host country. Fulfilled needs and no reason to be scared of is a consequence and evidence of efforts done by responsible authorities.

5.14.Suggestions for Future Research

Fathers with extreme guilt and unhappiness can have tendencies of aggressive behavior towards their families. Child abuse and domestic abuse can result from the feeling of guilt. This is a sensitive issue but it should be researched.

Present study was done with fathers living in homes and container home. Inter country research could be done with fathers living in tent cities which are under control of government and organizations like UNHCR to know their problems and needs.

Present study is a survey design which has some vague and general questions and doesn't explain the answer well due to limited options. A survey with more precise questions should be asked and in this case more and more case studies should be done to understand their cultural experiences and demands more clearly.

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APPENDICES

A- Questionnaire English Language (Version used in Turkey)

INFORMED CONSENT FORM

Fatherhood Responsibilities and Integration of Children in Host Countries: A Comparison of Perceptions of Refugee Fathers Living In Turkey And Germany

Researcher: Aqsa Khalid (Student of Masters Social work in Baskent University Ankara, Turkey)

Supervisor: Dr. Isil Bulut (Head of the Department of Social Work Baskent University Ankara, Turkey)

Dear Participant, please read below before you start to participate in the study. Please note that completion and return of the survey indicates that you are a ‘Father’ and your status is of a refugee or asylum seeker in Turkey.

Purpose:

I am conducting this research to know the perceptions of refugee fathers about life in Turkey. This study will help us to understand your views about your father-hood responsibilities, the cultural challenges and other problems you face and the hopes you have.

Procedure:

You will be given a questionnaire and asked 31 questions with options below. You have to select the right option according to what you think about it. You might need 20-30 minutes to finish it.

Risk:

You might feel a little discomfort while answering questions about fatherhood responsibilities. You can withdraw your participation anytime if you feel it is disturbing for you.

Confidentiality:

You should give honest answers. Your identity will not be disclosed to other parties and confidentiality will be protected under the guidelines of ethical values of social work.

Consent: If you have read all and agree to participate in the study, you should sign below.

Signature _____

Thank you for your time and consideration.

Demographic Information

Age: _____ Home Country: _____

Host Country (now): _____ Education level: _____

Marital Status: _____ Number of children: _____

Year and Month of Arrival in host country: _____

Job status: (circle the right option)

1. Full time job 2. Part time Job 3. No job

Economic/Financial level in Host country: (circle the right option)

1. High 2. Middle 3. Lower

Economic/Financial level in home country: (circle the right option)

1. High 2. Middle 3. Lower

QUESTIONNAIRE

1. **Do you think as a father you are responsible for your family's protection and well-being?**
 - a. Yes, I am totally responsible.
 - b. Yes, I am mostly responsible.
 - c. I cannot say anything.
 - d. I am sometimes responsible.
 - e. No, I am not at all responsible.
2. **Are you able to fulfill those responsibilities as a father in Turkey?**
 - a. Yes, it is easy for me to fulfill these responsibilities.
 - b. Yes I am able to fulfill responsibilities but its hard.
 - c. I cannot say anything.
 - d. No, I am not able to fulfill these responsibilities of father.
3. **"I was able to fulfill my duties better as a father in my home country before coming here as a refugee". Do you agree with this statement?**
 - a. I Strongly agree
 - b. I agree
 - c. I cannot say anything.
 - d. I disagree
 - e. I strongly disagree.
4. **After coming here, have you ever felt guilty of not giving enough and better life to your family and children?**

- a. Yes, I feel extremely guilty.
 - b. I feel guilty sometimes.
 - c. I rarely feel guilty.
 - d. No, I never feel guilty.
- 5. Have you ever felt helpless in the hands of authorities in Turkey?**
- a. Yes, I always feel helpless.
 - b. Yes, I mostly feel helpless.
 - c. I sometimes feel helpless.
 - d. I rarely feel helpless.
 - e. No, I never feel helpless.
- 6. Have you ever felt your authority of being a father is threatened in Turkey?**
- a. Yes, I always feel that.
 - b. Yes, i feel that most of the times.
 - c. I feel this sometimes.
 - d. I rarely feel it.
 - e. No, I never feel it.
- 7. Do you think you are able to provide your children enough sources for education?**
- a. Yes I think I can provide them enough resources.
 - b. I cannot say anything.
 - c. No, It is hard for me to provide.
 - d. No, i cannot provide at all.
- 8. Do you think here you are able to provide your family with enough food?**
- a. Yes, I am able to do that.
 - b. Yes, but I sometimes face problem with providing enough food.
 - c. No, poviding enough food/drink is difficut for me.
 - d. Providing enough food is impossible for me.
- 9. Do you think Government has provided you with good housing/shelter for your family?**
- a. Yes, I am satisfied with my housing facility here.
 - b. Yes, but I think it could be better.
 - c. No, the housing I have is not good enough.
 - d. I have no housing given by Government.
 - e. I am in my own private place.
- 10. Are you satisfied with the employment/job opportunity you have here?**
- a. Yes, I am totally satisfied.
 - b. I am somehow satisfied.
 - c. No, I am not satisfied with the job I have here.
 - d. I have no job opportunity.

11. Do you get enough guidance from the authorities about your assylum case managment?

- a. Yes, they guide us whenever we need.
- b. Yes but they are not very helpful.
- c. No, we don't get any guidance from authority for our case.

12. Do you face financial problems here?

- a. Yes, financial problem is a big problem for me.
- b. Yes but it is not a very big problem.
- c. No, i dont face financial problem at all.

13. Do you think you need more help from Turkish government? If yes, can you tell briefly what kind of help you need the most?

Part 2

14. Are you able to practice customs and traditions of your home country here?

- a. Yes. I am able to practice all of them here.
- b. Yes, I am able to practice most of them here.
- c. I dont know.
- d. I am able to practice only few of them.
- e. No, I am not able to pratice any of them.
- f. I don't want to practice.

15. Do you think it is important to teach your children about your cultural values?

- a. Yes, they are very important.
- b. No, they are not important for me.
- c. I don't want to answer.

16. Do you think it is important to teach your children about religious practices that you follow?

- a. Yes, they are very important.
- b. No, they are not important for me.
- c. It is personal.

17. Are the cultural values of Turkey different from your home country?

- a. Very Much different
- b. Somewhat different
- c. I dont know
- d. Not Really different
- e. It is same

18. Are the religious practices of Turkey different from your home country?

- a. Very Much different

- b. Somewhat different
 - c. I dont know
 - d. Not Really different
 - e. It is same.
- 19. Do you think culture of your home country is better for your family than culture of Turkey?**
- a. Yes it is much better for my family.
 - b. It is somewhat better.
 - c. I dont care about it.
 - d. Both cultures are good.
 - e. No, culture of host country is better.
- 20. Are you able to teach the traditional customs of your country to your children?**
- a. Yes, i am able to teach them.
 - b. Yes, Somewhat.
 - c. I cannot decide.
 - d. May, be rarely.
 - e. No, I am not able to teach them at all.
 - f. I don't want to teach them.
- 21. Are you able to teach the religious practices of your country to your children?**
- a. Yes, i am able to teach them.
 - b. Yes, Somewhat.
 - c. I cannot decide.
 - d. May, be rarely.
 - e. No, I am not able to teach them at all.
 - f. I don't want to teach them.
- 22. Are you satisfied with the cultural impact of Turkey on your children?**
- a. Yes I am very much satisfied
 - b. Yes I am somewhat satisfied
 - c. I dont know.
 - d. No, not really satisfied.
 - e. No, I am not at all satisfied.
- 23. Would you let your children adapt to cultural values of Turkey?**
- a. Yes i will let them adapt.
 - b. Yes, i will let them adapt to few values.
 - c. I dont know.
 - d. No, I will not let them adapt anything.
- 24. Would you let your children adapt to religious values of Turkey?**
- a. Yes i will let them adapt.
 - b. Yes, i will let them adapt to few values.
 - c. I dont know.
 - d. No, I will not let them adopt anything.

25. Do you think it is bad for your children to lose your cultural background?

- a. Yes it is bad.
- b. Yes, it is somewhat bad.
- c. I dont know
- d. No , it is not very bad
- e. No, it is not bad at all.

26. Do you think you are challenged more here to teach Discipline to your children?

- a. Yes, it is difficult here.
- b. No, it is the same as in home country.

27. Would you like to raise your children in a host country with similar religious and cultural values as your home country?

- a. Yes , i would like that.
- b. I dont like that but here I have no option.
- c. No, I dont like that.

28. Would you like to raise your children in a country with different religious and cultural values from your home country but better economic and educational benefits?

- a. Yes I prefer economic stability over cultural/religious values.
- b. No , i prefer religious/cultural values over economic stability.

29. Would you like to stay in Turkey for your whole life or go back to your home country if it is safe in your home country?

- a. I want to stay in Turkey.
- b. I want to go back to my home country if it is safe.
- c. I want to go in another country. (If yes) Which? _____

30. Taking all things together, how do you feel these days? Would you say you are...?

- a. very happy
- b. quiet happy
- c. Not very happy
- d. Not at all happy

31. Can you tell us briefly about your strongest fear here in Turkey?

Thank you so much for participation

B- Questionnaire Turkish Language (Version used in Turkey)



BAŞKENT ÜNİVERSİTESİ
BİLGİLENDİRİLMİŞ ONAM

Ev Sahibi Ülkelerde Babaların Sorumlulukları ve Çocukların Entegrasyonu: Türkiye Ve Almanya'da Yaşayan Mülteci Babaların Algılarının Karşılaştırılması

Araştırmacı:

Aqsa Khalid (Başkent Üniversitesi Sosyal Hizmet Yüksek Lisans Öğrencisi, Ankara, Türkiye)

Süpervizör:

İşıl Bulut (Başkent Üniversitesi Sosyal Hizmet Bölümü Başkanı, Ankara, Türkiye)

Değerli Katılımcı, Anketi doldurmaya başlarken lütfen aşağıdakileri okuyunuz. Anketi, Türkiye'de bir mülteci veya sığınmacı baba olarak cevaplayınız.

Amaç:

Bu araştırmayı, mülteci babaların Türkiye'deki yaşamı hakkındaki algılarını bilmek için yürütüyorum. Bu çalışma, babalık sorumluluklarınız, karşılaştığınız kültürel güçlükler ve diğer sorunlarla ve sahip olduğunuz umutlarla ilgili görüşlerinizi anlamamıza yardımcı olacaktır.

Prosedür:

Size bir anket verilecek ve 31 soruyu aşağıdaki seçeneklerden birini işaretleyerek belirtiniz. Doldurmak için 20-30 dakika gerekebilir.

Risk:

Babalık sorumluluklarıyla ilgili sorularınıza cevap verirken biraz rahatsızlık hissedebilirsiniz. Katılımınızın sizin için rahatsız edici olduğunu düşünüyorsanız istediğiniz zaman anketi geri verebilirsiniz.

Gizlilik:

Dürüst cevap vermelisiniz. Kimliğiniz hic kimseye açıklanmayacak ve gizlilik, sosyal hizmetin etik değerleri ilkelerine göre korunacaktır.

Razı olmak:

Hepsini okudunuz ve çalışmaya katılmayı kabul ediyorsanız, lütfen imzalayınız.

İmza _____

Vakit ayırdığınız için teşekkürler.

Demografik Bilgi

Yaş: _____ Geldiğiniz Ülke: _____

Ev sahibi ülke (şimdi): _____ Eğitim seviyesi: _____

Medeni Hal: _____ Çocuk sayısı: _____

Ev sahibi ülkeye geliş tarihi ve ayı: _____

İş durumu: (doğru seçeneği işaretleyin)

1. Tam zamanlı iş 2. Yarı zamanlı İş 3. İşsiz

Ev Sahibi Ülkede Ekonomik / Mali Düzey: (doğru seçeneği işaretleyin)

1. Yüksek 2. Orta 3. Alt

Geldiğiniz Ülkede Ekonomik / Mali durum: (doğru seçeneği işaretleyin)

1. Yüksek 2. Orta 3. Alt

SORULAR

1. Baba olarak ailenizin korunması ve esenliğinden sorumlu olduğunuzu düşünüyor musunuz?

- A. Evet, tamamen sorumluluğu sahibim.
- B. Evet, çoğunlukla sorumluyum.
- C. Kararsızım.
- D. Bazen sorumluyum.
- E. Hayır, ben hiç sorumlu değilim.

2. Türkiye’de bir baba olarak bu sorumlulukları yerine getirebiliyor musunuz?

- A. Evet, bu sorumlulukları yerine getirmek benim için kolay.
- B. Evet sorumluluklarımı yerine getirebiliyorum, ama zor.
- C. Kararsızım
- D. Hayır, bu sorumlulukları yerine getiremiyorum.

3. "Mülteci olarak gelmeden önce kendi ülkemde bir baba olarak görevlerimi yerine getirebiliyordum". Bu ifadeyi kabul ediyor musunuz?

- A. Kesinlikle katılıyorum
- B. Katılıyorum
- C. Kararsızım
- D. Katılmıyorum
- E. Kesinlikle katılmıyorum.

4. Burada, ailenize ve çocuklarınıza yeterli ve daha iyi bir yaşam veremediğiniz için suçlu hissediyormusunuz?

- A. Evet, çok suçlu hissediyorum.
- B. Bazen suçlu hissediyorum.
- C. Nadiren suçlu hissediyorum.
- D. Hayır, asla suçlu hissetmem.

5. Türkiye'deki otorite karşısında çaresiz hissettiniz mi?

- A. Evet, hep çaresiz hissediyorum.
- B. Evet, çoğunlukla çaresiz hissediyorum.
- C. Bazen çaresiz hissediyorum.
- D. Nadiren çaresiz hissediyorum.
- E. Hayır, asla çaresiz hissetmem.

6. Türkiye'de bir baba olarak otoritenizin tehdit altında olduğunu hiç hissettiniz mi?

- A. Evet, hep hissediyorum.
- B. Evet, çoğu zaman hissediyorum.
- C. Bazen hissediyorum.
- D. Nadiren hissediyorum.
- E. Hayır, asla hissetmedim.

7. Çocuklarınızın eğitimi için yeterli kaynak sağlayabildiğinizi düşünüyor musunuz?

- A. Evet, onlara yeterli kaynaklar sağlayabilirim.
- B. Kararsızım
- C. Hayır, sağlama benim için zor.
- D. Hayır, hiç sağlayamıyorum.

8. Burada ailenize yeterli yiyecek temin edebildiğinizi düşünüyor musunuz?

- A. Evet, bunu yapabilirim.
- B. Evet, ama bazen yiyecek temin etmekle sorunla karşı karşıyayım.
- C. Hayır, yeterli yiyecek / içecek temin etmek benim için zor.
- D. Yeterli yiyecek sağlamak benim için imkânsız.

9. Sizce Hükümet ailenize iyi konut / barınak sağladı mı?

- A. Evet, burada konut imkânımdan memnunum.
- B. Evet, ama bence daha iyi olabilir.
- C. Hayır, sahip olduğum konut yeterince iyi değil.
- D. Hükümet tarafından verilen konut yok.
- E. Kendi özel evimdeyim.

10. Burada sahip olduğunuz iş fırsatından memnun musunuz?

- A. Evet, çok memnunum.
- B. Ben biraz memnunum.
- C. Hayır, sahip olduğum işten memnun değilim.
- D. Benim burda iş fırsatım yoktur.

11. Yetkililerinizden, vekil takibi konusunda yeterince rehberlik alabiliyor musunuz?

- A. Evet, ihtiyacımız olduğunda bize rehberlik ediyorlar.
- B. Evet ama çok yararlı değil.
- C. Hayır, davamız için herhangi bir rehberlik almamaktayız.

12. Burada finansal problemlerle karşı karşıya mısınız?

- A. Evet, finansal problem benim için büyük bir sorundur.
- B. Evet ama çok büyük bir sorun değil.
- C. Hayır, maddi sıkıntım yoktur.

13. Türk hükümetinden daha fazla yardıma ihtiyacınız olduğunu düşünüyor musunuz?
Evet ise, kısaca ne tür bir yardıma ihtiyacınız olduğunu yazar mısınız?

Bölüm 2

14. Bulunduğunuz ülkenin gelenek ve göreneklerini burada uygulayabiliyor musunuz?

- A. Evet. Hepsini burada uygulayabilirim.
- B. Evet, çoğunu burada uygulayabilirim.
- C. Kararsızım
- D. Sadece birkaç tanesini uygulayabilirim.
- E. Hayır, hiçbirini uygulayamıyorum.
- F. Uygulamak istemiyorum.

15. Çocuklarınıza kültürel değerlerinizi öğretmenin önemli olduğunu düşünüyor musunuz?

- A. Evet, çok önemlidir.
- B. Hayır, benim için önemli değildir.
- C. Cevap vermek istemiyorum.

16. Çocuklarınıza takip ettiğiniz dinsel uygulamalar hakkında bilgi vermenin önemli olduğunu düşünüyor musunuz?

- A. Evet, çok önemlidir.
- B. Hayır, benim için önemli değildir..
- C. Cevap vermek istemiyorum.

17. Türkiye'nin kültürel değerleri, kendi ülkenizden farklı mı?

- A. Çok farklı
- B. Biraz farklı
- C. Kararsızım
- D. Pek farklı değil
- E. Aynı

18. Türkiye'nin dinsel uygulamaları, kendi ülkenizden farklı mı?

- A. Çok farklı

- B. Biraz farklı
- C. Kararsızım
- D. Pek farklı değil
- E. Aynı.

19. Kendi ülkenizin kültürünün, Türkiye'nin kültüründen daha iyi olduğunu düşünüyor musunuz?

- A. Evet, ailem için çok daha iyi.
- B. Biraz daha iyi.
- C. Umurumda değil.
- D. Her iki kültür de iyidir.
- E. Hayır, Türkiye'nin kültürü daha iyi.

20. Ülkenizin geleneklerini çocuklarınıza öğretebiliyor musunuz?

- A. Evet, onlara öğretiyorum.
- B. Evet, biraz öğretiyorum.
- C. Karar veremiyorum.
- D. Sadece bir kısmını öğretebiliyorum.
- E. Hayır, onlara hiç öğretmiyorum.
- F. Öğretmek istemiyorum.

21. Ülkenizin dini uygulamalarını çocuklarınıza öğretebiliyor musunuz?

- A. Evet, onlara öğretebiliyorum.
- B. Evet, biraz.
- C. Karar veremiyorum.
- D. Sadece bir kısmını öğretebiliyorum.
- E. Hayır, onlara hiç öğretemem.
- F. Öğretmek istemiyorum.

22. Türkiye'nin çocuklarınız üzerindeki kültürel etkisinden memnun musunuz?

- A. Evet çok memnunum
- B. Evet biraz memnunum
- C. Kararsızım
- D. Hayır, pek memnun değilim.
- E. Hayır, hiç memnun değilim.

23. Çocuklarınızın Türkiye'nin kültürel değerlerini benimsemelerine izin verir misiniz?

- A. Evet, izin veririm.
- B. Evet, bazı değerleri benimsemelerine izin veririm.
- C. Kararsızım
- D. Hayır, izin vermem.

24. Çocuklarınızın Türkiye'nin dinsel değerlerini benimsemelerine izin verir misiniz?

- A. Evet, izin veririm.
- B. Evet, az sayıdaki değerleri benimsemelerine izin vereceğim.
- C. Bilmiyorum.
- D. Hayır, hiçbir şey yapmalarına izin vermeyeceğim.

25. Çocuklarınızın kültürel geçmişinizi kaybetmesinin kötü olduğunu düşünüyor musunuz?

- A. Evet çok kötü.
- B. Evet, kötü.
- C. Kararsızım
- D. Hayır, çok kötü değil
- E. Hayır, hiç kötü değil.

26. Türkiye’de çocuğunuzu disipline etmek zor mu?

- A. Evet, zor.
- B. Hayır, evde olduğu gibi aynı.

27. Kendi ülkeniz ile benzer dini ve kültürel değerlere sahip ev sahibi bir ülkede çocuğunuzu yetiştirmek ister misiniz?

- A. Evet, isterim.
- B. Hoşlanmıyorum ama seçeneğim yok.
- C. Hayır, istemem.

28. Kendi ülkeden farklı dini ve kültürel değerlere sahip bir ülkede çocuğunuzu yetiştirmek, ekonomik ve eğitsel açıdan size faydalar sağlar mı?

- A. Evet, kültürel / dini değerler üzerinde ekonomik ve eğitsel yeterlilikte tercih ediyorum.
- B. Hayır, ekonomik ve eğitsel yeterlilikten çok dini / kültürel değerleri tercih ediyorum.

29. Ülkenizde güven sağlandığı takdirde, hayat boyu Türkiye’da kalmak mi yoksa kendi ülkenize dönmek mi istersiniz?

- A. Türkiye’da kalmak isterim.
- B. Anavatanıma geri dönmek isterim.
- c. Baska bir ulkeye gitmek isterim. (Evet ise). Hangi ülke _____

30. Her şeye rağmen, Türkiye’de nasıl hissediyorsunuz?

- A. Çok mutlu hissediyorum.
- B. Az mutlu hissediyorum.
- C. Çok mutlu değilim.
- D. Hiç mutlu değilim.

31. Türkiye’deki en büyük korkunuzdan bahseder misiniz?

Katılımınız İçin Çok Teşekkür Ederim

C- Questionnaire Arabic Language (Version used in Turkey)



BAŞKENT ÜNİVERSİTESİ

نموذج موافقة مدروسة

مسؤوليات الأبوة ودمج الأطفال في البلدان المضيفة: مقارنة بين تصورات الآباء اللاجئين الذين يعيشون في تركيا وألمانيا

الباحث:

أقصى خالد. (طالبة ماجستير في العمل الاجتماعي بجامعة باسكنت أنقرة، تركيا)

المشرف:

د/ إيسيل بولوت (رئيس قسم العمل الاجتماعي بجامعة باسكنت أنقرة، تركيا)

عزيزي المشارك، يُرجى قراءة الآتي قبل بدء المشاركة في الاستبيان. يُرجى ملاحظة أن إتمام الاستبيان وإعادته يشير إلى أنك "أب" وإلى أنك تقيم في تركيا بصفة لاجئ أو طالب لجوء.

الغرض:

أقوم بإجراء هذا البحث لمعرفة وجهات نظر الآباء اللاجئين عن الحياة في تركيا. سوف تساعدنا هذه الدراسة في فهم وجهات نظركم عن مسؤوليات الأبوة والتحديات الثقافية والمشكلات الأخرى التي تواجهونها وكذلك تطلعاتهم وآمالكم.

الإجراء:

سيتم إعطاؤك استبياناً يضم 31 سؤالاً مع اختيارات فيما يلي. يجب عليك تحديد الخيار الصحيح وفقاً لرأيك فيه. قد يستغرق إتمام الاستبيان حوالي 20 إلى 30 دقيقة.

المخاطرة:

قد تشعر بقليل من عدم الراحة عند الرد على أسئلة متعلقة بمسؤوليات الأبوة. يمكنك الانسحاب من المشاركة في أي وقت إذا شعرت بأنه يسبب لك أي إزعاج.

السرية:

يجب أن تقدم إجابات صادقة. لن يتم الكشف عن هويتك إلى أطراف أخرى، وسيتم حماية سرية إجاباتك بموجب لوائح القيم الأخلاقية للعمل الاجتماعي.

الموافقة:

إذا قرأت ووافقت على المشاركة في الدراسة، فيجب أن توقع بالأسفل.

التوقيع

شكراً لك على وقتك واهتمامك.

المعلومات الديموغرافية

- العمر: _____
البلد المضيف (الآن) _____
مستوى التعليم: _____
الحالة الاجتماعية: _____
عدد الأطفال: _____
سنة وشهر الوصول إلى البلد المضيف: _____
نوع الوظيفة: (ضع دائرة حول الخيار الصحيح)
1. وظيفة بدوام كامل 2. وظيفة بدوام جزئي 3. بدون وظيفة

المستوى الاقتصادي/المالي في البلد المضيف: (ضع دائرة حول الخيار الصحيح)
1. مرتفع 2. متوسط 3. منخفض

المستوى الاقتصادي/المالي في البلد الأم (ضع دائرة حول الخيار الصحيح)
1. مرتفع 2. متوسط 3. منخفض

الاستبيان

1. هل تعتقد كاب أنك مسؤول عن حماية أسرتك وراحتها؟
(أ) نعم، أنا مسؤول تمامًا.
(ب) نعم، أنا مسؤول إلى حد كبير.
(ج) لا يمكنني أن أقول أي شيء.
(د) أنا مسؤول أحيانًا.
(هـ) لا، لست مسؤولاً على الإطلاق.
2. هل أنت قادر على القيام بتلك المسؤوليات كاب في تركيا؟
(أ) نعم، من السهل عليّ القيام بهذه المسؤوليات.
(ب) نعم، أستطيع القيام بالمسؤوليات لكنه أمر صعب.
(ج) لا يمكنني أن أقول أي شيء.
(د) لا، أنا غير قادر على القيام بهذه المسؤوليات كاب.
3. "كنت قادرًا على القيام بواجباتي بشكل أفضل كاب في بلدي الأم قبل المجيء إلى هنا كلاجئ." هل توافق على هذه العبارة؟
(أ) أوافق بقوة
(ب) أوافق
(ج) لا يمكنني أن أقول أي شيء.
(د) أعترض
(هـ) أعترض بقوة

4. بعد المجئ إلى هنا، هل شعرت بالذنب لعدم توفير حياة أفضل لأسرتك وأطفالك؟

- (أ) نعم، أشعر بالذنب جدًا.
- (ب) أشعر بالذنب أحيانًا.
- (ج) نادرًا ما أشعر بالذنب.
- (د) لا، لا أشعر أبدًا بالذنب.

5. هل سبق أن شعرت بالعجز أمام السلطات في تركيا ؟

- (أ) نعم، دائمًا أشعر بالعجز.
- (ب) نعم، أشعر بالعجز غالبًا.
- (ج) أحيانًا أشعر بالعجز.
- (د) نادرًا ما أشعر بالعجز.
- (هـ) لا، لا أشعر أبدًا بالعجز.

6. هل سبق أن شعرت بأن سلطتك كاب مهددة في تركيا ؟

- (أ) نعم، دائمًا أشعر بذلك.
- (ب) نعم، أشعر بذلك معظم الوقت.
- (ج) أحيانًا أشعر بذلك.
- (د) نادرًا ما أشعر بذلك.
- (هـ) لا، لا أشعر بذلك أبدًا.

7. هل تعتقد أنك قادر على توفير ما يكفي من الموارد لتعليم أطفالك؟

- (أ) نعم، أعتقد أنني قادر على أن أوفر لهم ما يكفي من الموارد.
- (ب) لا يمكنني أن أقول أي شيء.
- (ج) لا، من الصعب عليّ توفير ذلك.
- (د) لا، لا يمكنني توفير ذلك على الإطلاق.

8. هل تعتقد أنك هنا قادر على توفير ما يكفي من الطعام لأسرتك؟

- (أ) نعم، أستطيع ذلك.
- (ب) نعم، لكنني أحيانًا أواجه مشكلة في توفير ما يكفي من الطعام.
- (ج) لا، توفير ما يكفي من الطعام/الشراب أمر صعب بالنسبة لي.
- (د) توفير ما يكفي من الطعام مستحيل بالنسبة لي.

9. هل تعتقد أن الحكومة قد وفرت لك مسكن/ملجأ مناسب لأسرتك؟

- (أ) نعم، أنا راضٍ عن سكني هنا.
- (ب) نعم، لكنني أعتقد أنه يمكن أن يكون أفضل.
- (ج) لا، السكن الذي لدي ليس جيدًا بالقدر الكافي.
- (د) الحكومة لم تعطني سكنًا.
- (هـ) أسكن في مسكني الخاص.

10. هل أنت راضٍ عن فرصة العمل/الوظيفة التي لديك هنا؟

- (أ) نعم، أنا راضٍ تمامًا.
- (ب) أنا راضٍ إلى حد ما.
- (ج) لا، لست راضيًا عن وظيفتي هنا.
- (د) لا توجد لدي فرصة عمل.

11. هل تحصل على التوجيه الكافي من السلطات بشأن إدارة حالات اللجوء؟
 (أ) نعم، يقدمون لي التوجيه كلما احتجت إليه.
 (ب) نعم لكنهم غير متعاونين جدًا.
 (ج) لا، لا نتلقى أي توجيه من السلطات بخصوص حالتنا.

12. هل تواجه مشكلات مالية هنا؟
 (أ) نعم، المشكلة المالية هي مشكلة كبيرة بالنسبة لي.
 (ب) نعم لكنها ليست مشكلة كبيرة جدًا.
 (ج) لا، لا أواجه أي مشكلة مالية على الإطلاق.

13. هل تعتقد أنك تحتاج إلى مزيد من المساعدة من الحكومة التركية؟ إذا كانت الإجابة نعم، فهل يمكنك أن تخبرنا باختصار عن نوع المساعدة التي تحتاجها أكثر من غيرها؟
-
-
-

الجزء 2

14. هل تتمكن من ممارسة عادات وتقاليد بلدك الأم هنا؟

- (أ) نعم. أستطيع ممارستها جميعًا هنا.
 (ب) نعم، أستطيع ممارسة معظمها هنا.
 (ج) لا أعلم.
 (د) أستطيع ممارسة القليل منها فقط.
 (هـ) لا، لا أستطيع ممارسة أي منها.
 (و) لا أريد أن أمارسها

15. هل تعتقد أنه من المهم أن تعلم أطفالك قيمك الثقافية؟
 (أ) نعم، إنها مهمة جدًا.
 (ب) لا، ليست مهمة بالنسبة لي.
 (ج) لا أريد الإجابة.

16. هل تعتقد أنه من المهم أن تعلم أطفالك الممارسات الدينية التي تتبعها؟
 (أ) نعم، إنها مهمة جدًا.
 (ب) لا، ليست مهمة بالنسبة لي.
 (ج) هذا أمر شخصي.

17. هل القيم الثقافية في تركيا مختلفة عن بلدك الأم؟
 (أ) مختلفة جدًا
 (ب) مختلفة إلى حد ما
 (ج) لا أعلم
 (د) ليست مختلفة جدًا
 (هـ) هي نفسها

18. هل الممارسات الدينية في تركيا مختلفة عن بلدك الأم؟
 (أ) مختلفة جدًا

- (ب) مختلفة إلى حد ما
(ج) لا أعلم
(د) ليست مختلفة جدًا
(هـ) هي نفسها
19. هل تعتقد أن ثقافة بلدك الأم أفضل لأسرتك من ثقافة تركيا ؟
(أ) نعم إنها أفضل كثيرًا لأسرتي.
(ب) إنها أفضل نوعًا ما.
(ج) لا أهتم بذلك.
(د) كلا الثقافتين جيد.
(هـ) لا، ثقافة البلد المضيف أفضل.
20. هل تستطيع أن تعلم أطفالك عادات وتقاليد بلدك الأم؟
(أ) نعم، أستطيع أن أعلمهم ذلك.
(ب) نعم، نوعًا ما.
(ج) لا أستطيع أن أقرر.
(د) ربما، لكن نادرًا.
(هـ) لا، لا أستطيع أن أعلمهم بذلك على الإطلاق.
(و) لا أريد أن أعلمهم ذلك.
21. هل تستطيع أن تعلم أطفالك الممارسات الدينية لبلدك الأم؟
(أ) نعم، أستطيع أن أعلمهم ذلك.
(ب) نعم، نوعًا ما.
(ج) لا أستطيع أن أقرر.
(د) ربما، لكن نادرًا.
(هـ) لا، لا أستطيع أن أعلمهم بذلك على الإطلاق.
(و) لا أريد أن أعلمهم ذلك.
22. هل أنت راضٍ عن التأثير الثقافي لتركيا على أطفالك؟
(أ) نعم، أنا راضٍ جدًا
(ب) نعم، أنا راضٍ إلى حد ما
(ج) لا أعلم.
(د) لا، لست راضيًا جدًا.
(هـ) لا، لست راضيًا على الإطلاق.
23. هل يمكن أن تسمح لأطفالك بتبني القيم الثقافية لتركيا؟
(أ) نعم، سوف أسمح لهم بتبنيها.
(ب) نعم، سوف أسمح لهم بتبني بعض القيم.
(ج) لا أعلم.
(د) لا، لن أسمح لهم بتبني أي شيء.
24. هل يمكن أن تسمح لأطفالك بتبني القيم الدينية لتركيا؟
(أ) نعم، سوف أسمح لهم بتبنيها.
(ب) نعم، سوف أسمح لهم بتبني بعض القيم.
(ج) لا أعلم.
(د) لا، لن أسمح لهم بتبني أي شيء.

25. هل تعتقد أنه فقدان أطفالك لخلفيتهم الثقافية أمر سيء؟

- (أ) نعم، إنه أمر سيء.
- (ب) نعم، إنه أمر سيء إلى حد ما.
- (ج) لا أعلم
- (د) لا، ليس شيئاً جدياً.
- (هـ) لا، ليس شيئاً على الإطلاق.

26. هل تعتقد أنك تجد صعوبة أكبر في أن تعلم أطفالك الانضباط؟

- (أ) نعم، الأمر صعبٌ هنا.
- (ب) لا، هو نفسه كما في بلدنا الأم.

27. هل تحب تربية أطفالك في بلد مضيف به نفس القيم الدينية والثقافية لبلدك الأم؟

- (أ) نعم، أحب ذلك.
- (ب) لا أحب ذلك لكن ليس لدي خيار الآن.
- (ج) لا، لا أعرف ذلك.

28. هل تحب تربية أطفالك في بلد به قيم دينية وثقافية مختلفة عن بلدك الأم لكن تتوفر به مزايا اقتصادية وتعليمية أفضل؟

- (أ) نعم، أفضل الاستقرار الاقتصادي على القيم الثقافية/الدينية.
- (ب) لا، أفضل القيم الدينية/الثقافية على الاستقرار الاقتصادي.

29. هل تحب أن تظل في تركيا طوال عمرك أو تعود إلى بلدك الأم إذا كان أمناً؟

- (أ) أريد أن أظل في تركيا.
- (ب) أريد أن أعود إلى بلدي الأم إذا كان أمناً.
- (ج) . أريد أن أذهب في بلد آخر. (إذا كانت الإجابة بنعم) أيهما؟

30. بالنظر إلى كل الجوانب معاً، ما هو شعورك هذه الأيام؟ هل يمكنك القول أنك....؟

- (أ) سعيد للغاية
- (ب) سعيد إلى حد كبير
- (ج) لست سعيداً جداً
- (د) لست سعيداً على الإطلاق

31. هل يمكن أن نخبرنا باختصار عن أكبر مخاوفك هنا في تركيا ؟

شكراً جزيلاً لك على المشاركة

D- Approval by Ethical Committee

Sayı : 17162298.600-110
Konu : Tez Çalışması

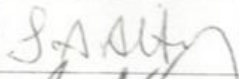
20.04.2017

İlgili Makama

Üniversitemiz Sosyal Bilimler Enstitüsü Sosyal Hizmet Tezli Yüksek Lisans Programı öğrencisi Aqsa Khalid'in, öğretim üyesi Prof. Dr. Işıl Bulut danışmanlığında yürütmekte olduğu tez çalışmasında uygulanacak yöntem ve araştırma teknikleri incelenmiş, kullanılmasında bir sakınca olmadığı tespit edilmiştir.

Bilgilerinize saygılarımızla sunarız

Başkent Üniversitesi Sosyal ve Beşeri Bilimler ve Sanat Araştırma Kurulu

Adı Soyadı	Değerlendirme	İmza
Prof. Dr. M. Abdülkadir Varoğlu	Olumlu/ Olumsuz	
Prof. Dr. Kudret Güven	Olumlu/ Olumsuz	
Prof. Ali Sevgi	Olumlu/ Olumsuz	
Prof. Dr. Işıl Bulut	Olumlu/ Olumsuz	
Prof. Dr. Sadegül Akbaba Altun	Olumlu/ Olumsuz	
Prof. Dr. Can Mehmet Hersek	Olumlu/ Olumsuz	
Prof. Dr. Özcan Yağcı	Olumlu/ Olumsuz	

E- Originality Report

The screenshot shows a Turnitin Originality Report interface. The main document is a thesis titled "FATHERHOOD RESPONSIBILITIES AND INTEGRATION OF CHILDREN IN HOST COUNTRIES: A COMPARISON OF PERCEPTIONS OF REFUGEE FATHERS LIVING IN TURKEY AND GERMANY" by Aqsa Khalid. The report shows a similarity score of 3% (0.03). A sidebar on the right lists 10 sources with similarity percentages all below 1%.

Source	Similarity Score
1 DRACEA, Amelia, ANG... Yayın	%<1
2 academics.vmi.edu İnternet kaynağı	%<1
3 etd.lib.metu.edu.tr İnternet kaynağı	%<1
4 www.dtic.mil İnternet kaynağı	%<1
5 D. C. Este. "The Percep... Yayın	%<1
6 www.absoluteastronom... İnternet kaynağı	%<1
7 Louis Goldman. "Misco... Yayın	%<1
8 ufn.netd.ac.za İnternet kaynağı	%<1
9 eprints.dinus.ac.id İnternet kaynağı	%<1
10 Juliette Schaafsma. "Et... Yayın	%<1

Curriculum Vitae

I- Personal Information

Name: Aqsa

Surname: Khalid

Birth date and Place: 27.01.1991/ Faisalabad, Pakistan

Nationality: Pakistani

Marital Status: Single

Contact: aqsa.baskent@gmail.com/ 0506 0514443

II- Education

Under graduation: B.Sc (4 year Honors) in Psychology from Government College University Lahore, Pakistan

Graduation: Master's in Clinical Social Work from Başkent Üniversitesi Ankara, Turkey

Foreign Languages:

English (Proficient), Turkish (Good), German (Basic), Urdu (Native), Punjabi (Native), Hindi (Good)

III- Professional Experience

Worked as a Psychologist in SOS Children's Village Faisalabad, Pakistan (December 2013- June 2014)

Worked as a full-time Social Work intern in Rummelsberger Diakonie Nuremberg, Germany (October 2016- February 2017)

IV- Achievements**Paper presentations in International conferences**

Khalid A: Coping strategies used by working Refugees in Turkey. 1. Euroasya Positive Psychology Conference: Üsküdar Üniversitesi/ Istanbul; 28/04/2016 - 30/04/2016

Khalid A, Dr. Iffat Batool. : Jungian Archetypal Analysis of selected Fairy Tales. 33RD International conference on Psychology and Arts: Universite de Reims Champagne-Ardenne/Reims, France; 29/06/2016 – 04/07/2016

Scholarships

Fully-funded academic scholarship for Masters in Clinical Social Work by Turkish Government (2014)

Başkent Üniversitesi Erasmus+ Program for an Internship in Governmental welfare organization in Germany for 6 months. (2016-2017)