THE DYNAMICS OF SELF-DEFEATING PATTERNS
WITHIN THE CONTEXT OF SIBLING RELATIONSHIPS:
A QUALITATIVE LONGITUDINAL RESEARCH STUDY

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ABSTRACT

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The aim of this study was to shed light onto the dynamics of self-defeating patterns among young adult siblings and only children. To this end, participants were interviewed with a focus on the causes and the effects of their self-defeating patterns and their sibling or peer relationships by considering their similarities and differences in personality characteristics and psychological symptoms. Through qualitative longitudinal research conducted with six sibling pairs, one fraternal twin pair, one identical twin pair, and five only children; changes in sibling/peer relationships and self-defeating patterns within three years and factors attributed to these changes were traced considering their psychological birth orders. After conducting thematic analyses, identified themes and textual essences regarding sibling/peer relationships and self-defeating behaviors of psychologically older siblings, psychologically

younger siblings, and psychologically only children were reported separately. Specifically, this study was effective in capturing change in sibling/peer relationships and self-defeating behaviors. Due to the complex and rich data of this qualitative longitudinal study, drawing conclusions from several themes was a big challenge. Accordingly, certain arguments in regard to both siblings/peers and self-defeating behaviors were emphasized. In specific, it was concluded that differentiation from the siblings/peers (i.e., uniqueness) is required during childhood to cope with certain adversities (e.g., rivalry); however, when it comes to the difficulties like self-defeating patterns faced with during adulthood, similarity among siblings/peers (i.e., sameness) might be required to overcome these difficulties. All in all, despite its limitations, this study also provided some important implications and suggestions for both researchers and clinicians.

ÖZ

KARDEŞ İLİŞKİLERİ BAĞLAMINDA
KENDİNİ BALTALAMA ÖRÜNTÜLERİNİN DİNAMİKLERİ:
NİTEL BİR BOYLAMSAL ARAŞTIRMA ÇALIŞMASI

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Bu çalışmanın amacı, genç yetişkin kardeşler ve tek çocuklar arasındaki kendini baltalama örüntülerinin dinamiğine ışık tutmaktır. Bu amaçla, katılımcılar ile kişilik özellikleri ve psikolojik belirtilerindeki benzerlik ve farklılıklar göz önünde bulundurularak kendini baltalama davranışlarının sebepleri ve etkileri ile kardeş veya akran ilişkileri hakkında görüşmeler yapılmıştır. Altı kardeş çifti, bir tek yumurta ikiz çifti, bir çift yumurta ikiz çifti ve beş tek çocuk ile yapılan nitel boylamsal araştırma kapsamında, kardeş/akran ilişkileri ve kendini baltalama davranışları konusunda üç yıl içinde gözlemlenen değişiklikler ve bu değişikliklere atfedilen faktörler, söz konusu katılımcıların psikolojik doğum sıraları dikkate alınarak incelenmiştir. Yapılan tematik analizler neticesinde, büyük çocuk psikolojik sırasına, küçük çocuk psikolojik doğum sırasına ve tek çocuk psikolojik doğum sırasına sahip katılımcıların

kardeş/akran ilişkileri ve kendini baltalama davranışlarıyla ilgili temalar ve katılımcıların paylaştığı ifadelerden örnekler ayrı ayrı rapor edilmiştir. Spesifik olarak, bu çalışma kardeş/akran ilişkilerindeki ve kendini baltalama davranışlarındaki değişimi yakalama konusunda etkili bulunmuştur. Ancak nitel boylamsal çalışmanın sunduğu karmaşık ve zengin verilerden ötürü, yerinde çıkarımlar sunmak oldukça çaba gerektirmiştir. Bu doğrultuda hem kardeşler/akranlar hem de kendi baltalama davranışlarıyla ilgili dikkat çeken noktalar vurgulanmıştır. Spesifik olarak, çocukluk dönemindeki rekabet gibi belirli zorluklarla başa çıkabilmek için kardeşlerden/akranlardan farklılaşmanın; yani benzersiz hale gelmenin gerekli olduğu sonucuna varılmıştır. Bununla birlikte, yetişkinlik döneminde karşılaşılan kendini baltalama davranışları gibi problemler söz konusu olduğunda, bu tür zorlukların üstesinden gelebilmek için kardeşler/akranlar arasında bir benzerlik; yani aynılık olmasının gerekebileceği saptanmıştır. Sonuç olarak, var olan eksikliklerine rağmen, bu çalışma hem araştırmacılar hem de klinisyenler için bazı önemli çıkarımlar ve öneriler sunmuştur.

Anahtar Kelimeler: Kendini Baltalama Davranışları, Kardeş İlişkileri, Psikolojik Doğum Sırası, Tematik Analiz, Değişim

To everyone who is in my family and has become like my family,

Especially to my elder sister and my nephew…

ACKNOWLEDGMENTS

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QLR   Qualitative Longitudinal Research

TA   Thematic Analysis

CHAPTER 1

INTRODUCTION

1.1 Siblings and Self-Defeating Patterns

Man knows much more than he understands.

Alfred Adler

It is an important endeavor to examine the seeds of the brotherhood/sisterhood, which is the essence of all other social relations (Mitchell, 2011), facets of the branches touching the others, the origin and the formation of the roots, and the fruits growing on the brotherhood/sisterhood (Keskinöz-Bilen, 2014). However, siblings are not usually mentioned in case histories and descriptions (Adam-Lauterbach, 2013). Psychotherapists occasionally note that sibling relationships are classified as minor or are completely ignored by young patients. Perhaps this is something about the development of psychoanalysis because, in the debates on Freudian psychoanalysis until the early 1980s, sibling relationships were almost completely overlooked (Sohni, 1994). At present, sibling relationships are somewhat considered to be directly negative partly because its importance has been denied. It is pointed out that the denial of the relationship reality can cause serious distortions and problems in both daily life and the psychotherapeutic field (Sitzler, 2017). There is not a bigger burden for a man than carrying an untold story in his heart (Angelou, 1969). Therefore, in this dissertation, siblings who have been in the blind spot of human existence for decades and invisible despite being everywhere, and the spheres of their influence will not be ignored.

As is generally known, children usually do not participate in familial decision making about their siblings. It is parents who do so. They cannot even choose between a sister and a brother. Instead, they have to get used to living together with this stranger for many years or a lifetime. This obligation, inevitableness, or even this trauma is in the core of the sibling relationships. This is a relationship imposed on someone (Sitzler, 2017). Therefore, a sibling may shape these relationship dynamics by supporting the other sibling or a sibling-like other (i.e., a peer), or by damaging or annihilating the other, or by proving his/her superiority to the other, or by being self-destructive and self-defeating; no matter which is done, it is a subject worth scrutinizing.

The brotherhood/sisterhood begins with sharing the same womb, the same breast, stretching to sharing the same family dynamics. Over the years, shared memories and common background allow individuals to take roots in life. The sister/brother who initially wished to get rid of these roots can later hold on tightly to them as they grow older, or the sibling may become the hero of a sad or happy story. Sibling relationships can be run-of-the-mill through life, or they can go completely wrong. Indeed, Girard (2003) lists the examples of sibling hostility in ancient literature, mythologies, and religious myths. He argues that the conflict between siblings and, eventually, the "death" of one of the siblings turns into the constitutive trait in societies. Whichever story or myth is the case, the relationship and violence between siblings has a significant role (Erten, 2014). These dynamics still have a meaning or function. Thus, it is a crucial endeavor to uncover them.

Sometimes there might be other individuals who are worse enemies than siblings portrayed as eternal enemies. Inducing an eating disorder, an addiction, a procrastination, or a repetitive pattern of harmful relationships, the worst enemies may leave those who examine human nature with very interesting questions. When a person's past is full of decisions and actions against his/her well-being, one can hardly make sense of it. Freud regarded such self-defeating behavior as the most

troublesome problem in his theory since he built it on the assumption that organisms strive to increase pleasure and avoid pain. As some decisions seem like they take into account neither pleasure nor reality principle, Freud modified his metapsychology many times to explain the self-defeating patterns (McWilliams, 2013). These reviews are all highly important because solicitation of therapeutic services is often engendered by the effects of repetitive and maladaptive behavior patterns (i.e., self-defeating patterns/behaviors).

If repetitions thrive, and if one endeavors to grasp and to stamp them out, it is essential to ask some questions. For instance, is there a compulsion or an instinct to repeat a behavior as proposed by Freud (1955), and if so, why are the self-destructive ones repeated? Are these patterns some attempts at mastery, or a temporary change of the outcome? Though painful, do these repetitions offer some secondary gain? Is there a point at which one is able to notice them? Does anyone come to this realization/awareness? Most crucially, can this maladaptive cycle really change? These are all hard questions, and the answers are 'yes, sometimes', but it is not easy to figure them out. People can be afraid to challenge their perception of themselves and their inner world even if they suffer from a misperception because they have spent their whole life building that perception. Exploring the origins of unconscious conflicts, shedding light on the underlying reasons for their behaviors, making what is unconscious conscious, enabling the individuals to have a healthy perception of themselves and the world around them is the final goal, which provides individuals with freedom to choose what they need or desire (Rosner & Hermes, 2006) and to take responsibility for their behaviors.

It is noteworthy, at this point, that while there are labels, diagnoses, and categories as regards sibling relationships and self-defeating patterns, there is no single individual fitting accurately into any of these. However, in the end, all people –and all siblings– are both similar and unique owing to the fact that they are all human. Thus every human, –every sibling/peer– is unique, with their problems, which are not

necessarily pathological. A problem might be experienced in various shapes and degrees. They can be a basic attribute of various types of individuals. Each individual's –each sibling's– way of coping with his/her past and present problems is unique. Thus, it is vital to appreciate the wide array of reactions to successes and failures (Rosner & Hermes, 2006). Nevertheless, the differences far outweigh the similarities, so each new individual presents a unique challenge for a mental health professional.

1.2 Purpose, Rationale, and Significance of the Study

While sibling relationships are indeed varied and present unique challenges to research, it is essential to study their possible influences on self-defeating patterns. Nevertheless, few researches investigated the effects of sibling relationships on early adulthood. The vast majority of research has focused on the role of siblings in childhood and adolescence. However, considering the fact that the relationship with a sibling is typically a lifelong bond, it is vital to focus on the effects of sibling or peer relationships on adult life (Irish, 1964). While a variety of studies have examined the effects of sibling relationships on social life or have made comparisons between siblings in terms of a specific self-defeating behavior, it seems that no qualitative longitudinal research (QLR) has studied the process and experience of self-defeating patterns/behaviors in relation with sibling and/or peer relationships of young adults. This study intended to shed light onto the dynamics of self-defeating patterns among young adult siblings and only children through psychoanalytic and psychodynamic approaches (especially through Adlerian theory). To this end, young adults were interviewed with a focus on the experience and the effects of their self-defeating patterns (e.g., procrastination, binge-eating, addictive behaviors, or interpersonal conflicts) and their sibling and/or peer relationships, with their similarities and differences in personality characteristics and psychological symptoms also considered. Meanwhile, the study also aimed to cultivate a greater understanding of the individuals' conscious and unconscious cognitive world via qualitative

methodology.

Participants of the study (i.e., older siblings, younger siblings, twins, and only children) were asked to discuss their experiences with their siblings or peers and regarding their self-defeating patterns that were particularly salient to them in their daily functioning. Through longitudinal data attained approximately within three years after the first interviews, changes in sibling relationships, self-defeating patterns, and factors and occurrences attributing to these changes were traced. It is important to note that no attempt was made by the researcher to guide participants toward enhanced self-awareness.

All in all, expanding both a theoretical and clinical understanding of sibling relationships and self-defeating patterns was aimed by this study. It is hoped that theory builders will get inspired and the way clinicians work with patients will be enhanced by the findings of this study. Consequently, this comprehensive theoretical review of English, Turkish, and also German literature and the detailed qualitative accounts showed that the young adult siblings and only children are "blessed" with deficiencies (Adler, 1927), giving voice to all the goals, concerns, failures, and accomplishments that constitute their unique lives. Hopefully, these voices will help the clinicians attain greater insight into unhealthy patterns that individuals exhibit while examining sibling and/or peer relationships.

1.3 Statement of Research Questions

This qualitative longitudinal study with two rounds of data collection inquired about the perceptions and experiences of young adults concerning their sibling relationships and self-defeating patterns. The interviews conducted with the participants sought answers to the following research questions:

- What are some common and distinct experiences of older siblings, younger siblings, twins, and only-children regarding their sibling/peer relationships and

self-defeating patterns/behaviors?

- What factors (e.g., personality characteristics, personal events, emotional states etc.) are associated with problematic sibling relationships and self-defeating patterns/behaviors?

- How do siblings/peers affect self-defeating patterns in adulthood?

- How do individuals experience problematic sibling relationships and self-defeating patterns/behaviors?

The longitudinal aspect of this qualitative study also sought answers to following questions:

- How do participants react to the transcriptions of their first interviews about their experiences of sibling/peer relationships and self-defeating patterns three years after the first interviews conducted with them?

- What changes do participants observe concerning their sibling relationships and/or self-defeating patterns throughout the three years after the first interviews?

- What factors and/or occurrences do participants attribute to the presence or absence of any change in their sibling relationships and/or self-defeating patterns?

The research questions were organized in line with related psychoanalytic and psychodynamic theories so that interviews with participants could result in narrative responses that reflected both the conscious and unconscious world of young adults with respect to their sibling relationships and/or self-defeating patterns. Thus, this QLR, based on thematic analysis (TA) method, yielded a more refined understanding of the dynamics of sibling positions (i.e., older sibling, younger sibling, twin, and only child) and self-defeating behaviors, as well as the interaction between the two.

CHAPTER 2

LITERATURE REVIEW

2.1 Review of the Literature on Sibling Relationships

2.1.1 Studying sibling relationships

Scientific research concerning brotherhood/sisterhood has been carried out only in the last three decades. Prior to this, the field of psychology had focused on how the relationship between the individual and his/her parents influenced his/her feelings and behaviors. After that period, researchers started to acknowledge that siblings could also affect a person's self and behaviors as strongly as their parents. However, the duration of this effect still remains unclear (Sitzler, 2017).

All the great cultures of the world recognize the patterns of brotherhood/sisterhood love, and all of them refer to the fratricide/sororicide in their myths. The ancient Greeks speak of Eteocles and Polynices, the sons of King Oedipus, who killed each other in a power struggle. In ancient Egyptians, God Osiris was killed by his twin brother Set because of jealousy. However, science has had little or no interest in intense feelings between siblings. That is why so little research has been done until now about love and hatred among siblings, so research on siblings is a very new field. This field of study develops its teachings on the basis of psychology, sociology, ethnology, and information from medicine, distinguishing itself from others in terms of method and content. For example, dreams about killing a brother/sister have long played an important and symbolic role in psychoanalysis. Nevertheless, these kinds of dreams are generally analyzed solely in the context of

the mental experiences of the dreamer without considering his/her family dynamics (Sitzler, 2017).

Although each family is different and every sibling relationship is unique, similarities often exist in the experiences. This complexity makes it difficult for researchers to focus on these links. In his article pointing to sibling relationships as a neglected factor in modern education, Goldbrunner (2011), who is a family researcher, considers that previous studies on brotherhood/sisterhood have focused on the differences between siblings in terms of their characteristics. Since it is difficult to understand how siblings growing up in the same family think and act differently, as commonly observed in real life, he points out that the explanation has been sought in family constellations.

Yet another reason why sibling relationships is inherently a difficult research topic is that there are various family structures. The relationships between siblings need to be strictly defined. In many families, there are biological siblings, twins, step-siblings, half-siblings, adopted siblings, foster siblings, or even friendships which are regarded as sibling relationship owing to the strength of the bond between and intimacy experienced by the individuals (Button & Gealt, 2010). Furthermore, sibling relationships may be studied less frequently than parental relationships, for everyone has a parent, but not always a sibling. Of those owning a sibling, some might have one sibling, some two, three, and so on. Families with five children can naturally be expected to be highly different from those with two children (Sitzler, 2017). This suggests that the dynamics caused by sibling types and numbers might have significant implications for sibling relationships and family dynamics. Last but not least, birth order factor (i.e., being the youngest, oldest, middle, or only) is also critical, so are differences in terms of age and sex (Noller, 2005).

Research on siblings and their effects of on each other is highly complicated since this relationship can be mystified like in no other relationship. The word "sibling" recalls blood bond and brotherly/sisterly love. It echoes something archaic,

something far deeper than the countless ordinary encounters individuals experience every day (Sitzler, 2017). However, this viewpoint entails a risk. If an individual confines himself to the symbolic value of this connection, he/she may easily overlook what a sibling really means in life and what kind of damage is caused by sibling dynamics. According to Toman (1961), one of the pioneers of sibling research, the results brought about by the old influences are often hidden. Emotional attitudes, causes of basic behaviors and interests are always related to those old influences. However, most of the time, the person is not aware of them. Nevertheless, they penetrate his/her social behavior, and the less those influences are discovered, the more permanent they become.

Interestingly enough the subject of siblings has not found much room in psychoanalytic theories (Colonna & Newman, 1983; Volkan & Ast, 1997). While the history of religions, history, and literature have offered generous examples of the complex nature of sibling relationships, the fundamental works dealing with siblings have somewhat been disregarded in the psychoanalytic literature. Despite the potential of one's sibling/peer relationships for one's inner world and fantasies, it was not studied as intensively as expected (Keskinöz-Bilen, 2014). In psychoanalytic theory, firstly, impulses, childhood sexuality, and Oedipus complex were discussed, then the eyes turned to mother-infant duo with object relations and developmental periods, and then the psychoanalytic focus shifted to the function of the father in addition to the development of superego (Akhtar & Kramer, 1999). Then, where are siblings? Do they disappear if they are not mentioned? Is it not surprising that one might ignore the "other" with whom he/she spends most of the home time and who is both very similar and different (Habip, 2012) as in the famous saying in the Upanishads –a collection of texts of religious and philosophical nature: "He is closer than the closest, and he is farther than the farthest"?

In her article discussing whether the issue is only about Oedipus and his parents and how siblings are ignored in classical psychoanalysis, Metzler also asserted that

Sigmund Freud, the founder of classical psychoanalysis and the father of six children, failed to adequately address siblings in his theory (2011). Colonna and Newman (1983) stated that the concepts of "siblings" or even "birth of a sibling" exist in none of the content indexes of Freud's writings. They also contended that "brothers and sisters" appear only five times in all their entire works, similar to the general context of psychoanalysis. According to Agger (1988), Freud's unresolved conflicts with his siblings might have led to this situation. Even though he did not write about "them", siblings must have taken their place in Freud's writings (Balkan-Öztürk, 2014).

In psychoanalytic theory, there has always been the image of a mother or father, love of whom siblings compete for. Sibling relations have been somehow defined only by the existence of this indispensable third party. Little importance has been attached to the positive and improving aspects of sibling relationships (Limnili, 2014b). Rather, the obstacles that first child encounters after the arrival of the second have been discussed (Korkut, 2014). Most analysts emphasized the defensive character of the brother/sister love, and in fact, they saw the brother/sister love as a reaction formation caused by envy and the desire to kill. Actually, the existence of and relationships between siblings are not just about competing for the love of parents. This is inherently a part of the brotherhood/sisterhood experience. A sibling relationship has a power in itself and affects the development of the psyche. The work of the few psychoanalysts working on siblings can be regarded as a challenge to the central position of Freud's Oedipus complex in the human psyche (Limnili, 2014b). This challenge was first made by Oberndorf in 1928, with his presentation concerning the place of siblings in psychoanalysis at the American Institute of Psychoanalysis (Mercan, 2014). Many years afterwards, recent studies have begun to reveal that sibling relationships are as important as mother-child relationship. For example, data from a recent study indicated that sibling relationships promoted resilience in alcoholic families (Kittmer, 2004). Moreover, Blessing (2007), who focused on two patients, revealed that their eating disorder augmented only after

intense conflicts in sibling relations have been experienced as transference and countertransference, and it was not enough to focus on the mother or to investigate the father in the classic Oedipus issue. This study, thus, pointed out that the effects of the siblings on the organization of the superego and ego were highly important. Coleman (1996) also drew attention to the sibling aspect in transference and countertransference phenomena and criticized that traditional psychoanalysis neglected that aspect. René Kaës, who questioned the siblings being overlooked in psychoanalysis, also claimed that psychoanalysts were in competition with one and other (as cited in Palacios-Boix, 2013, p. 162). This claim might account for the many occupational and institutional problems confronted in clinical settings.

2.1.2 Characteristics and effects of sibling relationships

Since the day an individual is born, he/she has been the daughter or the son of someone. He/She may also be a sister or a brother of someone until death separates them. Dream-like as it may sound like in a romantic relationship, it is a fact in sibling relationships. However, the relationship between siblings may be in contrast to a love story. It is the exact opposite of the hearts beating with the longing and excitement. The lack of a specific purpose is a typical characteristic of a sibling relationship. This is simply a connection which does not break a lifetime. Even when it no longer works, this connection is not broken. Even if the communication between siblings is broken, they remain unalterably brothers or sisters to each other no matter if they want it or not. They are a part of their identity. At a rough estimate, they live as long as their siblings do. The connection between siblings develops very differently from the one established with other people throughout their lives. Most often, this relationship feeds siblings with a happiness that they are hardly aware of. If it goes wrong, it will constantly hurt them like tooth decay (Sitzler, 2017).

The mother is known to be the first object of love, the source for learning, and the means of identification for the baby. Siblings themselves or siblings' images in the mother's inner world also have a significant impact on the baby's self-development.

This effect may begin before the effect of the father (Volkan & Ast, 1997). Each sibling born affects the family balance and entails a new adaptation process. As the self-development accompanies new identifications, sibling interactions are stored in the unconscious for further processing (Keskinöz-Bilen, 2014).

Individuals have their first social experiences with their siblings. Therefore, what they experience with their brothers/sisters constitutes the norms for their adultery. They experience almost all emotions (e.g., jealousy, love, anger, longing, trust, hatred, belonging, joy, enthusiasm, excitement, intimacy, and fear) for the first time and most intensely with their siblings. They know each other quintessentially. They never set boundaries to their sibling relationship and do not even create a personal space. First, they need to learn to establish a close or distant relationship with them. For many people, the bond with their siblings might be the only unquestioned relationship in their lives. To have a sibling, individuals do not even need to have the ability to relate (Sitzler, 2017). In addition, the relationship with a sibling brings many developmental opportunities that are not present in other close relationships (Meunier, Boyle, O'Connor, & Jenkins, 2013). Vivona, one of the few analysts who worked on siblings, stated that sibling relationships are indispensable for people to develop a unique and valuable sense of identity in the world of equals (2010). Kieffer (2008) drew attention to the mirroring and regulation functions of siblings in identity development and indicated that they are models available for comparison and feedback. It is added that the ability of an individual to open space for a sibling in his inner world contributes to the development of his/her symbolic thinking (Limnili, 2014b).

Feelings towards siblings, regardless of gender, are complex. They are accompanied by a common childhood and an intimacy resulting from countless hours of shared experiences. There are also society's ideals, which individuals learn from their parents and environment. Accordingly, with the existence of siblings, a family becomes large and unified, whose members are protected from being alone in the

world. If they grow up in a traditional nuclear family, their experiences of brotherhood/sisterhood often unite naturally gather around an identity, preventing them from even thinking about their own role as siblings.

In the context of psychology, one of the roots of brotherhood/sisterhood experience is found. As cited in Sitzler (2017), in 2017, researchers from the University of California conducted a study inquiring into whether or not siblings could instinctively recognize the blood ties between them, and they drew a surprising conclusion (p. 19). The research found that this was not necessarily the case at all. The extent to which a human being was actually related to the others with whom he/she had been spending time at the same home for many years depends on another factor: When he/she saw himself/herself that the mother had been closely involved with this being every day for a long time, he/she decided automatically that he/she was his/her sibling. More broadly speaking, individuals who had been together in childhood could also be regarded as siblings. This might mean that the outlook on siblings is a cultural thing in the first place and that kinship is only one of the other elements.

In terms of kinship and the effects of blood ties, it is crucial to note that siblings are around 50% related to each other. That is to say, they share about half of their hereditary traits with each other. In some cases, their genetic similarity rate ranges from 25% to 75%. This explains why some siblings born to the same parents are almost identical to each other and that in others, there is almost no similarity in terms of their appearances. It is scientifically proven that such differences result from evolution. The more the inherited characteristics of the siblings differ, the more the chances of survival and descent of one of the children in the face of inappropriate external conditions such as diseases, unusual climatic conditions, or unreliable nutrition sources (Futuyma, 2013).

As a relationship concept, being a sibling is significant in every culture. In general, people generally associate values such as reliability, purity, compatibility, and

persistence with brotherhood/sisterhood. Words like "brother" (*erkek kardeş* in Turkish), "bro" (*birader* in Turkish), or "sis" (*hemşire* in Turkish) point to these qualities in many areas of everyday culture. Similarly, even members of the subcultures like hip-hop music lovers, which have deliberately more aggressive manners, refer to each other as "bro" and "sis" as a sign of a peaceful belonging. In almost all religions, believers are regarded as spiritual siblings as children of divine parents and have certain responsibilities to other believers. In Christianity and Islam, there is the notion of "brotherhood of faith". In addition, Jews and Christians are sometimes regarded as "unequal brothers" in theology (Sitzler, 2017). Everything about brothers and sisters is a quality seal. It is reported by many to give a sense of confidence. In research concerning siblings, it is commonly stated that sisters and brothers provide each other with intimacy, closeness, nurturance, support, and guidance (Noller, 2005). Altruism and peacefulness is embedded in the family. Altruistic and peaceful behaviors are learned in the family, which is probably based on the pragmatism of evolution. No family can tolerate constant tension caused by children fighting. Evolutionary biology has developed the concept of "kin selection" for this condition. This theory is based on Darwin's theory of biological evolution and was developed by British biologists in the 1960s. According to this theory, animals and humans exhibit more attentive and less selfish behavior when it comes to a close relative. In this way, the carriers of the same genes are intended to have the most appropriate survival conditions (Futuyma, 2013). Dalal (1998) stated that in a healthy parent-child love, the ultimate goal is to achieve psychological separation whereas the typical characteristic of sibling/peer relationships is that they can act altruistically in the group.

This altruism concept reminds of the "social interest" (*Gemeinschaftsgefühl* in German) concept in Adlerian theory. An alternative translation of Adler's German term could be "social feeling" or "community feeling". It means a feeling of oneness with all humanity (Feist & Feist, 2008). In an ideal community, a person with well-developed social interests strives for perfection for all individuals instead of striving

for personal superiority. Social interest, which is mainly described as an attitude of relatedness with humanity as a whole and empathy for each member of the community, is about cooperation with others for social progress rather than for personal gain (Adler, 1964). For the human species, social interest is the natural condition. It acts like an adhesive binding society together (Adler, 1927). Feeling of inferiority makes them join together and create a society. Human ancestors would have been prey to stronger animals if they had not been protected by their family/clan, or their siblings in specific. Hence, social interest is fundamental for the continuation of human species.

For Adler (1927), social interest was evidence to psychological health and the sole criterion of basic human values. A standard indicator of normality, it helps to determine the usefulness of a life. The greater social interest people possess, the more psychologically mature they are. Individuals with no psychological maturity do not have any social interest. They are self-centered, and they strive for personal superiority over others (e.g. their siblings). On the other hand, psychologically healthy individuals are genuinely concerned about others, and their striving for success includes the well-being of other individuals. However, it is important to note that social interest is not synonymous with altruism, unselfishness, or charity. Actions of philanthropy and kindness might or might not be driven by a social interest. For instance, a wealthy older sister may financially support a needy younger brother not because she feels "oneness" with him, but quite the opposite, because she wants to maintain "distance" from him. By giving money, she may imply, "You are inferior, I am superior, and this gift is a proof of my superiority". Adler (1927) believed that the worth of all such actions could only be judged against the yardstick of social interest.

Researchers from Leipzig University defined a sibling relationship as generally the longest-lasting, non-terminable, and more or less equalitarian (Kitze, Hinz, & Brähler, 2007). Here, the emphasis is on the term "more or less equalitarian". Sirman

(2014) also pointed out that a sibling relationship involves equality and hierarchy at the same time. In fact, hierarchy is generally between siblings in traditional Turkish society. In particular, women need to respect and obey men, and the young are to respect and obey their elders. The relationship between siblings in both urban and rural areas also includes sincerity and closeness, though. In an atmosphere of closeness, the routines of everyday life such as visits, doing chores, or doing business together affect the relationship between siblings. In families from varied socioeconomic status, siblings join social activities together, and they seek money or help from each other. Still, the greatest disagreement and frustration are experienced among them. Here, the hierarchy and intimacy are intertwined. Even in families who are inclined to be more European, the primary relationship within the family is the hierarchy organized by age and gender. The distance brought by this hierarchy governs all relationships. The relationship between siblings is perhaps the least hierarchical among them. Nevertheless, neither in sisters nor in brothers does equality develop easily as a determinant norm. To further illustrate, the motto "Liberty, Equality, Fraternity" (*Liberté, Equalité, Fraternité* in French) of the French Revolution was translated by the Young Turks as "Freedom, Equality, Justice" (*Hürriyet, Müsavat, Adalet* in Turkish). It is highly meaningful to have the concept of "fraternity" replaced by the concept of "justice" because in a fair environment not everyone is equal, not everyone can have the same rights, but everyone is ranked in accordance with their status. Actually, the fraternity has no place in equality or justice (Sirman, 2014).

The friendship between siblings is therefore not like any other friendships. What is called friendship is by nature free from goals and intentions. In essence, it is nothing but happiness derived from the existence of the other. Other virtues such as loyalty, solidarity, sharing, supporting, loving attention, and joy also flourish on it. A friendship between two people may be short or long, casual or committed, loose or deep-rooted. It is always on a volunteer basis, and it can deteriorate any time. This is why friendship between siblings differs from other friendships. The strongest

characteristic of friendship is to be together, and this is only possible under equal conditions. The main matter of contention in siblings is the common history, which almost always includes a hierarchy. Coming to an equal position from this hierarchy requires quite a lot of skill, courage, and candor (Sitzler, 2017).

Sharing is not the only thing learned through a relationship with a sibling. What people learn from their siblings is actually not to share but to negotiate. They probably learn to share as little as possible with their siblings. For instance, they may offer their sibling a candy knowing that they can ask their sister/brother for a candy at another time since they offered their sister/brother a candy before. At the same time, they practice the trick and lie with their siblings. They also learn the limits of what they can do. They can determine how powerful they are without causing great damage. Consequently, they discover a meaning thanks to the experience they have gained. They also experience what justice means owing to their siblings; however, they do not learn it because they are very kind-hearted or big-hearted. When their sibling is given a larger portion or an expensive gift and when they do not see the smallest reason for it and have a temper tantrum, they automatically learn the concept of justice. As such emotions may deprive them of power and cause suffering, they look for ways to go around them. Since they are not as dependent on their siblings as they are on their parents, they can do it a little bit more bravely. Everything they do with their siblings is primarily a game. In this game, anger, rage, and frustration are evoked, but they do not always perceive it as a threat. They may hate their siblings far more than they hate their friends or parents, but then, they can quickly put an end to it. In this way, they learn that even negative emotions are temporary. They are so natural for each other that they are not obsessed with each other's behaviors. They do not need a reason to make peace with their siblings; therefore, they do not need to explain their situation to them. Siblings trust each other without the need for a pre-test. They trust each other even when their relationship is not very friendly (Sitzler, 2017). Some Turkish proverbs eloquently illustrate these dynamics: "*Kardeş kardeşi bıçaklamış, dönmüş yine kucaklamış*", literally meaning

that the sibling stabbed his/her sibling and still turned to hug him/her; "*Kardeş kardeşin ne öldüğünü, ne onduğunu ister*" meaning that a sibling does not want his/her sibling to be in a bad condition, but he/she is also jealous when he/she is in a better condition; and "*Kardeş kardeşi atmış yar başında tutmuş*", which means that no matter how badly siblings treat each other, they help each other in highly difficult situations, and they can never give up on each other.

The family researcher Kasten (2001) asserted that sibling relationships could not be ended, and even when they are apart with no contact, siblings continued to influence each other. This assertion, though often misunderstood, has become one of the theories of research on sibling relationships. This does not mean that an individual must continue a painful relationship with his/her sibling for a lifetime. It only means that even if the contact is broken, one should be aware that he/she cannot escape all the suffering in a snap (Sitzler, 2017).

Siblings are the most important witnesses of each other in their childhood. As they age, their duty to keep the memories of their families alive becomes increasingly more important. They become a family archive, which means a lot more than the photographs. First of all, it is a means through which family members attach meaning and justify each situation portrayed on the photographs. In addition, it is to know what to be quiet about. It is to protect the beautiful memories by repeating and to lock the bad ones up with common silence (Sitzler, 2017).

Studying child rearing styles of parents in accordance with the memories of adult siblings, Kitze et al. (2007) indicated that the adult siblings remembered the ways in which their parents raised children differently. When they need to clarify a controversial event of the past, they need each other (Kasten, 2001). This study pointed out that most of the siblings' memories were congruent if they had been rejected or punished by their fathers. Furthermore, it was found that, in the case of a relentless father, nobody in the family could deny it, whereas there were significant differences in terms of the perception about a mother's warmth. Specifically, in the

memoirs of the laterborns, the mothers were warmer. In comparison with the laterborns, a firstborn child might have been treated differently by his/her parents. This naturally might lead to different perspectives among siblings on family dynamics.

Even if siblings have grown up together, their memories may show such great deviations from each other that one might even find it difficult to imagine they were in the same place at the same time. Nonetheless, these memories carry lifelong feelings of happiness or unhappiness and shed light on how much the individuals felt safe or neglected in those periods. Another significance of these memories, no matter how differently they are restored, is that siblings are always remembered as the ones who support each other at hard times (Sitzler, 2017).

Prominent factors that determine the characteristics of sibling relationships and the differences between siblings were found to be the availability of the mother, the relationship between the parents, the father's behavior towards children, the biological and sociological side of the sibling bond, the gender and the age of the siblings, having a twin brother/sister, and whether a sibling has a disease, disability or a special ability (Akhtar & Kramer, 1999). Being one of these factors, how attitudes of parents affect siblings is important to examine. Kasten (2001) stated that it was the duty of parents to pave the way for the interaction between siblings in early childhood. In the age of seemingly limitless possibilities, children might sometimes turn into parents' projects of proving themselves or justifying their societal roles. When these children cannot meet the expectations of their parents, they can easily be harmed. At this point, siblings have an advantage: They can face those expectations together. Thus, the fact that they are very different from each other from birth may be a condition that works in favor of siblings. There is also an evolutionary function brought by the innate differences between and the diversity of siblings. For example, if all members were equally shy or sensitive, families would probably have disappeared under difficult circumstances. In case of an emergency,

the more skills and qualifications there are in a family and the more the parents support them without manipulating at their own wish, the greater the chances of survival for that family (Brock, 2006). On the other hand, Kitze et al. (2007) found that only a very limited part of the differences between the personality traits of the siblings can be based on the child-rearing styles of the families. They claimed that the search for an individuated expression was a personality-specific motive. They suggested that the differences between siblings could be attributed to the non-common environmental factors. For them, these factors include individual experiences from the moment a child is not taken care of at home and explain why children who grow up in the same family may develop differently. The conditions are never exactly the same for siblings. These conditions can never be the same, and they should not be the same (Sitzler, 2017).

In their book, psychotherapists de Waal and Thoma, draw attention to parents' "traps", identifying their three tactics that almost always cause the families to fail (2003): (1) the co-parenting tactic, where the parents appoint an elder child as a substitute parent so that he child can be included in the decisions of everyday life and the parents' burden will be eased, (2) the equalization tactic, where children are treated equally with perseverance by their parents, so their individual needs are ignored, and (3) obligatory love tactic, where parents expect an unconditional harmony and closeness among their children and decisively reject negative emotions expressed by their children.

The uneven distribution of love can cause permanent damage to a family. Meunier et al. (2013) investigated the effects of different treatment of siblings. To this end, about 400 families with two to four children in Canada were examined, and a surprising conclusion was reached. According to this study, if mothers favored a child and neglected the other, it seemed to have a negative effect on the mental health of both children. Meunier et al. (2013) argued that children developed a sense of injustice due to unequal treatment of their parents and tried to find a balance

through their own means. When a child was permanently in the center as the black sheep or the favorite one of the family, this was disturbing for all the other children because new tensions constantly occurred in the family. In fact, it was revealed that children did not care about their parents' behaving differently; only when they perceived these different behaviors as injustice, certain problems arose within the family.

Similarly, sense of security induced by parents influence the relationships between siblings, which may not always be positive. American researchers Stephen Bank and Michael Kahn, who have focused on siblings, pointed out that if the children's relationships with their parents were unstable, their attachment patterns with their siblings were stronger (1997). Sitzler (2017) also asserted that children who do not have secure attachments hold their siblings more tightly. However, it is not right to interpret this situation as totally positive. For example, if the marriage of the parents is constantly threatened by a breakup, if the single parent is not strong enough to raise the child alone, or if children were adopted at an early age and are in need of each other; siblings may try to fight less with each other in order not to endanger their last strong bond. However, the harmony or the solidarity experienced at a very early age can lead to imbalance in later life. The burdens of family elders and possible accusations may cause persistent negative family dynamics after the death of parents (Sitzler, 2017). The aging and death of parents is seen as a breaking point in the relationships between adult siblings. In these troublesome periods, the vulnerabilities of the past may loom out. The siblings may face the dilemma of continuing or finishing their relationship. It is also generally determined during this period whether they can get rid of their roles which were cast during their childhood (Sitzler, 2017).

In the later stages of adulthood, siblings generally get close to each other, but this closeness does not increase automatically in older ages. This is usually attained slowly through siblings' staying in touch and communicating with each other. In the

meantime, the necessity of confronting and dealing with conflicts in the past, unpleasant childhood memories, issues like misuse of trust, or different sets of value judgments is often experienced (Kasten, 2001). Later in life, siblings may move far away. Thus, they may no longer be active members in each other's lives. Siblings may eventually abandon their roles as confidants, partners, or rivals to be replaced by friends and colleagues (Sitzler, 2017).

It is also important to consider how gender differences between siblings might have an impact on the family dynamics, as well as the attitudes of parents towards siblings. According to Adam-Lauterbach (2013), there is a different relationship between mothers and daughters than between mothers and sons. Mothers generally perceive their daughters as narcissistic extensions of their own selves. When a daughter has a brother, she realizes that she has a different interaction with her mother. Since she identifies herself with her mother, she also identifies herself with this relationship pattern, so she probably treats her brother differently from a sibling would normally do.

According to Toman's family constellation studies, among the sixteen variations possible in terms of different sibling combinations, the most problematic connections are the one between a brother and his younger brother and the one between a sister and her younger sister (1961). In both, siblings have difficulty accepting a similar other, and suffer from conflicts caused by privileges given to the younger sibling. In fact, an older sibling, at first, does not care at all about the gender of the rival. A newborn sibling is actually a threat to the older sibling's own power and command over the parents. He/She does not experience any advantages or disadvantages due to the gender of the newborn. Instead, he/she might get unhappy just because the new baby replaced him/her (Metzler, 2011). After a while, however, when the older sibling becomes aware that the younger one is of the opposite gender, he/she might decide that the condition is not so bad, or he/she might find that everything is worse when the younger sibling is of the same gender as himself/herself.

Another factor critical to family dynamics is the effects of age difference between siblings. Kitze et al. (2007) found that the age difference between siblings had a considerable effect on siblings' memories of parents' past behaviors. Compared to the pairs with more than a five-year age gap, the sibling pairs with less than a five-year age gap reported that their parents were more emotional and warmer. This might not mean that the parents were more easygoing and friendly. Rather, there might be a stronger bond between siblings. They might be the substitutions of the parents as regards affection. Toman (1961) also asserted that the closer in age siblings are, the deeper the conflicts they experience. They might still have a very strong bond between each other throughout their later lives.

Last but not least, loss of siblings or having a sibling with a chronic illness or a disability can complicate sibling relationships. In general, a seriously ill, a disabled, or a lost child is the weak spot of the family. According to Goldbrunner, such children attract all the attention of parents (2011). The healthy and unobtrusive sibling generally attracts little attention. What is more, this sibling is often expected to self-sacrifice to help the other one. Excessive attention or care given to children with chronic illnesses or disabilities may have negative consequences. A brother or sister with a chronic illness or disability can deplete the vital resources of the entire family. In extreme cases, healthy siblings might even develop certain symptoms to attract the attention of their parents, yet their attempts are often futile. Schmid (2006), who studied sibling relationships in families with disabled children, stated that the conditions of children with and without disabled siblings are significantly different. The researcher found that these differences are not actually within the families, but in the outside world, or social lives of healthy siblings. The ways in which healthy children react to their chronically ill siblings depend on certain rules. This might be in an unobtrusive and gentle way so that they can try to get some sympathy. Maybe they can ally with their "weak" siblings, support them, and especially show loving and attentive behavior towards them. In this way, when the attention of the parents shifts to the ill or disabled child, the parents have to also see

the little helper. What is hoped is that the parents realize what a burden it is to those little helpers. However, research showed that these helpers had a common point: All of them grew with the awareness that they have to adapt to the situation in their family. It was also suggested that this can be an advantage and can help them to develop more social behaviors in the future. It can also strengthen the belief that their needs are less important than the needs of the other sibling, leading to a feeling of inferiority. Apparently, the biggest problem is not the obstacle itself but the reactions and attitudes of the people in the outer environment. Here, for example, healthy siblings may be pitied, which is usually undesired for them. Furthermore, as a healthy individual, those children always and naturally have to consider the condition of the chronically ill or disabled ones and can never complain about this situation.

Most children who have a disabled or chronically ill sibling can still survive without a permanent damage in spite of the instability in their families. However, about 20% of them are at risk of depression. Nevertheless, an analysis of the related literature shows that the parents do not usually realize that the healthy sibling is exhausted by the special family condition (Schmid, 2006).

Similar to the disability problem, the existence of siblings with a disorder, such as drug addiction, markedly affects family life. Eigenbauer who studied siblings of the drug-addicted individuals and their perspective regarding this problem found that siblings of drug-addicted individuals were exposed to many difficulties and fear, but they could cope with them through various strategies (2007). These siblings also needed to reduce their parents' burden and protect them. However, unlike the attitudes of their parents, for the "healthy siblings", everything does not revolve around siblings with addiction problem. Hence, in this way, a tension field is formed within the family. In these families, it was also stated that fear was a basic emotion. In general, siblings of the addicted individuals are afraid of losing one of their family members. Not only addiction but also a chronic illness, or even a strong allergy that requires care stimulates this fear. Indeed, fear is a consistent and vital response in the

environment due to this sibling. On the other hand, the healthy siblings sometimes wish that all the difficulties associated with their siblings simply disappear. This contradictory situation becomes worse if the other sibling is not allowed to occasionally discharge the feeling of anger towards his/her sibling causing the distress and not allowed to sometimes put a distance between himself/herself and the problematic sibling. The necessity to always take into account the special needs of the other further increases the pressure especially when this consideration is not rewarded. Parents usually do not have the capability of doing this. The disabled or chronically ill sibling cannot consider the condition of the healthy one, either. The whole exchange dynamics turns into a mess. Healthy siblings sometimes think that their siblings' disability made them suffer more than the siblings experience difficulties. In fact, there are healthy siblings who sneakingly wish themselves to be ill. Compared to the past, these siblings are now given more psychological support in order to help them carry the special burdens of their childhood and youth (Schmid, 2006).

Some parents are concerned about negative feelings between siblings and try to eliminate them, but they do not do them a favor in this way. Siblings should learn how to live and deal with the feelings of hatred and anger, which are normal in certain stages of development; otherwise, they can accumulate in the lower levels of the psyche and the deeper places in the sibling relationship. The unresolved and unsettled childhood emotions often reveal themselves in adult life and they cannot be understood at first glance. Sometimes childhood memories settle in a place that is impossible to find without help. Unless discovered, they might continue to steal away one's life energy (Sitzler, 2017).

Siblings can seriously affect each other throughout their lives. Siblings may be the reason for an individual's intense feelings of guilt and/or anger that are hard to suppress. They might be the reason why individuals go to the other end of the world. They can be one of the reasons for a successful or unsuccessful immigration.

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According to the ethnopsychoanalyst Bally (2013), unresolved experiences regarding sibling relationships could account for the psychological problems of some immigrants.

According to Klosinski (2006), even in a "normal family", a child's ties with family members are as follows: firstly mother, secondly father, and thirdly siblings. For separation, it follows the opposite order: first siblings, second father, and third mother. However, in puberty, siblings need each other as a training partner. For example, putting some distance between oneself and the others can be practiced with siblings for the first time and quite safely (Sitzler, 2017).

In fact, whether individuals continue their relationship with their siblings is not within the scope of related studies. What is important in research of sibling relationships is childhood years. For most of the researchers, the most important thing for their lives is the place they have among their siblings (and/or peers). Not only does this place determine which behaviors and attitudes they feel safe with, but it can also determine how they behave in a relationship with a woman or a man and what kind of a parent they will be in the future (Akthar & Kramer, 1999; Schmidt, 1992). Living with a sibling who actually exists means sharing experiences. They are experiences such as sharing both love and pressure of parents, sharing creative games and fantasies, and sharing intimacy for many years. The traces of these initial bonds are likely to be found in the future in friendships, romantic relationships, relationships at work, and family dynamics (Limnili, 2014a). Whoever a person chooses as a partner, wife, friend, colleague, supervisor, and so on, the ones who have lived together with them for the longest period and who have been the closest will inevitably influence this selection process (Toman, 1961). These people are brothers and sisters as well as parents. In fact, it is particularly the relationships with siblings, rather than those with parents, that are influential on future relationships with partners (Sohni, 1994). According to Toman (1961), new interpersonal relations (i.e., relationships outside the family and relationship with non-relatives) are likely to

reflect the oldest interpersonal relationship (i.e., relationships within the family members and with the relatives). Additionally, the more similar they are to the previous ones and, the better the person is in the new relationship and the more likely the new relationship is permanent.

2.1.3 Birth order and sibling relationships

Alfred Adler almost always inquired into his patients' family constellation, i.e. the birth order, the gender of siblings, and the age gap between siblings. Despite the fact that individuals' perception of their position in their family in comparison with the positions of their sibling(s) is more crucial than their numerical order in the family, Adler hypothesized a lot about birth order. He hypothesized, for example, that siblings might feel superior or inferior and may adopt different attitudes and roles owing partly to their actual birth order (as cited in Feist & Feist, 2008).

The family environment is different for each birth, and each sibling has a different place in the family (Dreikurs, 1999). Birth order is about the location of siblings in a family, defining four basic positions, namely oldest, middle, youngest, and only. Each position has its characteristics, tasks, roles, and lifestyles in both childhood and adulthood (Campbell, White, & Stewart, 1991; Shulman & Mosak, 1977). Adler (2005) asserted that the child's interpretation of his/her perceived position in the family constellation, which is called as the psychological birth order, is more important than the actual (i.e., chronological) birth order factor.

The psychological birth order may or may not match with the individual's chronological birth order of the family (Campbell et al., 1991). Hence, the psychological birth order of that individual has to be understood to fully grasp the position of this child in the family (Pilkington, White, & Matheny, 1997). Manaster (1977) attributed this to particular birth order positions, which bring about certain pressures and demands affecting the child's perception of his/her position in his/her family and the outside world. These pressures or demands are likely to influence the

development of the child's attitudes, behaviors, and lifestyles. The perceived position of an individual is a more important family dynamic than the actual place in the family, playing a significant role in personality development (Campbell et al., 1991). During that development, each child struggles to attain his/her own special position so that he/she can be perceived as significant in the eyes of his/her parents and his/her siblings (Gfroerer, Gfroerer, Curlette, White, & Kern, 2003).

Most of the studies which have examined the phenomenon of birth order have concentrated on actual birth order instead of psychological birth order to comprehend the lifestyle and personality development of a person (White, Campbell, Stewart, Davies, & Pilkington, 1997). Whereas actual birth order is associated with personality characteristics, behaviors, interests, and attitudes (Harris & Morrow, 1992; Lohman, Lohman, & Christensen, 1985; Nyman, 2001; Perlin & Grater, 1984); White, Campbell, and Stewart (1995) revealed that there was a stronger correlation between psychological birth order and lifestyle than between actual birth order and lifestyle. In addition to lifestyle traits, the psychological birth order might influence behaviors, strategies, and thought processes of children (Sullivan & Schwebel, 1996).

First of all, according to Adler, who is a secondborn sibling in his family constellation, firstborn children (e.g., Sigmund Freud) tend to experience feelings of power and superiority, high levels of anxiety, and overprotectiveness (1931). On the other hand, it is contended that secondborn children get a head start on developing a cooperation and social interest. To illustrate, as a secondborn, Adler identified himself closely with the common person, and that identification was in coherence with his manners and appearance. He was a competitive but also an agreeable person. He was optimistic toward the mankind and supportive of gender equality (Feist & Feist, 2008). Other research also found that older children are likely to follow the rules and respect authority. Being more responsible, they tend to attain higher academic achievement and possess greater cognitive abilities than laterborn siblings

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do (Zajonc, 2001; Zajonc & Mullally, 1997), as well as displaying more leadership skills (Phillips & Phillips, 1994). Furthermore, firstborn siblings might be caretakers, teachers, and role-models in the future (Furman & Buhrmester, 1985). However, this does not necessarily indicate that older siblings always impact the younger ones positively as sibling abuse was found as the most common form of intrafamilial abuse (Button & Gealt, 2010). While the firstborns are the center of attention, they are regarded as the "dethroned" children due to the fact that they are likely to feel dethroned when the second sibling is born (Gfroerer et al., 2003). A study concerning cultural practices found that characteristics related to birth order differ in traditional societies (Keller & Zach, 2002). It was detected that firstborn children lived in a more intellectually stimulating environment than the laterborn children did, which could explain the different personality characteristics between the firstborn siblings and the laterborn ones (Downey, 2001; Zajonc, 2001; Zajonc & Mullally, 1997). Zajonc and Mullally (1997) also suggested that firstborn siblings may benefit from the "tutor effect" by teaching their younger siblings, and this might contribute to their intelligence. In their cross-cultural and developmental study that tested this assumption with controlled samples, Retherford and Sewell (1991) found confirming results.

To some extent, the personality characteristics of laterborn siblings are built by their experience with older siblings. If their older sibling bears extreme hostility and vengeance, the laterborn sibling might become either highly competitive or overly discouraged. Nevertheless, typically, second children may not have these traits. Instead, they may develop moderate competitiveness and have a healthy desire to catch up with their older rival. If they succeed, this laterborn sibling tends to attain a revolutionary position and might believe that any authority could be challenged. Again, perceptions of children are more crucial than their actual birth order (Adler, 1931).

The middle children might feel stuck between the older and younger children. They might be chasing the firstborn child to outdistance their special position, yet at the same time they may adopt the mediator or peacekeeper role to assure justice for other siblings (Ashby, LoCicero, & Kenny, 2003; Gfroerer et al., 2003; Stewart, 2004).

Like the firstborn children, the youngest siblings have a privileged position in the families. The youngest ones are likely to be perceived as coddled, pampered, or indulged. They are regarded as appealing, attractive, and sociable (Stewart & Campbell, 1998; Sullivan & Schwebel, 1995). However, in the long run, the youngest siblings might turn into problem children. They may have intense feelings of inferiority and have no sense of independence. They might experience fierce sibling rivalry in the academic field (Badger & Reddy, 2009). Nonetheless, they acquire many advantages and strengths. They are often highly driven to overtake their older siblings and to become the most successful student, the fastest athlete, or the best artist (Adler, 1931).

An analysis of the attitudes of the parents towards children with different birth orders showed that parents behave their firstborn children differently from their laterborns. In a study of Kitze et al. (2007), parents stated that they behaved in a strict and restrictive way and did not reveal their feelings towards their firstborn children due to their insufficient knowledge and high expectations. This was confirmed by the first children themselves, who indicated that they were given a harder education by their parents. On the other hand, younger children stated that their parents raised them with a loving and understanding attitude. Thus, it might be concluded that parents seem to be more concerned about their older children, sometimes psychopathically (Adam-Lauterbach, 2013).

All these being said, what does it mean for a person to grow up with siblings or to be the only child? Clarifying *being the only child* is more difficult than describing the effect of birth order since this concept is more obscure and unintelligible than it seems at first glance. According to McKinley (1983), the firstborn child does not

come to the world as a son or a daughter, but as "a sibling-to-be". However, when the family-building period for a couple ends irreversibly, the status of the firstborn child is also determined as an only child unless a step-sibling later arrives. Every firstborn, besides having the experience of being an only child, has the experience of brotherhood/sisterhood if he/she has a sibling later.

It is well-known that parents tend to protect and analyze closely their only children. Similar to the firstborn children, only children become the center of attention and suffer from the pressure of their parents (Gfroerer et al. 2003; Stewart & Campbell, 1998). They have a unique position in regard to rivalry they experience. That is to say, they try to overtake not only their "potential siblings" but also their parents. When they become adults, they are likely to develop an inflated self-assessment and intensified feeling of superiority. Adler (1931) asserted that only children may not be good at cooperation and social interest, have a parasitical attitude, and want others to protect and serve them. Parents of firstborn child or only child may frequently report that their child becomes increasingly narcissistic (Adam-Lauterbach, 2013; Zartler, 1997).

One generation after Adler, Toman (1961) contended that only child can only lay claim to their parents, who are the most important individuals in the child's life. In families with two, three, four or more children, children resort to their siblings to get what they cannot get from their parents. Kasten (2001) pointed out that siblings were able to create a buffer zone for each other, whereas only children try to meet the expectations of their parents on their own. Moreover, according to Toman (1961), parents who are happy together tend to take a backseat, and children can deal with this kind of parents more easily. Nevertheless, even in that situation, the role of siblings becomes more vital. Parents who are unhappy together might –with despair– try to make their children dependent on themselves because they do not have the ability to deal with their spouses. When these children seek a romantic partner in their later life, they may try to avoid the relationship pattern of their parents and

follow the opposite pattern. However, they usually end up in a constellation similar to that of their parents. They cannot easily reject it since their parents are the only real references they have despite the conflicts they had as parents. Same situation applies to when their parents are happy together. It is not possible for these children to learn what other children in larger families learn from their parents: how to treat children. Thus, only children seek a father or mother figure rather than a brother or sister as a romantic partner. More often than others, they may not wish to have their own children. They may want to stay as children. Therefore, Toman defined a family with an only child as "moderately deficient" (1961).

As cited in Sitzler (2017), during an interview, the psychotherapist Matt was asked the question "How can an only child compensate for the lack of siblings?" in a way that contained the answer in itself (p. 249). According to Matt, friends of the only child may undertake this task. They may provide similar opportunities for discussions. Only children are usually friendly and have lots of friends. Nonetheless, life is not easier for only children. In order to gain self-confidence, to believe in their own abilities, and to improve them, they usually have different conditions, rather than better or worse conditions. The related literature presents contrasting views on the risks and opportunities of being the only child (Zartler, 1997). When children start to stay on their own, peer groups outside the home also start to play the most important role in the development of those children. In this way, only children can also learn what other children with siblings can do. They might even learn things better if allowed. If they do not have a sister or brother, they can practice with other children nearby, namely cousins and/or friends in the neighborhood and school. They can learn how to be a sibling thanks to those children nearby. Maybe they learn better and more voluntarily than the natural siblings (Sitzler, 2017).

Other than the four basic positions in terms of birth order, there is another position with regard to sibling relationships, which is being a twin. It is noteworthy that twinship concept is ahead of the sibling concept in the Object Relations Theory. In

his book titled *The child, the family, and the outside world*, Winnicott drew attention to twins (1987). According to him, the baby who experiences a good motherhood discovers the world with a natural selfishness. He/She assumes that he/she has control over his mother, but when other babies come to the house one after the other, things get mixed up. The fact that a mother is ready to become a mother again is also an important factor. In the twins, there is another baby who has attracted the attention of the mother from the beginning. It is impossible for the mother to fulfill the babies' needs at the same time. She cannot feed or wash both of them at the same time. In addition, if babies are identical twins, the mother should also find small markers to differentiate them. They are often referred to as "twins" in a common expression and attention is often drawn to the difficulties of separation. Each has to be able to receive sufficient attention through their separate and integrated personalities.

There is only one pair of siblings whose emotional separation is thought to be very unlikely, which is "the twins". A magical harmony state is often attributed to them. Rather than twins who have nothing left to say to each other after a while, twins staying together for a lifetime is frequently heard (Sitzler, 2017).

As previously mentioned, people may or may not have a sibling, but their peers and friends always exist. They love them; they hate them; they attach to them, and they compete with them. The differentiation between the self and the other through identifications and projective identifications is also decisive in sibling relationships as well as the relationships with the others and relationship dynamics in groups (Limnili, 2014a). In the upcoming years, peer identification is revived in group formation, where an individual encounters peers/siblings stirring love, hatred, and envy. In unconscious phantasy, peers, friends, colleagues, and group members can recreate the baby images that are aggressive and are to be destroyed in the mother's womb (Limnili, 2014b). Klein (1928) stated that these phantasies could cause great pressure and anxiety when they could not be worked on, and that they may bring about a fear of disintegration and loss of the self.

In individualistic cultures, friendship is given more importance than kinship. Friendship is like a "kindred spirit" or even a "bond of communion", which has its own specific definition. It might be the highest ideal as to the relationships because one feels very close to the other. Many variations of the sibling relationships also work with people who are not biologically related to each other or who have not grown up together. Sometimes they work even better, like in "kindred spirits" and "blood sisters/brothers". In Turkish, blood brothers/sisters are called "*kanka*" (i.e., "dude" in English), and the biggest rank given in a friendship is "*abi*" (i.e., "bro" in English). Sibling relations are closely related to friend/peer relationships; however, there is still a clear distinction between them. In friendship, willingness is fundamental; that is to say, they are the family by choice. In sibling relationships, individuals cannot make a conscious decision out of willingness. Therefore, in a way, sisterhood/brotherhood is the cousin of friendship (Sitzler, 2017).

2.1.4 Sibling complex and sibling rivalry

Siblings, especially those who are in conflict and rivalry and who are in a vital place in the unconscious, must also be in the religious narratives, myths, history, literature, and art, for they all are the products of the collective unconscious.

One of the oldest stories in human history is the story of Cain and Abel. They are the first born brothers in the history, the conflict between whom took place in the all sacred texts. Their story includes the first murder plot in the history of humanity. This murder is a killing of a sibling (i.e., fratricide). The story of Cain and Abel is a multilayered story with envy, anger, the need for closeness to the father, rebellion, and guilt. Erten (2014) points out that the first murders in the historicity of Freud's theory are the murders of the fathers. For instance, in Freud's "Totem and Taboo", the brothers unite and kill their father, while in "Oedipus the King", Laius (the father of Oedipus) was killed. On the other hand, in the story of Cain and Abel, which was mentioned above, a brother is the one who was killed. The story of Prophet Yusuf is the second oldest story about sibling rivalry and fratricide (Korkut,

2014). In mythology, siblings are either opponents who are left in hell because they compete in power struggle or proponents, whose support enables the killing of the father (Can, 2011). Examining the theme of siblings in history, Ross (2010) mentioned that in the Ottomans and the Mongols, the brother who ascended the throne killed the other brothers in order to prevent a possible seizure of the throne.

The Brothers Karamazov, about which Freud (1945) also wrote, are probably the best known brothers in literature. Although the name of the work includes *brothers*, Freud examined the father-son relationship. Sibling dynamics in *The Brothers Karamazov* are discussed as a multi-layered process. This masterpiece influenced many writers like Freud with the theme of hatred towards the father and murdering of father by the son(s). The brother who became the *other* and the *enemy* can also be seen in Kazantzakis' book called *The fratricides*. Unlike the sisters in Chekhov's play "Three Sisters", whose pain drew them very close, three quite distant sisters could not get close to each other even in the last days of their dying sister in Bergman's drama "Cries and Whispers" (Sabbadini, 2007). Kafka, who witnessed the death of his brothers Georg and Heinrich in his childhood, might have written his short story "A Fratricide" out of feelings of guilt in which he was stuck (Keskinöz-Bilen, 2014).

According to Levin (2008), in his fantasy, a child kills his older or younger brother long before killing his father. Kaës (2008) emphasizes that Oedipus is not a core conflict and that sibling conflict cannot be underestimated. While the Oedipus complex is a prohibition of incest, sibling complex is about the law of the mother, who forbids sibling murder. It is the fantasy wherein a sibling can only find a place and gain value in the eyes of the mother by destroying the other who unseats himself/herself and shakes him/her with the sense of annihilation. Thus, it has been underlined that sibling complex contains much stronger and more intense primitive feelings (Kaës, 2008; Levin, 2008; Mitchell, 2011; Mitchell, 2013a; Sharpe & Rosenblatt, 1994).

Sibling relationships are regarded as relationships on lateral/horizontal dimensions by Mitchell (2011, 2013a, 2013b), who developed a model about siblings and brought a conceptual framework. Mitchell (2011) assumed vertical relationships between the parent and the child and horizontal relationships between siblings and asserted that one should detect the point at which these axes intersect. According to Vivona (2007), the Oedipus complex (i. e., vertical dimension) is related with "desire"; that is, with wanting and wanting to be wanted while sibling complex (i. e., lateral dimension) is related with the "dread of annihilation".

Parallel to the theory of Bion (1965), any change brings about a catastrophic echo in the inner world, so the birth of a sibling is defined as a trauma that deeply shakes the individual. That is, it can be regarded as a "dethronement trauma", which endangers the uniqueness of that individual. As Mitchell (2011) contended, it is the trauma of being annihilated by a substitute as well as the enthusiasm of loving someone as much as himself/herself. The solution of this trauma lies in the conflict itself. It is crucial to evaluate how this "non-uniqueness crisis" is solved and whether the feeling of being annihilated is resolved through annihilating the other one (i.e., his/her sibling) (Keskinöz-Bilen, 2014).

The classic dethronement trauma is one of the many things that can go wrong during childhood. It is possible just like the anger and jealousy among siblings. Since Adler's research, it has been widely accepted that the source of the conflicts between siblings is the dethronement trauma; in other words, it is the pain and anger of the older child who was deprived of their parents' care and concern due to the birth of his/her younger sibling (Sitzler, 2017). Adler (1931) stated that, when a younger sibling is born, if the older siblings are age three or older, the older siblings consolidate this dethronement into the previously established life style. If a self-centered style has already been established, these older siblings will likely to experience hostility and resentment toward their newborn sibling. On the other hand, if they have developed a cooperating style of life, they will also keep this mental

outlook within the relationship with their younger sibling. If older siblings are younger than three years old when the new sibling is born, the feelings of hostility and resentment will be unconscious to a great extent. Hence, this style might be more resistant to change later in the lives of these older siblings.

According to Brock (2006), the birth of a sibling can only become a dethronement trauma as a result of inappropriate behaviors of parents. "Inappropriate" behaviors (Brock, 2006) refer to the misinterpretation of the signs of children, in particular. For example, as the older child observes the comfort and freedom of the newborn to express his/her feelings, he/she rediscovers his/her needs back in the days when he/she was younger. In this sense, the behavioral regression of the firstborn is the attachment to the primary nature among siblings, not a pathological regression. If the older child starts to wet his/her bed again as soon as the new baby arrives home, this should not be interpreted as the child's jealousy of the new baby and desire to draw the attention of his/her parents. This may also mean that the child remembers how nice it was for him/her to let go and pee in the bed and get rid of the torment of using the toilet.

Dethronement experience among siblings, which does not just create pain and hatred but also induces great helplessness, is connected to the mother's attitude at this time. According to psychoanalyst Adam-Lauterbach (2013), dethronement is related to the the mother's weak presence, rather than the invasion of the opponent. In dethronement trauma, older sibling's anger towards the younger one can be understood as an expression of an inadequate or conflicting relationship between the child and his/her mother. This means that the anger directed at the younger child is actually just an expression of the despair of the older sibling because the mother is no longer present all the time. The older child does not associate the exhaustion of his/her mother with the new baby at first. He/She only realizes that the mother is different, more absent, or exhausted than before. This causes him/her to experience a great existential fear, anger, and frustration. Typically, he/she thinks that this change

is because of him/her. He/She tries to react to this, by, for example, pretending, depending on the age, as if he is older or younger than him/her. He/She either gets stagnant or yells more. However, despite this desperate wrath, he/she never wants to worsen the already compromised relationship with his/her mother. Therefore, he/she almost has no choice but to direct his/her anger to the new and weak baby. When he/she does so, everything becomes more difficult for the family system.

Another phenomenon noteworthy for family dynamics is "non-uniqueness trauma". According to Mitchell (2013a, 2013b), all children experience themselves as an only child at least once in the parents' universe. Then, one day they realize that there are not only their parents but also their siblings in that universe. Thus, the child is no longer unique, and this awareness might be regarded as the "non-uniqueness trauma". Thus, the child strives to be the one and only for his/her parents. This constitutes the horizontal/lateral dimension of mental life. The horizontal dimension is the attempt to solve the non-uniqueness crisis. According to some authors, the real trauma concerning a sibling relationship is the loss of uniqueness, and this has nothing to do with the birth order. In fact, the only children are also subject to this developmental crisis because there is always the threat of new siblings, and this potential destroys the feeling of uniqueness. The sibling trauma imposes both prohibition and permission of the "law of the mother". The mother designates the gender, age, position, order, and boundaries among the children/siblings. Parents carry their children spiritually by loving, putting boundaries, and redrawing boundaries when needed. When the boundaries within the family are removed, the prohibition described above cannot be protected. When this is the case, siblings living in unsafe and unstable homes do whatever they want to do (Ross, 2010).

When the lateral dimension comes into play, the child competes with his/her siblings to be the favorite child (Vivona, 2007). Then, how is the rivalry on the lateral axis resolved? This rivalry issue is solved by differentiation from the sibling. Vivona (2007) states that this is an unconscious strategy and that the child solves this

problem by developing completely different qualities from his/her sibling. If a sibling is intelligent, the other sibling brings his/her artistic aspect to the fore. In other words, being different from his/her sibling is strived by him/her. However, this does not mean the rejection of the sibling; on the contrary, it directs the rivalry. Thanks to this differentiation, over time, a more harmonious sibling relationship arises.

As mentioned earlier, the transfer of sibling relationships especially to relationships with friends and colleagues is also very important. Mitchell explains that the child's attempt to gain a special place in the eyes of the parent, or to be "the one", starts a lifelong relationship with his/her siblings, friends, and other people. Hence, this is the horizontal dimension that attempts to resolve the crisis of non-uniqueness (Korkut, 2014).

Reducing jealousy to the vertical dynamics between two generations in the oedipal complex has caused the concepts of jealousy and envy between siblings to be overlooked in psychoanalysis. Rivalry, jealousy, and even envy between siblings who have shared the same womb, milk, love, and regard wrap themselves up in the most intense colors of human aggression (Erten, 2014). Sadistic aggressiveness, which distinguishes human species from other species, has an omnipotent control orientation at the root of the aggression, and this orientation is driven by the feelings of weakness, impotency, passivity, humiliation, shame, and envy due to the narcissistic injuries. It is this narcissistic violence that led Cain to kill Abel (Sidoli, 1987).

The most distinctive feature of jealousy is that people are not jealous of everyone, even though they face so much inequality in their daily lives. While some successful people do not bother them very much, some people who are a little bit superior to them put them in a bitter struggle, and it might be worse than torture for them. This can be explained by the fact that they are only jealous of people who resemble them; that is to say, they are jealous of the group members whom they take as

references. The most irresistible successes are those of people who are supposedly equal to them (de Botton, 2005). According to David Hume (2009), it is not disproportion between oneself and the others, but, on the contrary, it is the closeness. A student is jealous of another student, not his/her teacher. Accordingly, jealousy and rivalry towards siblings is perhaps one of the most important experiences that people can have. Love and loyalty comes after these experiences (Kasten, 2001).

The newborn sibling is a dread of sameness for the child. He/She feels an intense hatred towards the newborn. It threatens his/her singularity and damages both his/her narcissism and omnipotence because every sibling trying to be a king is an obstacle (Kancyper, 2013). The sibling is "separate, the other, the not-me". Efforts to regard the little sibling as "a creature, a kind of animal, and not a real toy" probably fulfills the need to feel this difference. The child suffers from this dread of sameness in his/her mind and tries to find a way to prove his/her difference. For the person who has succeeded in abandoning his/her own narcissistic love and loving his/her sibling as a separate object, it will not be very difficult to overcome this dread. On the contrary, this victory will be enriched by new identifications including the differences of other group members. However, if, the inner world of the person, the sibling is a narcissistic extension of himself/herself rather than a separate entity, it can be a repository for unwanted and denied aspects of the self. When the difference is felt, the sibling can become "the other" and someone dangerous (Limnili, 2014b).

How the interaction between "the me" and "the not-me" can be shaped in groups might be explained through the examination of the dynamics of the relationship among siblings and how a sibling pair can turn into a peer/friend pair and a group. Mitchell (2006a) speaks of the possibility of the child's creation of his/her own ideal with his/her siblings/peers along with the father figure in terms of the Oedipal complex. According to her, the baby becomes a child not only by learning that he/she is not like his/her parents, but he/she also learns through imitations of and sharing with his/her siblings and peers. While the primary identification with the

parent causes trauma, the primary identification with the peer group is positive and causes differentiation rather than disappointment. The boy wants to be as strong as the father, but knows that he cannot yet be. The girl wants to give a child to the father like the mother but is aware that it is not possible. However, primary identifications with siblings are not so traumatic. "I am like my brother/sister, and I am different," says the child, and this positive identification leads to differentiation. You are like the others, but with some differences (Mitchell, 2011).

It is not difficult to predict that the feelings of love, hatred, jealousy, and envy in the process of differentiation from and acceptance of the sibling will be re-experienced among the peers and members within the group. Splitting, projection, introjection, and projective identification, or the main defense mechanisms of the borderline personality organization, are always seen in the interaction of normal peer groups. Both the self and the object are divided into the good and the bad. The sides that one cannot tolerate are divided and projected on the other. Just as in the past, a sibling is the repository of negative representations of the self, which is now realized with another member in the group (Limnili, 2014b).

From the standpoint of Klein, the residues of emotions belonging to the paranoid-schizoid position are separated from the rest of the personality via splitting. They search for a place to be projected to for themselves, and this place is surely the body and self of the siblings. This is the case for all "normal" people. In order for an individual to have an integrated personality structure, the feelings of envy have to be worked on, and he/she has to have moved towards the depressive position from the paranoid-schizoid one. If things go well, the feeling of gratitude (i.e., gratitude to the nourishing and nurturing object) takes the place of envy when the person progresses through the depressive position. This also allows the person to see the good both in himself/herself and the others. While the depressive position is owned, paranoid-schizoid objects which are projected onto vertical relationships (i.e., relationships with parents) and horizontal relationships (i.e., relationships with siblings) are also

collected in the self because the structure of the self is now developed enough to contain all of these pieces (Anlı, 2014).

According to Mercan (2014), boundaries are important to distinguish individuals from the others. "Me, my wishes, my desires, my expectations, and my prohibitions" form the boundaries of the self. In order to draw boundaries, confrontation with a person's aggression is required. However, the person who fears the fatality of his/her anger cannot accept such aggressive impulses. For this reason, traumatized individuals have difficulty in contacting their anger because when they "smell" the anger, they can regard it as being a murderer.

According to Darwin (1859), survival of the fittest brings about rivalry which can certainly be observed in the realm of many species. In terms of natural selection, competition not only to survive, but also to be favored by parental species is a biological tendency of an offspring. With this theory, sibling rivalry can also be conceptualized. It can be described as the jealousy, competition, and fighting between siblings (University of Michigan Health System, 2007) and is often observed in a family when there is more than one sibling (Johnson, 1998). Trivers (1974) asserts that, at first, every child perceives himself/herself as more important and valuable than his/her siblings, and then he/she is taught how to share and behave kindly.

There are other possible factors that are related to sibling rivalry. Siegler (2007) drew attention to non-biological factors noted as parental conflict and parental favorites. *Parental favorites* factor could increase rivalry for a child who is loved less and can bring about guilt in a child who is loved more. Therefore, it was suggested that siblings tend to acquire the same or similar interests. Lamb and Sutton-Smith (1982) mention two categories of sibling rivalry effect, namely adult-initiated rivalry and sibling-generated rivalry. Adult-initiated sibling rivalry can also be divided into two types: overt and covert. Overt type of adult-initiated sibling rivalry is a result of the comparisons between siblings, whereas the covert one is brought about by some

subtle statements of non-direct comparisons. On the other hand, via sibling-generated rivalry, children struggle to get parental attention and develop their status within the relationship between their siblings.

Birth order and personality are well-known factors related to sibling rivalry. Nevertheless, there are still some controversies with some common findings (e.g., Schooler, 1972) over the types of sibling rivalry. Adler (1928) and Leman (1985) pointed out that birth order is an important predictor which explains why children with similar genes and raised in the same family environment turn out to develop very different personalities. Sulloway (1996, 2001) argues that firstborn children who take the role of substitute parent to their younger sibling(s) in order to seek the approval of their parents tend to develop higher level of conscientiousness. On the other hand, laterborns who cannot acquire this role are likely to have different interests, attend different activities, and develop different talents within their family since they try to convince their family members that they deserve their attention, which eventually results in developing the trait of openness to experience. Roach (1997) replicated Sulloway's work across different cultures and detected highly similar correlations between birth order and personality factors. Sulloway (2001) proved that firstborn siblings tend to be more conscientious and socially dominant, but less agreeable and open to new experiences than laterborn siblings. Moreover, firstborns and laterborns seem to have different competitive strategies. That is to say, firstborn siblings are likely to use more physical dominance and intimidation while siblings born later have a tendency to develop characteristics such as whining, humor, and social intelligence.

Other than birth order and parental effects, there are certain factors that can influence sibling rivalry, including gender of siblings, age difference between siblings, physical appearances of siblings, and some environmental factors. Furthermore, there are several settings in which sibling rivalry could be observed such as home, school, job, and social environments. Because research on each of these factors poses a

variety of difficulties, much of the existing research has revealed opposing findings (Sulloway, 2001).

As for rivalry throughout time, siblings display specific patterns. McNerney and Usner (2001), who examined sibling rivalry across the lifespan of participants, detected that participants between the ages of 20 and 25 rated higher levels of academic sibling rivalry than social sibling rivalry. Because they endeavor to attain both achievement and social status, individuals aged 20-25 usually experience a great deal of academic pressure. They no longer experience it just to be favored by their parents, but they also strive for respect, status, and job prospects. That is to say, they try to get a higher degree not just for an academic success, but also for assuring a higher status in regard to their career.

Although sibling rivalry is considered as natural in sibling relationships, it can bring about many problems within families when it is extreme. As a matter of fact, sibling rivalry may be so problematic in some families that it can cause deterioration of psychological health (e.g., loss of self-esteem), marital problems, and even physical violence. Members of such families may have to seek help from psychologists and/or psychiatrists (Sibling Rivalry Disorder, 2007). It should also be noted that sibling rivalry does not necessarily diminish with age difference, number of parents, and/or number of siblings (Johnson, 1998), nor does it abate across the lifespan of an individual even though it might show an alteration (McNerney & Usner, 2001).

Adam-Lauterbach (2013) stated that severe conflicts among adult siblings, highly strong ties between siblings, distances kept from a sibling, and even relationship breakdowns among siblings are among the issues that psychotherapy frequently deals with. Siblings, even though they sometimes are not physically nearby, have an important effect on people's lives. A lot of people have a guilty conscience when they think of their siblings. Underneath of these pangs of remorse, there is unresolved injustice and a childish rage resulting from it (Sitzler, 2017).

The development within a sibling relationship usually takes place through conflicts, fights, and setting boundaries. However, as the age progresses, the nature of those conflicts and fights also changes. At middle and late adulthood, themes of rivalry gradually fade, and conflicts and disagreements are often ignited by thoughts and value-oriented issues regarding family. Envy and jealousy can continue to exist in the future, or these emotions might become inflamed when one of the siblings does not have a child, has problems with family and partners, becomes unemployed or advocates extreme political ideas, while the other ("the lucky") sibling enjoys a lot of children, has a satisfying relationship, and becomes successful in his/her career (Kasten, 2001). In spite of intense internal showdowns, relationship with a particular sibling can sometimes be highly distant and problematic. Ambiguous and contradictory sibling relationships due to the simultaneous existence of emotions such as acceptance and denial, regard and envy, love and hate are in fact quite numerous (Adam-Lauterbach, 2013). Prominent brotherhood/sisterhood researchers such as Kasten (2001) see this contradiction and ambiguity as the main feature of sibling relationships. Siblings are not only the same, but also the ones who are not the same. Thus, particular tensions and burdens arise in these relationships.

According to Freud, siblings always compete for the love of their parents, and any positive emotion and behavior among siblings is, in fact, a reaction formation which masks the aggressive feelings. This is why psychoanalytic theories are largely based on Freud's theory regarding sibling conflict and rivalry. It is as if sibling relationships are evoking the idea of a murder, envy, and destructiveness in mind, and positive feelings between siblings are like reaction formations. However, the relationship between siblings does not have to be defined only through the parents (Limnili, 2014b). Mitchell (2006b) asserts that the love between siblings is "a love of sameness". This is why, she contends; an extreme enthusiasm and a sense of ecstasy can be experienced in the brotherhood groups such as football teams, school clubs, or in sisterhood groups such as feminist groups.

At that point, it should be emphasized that in a very close relationship, a symbiotic cohesion might occur, which makes it difficult to attain individuation and become open to other relationships. Cases of siblings who are sacrificing themselves for the other siblings and neglecting their own needs are often encountered (Goldbrunner, 2011). The fact that an individual knows that he/she can be alone when he/she wants and that the degree of closeness to other people can always be redefined are the most important conditions for life-long healthy bonds (Sitzler, 2017).

All in all, whether they are the only, the firstborn, or the laterborn child, the place of siblings in the unconscious is critical. For example, one should certainly keep in mind the fact that Freud, who chose the Oedipus in mythology in order to explain the Oedipus complex, looked at the whole story without realizing that it clearly included sibling conflict probably because he did not relate this concept to his unresolved sibling conflicts in the unconscious (Mitchell, 2011). Adam-Lauterbach (2013) argued that perhaps because psychotherapists reject their own sibling conflict, they cannot really participate in the psychoanalytic debate unless they acknowledge the importance of sibling effects. Bally (2013)'s claim that sibling complex brings about a repression just like the oedipal constellation does further deepens the issue. According to the researcher, cultural normality and identity are designed in this way for sibling relationships and all other lateral relationships. However, this is a normality that varies with society or social context. In almost all cultures, if people are faced with the repressed forms of sibling dimension at an individual level or the concealed forms of it at a cultural level, they will respond to this with several defenses. Since conflicts endanger both the stability of the community and lead to doubts about parental capabilities, which are a threat to main goals of a society, harmony and unity.

According to Adler, who experienced some certain physical deficiencies and rivalry with his older brother in his childhood, everyone has physical deficiencies from the beginning of their lives, which make them feel inferior and thus strive for superiority

or success. Striving for personal superiority is a motivation of individuals who can be regarded as psychologically unhealthy. On the other hand, psychologically healthy individuals look for success for all humanity (Adler, 1930).

To adapt Adler's theory to how siblings can cope with negative emotions and conflict/rivalry, one should note that physical weaknesses experienced by children in their very early childhood triggers a basic striving force. These physical deficiencies inevitably produce inferiority feelings. Therefore, all children are deemed to have feelings of inferiority, and when they are at age four or five, they set a final goal for their lives. However, psychologically unhealthy siblings or peers might demonstrate intense feelings of inferiority and struggle for a personal superiority to compensate these inferiorities. These individuals seek a personal gain instead of a social interest while feelings of incompletion at a normal level and high levels of social interest motivate the healthy ones (i.e., siblings/peers). The latter attempt to gain success which includes completion and perfection for all humankind. Moreover, it is suggested that excessive feeling of inferiority results in a neurotic life style, but normal feelings of incompleteness and inadequacy produce a healthy life style. Whether a sibling or peer has an unhealthy or a healthy and socially useful life style depends on how well that sibling/peer copes with these feelings of inferiority inevitably experienced in childhood (Adler, 1930). As explained earlier in the section related with birth order, due to their order of birth, siblings may feel superior or inferior, may try to cope with their deficiencies differently, and may adopt different styles of life (Adler, 1927).

To illustrate, during his childhood, Adler was the weak one among his seven siblings. He was suffering from pneumonia, and when he was five years old, he was once on the brink of death. On a cold and shivering day, Alfred had been ice-skating with an older boy. As he had been left alone by this boy, he had to find his way home by himself. When he arrived home, he lost his consciousness. While he was regaining consciousness, the first words he heard were the doctor's telling his parents

to give themselves no more trouble since their son was lost. It was conceived that Adler strived to be a physician because he had this early childhood experience together with the decease of a younger brother (Hoffman, 1994).

The physical weakness of Adler was reversed in the physical wellness of his older brother Sigmund, namesake of famous Sigmund Freud. Competition between them about health was the main theme of most of his early childhood memories. As a strong rival, Sigmund Adler, whom Alfred Adler tried to defeat, later became a very prosperous businessman and even provided Alfred with financial support (Feist & Feist, 2008). However, in almost all respects, Alfred Adler had greater reputation than Sigmund Adler although Alfred, as a typical secondborn child, kept up the competition with his older brother until he became a middle-aged man, though he occasionally he admitted that his oldest brother was always and has still been ahead of him as a highly diligent man (Hoffman, 1994). This could certainly be a remarkable example of a healthy way of coping with sibling rivalry through acceptance.

"Sameness" theme in the relationship of many siblings/peers also occurred in the lives of Freud and Adler, who were surprisingly similar in many respects. Freud also faced the death of a younger brother as Adler did. This kind of an early childhood memory deeply influenced both theorists but in certainly different styles. Specifically, it was claimed that Freud felt a strong guilt and a self-reproach owing to his unconscious wish for the death of his younger brother (i.e., his rival). After his infant brother's death, Freud's negative feelings towards himself prevailed in his adulthood. On the other hand, Adler's trauma could be much more severe since his younger brother died next to his bed when Adler was four years old. In contrast to Freud's guilt, Adler regarded this loss as well as his suffering from pneumonia as a challenge to defeat death. Therefore, when he was a five-year-old boy, he was determined to overcome death through studying medicine and becoming a physician (Hoffman, 1994).

Despite many similarities, Adler and Freud had some differences in terms of personality traits. Freud was more attached to his parents particularly to his mother although he had a quite large family containing several brothers and sisters, two half-brothers, and a nephew and a niece. When compared to Freud, Adler's siblings and peers had a highly important hand in his personality development during his childhood. He was certainly keener on social relationships than Freud. During their adult lives, the differences between Freud and Adler with regard to personality factors also continued. To specify, while Freud was inclined to favor one-to-one interactions, Adler was much better at group interactions. Even in terms of their memberships in certain associations, their different personality characteristics could be easily noticed. For instance, Freud followed a highly structured pyramid fashion and created an oligarchical style throughout his psychoanalytic societies and associations. In contrast, Adler attached importance to democracy and social interactions; for example, he usually met with his colleagues in cafés where they even played the piano and sang together (Ellenberger, 1970).

Some records show that Adler and Freud did not get along really well despite Adler's being one of the earliest members of Freud's inner circle of the pyramid. For a long time, they did not recognize the differences in their theoretical works. Adler published his research on organ inferiority and compensation concepts. Through these publications, he theorized that human motivation was created by physical deficiencies rather than sex. In the following years, Adler further claimed that psychoanalytic theories should not be simply made up of Freud's theory concerning sexuality. He opposed to the well-known tendencies of psychoanalysis regarding sexuality and asserted that striving for superiority was a more basic motive than sexual drives. Adler and Freud inevitably admitted that their theoretical perspectives were uncompromising. Consequently, together with some other members of Freud's inner circle, Adler terminated his presidency and membership in the Psychoanalytic Society. They established the Society for Free Psychoanalytic Study, implying that psychoanalytic works of Freud were against the free expression of any other theory,

which made Freud highly irritated. However, thereupon, Adler changed this organization's name to the Society for Individual Psychology, clearly giving the message he had left psychoanalysis behind (Feist & Feist, 2008).

The First World War influenced both Freud and Adler but in different ways. To illustrate, Freud began to give importance to aggression for its importance as sex drive right after facing the terror of war, whereas Adler regarded social compassion and social interest as the vital elements of human motivation. The war also negatively affected Adler when his application for a position at the University of Vienna was rejected. He wished to obtain this position to spread his views. Another motive behind his application was to achieve the same respected position which his opponent, Freud, had held for many years. Adler never fulfilled this motive; however, he managed to spread his theories through lecturing, training, and establishing guidance clinics during the post-war period (Feist & Feist, 2008), which could again be regarded as a healthy way of coping with or compensating for inferiority feelings in the face of his rival, Freud, here symbol of an older brother.

Freud's striving unfolded differently. Freud, who was 14 years older than Adler, lived longer than his rival. When he heard that Adler died, Freud sarcastically remarked, "The world really rewarded him richly for his service in having contradicted psychoanalysis" (as quoted in E. Jones, 1957, p. 208). This might be regarded as Freud's maneuver of striving for superiority.

2.2 Review of the Literature on Self-Defeating Patterns/Behaviors

2.2.1 Overview on self-defeating patterns/behaviors

It is usually believed that individuals carry out a work efficiently and with perseverance when they accentuate the success and have enough capability, but that they will surrender an obstacle when they do not follow these strategies. Still, it is commonly observed that, despite being highly motivated and capable, individuals

might become helpless when facing difficulties or disappointments (Bandura, 1997; Dweck, 1999).

Self-defeating behaviors have long been obscure for psychological research. Chamberlain (1978) first conceptualized self-defeating behaviors as repeated and purpose-driven attempts to meet basic human needs resulting in unintended and harmful outcomes. Baumeister (1997) later defined it as a behavior that brings about greater costs than benefits, begetting mistakes, personal damage, hardship, and distress and obstructing the plans of individuals. It is crucial to notice that this apprehension is not the same with the Self-Defeating Personality Disorder explained in the Diagnostic and Statistical Manual of Mental Disorders (3rd ed., rev.; American Psychiatric Association, 1987). The convincing criticism of that diagnosis by Caplan (1995) contends that self-defeating behavior is not necessarily gestated as a type of masochistic attitude toward oneself or not regarded as a symbolic display of an unconscious desire of self-harm. In line with this criticism, the present study conceptualizes self-defeating behaviors or patterns as unintended outcomes brought about by unsuccessful efforts to meet basic human needs.

Some theorists have been led by the self-defeating patterns of patients involved in psychotherapy to assert that individuals display some innate self-destructive tendencies (Freud, 1965; Menninger, 1966). To say the least, a self-destructive pattern can be demonstrated by an individual's wish to suffer or fail under the pressure of guilt and other negative emotions (Piers & Singer, 1971). However, reviews of empirical findings questioned these theories. There is little evidence to show that individuals deliberately wish to bring about their own suffering, harm, or failure (Baumeister, 1997; Baumeister & Scher, 1988). Self-defeating patterns are observed even among so-called normal, psychologically healthy individuals, so self-defeating acts are real but not necessarily always deliberate.

Hence, theoretical views of innate or deliberate self-defeating tendencies have gradually been replaced by other theories. These theories emphasize that an

individual usually seeks positive results or benefits, but the chase of these benefits might cause two negative results (Baumeister & Scher, 1988). Firstly, certain negative results are associated with the positive ones per se, and when the individual primarily follows the positive outcome, he/she encounters the negative one, too. Smoking cigarettes is a well-known example of this tendency. Secondly, as another form of a self-defeating pattern, people may pursue a counterproductive strategy that has the opposite effect of the intended one. For example, some individuals try to self-medicate themselves by drinking alcohol to overcome their depression, but they simply end up with a highly depressed mood. These two mechanisms involve failure in terms of self-regulation. To specify, short-term gains or immediate pleasure leading to long-term costs are often regarded as underregulation while misregulation is frequently produced by a counterproductive strategy.

Certainly, some of the self-defeating patterns combine the two strategies. A good example is the act of procrastination. Procrastination, the Latin root of which means "to put off until tomorrow", is regarded as a self-defeating behavior since choices that bring negative and unwanted results are involved. These results include poor task performance due to bad time management accompanied by high levels of stress and health problems. Tice and Baumeister (1997) discovered that procrastinators' grades were lower than those of other students, and students who procrastinate experienced far more stress and had poorer health because of time constraint. Some procrastination corresponds to the pattern of compromise as some individuals tend to postpone for immediate pleasure (Ferrari & Tice, 2000). Furthermore, when people wrongly believe that they will work better at the last moment, they probably gain some benefit from the pressure and tension of the forthcoming deadline.

Once again, however, there is no empirical evidence concerning the deliberate type of self-sabotage. That is to say, individuals do not usually procrastinate to impair their performances or to suffer adverse health effects. More broadly, the assertion that individuals intentionally pursue some self-defeating patterns and inevitably fail

in the interest of negative outcomes (unlike any gain attached to the negative ones) is still enticing, but it certainly lacks unambiguous empirical evidence. Even suicide which involves a person's deliberate death is most often the result of a desire to benefit, that is, to flee an upsetting cycle of high levels of distress, guilt, and feelings of emptiness or numbness (Baumeister, 1990). Therefore, self-defeating behaviors are generally unintentional, not deliberate, negative experiences in their outcomes.

As regards self-regulatory factors that lead to self-defeating behaviors, researchers have extensively focused on emotional distress. Baumeister and colleagues found that social exclusion brings about emotional distress together with feelings of depression, envy, loneliness, and low self-esteem (Baumeister & Leary, 1995; Baumeister & Tice, 1990). In controlled studies, it was discovered that people who suffer from social exclusion tend to procrastinate more, have unhealthy behaviors, think less rationally, take foolish risks, focus more on the present than on the future, overestimate time intervals, have slower reaction times, and fail to delay gratification (Twenge, Catanese, & Baumeister, 2003). According to Hartzler and Brownson (2001), the more people try to fulfill their unmet needs, the more intense frustration they experience, the more negative self-attributions they make, and the less control they perceive, which in turn creates a vicious cycle of negative thoughts, emotions, and behaviors. Researchers also found that self-defeating behaviors, especially the ones associated with low levels of self-control, such as cheating, drug abuse, adolescent pregnancy, and failure to plan for the future, have increased in the recent years (Baumeister, Heatherton, & Tice, 1994; Bronfenbrenner, McClelland, Wethington, Moen, & Ceci, 1996).

Gabbard (2000) contended that nowadays a clinical professional with a psychodynamic approach would believe that defense mechanisms like denial or minimization help to maintain self-esteem when the patient is faced with shame and narcissistic vulnerability and they ensure safety need of the individuals when they feel threatened by abandonment or other risks. Such mechanisms do not merely

protect people from negative emotions or unacceptable thoughts but also alter the relationship between self and object (Vaillant &Vaillant, 1998). Defenses can allow individuals to deal with unresolved conflicts caused by internal objects from the past or significant others in the current external world. It was also concluded that, in the evaluation process of an individual's personality, defense mechanisms are nearly always associated with the concept of relatedness, and certain characteristics have been linked to habitual reliance on a certain defense mechanism or a defense constellation. Each of these characteristics surely has a distinct history of clinical evaluation and theoretical research.

The borderline personality organization, in particular, is commonly associated with defenses such as splitting, projective identification, and other primitive defense mechanisms (Kernberg, 1975) while individuals with neurotic organizations tend to have defenses such as reaction formation, intellectualization, displacement, and repression (Gabbard, 2000). It is also widely known that defenses such as idealization and devaluation indicate a narcissistic organization (Bach, 1985; Kernberg, 1975; Kohut, 1971); withdrawal into fantasy points to schizoid characteristics (Guntrip, 1969); reaction formation and projection characterize a paranoid organization (Karon, 1989; Meissner, 1978); rationalization, moralization, intellectualization, isolation of affect, and compartmentalization are displayed in obsessive organizations (Salzman, 1980; Shapiro, 1965) while undoing is a key defense mechanism in compulsive tendencies (Freud, 1926); a rigid denial defense and an all-or-nothing pattern are experienced in hypomania (Gabbard, 2000); and acting out, regression, repression, and conversion are the main defense mechanisms related with hysterical tendencies (Mueller & Aniskiewitz, 1986). Last but not least, like depressed ones, self-defeating individuals display defense mechanisms such as introjection, turning against the self, and idealization. In addition, individuals with self-defeating patterns activate acting out and moralization defenses. At this point, it is important to note that in all personality organizations, there is a self-defeating element by definition. What is important is whether this element indicates a

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defensive rigidity or a developmental dysfluency at a pathological level (McWilliams, 2013). For instance, it was documented that self-defeating patients who have neurotic character organization might benefit from extended psychodynamic psychotherapy or psychoanalysis (Gunderson & Gabbard, 1999).

When examining the relationship between personality and self-defeating patterns, meta-analysis (Vazire & Funder, 2006) suggested that narcissism as a personality organization and impulsivity as a self-defeating factor are associated and that impulsivity partially explains the relationship between narcissism and self-defeating behaviors, limitless self-enhancement and aggressive behaviors of narcissistic individuals. It was explained in the Five-Factor Model (FFM; Digman, 1990) or the "Big Five" (Goldberg, 1993) that the personality factors of extraversion and agreeableness mediated the whole relationship between narcissism and self-defeating behaviors. In particular, high levels of extraversion (especially the agentic characteristics of this dimension such as assertiveness and excitement seeking) and low levels of agreeableness (i.e., communion) are strongly and consistently related to narcissism. Moreover, the agreeableness factor is also a strong predictor of some of the patterns or behaviors regarded as self-defeating by Vazire and Funder (2006). For instance, agreeableness is commonly one of the strongest personality domains in meta-analytic reviews concerning negative consequences such as antisocial behaviors (Miller & Lynam, 2001) and risky sexual behaviors (Hoyle, Fejfar, & Miller, 2000). It was also found to be a strong predictor of self-defeating behaviors such as substance use (Flory, Lynam, Milich, Leukefeld, & Clayton, 2002), and aggression (Bettencourt, Talley, Benjamin, & Valentine, 2006).

In addition, the findings of Sherry, Stoeber, and Ramasubbu (2016) supported the theoretical views suggesting that perfectionism is a significant characteristic of individuals who have self-defeating tendencies. Accordingly, after the self-criticism factor is controlled; binge eating was predicted by concern about mistakes, procrastination was predicted by doubts regarding actions, and interpersonal conflict

was predicted by socially prescribed perfectionism and concern over mistakes. Beyond the factor of evaluative concerns perfectionism, self-defeating behaviors were also uniquely predicted by self-criticism.

Kopetz and Orehek approached the mechanism of self-defeating patterns/behaviors in an alternative way, arguing that self-defeating behaviors indicated self-regulatory success rather than failure (2015). Specifically, they explored that overeating, drug use, risky sexual behavior, self-harm, and martyrdom served as means to the goals. It was explained that although there are potentially negative outcomes, self-defeating behaviors can be performed and pursued upon goal setting, which supports the assertion that the end justifies the means. Kopetz and Orehek (2015) further stated a means-ends analysis, in which a problem solver begins by contemplating the end, or ultimate goal (i.e., final goal in Adlerian theory), and then chooses the best strategy to achieve the goal under current conditions. They demonstrated that self-defeating behaviors represent the characteristics of goal pursuit, and they proposed novel implications in order to shed light on self-defeating behaviors.

Human beings are thought to deliberately harm themselves through overeating, drug abuse, risky sexual behavior, and martyrdom. It seems that such self-defeating behaviors contradict the general assumption that individuals respect their best interests, act accordingly, and deliberately avoid negative outcomes. Such behaviors are often regarded as self-regulatory failures because legal, social, and health costs far outweigh the benefits provided by these behaviors (Wagner & Heatherton, 2015). What is missing from this apprehension, however, is an examination of the functions of these self-defeating behaviors. For example, the evolutionary approach conceptualizes that behaviors that seem problematic according to the standards of the society that may have evolved to develop reproductive fitness (e.g., Steinberg & Belsky, 1996). Despite the fact that these behaviors might interfere with health and safety behaviors, they may help to achieve other important objectives.

In line with this notion, Kopetz and Orehek (2015) pointed out that people strategically pursue their goals through self-defeating behaviors. As evidence for this notion, they found that self-harm, self-sacrifice, substance use, and risky sexual behavior are successful self-regulatory behaviors because they are performed considering the general principles of goal pursuit.

2.2.2 Adlerian theory and self-defeating patterns

In order to elucidate why some individuals tend to suffer from abnormalities like self-defeating behaviors, Adler (1964) identified three external factors: (1) exaggerated physical deficiencies, (2) a pampered style of life, and (3) a neglected style of life. He emphasized that each of these external factors contributes to maladjustments that people experience in their lives.

According to Adler (1964), whether congenital or acquired, exaggerated physical deficiencies, disease, or injuries do not automatically cause maladjustment. Intensified feelings of inferiority must accompany these exaggerated physical deficiencies. A subjectively deficient or defective body might indeed intensify the feelings of inferiority. Adler believed that each individual was born "blessed" with physical deficiencies which bring about feelings of inferiority. Individuals with exaggerated physical deficiencies might experience intensified feelings of inferiority since they create overcompensation concerning their inadequacies. They are likely to care excessively for themselves and have little respect for others. These individuals are so to speak under the delusion that they are living in an enemy country. They fear defeat more than they desire to succeed. More crucially, these people believe that major problems in their current life can only be resolved in a self-centered way (Adler, 1927). Hartzler and Brownson (2001) also supported Adler's theory by asserting that negative self-attributions are likely to bring about self-defeating patterns; thus, maladaptive coping mechanisms are followed in order to compensate for inadequacies that are perceived by individuals.

In addition to physical deficiencies, a pampered style of life leads to most neuroses. Adler (1927) stated that pampered individuals have low levels of social interest, as they have a strong desire to sustain their original pampered and parasitic relationship with their parents. They expect others to take care of them, overprotect them, and fulfill their needs. They are likely to experience high levels of discouragement, indecisiveness, oversensitivity, impatience, and accentuated feelings like anxiety in particular. They tend to perceive the external world with an egocentric manner and feel that they are the entitled ones to be the first and best in all aspects (Adler, 1964). It is noteworthy that pampered kids have not had too much love; indeed, they feel unloved instead. Their parents have inevitably caused this feeling because they have done too much for their children and treated them as if they had no capability to solve their own problems. Consequently, these children develop a pampered style of life in their adulthood since they have been pampered and spoiled by their parents in their childhood. In addition, children who have been pampered might also feel that they are neglected. Having been cared and protected by a parent, they are afraid of being separated from that devoted parent. They feel neglected, mistreated, and left out whenever they have to fight for themselves. These experiences augment these children's accumulated feelings of inferiority.

The third external contributing factor in terms of maladjustment is the concept of negligence. It is stated that when children feel unloved and unwanted, these feelings might create a neglected style of life. It should be kept in mind that neglect is a relative concept. No child feels completely neglected or unwanted. The fact that a child survived his/her childhood is an evidence to that the child was cared for by somebody, and somebody planted the seed of social interest into his/her mind (Adler, 1927).

It is known that children who have been abused and mistreated in their childhood are likely to have little or no social interest and a neglected lifestyle. They tend to develop little self-confidence and overestimate the problems associated with major

issues in their lives. They do not trust others and cannot cooperate for the welfare of the society since they regard society as an enemy country, feel alienated from every individual from that society, and feel a strong envy for the success of other people. Neglected children display most of the aspects of pampered children; however, they are more distrustful and likely to generate harm to others in general (Adler, 1927).

Adler contended that individuals develop behavioral patterns in order to protect their inflated self-esteem in the face of public disgrace. These protective strategies, named as safeguarding tendencies, give individuals the opportunity to hide their exaggerated self-image and to preserve their current lifestyle. The concept of safeguarding tendencies in Adlerian theory is surely comparable to defense mechanisms in Freudian theory. The idea that symptoms are developed as a protection against anxiety is fundamental to both theories; however, there are significant differences between the two conceptualizations. Defense mechanisms in Freudian terms work in an unconscious level to protect the ego against anxiety. On the other hand, safeguarding tendencies in Adler's theory operate mostly on the conscious level and are employed to protect an individual's vulnerable self-esteem in the face of public disgrace. Moreover, defense mechanisms in Freudian theory are common to all people, whereas Adler (1956) stated that safeguarding tendencies are only displayed at times of neurotic symptoms. Excuses, aggression, and withdrawal are three prevalent safeguarding tendencies protecting one's current lifestyle and preserving a made-up, exaggerated self-worth (Adler, 1964).

Among the three safeguarding tendencies, excuses are the most prevalent one. They are usually expressed through "Yes, but" or "If only" phrases. Using the "Yes, but" excuse, an individual firstly agrees to do something (something regarded positive by others) and then continues with an excuse for not doing that thing. For instance, a woman might say, "Yes, I want to advance in my career, but my children demand too much attention", or "If only my husband supported me, I would have advanced more quickly in my profession". Such excuses help to protect a weak and vulnerable, yet

exaggerated, sense of self-esteem and mislead individuals to believe they are far more superior to others than they are in reality (Adler, 1956).

Secondly, aggression is also a common safeguarding tendency. Adler (1956) argued that some individuals tend to behave in an aggressive manner in order to secure their exaggerated superiority complex; that is to say, they try to safeguard their vulnerable sides such as their low self-esteem. Protecting oneself by aggression might come about through three tendencies, namely depreciation, accusation, or self-accusation.

Through depreciation, people tend to devalue the attainments of the others while they tend to overvalue the ones of themselves. Criticism and gossip are common aggressive acts that are displayed by people using depreciation. By these depreciating behaviors, individuals aim to attain a favorable place by undervaluing the others. The second type of aggressive safeguarding strategy is accusation, through which one tends to blame others for their own failures and seek revenge and protects his/her own vulnerable self-esteem. To exemplify, a person may try to justify his/her poor career performance by accusingly saying, "I wanted to be an artist, but my parents forced me to go to medical school. Now I have a job that makes me miserable". Adler (1956) argued that in all unhealthy styles of life, there is aggressive accusation to some extent and that individuals leading such a lifestyle make the people close to them suffer more than they themselves suffer. Last but not least, the third type of aggression is self-accusation. It is characterized by neurotic symptoms such as self-torture and guilt. Some individuals may display self-torture through masochism, depression, and/or suicide to hurt the others around them. Guilt, on the other hand, is often an aggressive and self-accusing act. It is the opposite of depreciation tendency despite the fact that both tendencies are followed to attain personal superiority. By depreciating, individuals with inferiority feelings undervalue others so that they can make themselves superior to others, whereas by self-accusation, they undervalue themselves to make others suffer, and thereby they protect their own exaggerated sense of self-esteem (Adler, 1956).

When individuals tend to escape from difficulties they encounter in their lives, their personality development might be interrupted. Adler regarded this tendency as safeguarding through distance (i.e., withdrawal). Some individuals are likely to place a distance between themselves and the difficulties to unconsciously run away from them. In specific, Adler (1956) recognized four types of withdrawal: (1) moving backward, (2) standing still, (3) hesitating, and (4) constructing obstacles.

First of all, moving backward is a safeguarding act committed to protect an individual's fictional superiority by psychologically returning to a lifespan in which the person felt more secure. Moving backward in Adlerian theory and regression in Freudian term are highly similar concepts. Through both mechanisms, individuals attempt to return to safer life periods. Moving backward differs from regression in that while regression is unconsciously held to protect one from anxiety, moving backward might sometimes involve conscious acts to preserve an accentuated superiority feeling. It is generally followed to earn sympathy, the harmful parental attitude offered too much to pampered children.

It is also possible to build a psychological distance by standing still. In general, the withdrawal tendency resembles moving backward; however, it is not that severe. When standing still, by not moving in any direction, an individual tries to avoid his/her responsibilities to protect himself/herself from threats like a failure. He/She safeguards his/her imaginary goal since by not doing anything, or concealing that he/she is unable to achieve the objective. For instance, an individual who never applies to art school cannot be rejected, or a kid who avoids playing with other kids will not be excluded by them. By standing still, that is to say, by doing nothing, a person prevents a failure and preserves his/her self-esteem.

Hesitating is another withdrawal that is highly associated with standing still. Some individuals hesitate or waver in difficult situations. They tend to procrastinate, and this allows them to find an excuse for their failures, for example, by saying that "It's too late now". Adler asserted that the most compulsive behaviors are maintained in

order to waste lots of time. Perfectionistic attitudes, compulsive hand washing, retracing one's steps, or destroying work already done can certainly be regarded as examples of hesitation tendency. Although hesitation may seem self-defeating to others, it enables neurotic people to maintain their exaggerated feelings of self-esteem.

Lastly, constructing obstacles is the least severe type of the withdrawal tendencies. By firstly creating and then overcoming an obstacle, an individual protects his/her self-esteem and reputation. If there is something hampering his/her achievement, he/she can always make an excuse for that failure.

Adler's individual psychology is generally considered broad enough to offer possible explanations for what has been grasped regarding certain behaviors and personality development. For instance, the concept of striving for superiority can shed light onto all inconsistent and self-defeating patterns/behaviors. Adler's theory is rated high in terms of its practical view of the problems in life and capability to unravel individuals' thoughts, emotions, and behaviors (Feist & Feist, 2008).

A fair amount of research on topics such as career choice, eating disorders, binge drinking, and other problematic behaviors continues to be generated by Adlerian theory. For instance, Kasler and Nevo (2005), who have been inspired by Adler, discovered that a person's earliest memories often reflect the career path followed by that person as an adult, and they indicated the extent to which style of life can be associated with career decisions. In addition, the concepts of inferiority, superiority, and social interest in Adlerian theory can surely be used to better grasp behaviors that are related to health such as eating disorders and binge drinking, both of which can be regarded as self-defeating behaviors. For instance, as Belangee (2006) stated, binge eating, binge drinking, dieting, and bulimia can be regarded as common behaviors exhibited to express feelings of inferiority. In other words, an unhealthy way to compensate for inferiority feelings (i.e., to strive for superiority) can be displayed through an eating disorder, and an individual with an eating disorder is

likely to lack a social interest. In brief, instead of considering helping others and feeling compassion for them, that person tends to focus on his/her own problems (Belangee, 2007).

2.2.3 The concept of repetition compulsion

Some people are repetitive in terms of their behaviors or thoughts and emotion processes. Being so, they are harmed and entrapped in circles by their own behaviors. When asked why they get attracted to the same type of narcissistic person or why they have left a boyfriend for a man who looks and acts a lot like him, they may say they also question these patterns a lot since they are aware of them. Nevertheless, they often do not have any insight into their own profoundly deep-rooted repetitious patterns.

The concept of repetition compulsion has several characteristics. First and foremost, people who suffer from repetition compulsion have little or no awareness of the causes of their problems. Freud regarded these repetitions as instinctual acts, which are highly resistant to be modified as if they are brought about by uncontrollable forces (Schur, 1972). Being persistent, insistent, unstoppable, and inevitable; they are like drives. The mind is suspended, judgments are postponed, and inhibitions are hampered. There are refrains you hear time and again. Statements like "I know that I should not ..., but ..." are heard a lot again and again (Rosner & Hermes, 2006).

These repetitious and self-defeating behaviors certainly seem to be "beyond the pleasure principle", which means that for a person suffering from a self-defeating pattern like a repetition compulsion, instinct of pleasure seeking is overturned to the need for repetition, whereas most behaviors are motivated directly by the instinct for pleasure. For example, the repetitive games children play are driven by a desire for pleasure through satisfying a sense of mastery. More crucially, the mastery in child games such as "peek-a-boo" or "hide-and-seek" may also exemplify the efforts to achieve mastery over fears or traumatic experiences such as separation and

abandonment. On the other hand, some forms of pleasure seeking are indeed dangerous and self-destructive, and they lack pleasurable outcomes. In such extreme cases, in spite of grandiosity, the aim might be to gain mastery by challenging the odds and nature or trying to cheat death. Even though they are often named and dismissed as masochistic behaviors, repetitive self-defeating behaviors actually have complex and deeply ingrained dynamics (Rosner & Hermes, 2006).

Most of those attempts are made by the person who is aware of the price to be paid. He/She chooses to pay the price for personal joy, pleasure, and rewards. However, the reasons for and aims behind these self-defeating repetitive behaviors must be questioned if these behaviors put others at risk. By the help of specific patterns, hurting oneself as well as others is often a foreseeable consequence. The goal of a self-defeating person might be to repeat the needs to abuse or to be abused, to take revenge, to please other people at his/her own expense, or to repeat painful moments by re-enacting them with highly similar relationships. To specify, he/she may have a feeling of deja vu if relationships are repeatedly not working out. Nevertheless, he/she usually fails to realize the ingrained basis of his/her own repetition compulsions, and hence he/she cannot take the emotional steps needed to change these behaviors. Therefore, it is worth trying to fully understand the motives of an individual in repeating a self-defeating behavior that jeopardizes his/her survival, happiness, or other reasonable objectives throughout his/her life.

An intrinsically interesting set of questions arise at this point. How can the repetition of self-defeating patterns/behaviors be justified if people are motivated by pleasure such as good food, good sex, safety, comfort, and fun, as Freud said? How can the repetitions of painful memories and dreams be interpreted? Can it be regarded as an attempt to gain mastery and control or to change the hurtful consequence just for once when the human mind replays the same distressing scenario over and over again? Or does the self-defeating repetitive behavior itself generate some particular gain, a certain merciless and unrelenting drive?

Rosner and Hermes (2006) contend that an intense and intolerable anxiety is essential to repetition compulsion. This anxiety is inevitably brought about by a trauma, which is defined as a subjectively terrifying experience making the individuals feel helpless and out of control. Such feelings are so overwhelming for the integrity of oneself that sometimes they are repressed. Nonetheless, it is difficult to simply leave the traumatic experiences and anxieties to rest. Rather, one fears that the trauma will occur again, and thus, it must be re-experienced so as to achieve the mastery and control, even though it may be in an illusionary sense.

Individuals may fear and even expect that the worst will inevitably happen. When they have this intensely fearful anticipation, in order to alleviate their anxiety, they unconsciously tend to make this fear come true, precipitate it, and make it go through. That is to say, people try to take the control instead of suffering from the anxiety that bad things will surely happen haphazardly. Individuals want to determine the worst by making it happen in their own way and under their control instead of waiting for the fate to decide on it. Then, they achieve a sense of mastery, and their anxiety is alleviated, though, temporarily.

Self-image of a person is another aspect to clarify to understand the repetitive self-defeating patterns. People structure and interpret their world in the context of how they perceive it and themselves within that world. With regard to their perceptions regarding the world, there will certainly be differences between people who have grown up feeling that they are capable and effective and those who have grown feeling the vice versa. Having confidence in their ability to cope with the traumatic experiences is reflected in the way people form their relationships. If an individual has friends and feels smart, confident, and attractive, he/she will relate differently than the ones feeling stupid, weak, or unattractive. This is an involuntary and automatic way of structuring the world and essentially, the personality. It is revealed within the individuals with whom a person is associated and within the ways he/she relates (Rosner, 2000). The hardship is that such perceptions regarding the self are

generated subtly and early in one's life and spread throughout the family atmosphere. The hints and signals are transmitted by parental attitudes towards oneself and others (e.g. siblings and peers) and even towards the outside world. These signals to act are accepted and internalized as they are and as if nothing can be done about them. Thus, the individual continues to repeat the feelings and patterns, and form a particular view of life which the family structure has shaped (Rosner & Hermes, 2006).

In line with Rosner and Hermes (2006), Geltner (2013) also argued that repetitions are rooted in three experiences, namely unmet maturational needs, trauma, and intrapsychic conflict. Firstly, repetitions like procrastination, avoidance, failure to fulfill promises, and/or substance abuse can be brought about by the failure of the parents or the environment to emotionally or behaviorally enable a healthy development. A lack of love, admiration, structure, discipline, emotional consistency, mirroring, or soothing are examples of unmet maturational needs. Secondly, a traumatic experience can cause self-defeating repetitions by impairing the individual's ability to cope with and integrate the painful experience and by delaying and stalling the normal maturation. Traumatic experiences include an environmental disaster, physical or emotional abuse, under-stimulation as well as over-stimulation, or any similar experience that renders defense mechanisms incapable (Geltner, 2013). Last but not least, in line with the different versions of the classical theory of neurosis, inconsistent and conflicting feelings, unresolved ambivalence, or an inability to tolerate thoughts, feelings, wishes, or impulses might bring about repetitions (e.g., self-defeating behaviors). It should be noted that in clinical practice, these three factors usually overlap and contribute together to the development of specific self-defeating patterns/behaviors. It is also vital to notice that all kinds of psychopathology described by different psychoanalytic approaches can be regarded as repetitions, when difficulties faced by individuals are conceptualized in relation with the effects of these three experiences (Geltner, 2013).

2.2.4 Recognizing and resolving the self-defeating patterns

It can be highly scary and painful for people to re-experience long repressed feelings which have been sealed deep down in an attempt to protect themselves against negativity. Therefore, it is not easy to recognize and resolve self-defeating patterns when individuals feel like they will walk naked into the world.

In such a self-defeating state, the sense of self-acceptance is naturally shaken, and this happens as one relates to others. Such a person tends to stay detached and cannot take the risk of allowing defenses to fall. Accessing feelings entails allowing intimacy and trusting others by taking the risk of feeling pain and getting hurt again. Thus, individuals tend to have repetition compulsions to avoid and get rid of relationships requiring closeness. Divorcing a wife who needs a closer relationship, losing friends, or losing a friendship of a sibling could exemplify these patterns. These self-defeating individuals may unconsciously prefer loneliness to lowering their defenses. All in all, it is a compulsion to repeat a hideaway or a withdrawal from possible damages and pains.

Raising awareness of one's own self-defeating behavior together with the childhood origins of such repetitious behavior is the first and the most important step in overcoming this difficulty. It is also vital to recognize the outcome of this self-sabotaging act. At this point, it should be noted that having an insight involves recognizing both that symptoms of a self-defeating behavior cause difficulties and that those symptoms have a cause. Problems do not emerge randomly, and those symptoms certainly have meanings. Those symptoms and conditions are originated from a source and do not intermittently arise without any reason (Rosner & Hermes, 2006).

After recognizing the self-defeating patterns and raising related awareness, the individuals may begin to mourn the change, the injustices they have experienced, the loss of opportunities for their growth, and lack of people who would listen to them

attentively (Shabad, 1993). Although it is really hard to do so, mourning is an essential step for individuals to resolve their self-defeating patterns. Even though many sufferers of repetition compulsion are incapable of mourning, they must learn to mourn to move on since it enables them to recognize the relationships which have been sabotaged and lost. That is, it helps individuals learn to own their own self-defeating pattern/behavior. It means recognizing what could have been done. It involves feeling the pain of being neglected and disappointment and fear of loss by risking the sense of well-being. It helps individuals accept past injustices, neglects, deprivations, and disappointments (Rosner & Hermes, 2006).

Additional factors help resolve the self-defeating cycles. According to Rosner and Hermes (2006), these cycles will last like forever as long as people continue to deny their role in their problems and fail to accept their own contribution. It is a highly common tendency for people to deny and disown their responsibilities because it is hard for them to accept that they are the ones looking for abuse, sabotaging their relationships, and causing problems with their partners, friends, parents, children, and siblings. This ownership concept signifies taking responsibility for what individuals have got themselves into, reminding of Adler's discussion of the role of taking responsibility (1956).

It is critical to explore ways of breaking repetitive cycles of self-defeating patterns. Rosner and Hermes (2006) assert that the change might not be possible for individuals when they force themselves to modify their overt behavior and find intellectual explanations for those behaviors. Furthermore, when they are told that they must try alternative ways or that they should end that painful relationship, they cannot solve the underlying problem. In fact, engagement in and commitment to a relationship with a psychotherapist, who can serve as the depriving parent, who can receive old distortions and disappointments, who can accept all the emotions that have been long-repressed, and who is capable of encouraging the emergence of forgotten memories is vital for a positive change. By the help of a psychotherapist, a

self-sabotaging person relates to somebody who aims empathize with what he/she has felt and what he/she has experienced and expresses how he/she has tried to take revenge when hurt, how he/she pushed the others away when he/she needed their closeness, and how he/she has behaved in that repetitious self-sabotaging manner. This makes a psychotherapist's guidance all the more important for the patient. After all, psychotherapy makes it possible to work with somebody aiming to both clarify and emphasize the nature, meaning and significance of individuals' patterns and behaviors. It presents a psychotherapeutic relationship, where people can freely express themselves without fear of being criticized, blamed, or scolded. It is an engagement and commitment in an authentic relationship in which they do not have to pretend to be a different person or to be somebody fake. It encourages acceptance of oneself as a real and unique individual with both strengths and weaknesses, as well as assets and liabilities. By the help of psychotherapy, individuals learn to accept that they no longer have to pursue narcissistic goals and aggrandize themselves in all manners. It should also be noted that thanks to this relationship, individuals learn not to regard themselves as impotent and afflicted victims. They begin to accept that they are mortal and have limitations. Psychotherapy certainly does not guarantee resolutions to all problems. It helps to raise an awareness of the role of individuals in their own self-defeating cycles and the need to do something concerning these cycles. It does help individuals to make choices, stand by their decisions, learn that life is full of choices, and that their decisions do not have to be based on repeating the same mistakes over and over again. This self-examination also provides them with an acceptance that their actions might not work out as they would like them to. Owing to the constant, consistent, and non-judgmental presence of the psychotherapist or psychoanalyst, the psychotherapeutic or psychoanalytical process encourages the process of breaking the cycles and growing up as well as growing away, which paves the way for feeling and being responsible, self-determining, and whole.

As Adlerian theory postulates that psychopathology is caused by exaggerated feelings of inferiority, lack of courage, and little or no social interest, Adlerian psychotherapy mainly aims to increase courage, decrease feelings of inferiority, and promote social interest. However, this goal is not easily achieved while individuals endeavor to maintain their existing, comforting self-perceptions, that is, while they resist to change. In order to handle this resistance, Adler sometimes asked his patients what they would have done if he had cured them immediately. That kind of a question usually encouraged patients to analyze their goals together with the functions of their defenses and to realize that they are responsible for their present problems. Like a motto, Adler also contended that everybody can accomplish everything. Aside from some limitations due to heredity, he strongly and frequently stated that what individuals do is more important than what they have (Adler, 2005). Adler attempted, by using humor and sincerity, to enhance the self-esteem, courage, and social interest of the individuals. He emphasized that a warm and nurturing attitude of a psychotherapist/psychoanalyst helps patients to examine and break their repetitive self-defeating cycles (Feist & Feist, 2008).

Gabbard (2000) also states that patients can learn to realize when they are about to automatically pursue a specific defensive strategy and stop to ask themselves whether it is the most effective strategy to follow or not. They can learn to replace thoughtful, voluntary acts with unreflective, involuntary, and often self-defeating actions. They can begin to develop more mature versions of defensive patterns. They can also enhance their coping mechanisms. According to Gabbard (2000), amplified feelings due to conscious thoughts may make individuals either carry on or quit actions that deeply influence their lives. In particular, like unconscious actions, conscious actions of self-sabotaging individuals increase the likelihood of the failure to have and maintain healthy relationships, satisfying jobs, and other fulfillments. Psychotherapists usually point out how self-defeating patients consciously criticize themselves, expect the worst to happen, and disregard their own abilities. By raising

awareness with the techniques of psychotherapy, breaking self-defeating cycles and enabling individuals to make better life choices become easier and more attainable.

2.3 Review of the Literature on Self-Defeating Patterns in the Context of Siblings

There are certain effects of sibling relationships on the self-image and lifelong repetitions, as early interactions with siblings often determine how individuals relate later in their lives. Unfortunate ways in which siblings are treated in a household, unfavorable comparisons with their siblings, and taunting and teasing are all important experiences playing a role in how people perceive themselves and their surroundings. While sibling rivalry is generally regarded as normal and a part of upbringing in a family, there are certainly extreme cases.

Not only competitive strivings but also avoidance of competition that individuals experience in their lives can be traced back to their sibling relationships. For instance, when an elder sibling of a child is rebellious and punished by his/her parents, this younger child may learn not to rebel, even if it means his/her feelings will be inhibited. Then, the younger sibling tries to conform and takes on the role of the "good child" who will never have trouble because he fears that punishments imposed on his/her older sibling can easily be exposed to himself/herself, too. Thereby, siblings can be filled with emotions like guilty rage together with an intense bitterness, and this can influence the self-image of individuals in both childhood and adulthood years (Rosner & Hermes, 2006).

According to Adler (1956), since individuals start their life as small, weak, inadequate, and inferior creatures, they tend to develop a belief system in order to overcome these physical deficiencies and become big, strong, adequate, and superior. However, even when they acquire size, strength, adequacy, and superiority, they might behave as if they are still small, weak, inadequate, and inferior. When this theory is adapted to sibling relationships and the effects of these relationships, it

might be asserted that for some siblings or peers, their feelings of inferiority are compensated by moving towards psychological health and a useful style of life while other siblings/peers tend to overcompensate by dominating and defeating the others or retreating from others. For example, Adler himself was weak and sick during his childhood, and his health condition made him overcome the death issue and his competition with his older brother together with Sigmund Freud through becoming a doctor.

Therefore, as in every psychopathology, the history of family structure is highly important in understanding self-defeating patterns. It is well-known that in their future relationships, people tend to take on the roles they had taken on in their nuclear families. In a way, some aspects of the self are unknown and cannot be used in a useful way when individuals unconsciously try to catch up with or to be always ahead of a sibling representation (Limnili, 2014b). According to Bion (1961), these aspects are quite primitive and unattainable. As Klein (1928) suggested, these aspects of the self are indeed destructive and aggressive desires and fantasies of people which they cannot tolerate in themselves and reflect on other people, and they unconsciously lead their behaviors through acting-out the desires and fantasies that are forbidden.

In addition, according to Kasten (2001), the relationship pattern between siblings may sometimes be a cause of the psychological disorders. He claims that when the internal and external conflicts in a family are not addressed, and when individuals are unable to distance themselves from their problematic sibling relationship, people of all ages may suffer from a mental disorder. They may also transfer these patterns to their new families. For example, it is argued that the major stress experienced in burnout syndrome is brought about by unresolved relationships rather than overworking (Sitzler, 2017). Overworking may strand people, consume their energy, and sometimes stress them out. However, it cannot cause a severe burnout and depression. This occurs when the feelings of an overload, inadequate admiration, and

a deadline experienced as an existential threat awaken much older and deeper feelings within an individual. These emotions are often familiar to him/her thanks to childhood experiences, wherein people, especially his/her parents and siblings could easily reach his/her feelings. To illustrate, there may be a mother who is never happy with her child or proud of her success or a father who believes that no one can do better than his child and rejects to say that he loves his child unless he/she gets good grades, or there may be a sibling who follows the child like a shadow and gives him/her the feeling that he/she is the one who is in charge for his/her well-being or a brother who has never taken him/her seriously and treated him/her like a fat little loser. They all create an emotional pattern. Sometimes it creates the belief that one is loved only if expectations of the others are fulfilled by him/her. A child who has learned to allow manipulation to be loved as a child also tends to protect this pattern in his/her adult life. Although he/she does not receive any acknowledgment or appreciation in return, he/she allows his/her boss who constantly puts him/her on one task after the other. Instead, he/she tends to let his/her colleagues be appreciated. Because he/she is afraid of being completely excluded, he/she tolerates intrigues and devaluations. A person who was exposed to mobbing during his/her childhood inevitably learns to be submissive; that is to say, he/she learns to sabotage and defeat himself/herself (Sitzler, 2017).

Though little, there has been research that aimed to examine some kind of a self-defeating pattern/behavior in the context of siblings. To begin with, most research has demonstrated that actual birth order is related to thought and belief systems (Gates, Lineberger, Crockett, & Hubbard, 1988; Lester, Eleftheriou, & Peterson, 1992). Sullivan and Schwebel (1995) asserted that problematic behaviors and mental disorders are primarily brought about, or at least maintained, by irrational thoughts and beliefs. Then, these thought processes and belief systems were believed to create a kind of self-defeating behavior which might, in turn, bring about poorer adjustment in a romantic relationship (Greene, 2006). It was indicated by several studies that irrational beliefs are significantly associated with marital maladjustment and marital

distress (Cann, Mangum, & Wells, 2001; Haferkamp, 1994; Möller & Zyl, 1991). Gates et al. (1988) also carried out a study concerning birth order and its relationship between self-concept, anxiety, and depression. They pointed out that there were significant differences between firstborn and lastborn children in terms of their mental health. Their findings indicated that firstborn children had higher self-esteem, lower tendency to depression and anxiety than lastborn children. When the association between actual birth order and irrational thoughts in terms of gender was also examined by Lester et al. (1992), it was revealed that lastborn males and firstborn females had much more irrational thoughts than firstborn males and lastborn females did.

On the other hand, Kalkan (2008) indicated that psychologically first children (i.e., children who regard themselves as a firstborn regardless of their actual birth order) tend to have less irrational beliefs. The results concerning actual birth order and irrational beliefs also supported this finding (Gates et al., 1988: Lester et al., 1992). To specify, the firstborns have been portrayed as leaders who see themselves as strong, influential, and important. At that point, it should be noted that people who consider themselves to be leaders who play an influential role in their interpersonal interactions tend to have high levels of self-esteem and low levels of irrational thinking (Campbell et al. 1991). Thus, the finding in Kalkan's (2008) study contributes to the evidence concerning the relationship between the psychologically first child and a low level of irrational thinking and belief system.

The results of Kalkan (2008) also revealed that psychologically youngest children tend to have more irrational beliefs. This demonstrated that exaggerated feelings of helplessness and weakness or the desire to acquire significance by pleasing others may be associated with exaggerated helplessness and unlovability beliefs in romantic relationships (White et al., 1997). This finding was also consistent with previous studies which pointed out that youngest children tend to be more irresponsible, submissive, dependent, and immature (Nyman, 2001; Perlin & Grater, 1984). In this

study, there was no significant relationship between the psychologically only child's scores and irrational beliefs. Psychologically only children were found to have low levels of irrational beliefs. Sociableness, independence, thoughtfulness, and responsibility have been found in the literature to be the positive characteristics that are with the only child position (Nyman, 2001).

To exemplify another self-defeating pattern associated with sibling differences, Laird and Shelton (2006) revealed significant differences among individuals in terms of family dynamics, alcohol consumption, and drinking patterns as self-defeating patterns. To specify, youngest children were found to be more likely to binge drink, while older ones were more successful in restricted drinking. This association was explained by Adlerian theory: Since the youngest children are known to be more dependent on others, like all dependent individuals, they were found to be more likely to cope by heavy drinking when they are stressful.

On the other hand, Serafini (2012) reported that there was a relationship between the use of alcohol by older siblings in a warm sibling relationship combined with high alcohol outcome expectancies and increased alcohol use outcomes in the younger siblings. This was particularly robust in a male sample. Moreover, older sibling alcohol use was found as a significant predictor in same-sex siblings, but not in opposite-sex siblings. Alcohol use of older siblings was more frequently observed among siblings who were close in age, and vice versa among those three years and more apart. Bandura's (1997) finding that modeling is most likely to occur among warm and similar ones was supported by these results. Implications of these findings point out that identifying with older siblings is an important contributor to alcohol use, and a warm sibling relationship is a protective factor. Nonetheless, it should be noted that most of the studies on the onset and maintenance of alcohol use in adolescence and young adulthood have targeted at the roles of peers and parents while only very few have focused on the effects of sibling relationships (Serafini, 2012).

Little research on siblings together with self-defeating patterns/behaviors has been carried out since there are many difficulties inherent in investigating the role of siblings. However, all in all, the lack of research does not mean that sibling relationships are unimportant, negligible, or irrelevant while scrutinizing self-defeating behaviors.

CHAPTER 3

METHOD

By adopting a QLR approach, this study employed semi-structured interviews with siblings, twins, and only children concerning their sibling or peer relationships and potential self-defeating behaviors/patterns. As one of methodological models of QLR (see Calman, Brunton, & Molassiotis, 2013), a follow-up study through which participants were re-interviewed after approximately three years was conducted. Besides interviews, it also included assessing the participants' self-reported personality characteristics via the Basic Personality Traits Inventory (BPTI) and current psychological symptoms with the Symptom Checklist-90-Revised (SCL-90-R). TA was conducted to explore the major issues and themes at two time points namely "*Time-I*" and "*Time-II*". Longitudinal analyses within and across time were employed to capture how these individuals' characteristics, symptoms, perceptions, and experiences changed over time and to shed light on how they resembled and/or differed from each other through within- and between-comparisons.

3.1 Qualitative Longitudinal Research (QLR)

In the field of social research, qualitative methods have been started to be explored and used more extensively owing to the fact that quantitative approaches have some limitations, and there is an ever-increasing criticism of positivism. Since qualitative approaches generate the examination of process via their focus on both contextual details and individual characteristics, QLR is a methodology that is based on the

analysis and interpretation of change over time and psychological and social processes (Holland, Thomson, & Henderson, 2006).

Over the past 20 years, QLR has been a relatively newly-emerging approach among the growing debates on methodologies within the field of social sciences research. It differs from other methodologies by its inclusion of time into the research design and its main focus on change throughout the analysis (Thomson, Plumridge, & Holland, 2003). It attempts to explore how change, or sometimes stability, over time is experienced and to elucidate the causes and consequences of change in time. In contrast to longitudinal quantitative ones, QLR studies examine the individual narratives and trajectories and can explore critical incidents and processes which might be associated with change (Calman et al., 2013). They make use of specific elements of qualitative methods that allow for the exploration of motivations, perceptions, and opinions together with their changes over time (Holland et al., 2006). Thus, thanks to QLR, it has been possible to multidimensionally investigate the change the participants of this study experienced in time.

In QLR, data collection is mostly carried out via structured or semi-structured interviews or individual life history interviews, and the re-interviewing the same participants is certainly required (Winiarska, 2017). Moreover, it is necessary to plan particular –at least two– waves of the study, at more or less fixed periods (Vogl, Zartler, Schmidt, & Rieder, 2017). It is advised that the length of these waves (i.e., periods) should be a sufficient amount of time to capture a significant change from one time to another (Hermanowicz, 2013). Therefore, in this study, QLR was an approach involving two repeated semi-structured interviews conducted with the same participants over approximately three years. It was determined as a three-year duration because it had to be a sufficient amount of time in which change could be observed, and the data collection and analyses could only be completed within that three-year period by only one researcher pursuing her Doctorate degree while also working as a psychotherapist.

When compared to widespread cross-sectional (i.e., snapshot) research designs, generally interview-based QLR studies provide rich analytical data which would be regarded as ideal for examining the dynamic experiences of individuals (Carduff, Scott, & Marilyn, 2012) like the ones in the current study regarding their relationships and problematic behaviors like self-defeating behaviors. However, managing the extensive amount of data collected within QLR can be highly challenging; thus, a strategy for the analysis should be carefully designed and planned. Only through that diligent and reflexive work of the researcher, the benefits can outweigh the challenges. The analytical possibilities available in QLR with certain analysis techniques such as TA can help one to grasp how the participants' experience changes over time which is not likely to be investigated with a cross-sectional approach. Such qualitative analyses can also facilitate the development of person-centered assessments and interventions which are responsive to the dynamic needs of individuals (Carduff et al., 2012).

3.2 Thematic Analysis (TA)

Although TA is a rarely acknowledged and poorly differentiated qualitative method, it is widely used within psychology (Boyatzis, 1998). It is asserted that it is an accessible, useful, and theoretically flexible technique for analysis of qualitative data in and beyond research in psychology (Braun & Clarke, 2006).

Among the qualitative approaches that have great diversity, complexity, and nuance (Holloway & Todres, 2003), TA is generally considered a foundational method for those approaches. It is regarded as the first qualitative method that researchers should learn while doing analysis due to the fact that it offers core competencies that are helpful for many other types of qualitative analysis (Braun & Clarke, 2006). Therefore, Boyatzis (1998) describes it as an instrument to be used across different qualitative techniques, not as a particular technique. Nevertheless, Braun and Clarke (2006) claim that TA should be regarded as a distinct qualitative analysis method.

To specify, TA is a method in which data patterns that are named as themes are identified, analyzed, and reported. It organizes and explains the rich data to a minimum. It also interprets different elements of the research area (Boyatzis, 1998). It offers a flexible and useful study tool thanks to its theoretical freedom. Moreover, depending on the research questions, it provides both a rich description of the complex data set and a detailed account of one particular aspect. Through TA, main overarching themes and sub-themes within them can be analyzed in either an inductive (i.e., bottom up) way or a deductive or theoretical (i.e., top down) way (Braun & Clarke, 2006). Again depending on the research questions and theoretical framework, themes in TA are identified at a semantic (i.e., explicit) level or a latent (i.e., interpretative) level (Boyatzis, 1998). Whether it is performed as an inductive or deductive analysis, or at a semantic or latent level, a six-step analysis technique is basically followed in TA: (1) familiarizing oneself with data set, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming main overarching themes and sub-themes, and (6) producing the report (see Braun & Clarke, 2006).

As a distinct qualitative analysis method among the others that are all aimed at capturing patterns across qualitative data, TA differs from other analytic methods such as thematic discourse analysis (DA), thematic decomposition analysis, interpretative phenomenological analysis (IPA), and grounded theory. For instance, both IPA and grounded theory look for patterns across data; however, unlike TA, they are theoretically bounded. Moreover, TA does not require thorough theoretical or technological proficiency of methods like grounded theory and DA do. Thus, it can provide a more affordable type of assessment, especially for those early in their qualitative research career (Braun & Clarke, 2006), just like for the researcher of this QLR study. Unlike IPA, DA, or grounded theory, TA is not devoted to a certain theoretical approach and can thus be used within various theoretical approaches and can be followed to generate different aspects within them. With regard to epistemology, an essentialist (i.e., realist) method (which examines experiences,

meanings, and the reality of participants) or a constructionist method (which focuses on the ways in which the impacts of a range of discourses working within culture are events, realities, meanings, experiences, etc.) can be performed via TA. However, it is certainly essential to make clear the theoretical stance of a TA. Hence, at that point, it is important to note that since this study has paid a particular regard to Adlerian theory as a psychodynamic theory, the subjective perceptions of the participants as well as the subjective interpretations of the researcher were on the front burner (Braun & Clarke, 2006). As Adler (1956) contended, one's interpretation of his/her experience is more important than the experience itself. In addition, the present pattern/behavior of an individual is not determined by his/her past or his/her future. Rather, a person is motivated by his/her present subjective perceptions and present expectations regarding his/her future, regardless of these perceptions' correspondence with reality.

Last but not least, TA can practically make summary of main characteristics of an immense volume of data and/or provide a thick description of the data set. That is to say, it offers a description of contextual details in observing and interpreting social meaning while performing a qualitative study. Throughout the data set, it can point out similarities and differences. It can also provide unanticipated insights (Braun & Clarke, 2006). Although it is a commonly used method (Kennedy, Harcourt, & Rumsey, 2012; Taylor, Richardson, & Cowley 2011), it may sometimes bring about cross-sectional descriptive analyses that focus on what is happening at that time rather than trying to capture the causes and consequences of change investigated through a QLR approach (Calman et al., 2013). Fortunately, research based on specific theoretical frameworks can go beyond descriptive accounts to further investigate the complexities of experience over time (McCann, Illingworth, Wengstrom, Hubbard, & Kearney, 2010). Thus, in the current QLR study, TA at two time points allowed the researcher to synthesize the experiences of the participants concerning their sibling or peer relationships and potential self-defeating behaviors.

3.3 Instruments

As data collection methods, this QLR study made use of questionnaires, semi-structured interviews, and observations during interactions with participants at both time points (i.e., "*Time-I*" and "*Time-II*"). Prior to semi-structured interviews, participants were asked to complete the BPTI and the Turkish form of the SCL-90-R in order to assess their self-reported personality characteristics and psychological symptoms. It is important to note that these questionnaires were not used for any quantitative analysis but for making comparisons between siblings and only children by describing their self-reported personality characteristics and psychological symptoms and then for giving more meaning to qualitative analyses of interviews conducted with participants.

3.3.1 Basic Personality Traits Inventory (BPTI)

In reference to the Five Factor Model (FFM) of Personality (Peabody & Goldberg, 1989), BPTI is a self-reported measure that was adapted to Turkish by Gençöz and Öncül (2012) to assess basic personality characteristics that are unique to Turkish culture. The inventory is made up of 45 items (e.g., "Hardworking", "Helpful", "Anxious", "Talented", "Greedy") rated on a five-point Likert scale that ranges from "this characteristic does not represent me at all" (1) to "this characteristic represents me very well" (5).

According to this inventory, six personality factors were revealed, and they were named as extraversion, conscientiousness, agreeableness, neuroticism, openness to experience, and negative valence (which is an additional factor found in Turkish society). *Extraversion* is a personality factor characterized with experiencing positive affects (Lucas & Baird, 2004) and interacting with others positively (Ashton, Lee, & Paunonen, 2002). Likewise, *Agreeableness* is a factor indicating healthy social interactions and low levels of social anxiety and state-trait anxiety (Wilkowski, Robinson, & Meier, 2006). As another factor, *Conscientiousness* reflects goal-

directed behavior (George & Zhou, 2001) and frustration-management strategies related to tasks and objects (Jensen-Campbell et al., 2002). *Openness to Experience* is a personality factor signified by the psychological flexibility and adaptability (Costa & Widiger, 2005) and higher levels of positive affect and self-esteem. On the other hand, proneness to psychological distress (Costa & Widiger, 2005), negative affectivity (Weinstock & Whisman, 2006), and maladaptive coping strategies (Bouchard, 2003) are positively related to *Neuroticism* dimension of the BPTI. Despite the fact that it is a relatively new factor, *Negative Valence* was also indicated as a contributor to psychological problems (Durrett & Trull, 2005; Gençöz & Öncül, 2012).

In the current study, mean scores higher than 3.00 indicated that a person scored high on a related dimension. With regard to psychometric properties of the BPTI, the internal reliability coefficients for all six dimensions were strong, and they ranged between .71 and .89. Moreover, there were item-total correlation coefficients ranging between .32 and .77, and the test-retest reliability coefficients for all factors ranged between .71 and .84 (Gençöz & Öncül, 2012).

3.3.2 Symptom Checklist-90-Revised (SCL-90-R)

As a self-report psychiatric screening tool for young and adult individuals, the SCL-90-R was developed by Derogatis (1977). There are four main objectives in the development of the scale: (1) finding symptom levels in seemingly "normal" individuals, (2) assessing changes in symptom levels, (3) assisting clinical predictions, and (4) facilitating the assignment of psychiatric patients to diagnostic groups. However, it was observed that the scale was mostly applied to large-scale "normal" samples to determine the level of negative reactions caused by stress. The level of distress which is defined as negative reactions caused by stress is the main aspect that is intended to be measured by this scale.

The scale which takes approximately 15 minutes to complete was structured to

evaluate psychiatric symptoms and complaints via 90 items across nine separate dimensions. *Somatization* dimension includes items that indicate the distress due to various bodily functions while *Obsessive-Compulsive* dimension includes the difficulty created by unwanted thoughts and behaviors which an individual cannot help thinking and/or doing. *Interpersonal Sensitivity* dimension consists of items assessing a person's difficulty resulting from feelings of inadequacy and self-humiliation. *Depression* dimension claims to measure distress owing to depressive mood and affect, decreased interest in life, loss of motivation and energy, and suicidal thoughts. *Anxiety* dimension includes the difficulty associated with an extreme level of anxiety while *Anger-Hostility* dimension assesses the distress caused by feelings of anger, aggression, and resentment. *Phobic Anxiety* dimension is constructed to measure the distress created by the phobic behaviors such as escape and avoidance, and *Paranoid Ideation* dimension consists of items related to distress as a result of projective, skeptical, and hostile thoughts as well as the fear and delusion of the loss of grandiosity and autonomy. Lastly, *Psychoticism* is a dimension that includes the items measuring the distress on account of the social withdrawal, schizoid attitudes, or schizophrenic delusions and hallucinations. On the other hand, the *Additional Index* which consists of items that do not fall into these nine dimensions includes feelings of guilt and general signs of distress such as eating and sleeping problems. Each of these dimensions consists of six to 13 items. Moreover, one global index namely *Global Severity Index (GSI)* provides one's overall psychological distress (Derogatis, 1977).

The SCL-90-R is applied as a whole scale with an instruction to assess the extent to which individuals have experienced the listed symptoms in the last seven days. Each of the items is rated on a five-point Likert scale ranging from "not at all" (0) to "extremely" (4). The individual's status for each dimension is determined by dividing the sum of the numerical responses given to the items by the number of items in that dimension. GSI is obtained by summing the scores obtained from all dimensions and dividing them by 90. Considering T-scores, the cut-off score of this

scale developed for psychiatric screening is suggested as GSI = 1.0, but it is stated that this score can be determined according to the specific purpose of each study (Dağ, 1991). The Turkish version of the SCL-90-R was translated by Gökler (1978). The adaptation study to Turkish culture was carried out by Dağ (1991). As a valid instrument, the internal reliability coefficient of this scale was found to be .97. The test-retest reliability coefficient for the dimensions ranged between .65 and .87 while the test-retest reliability coefficient for GSI was .90.

3.3.3 Semi-structured interviews

In order to collect data from siblings and only children regarding their sibling or peer relationships in detail, semi-structured interview technique based upon two interview guides with mainly open-ended questions for older/younger siblings and twins (see Appendix A) and for only children (see Appendix B) together with an interview guide regarding some potential self-defeating behaviors/patterns for all participants (see Appendix C) was applied at *Time-I*. In accordance to semi-structured interview technique, there were also probes to supplement when participants had difficulty in elaborating their experiences and perspectives. Lengthy personal accounts rather than brief or abstract explanations were attempted to be obtained through at least two interview sessions. One interview was for sibling relationships, and the other one was for self-defeating behaviors/patterns. A technique that involved conveying empathy and interest was strived to be used, and making evaluative and leading comments was avoided during those interviews.

These interview guides also included certain photographs/images that might be considered depicting sibling/peer relationships and self-sabotage. They were chosen after searching for images with certain keywords (e.g., siblings, sibling rivalry, self-defeating behaviors, and self-sabotage) on Google. Via these photographs/images which might reveal some deeper, unconscious thought processes due to their ambiguity; perceptions, defense mechanisms, psychological needs, and emotions of all participants were attempted to be assessed. To specify, two photographs/images

were shown at the beginning of the interviews related to sibling/peer relationships of the participants in a random order to eliminate any possible order effect. One was named by the researcher as "Sisters in the garden" (see Figure 1), and the other one was called "Siblings standing back to back" (see Figure 2). Then, at the beginning of the interviews for possible self-defeating behaviors/patterns, four photographs/images were presented to the same participants, again in a random order. They were again named by the researcher, respectively, as follows: "Man cutting the branch he is sitting on" (see Figure 3), "Woman cutting the branch she is sitting on" (see Figure 4), "Man in the boat" (see Figure 5), and "Snake eating its tail" (see Figure 6).

Figure 1. Sisters in the garden. Retrieved from *Creative Dad Takes Crazy Photos of Daughters*, by J. Lee, 2014, https://www.boredpanda.com/creative-kids-photography-jason-lee/?utm_source=google&utm_medium=organic&utm_campaign=organic. Copyright 2014 by J. Lee.

Figure 2. Siblings standing back to back. Retrieved from
https://jaharazone.wordpress.com/list-fanfic/

Figure 3. Man cutting the branch he is sitting on. Retrieved from
https://www.derszamani.net/bindigi-dali-kesmek-ile-ilgili-kompozisyon.html

Figure 4. Woman cutting the branch she is sitting on. Retrieved from http://www.bkhypnosis.com/new-blog/2017/7/11/why-do-we-self-sabotage-ourselves

Figure 5. Man in the boat. Retrieved from https://pistonclasico.com/wall/philippi-trust-south-africa-self-sabotage
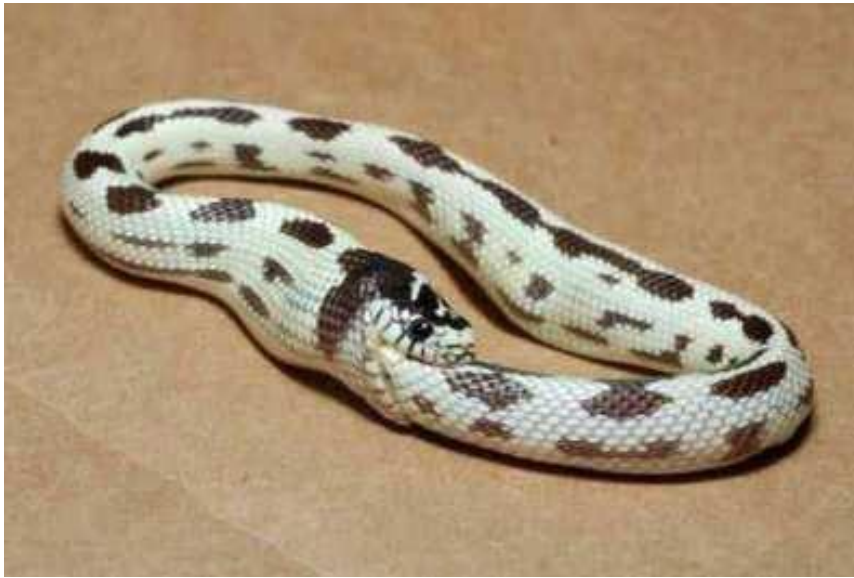
Figure 6. Snake eating its tail. Retrieved from https://trendimages.eu/serpent-eating-its-tail/348847900091503047

As a part of this QLR study, three years later, namely at *Time-II*, there were four separate interview guides for older siblings (see Appendix D), younger siblings (see Appendix E), twins (see Appendix F), and only children (see Appendix G). During all these interviews, within the framework of the theories examined, it was mainly attempted to learn about the important topics (e.g., early recollections, final goals, birth of a sibling/peer, psychological birth order, personality characteristics, and coping mechanisms) which were thought to be incomplete in the first interviews conducted at *Time-I*, how participants thought and felt about their conditions, perceptions, and expressions they had shared approximately three years ago (i.e., at *Time-I*), whether they experienced any change concerning their relationships with their sibling or peers and their self-defeating behaviors/patterns, and how they explain the underlying reason(s) for a possible change or a stability. Moreover, Figure 1–6 were all again presented to the participants before the related sections of the interview guides so as to re-assess the perceptions, defense mechanisms, psychological needs, and emotions.

3.4 Participants and Sampling Method

In consistency with QLR methodology, a purposive sampling (i.e., non-probability sampling) method was used in this study; hence, a range of participants was recruited with regard to sibling positions and self-defeating behaviors/patterns. Only sibling dyads (including twins) and only children were selected for examination of their sibling or peer relationships and possible self-defeating behaviors/patterns since there are 16 possible variations with regard to different sibling combinations, and examining all these combinations was not attainable within the context of this dissertation research project conducted by only one researcher. After all, as Toman (1961) stated, among the 16 combinations, the most problematic connections are the ones between a brother and his younger brother as well as the one between a sister and her younger sister. Thus, sibling pairs (whose relationships with each other were examined) together with only children (whose peer relationships were focused) formed the overall sample of this study.

In terms of sample size, there are no certain guidelines describing the appropriate sample size in qualitative research literature. It is often argued that the sample size should be small enough to demonstrate patterns while ensuring there is not too much data to manage (Fugard & Potts, 2015). Moreover, it is important to note that the non-probability sampling techniques are not followed to infer from the sample to the general population. Rather, they entail iterative non-probability sampling until theoretical saturation is acquired (Strauss & Corbin, 1990). Therefore, data saturation was achieved when rich enough data were obtained for a comprehensive understanding of sibling relationships and self-defeating behaviors/patterns over time. Participants were continued to be recruited until no new themes were being detected while analyzing the interviews. Factors specifically considered in this study were age, gender, sibling position, education, employment status, and occupation in order to obtain relatively homogeneous but still rich data to detect individual differences. Therefore, participants were not recruited according to the presence

and/or type of their self-defeating behaviors/patterns. They were all young Turkish adults who might be suffering from a self-defeating behavior/pattern in their current life.

During recruitment at *Time-I*; 41 Turkish young adults were identified as eligible, but 26 (eight men and 18 women aged between 16 to 33 years, [M = 25.81, SD = 3.78]) agreed to participate. There were seven sibling pairs, one fraternal twin pair, one identical twin pair, and eight only children. In terms of marital status, there were 15 "single", eight "in a relationship", two "engaged" individuals, and one "divorced" woman. The educational levels of the participants were reported as follows: two high school students, one high school graduate, three college students, six college graduates, five MS students, and nine MS graduates. Lastly, with regard to employment status, 21 of 26 participants were working.

At *Time-II*, 21 young adults (six men and 15 women aged between 19 to 36 years, [M = 28.52, SD = 3.87]) completed the second interview process. The researcher could not interview one (male) sibling pair and three only children who had been interviewed at *Time-I* because either they could not be contacted via e-mails and phone messages or they were not available for a face-to-face interview. Despite the challenges in regard to sample attrition and retention brought about by changes in time and space; at *Time-II*, there were six sibling pairs, one fraternal twin pair, one identical twin pair, and five only children who had been all interviewed at *Time-II*. In regard to marital status, there were nine "single", three "in a relationship", eight "married" individuals, and one "divorced" woman. The educational levels of the participants were also reported as follows: one high school graduate, two college students, four college graduates, 11 MS graduates, and three PhD students. Lastly, in terms of employment status, 18 of 21 participants were working. Participant characteristics at *Time-I* and *Time-II* are all presented in Table 1.

Table 1

Participant Demographics

	n	
	Time-I	*Time-II*
Total Number of Participants	26	21
Age *(Mean)*	25.81	28.52
Gender		
Male	8	6
Female	18	15
Sibling Position		
Older Sibling	7	6
Younger Sibling	7	6
Fraternal Twin	2	2
Identical Twin	2	2
Only Children	8	5
Marital Status		
Single	15	9
In a Relationship	8	3
Engaged	2	0
Married	0	8
Divorced	1	1
Education		
High School Student	2	0
High School Graduate	1	1
College Student	3	2
College Graduate	6	4
MS Student	5	0
MS Graduate	9	11
PhD Student	0	3
Employment Status		
Working	21	18
Not Working	5	3

Note. *n* = number of participants.

3.5 Procedure

To begin with, in order to conduct this QLR study, the ethical approval was obtained from the Applied Ethics Research Center of Middle East Technical University (METU) (see Appendix H). Then, as described above, participants who were recruited via purposive sampling (through announcements on social media) were invited to fill-out questionnaires (namely the BPTI and SCL-90-R) and to attend semi-structured interviews individually at both *Time-I* and *Time-II*. The participants from all related sibling positions with one or more possible self-defeating behaviors/patterns were all contacted via e-mails and/or phone messages. When there was an expression of interest, informed consent forms for *Time-I* (see Appendix I) and *Time-II* (see Appendix J) were obtained from each of them. They were informed that confidentiality was respected and they could end the interview anytime they wanted. Each interview process was carried out at a mutually convenient time and at each participant's venue of choice. There were 60- to 90-minute separate interview sessions with each participant concerning their sibling or peer relationships and possible self-defeating patterns. All interviews at *Time-I* and *Time-II* were recorded via a voice-recorder device. After conducting interviews, the participants were given participant information sheets for *Time-I* (see Appendix K) and *Time-II* (see Appendix L) and a self-help leaflet regarding self-defeating behaviors (see Appendix M). Moreover, if asked or needed, some participants were referred to "Ayna Clinical Psychology Support Unit" of the Department of Psychology, METU for a psychotherapeutic intervention. In order to carry out the longitudinal aspect of this study, all participants whose contact sheets were kept in a confidential way were given explanations emphasizing the importance of retention of the sample and the irreplaceability of participants, as Farrall, Hunter, Sharpe, and Calverley (2016) suggested.

Before the analysis and synthesis of data, all scores from the BPTI and SCL-90-R were noted, evaluated, and stored by the researcher in a confidential way. To be

treated anonymously, all participants were given pseudonyms by the researcher. All verbal data which were audio-taped were stored by the researcher and mostly transcribed by her. There was a peer reviewer supporting the transcription process by paying close attention to the confidentiality principle.

3.6 Ethical Considerations

As it was mentioned in the previous section of this dissertation, common ethical issues associated with qualitative research such as informed consent, confidentiality, and anonymity were all well-considered within this QLR study. However, there were also other concerns that were specific to a QLR design to be emphasized as such: participant-related ethical issues, researcher-related ethical issues, and ethical issues regarding the long-term relationship between the researcher and the participants.

3.6.1 Participant-related ethical issues

During this QLR study, the collection of in-depth information from the same respondents over time could have amplified some ethical concerns. Specific problems were recognized as intrusion into the life of participants and distortion of experience owing to repeated contact, personal involvement, and relationship closure; as Holland (2007) argued.

While it is crucial to build relationships and develop trust in a QLR design (Wray, Markovic, & Manderson, 2007), this certainly added complexity to the role of the researcher. The involvement between her and the participants during the longitudinal process might have influenced both sides. For instance, some participants contacted the researcher for her advice concerning their problems although (after the interviews) all participants were given clear (written and verbal) information about available psychological support units or centers they could apply to in case they needed.

3.6.2 Researcher-related ethical issues

As Wray et al. (2007) contended, the researcher was sometimes affected by her role, and this QLR was sometimes emotionally challenging for her. Building a relationship over time and hearing about distressing circumstances that had not been discussed with anyone else were sometimes hard for her. Therefore, the researcher needed a mechanism to ensure that she was well supported in her role, and the best way to do this was through peer support on a regular basis. Moreover, any ad hoc communication requests from participants were treated in accordance with ethical criteria. As qualitative data was collected over time and experiences may have been limited to specific conditions and contexts, ensuring that respondents were not identifiable became more critical during this study. Last but not least, it was important to consider and deal with participant fatigue particularly when new topics of interest came out and simply adding a few more questions to the interviews was highly tempting.

3.6.3 Ethical issues regarding the long-term relationship between the researcher and the participants

In order to conduct QLR, a long-term commitment between participants and the researcher was required, and attrition and retention were among the challenges of this QLR study while acquiring an adequate sample size. There was a clear tension between the drive of the researcher to keep the same sample over time and the ethical concern to guarantee that at any stage participants could withdraw from the research process. The long-term relationship with participants also needed periodic updates on the advancement of the research and keeping a distant connection between the times of interviews so as not to be perceived either intrusive or overburdening, as Weller (2012) suggested. Furthermore, during this QLR study, the long-term relationship between the researcher and the participants certainly raised some ethical concerns about maintaining informed consent. To minimize those issues, the risk of exploitation and the potential for respondents to disclose more than they would be

comfortable with due to familiarity and trust developed over time (Weller, 2012) were all well-considered by the researcher.

Additionally, repeated in-depth interviews could also have had a therapeutic effect when the participants became emotionally involved in the studies. However, it was handled cautiously by "recognizing the costs of self-exposure for the participant's privacy and integrity" (Thomson & Holland, 2003, p. 239). Moreover, since the change (regarding their self-defeating behaviors and sibling/peer relationships) which some participants experienced was probably not positive, or maybe they did not experience any change; they might have been unwilling to share their experiences at *Time-II* process of this study. Lastly, as argued by Holland et al. (2006), another ethical issue to consider during this QLR was the possibility that repeated contact of the participants with the researcher to reflect on their experiences (e.g. relationship patterns and/or self-defeating behaviors) might have changed their life trajectories, attitudes, and perceptions, which might otherwise not happen.

3.7 Analysis and Synthesis of the Data

As Holland (2007) argued, how analysis with multidimensional data could be synthesized was certainly a challenge for the researcher of this QLR study because it is not well described or reported in the research literature. Studies are most likely to focus on either the cross-sectional or longitudinal data, which means that time and change as longitudinal elements are often poorly examined. Therefore, instead of reporting descriptions of each time point, focusing on the changes between at *Time-I* and *Time-II* was particularly aimed within the longitudinal aspect of this study using TA method. That is to say, the challenge was tried to be dealt with both cross-sectionally to provide analysis between participants at the same time and longitudinally to capture each participant's account across two different time points. Finally, the addition of a theoretical framework also helped to guide the researcher during analyses to move beyond description and to make comparisons between each sibling position while considering time and change. As Holland (2007) suggested, by

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looking both backwards and forwards in time, the focus was on analyzing processes and changes that were affected by the contexts and intervening conditions. Moreover, in order to generate some descriptive information regarding change, the researcher attempted to grasp what increased/decreased or happened over that time, which helped to achieve deeper levels of analysis and synthesis.

In the current QLR study, data from the corpus that were used for a TA were referred as data set. For instance, interviews conducted with only children formed a data set for the analysis. Data item was used to refer to separate pieces of data that all together constituted the data set or data corpus. For example, a data item in this study was an individual interview with one of the participants from a certain sibling position. Lastly, data extract referred to a single coded piece of data captured in and extracted from a data item. In the final analyses, there were only selections of these extracts.

During TA, firstly, the codes were described in a coding frame. The labels, detailed definitions, and one or two example text segments were listed. Even when manifest themes were the focus, the main aim was to understand the latent meaning of the manifest themes observable within the whole data, which required especially subjective interpretation of the researcher together with her two peer reviewers. The themes were drawn either from existing theoretical ideas that had been brought to the data (i.e., deductive coding) or from the raw information itself (i.e., inductive coding) (see Chapman, Hadfield, & Chapman, 2015). Managing the large volume of data that was collected within this QLR was highly challenging; hence, MAXQDA, which is a software program for qualitative and mixed methods research, could ease some of these complexities. Through the iterative stages of analysis, the researcher and her peers were engaged in a number of cognitive and creative processes, from clustering and comparing the themes to hypothesizing and conceptual cohering in the end. That is to say, in order to ensure that coding decisions are made explicit and consistent, checking the inter-rater reliability of coding was provided by those two peer clinical

psychologists and an experienced clinician and researcher who were interested in qualitative research methods as well as by the thesis advisor. In this way, final complete lists for all sibling positions were constructed to be reported.

3.8 Validity

Qualitative research designs generally have different criteria for validity than quantitative ones do. In contrast to the quantitative methods focusing on averages and trends, qualitative research allows researchers to capture the importance of statistically insignificant differences, which can discern the enduring variations from the transient ones. Thanks to QLR designs, over time, differentiating those distinctions that have certain effects and grasping how people experience change differently become possible (Holland et al., 2006).

In accordance with methodological flexibility which was characterized by the reflexivity of the emerging findings and an openness to redesign the research process, this QLR study needed to be accompanied by methodological transparency in order to assure validity and relevance (Tuval-Mashiach, 2017).

However, validity is a complicated issue within the qualitative methods while researchers establish a long-term relationship with the participants, as previously mentioned in this dissertation. Hence, in order to ensure validity, the researcher of this QLR study tried to be self-reflective and self-critical regarding her theoretical assumptions together with some possible errors and biases she might have had throughout the research process and analysis by taking the support of peer reviewers, keeping in mind that improving validity still does not guarantee that the study is fully accurate (Norris, 1997). Furthermore, it has been acknowledged by the researcher that QLR process is never actually finished and interpretations can be unlimited, as Thomson and Holland (2003, p. 237) asserted.

3.9 Trustworthiness of the Study

The purpose of trustworthiness in qualitative research is to support the argument that the findings are worth paying attention to. In qualitative research, there are some certain criteria for trustworthiness namely subjectivity, reflexivity, adequacy of data, and adequacy of interpretation (Morrow, 2005). In contrast to quantitative approaches which regard objectivity as a goal or, at a minimum, as an aspiration; qualitative methodology recognizes that the subjectivity of the researcher is inevitably and naturally involved in research process. This subjectivity influences everything from the selection of topic of interest to methodology or interpretation of data. In qualitative methodology, the researcher is certainly encouraged to reflect on the values and objectives he/she brings to his/her research and how all of these affect the whole study (Patton, 2002).

Reflexivity generates an opportunity for the researcher to understand how his/her own experiences and understandings of the world affect the research process (Ratner, 1997). Moreover, approaches to subjectivity have been referred to as bracketing and monitoring of self (Peshkin, 1988). Husserl (1931) used the term bracketing to delineate the process of becoming aware of one's implicit assumptions and predispositions and setting them aside in order to avoid having them influence the research. By unbracketing during the reintegration stage (Gearing, 2004), the themes were interpreted by taking into account researcher's clinical and theoretical orientation. It is important to note that many factors may interfere with the collection and interpretation of data, including the researcher's emotional involvement with the topic of interest, presumptions such as various aspects of interaction with the related participants (Morrow, 2005).

For bracketing, I, Şengül, will elucidate my clinical interest and experience with the research questions of this study. As a young clinical psychologist working as a psychotherapist, I have always wanted to better understand the mechanisms of self-defeating behaviors/patterns. During psychotherapy supervisions I had attended

before I planned for my dissertation proposal, I and my supervisors were especially focusing on both sibling relationships of the patients and my relationships with my older sister while trying to create case formulations for problematic behaviors of my patients and mine. To further explain, as self-defeating behaviors, I was suffering from a problematic romantic relationship and sometimes from a type of procrastination. During my clinical work, I have seen many kinds of repetitions. I have seen that individuals who seem to be compelled to sabotage themselves. I have seen many people who seem to have almost everything going for them but who still make themselves and the ones close to them again and again unhappy. With regard to my relationship with my sister who is four years older than me, my supervisors raised an awareness regarding the rivalry between me and my older sister and our differences in terms of our coping mechanisms. Later on, I personally started to wonder whether there was an association between sibling relationships and self-defeating behaviors/patterns and what the possible differences between older and younger siblings in comparison to the differences between only children and their peers might be. Moreover, when I realized that there is limited research on self-defeating behaviors in the context of sibling relationships, I really wished to shed light on these two issues. In order to present further bracketing, I think, I should emphasize that my psychotherapy orientation is basically formed by psychodynamic theories. Specifically, I have an interest in emotions, defense mechanisms, coping mechanisms, and personality disorders. Therefore, during this OLR process, data related to these topics might have appeared to be more prominent to me.

Being aware of my interests, experiences, and clinical orientations and by qualitative emphasis, I tried to be flexible and open to the issues my participants expressed. For that purpose, I asked open-ended questions to enable them to freely disclose themselves. One of the most valuable was for me to keep self-reflective notes from the inception to the completion of the research. Via these notes, I kept an ongoing record of my hypotheses, experiences, reactions, and emerging awareness of any assumptions or biases that come to the fore. These emerging self-understandings

could then be examined and consciously incorporated into the analyses. As mentioned before, another reflexive mechanism for me was getting support of two peer reviewers who served as mirrors and helped me to reflect my responses to this QLR process. Hence, then, I questioned my position as a clinical researcher. I sometimes felt like I was doing this research for my own sake, to see my own hypotheses to be proven. For example, I questioned whether I chose Adlerian theory as a main theoretical approach during this QLR study because it is a theory including a sufficient description of sibling positions or just because I, as a second-born, felt close to Alfred Adler who was in rivalry with both his older brother and Sigmund Freud and who can be regarded as someone strived for success instead of superiority (see Feist & Feist, 2008). However, at that point, my peers helped me to figure out what was related to my insiderness or my sensitivity to both having limited capability to resolve a self-defeating behavior and being a younger sister with an elder sister and what was really experienced by the participants in my qualitative research.

Lastly, as Braun and Clarke (2006) argued, it is important to note that a naive realist view of qualitative research, where the researcher can merely give voice to the participants, was not followed throughout this study. In addition, it was not asserted that there is only one ideal theoretical framework or one ideal method for conducting QLR as a type of qualitative research. In fact, the theoretical framework and methods should match what the researcher wants to know, and this was a trustworthiness criterion that this QLR study managed to ensure during its process.

CHAPTER 4

RESULTS

In this chapter, firstly, descriptive variables which were all assessed before conducting interviews with each participant both at *Time-I* and *Time-II* were reported. These variables included self-reported demographics, personality traits, and psychological symptoms which were obtained via demographics form, BPTI, and SCL-90-R, respectively. In addition to these variables, to specify each participant, psychological birth order of each sibling and only child was also used as a descriptive variable. The information obtained during both the interview times was taken into consideration in order to determine the psychological birth order of a participant. Accordingly, their psychological birth order was revealed by evaluating their personality traits, psychological symptoms, their perception of their position in their families, and their acquired roles in their family dynamics. However, it is important to note that when existing theories and literature findings were considered, there were inconsistencies in regard to personality characteristics and psychological symptoms prevalent in each sibling position. Thus, participants' perception of their position in their families and their acquired roles in their family dynamics were taken into account while evaluating their psychological birth order.

Secondly, after conducting TAs, identified themes and textual essences regarding sibling/peer relationships and self-defeating behaviors of psychologically older siblings, psychologically younger siblings, and psychologically only children were reported separately. It is important to note that textual essences captured from the

statements of Turkish young adult participants were reported after they were translated into English by the researcher and professional translators.

Thirdly, summaries for descriptive variables (e.g., BPTI, SCL-90-R), sibling/peer relationships, and self-defeating behaviors of these three groups of participants were separately provided at the end of this "Results" chapter.

4.1 Demographics, Personality Traits, Psychological Symptoms, and Psychological Birth Orders for Older-Younger Sibling Pairs

4.1.1 Sibling pair-1

4.1.1.1 Emel, the older sibling

During the first interviews conducted at *Time-I*, Emel was a 32-year-old woman who was seven years older than her sister, Eda. In terms of marital status, she was in a relationship. During the interview conducted three years later (i.e., at *Time-II*), she was a single woman. She was (still) working as a veterinarian with an MS degree.

According to the evaluation of the BPTI at *Time-I*, she had the traits of extraversion, agreeableness, and openness to experience. Three years later, she also scored high on conscientiousness dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had obsessive compulsive symptoms and depression, and she scored high on additional index. At *Time-II*, she had also somatization and anxiety and scored high on GSI.

When her perception of her position in the family and her acquired role (i.e., her substitute parent role) due to the family dynamics were taken into account, Emel was a psychologically older sibling in line with her actual birth order (see Table 2).

Table 2

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender (II)	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
1	Emel	Older Sibling	32	Female	7	Psychologically Older Sibling	Extraversion, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Obsessive Compulsive Symptoms, Depression, Additional Index	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Additional Index, GSI
	Eda	Younger Sibling	25	Female		Psychologically Younger Sibling	Introversion, Agreeableness, Neuroticism, Negative Valence	Introversion, Agreeableness, Neuroticism	Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Psychoticism, Paranoid Ideation, Hostility, GSI	Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Additional Index

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Table 2 (cont'd)

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
	Pamir	Older Sibling	25	Male		Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	-	-
2	Tülin	Younger Sibling	18	Female	7	Psychologically Younger Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	-	Anxiety, Obsessive Compulsive Symptoms, Depression, Additional Index

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Table 2 (cont'd)

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
	Ceren	Older Sibling	33	Female		Psychologically Older Sibling	Introversion, Conscientiousness, Agreeableness, Neuroticism	Extraversion, Agreeableness, Neuroticism	Depression, Interpersonal Sensitivity, Paranoid Ideation, Hostility, Additional Index, GSI	Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Paranoid Ideation, Additional Index, GSI
3					8					
	Esen	Younger Sibling	25	Female		Psychologically Older Sibling	Introversion, Conscientiousness, Agreeableness, Openness to Experience	Introversion, Conscientiousness, Agreeableness, Openness to Experience	Somatization, Obsessive Compulsive Symptoms, Depression, Additional Index, GSI	Somatization, Obsessive Compulsive Symptoms, Depression

Table 2 (cont'd)

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
4	Damla	Older Sibling	32	Female	6	Psychologically Younger Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	-	Interpersonal Sensitivity
	Oya	Younger Sibling	26	Female		Psychologically Older Sibling	Conscientiousness, Agreeableness, Openness to	Extraversion, Conscientiousness, Agreeableness, Openness to	Obsessive Compulsive Symptoms	Obsessive Compulsive Symptoms

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Table 2 (cont'd)

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
5	Bora	Older Sibling	25	Male	9	Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Psychoticism, Paranoid Ideation, Additional Index, GSI	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Paranoid Ideation, Additional Index, GSI
	Helin	Younger Sibling	16	Female		Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Psychoticism, Paranoid Ideation, Hostility, Phobic Anxiety, Additional Index, GSI	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Psychoticism, Paranoid Ideation, Phobic Anxiety, Additional Index, GSI

Table 2 (cont'd)

Characteristics of Older and Younger Siblings

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Age Gap	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
	Neşe	Older Sibling	27	Female		Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Obsessive Compulsive Symptoms, Interpersonal Sensitivity, Paranoid Ideation	Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Paranoid Ideation
6					4					
	Kemal	Younger Sibling	23	Male		Psychologically Younger Sibling	Introversion, Conscientiousness, Agreeableness,	Introversion, Conscientiousness, Agreeableness, Openness to Experience	Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Paranoid Ideation, Additional Index	Obsessive Compulsive Symptoms, Interpersonal Sensitivity

Note. *I* = at Time-I, *II* = at Time-II.

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4.1.1.2 Eda, the younger sibling

During the first interviews conducted at *Time-I*, Eda was a 25-year-old, single, college graduate woman who was working as a finance officer. At *Time-II*, she was working as a secretary and planning to find another job.

According to the evaluation of the BPTI at *Time-I*, she had the traits of introversion, agreeableness, neuroticism, and negative valence. During the interview conducted three years later, she had introversion, agreeableness, and neuroticism dimensions but did not score high on negative valence dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had anxiety, obsessive compulsive symptoms, depression, interpersonal sensitivity, psychoticism, paranoid ideation, and hostility, and she scored high on GSI. At *Time-II*, she had only obsessive compulsive symptoms, depression, and interpersonal sensitivity, and she scored high on additional index.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Eda was a psychologically younger sibling in line with her actual birth order (see Table 2).

4.1.2 Sibling pair-2

4.1.2.1 Pamir, the older sibling

During the first interviews conducted at *Time-I*, Pamir was a 25-year-old man who was seven years older than his sister. In terms of marital status, he was in a relationship. During the interview conducted three years later, he was married with the one whom he had been in a relationship three years ago. He was still working as an engineer. At *Time-II*, he had a MS degree.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, he had the traits of extraversion, conscientiousness, agreeableness, and openness to experience.

Moreover, evaluation of SCL-90-R at both *Time-I* and *Time-II* indicated that he did not score high on any of the symptom dimensions.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Pamir was also a psychologically older sibling in line with his actual birth order (see Table 2).

4.1.2.2 Tülin, the younger sibling

During the first interviews conducted at *Time-I*, Tülin was an 18-year-old single woman. She was a high school student. During the interview conducted three years later, she was a college student in the same engineering field of her older brother.

According to the evaluation of the BPTI at *Time-I*, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Three years later, she also scored high on neuroticism dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she did not score high on any of the symptom dimensions. However, at *Time-II*, she had anxiety, obsessive compulsive symptoms, and depression, and she scored high on additional index.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Tülin was also a psychologically younger sibling in line with her actual birth order (see Table 2).

4.1.3 Sibling pair-3

4.1.3.1 Ceren, the older sibling

During the first interviews conducted at *Time-I*, Ceren was a 33-year-old, single, college graduate woman who was eight years older than her sister. She was working as an accountant. At *Time-II*, she was married and unemployed.

According to the evaluation of the BPTI at *Time-I*, she had the traits of introversion, conscientiousness, agreeableness, and neuroticism. During the interview conducted three years later, she had extraversion (instead of introversion), and she did not score high on conscientiousness dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had depression, interpersonal sensitivity, paranoid ideation, and hostility, and she scored high on additional index and GSI. At *Time-II*, she had also obsessive compulsive symptoms, but she did not score high on hostility dimension.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Ceren was a psychologically older sibling in line with her actual birth order (see Table 2).

4.1.3.2 Esen, the younger sibling

During the first interviews conducted at *Time-I*, Esen was a 25-year-old single woman who was a MS student in developmental psychology. At *Time-II*, she was a PhD student in developmental psychology.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, she had the traits of introversion, conscientiousness, agreeableness, and openness to experience. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had somatization, obsessive compulsive symptoms, and depression, and she scored high on additional index and GSI. At *Time-II*, she did not score high on additional index and GSI.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Esen was a psychologically older sibling, which was inconsistent with her actual birth order (see Table 2).

4.1.4 Sibling pair-4

4.1.4.1 Damla, the older sibling

During the first interviews conducted at *Time-I*, Damla was a 32-year-old divorced woman who was six years older than her sister. She was still working as a clinical psychologist with a MS degree.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, she did not score high on any of the symptom dimensions. At *Time-II*, she only scored high on interpersonal sensitivity dimension.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Damla was a psychologically younger sibling, which was inconsistent with her actual birth order (see Table 2).

4.1.4.2 Oya, the younger sibling

During the first interviews conducted at *Time-I*, Oya was a 26-year-old woman who was working as a research assistant with a MS degree in biology. In terms of marital status, she was in a relationship. At *Time-II*, she was a married PhD student working as a research assistant.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, like her older sister, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at both *Time-I* and *Time-II*, she only had obsessive compulsive symptoms.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Oya was a psychologically older sibling, which was also inconsistent with her actual birth order (see Table 2).

4.1.5 Sibling pair-5

4.1.5.1 Bora, the older sibling

During the first interviews conducted at *Time-I*, Bora was a 25-year-old man who was nine years older than his sister. In terms of marital status, he was in a relationship. He was a college student in law. During the interview conducted three years later, he was married lawyer.

According to the evaluation of the BPTI at *Time-I*, he had the traits of extraversion, conscientiousness, agreeableness, neuroticism, and openness to experience. During the interview conducted three years later, he did not score high on neuroticism dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that he had somatization, anxiety, obsessive compulsive symptoms, depression, psychoticism, and paranoid ideation, and he scored high on additional index and GSI. At *Time-II*, he did not score high on psychoticism, but he had interpersonal sensitivity.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Bora was also a psychologically older sibling in line with his actual birth order (see Table 2).

4.1.5.2 Helin, the younger sibling

During the first interviews conducted at *Time-I*, Helin was a 16-year-old single woman who was as a high school student. At *Time-II*, she was a college student.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, like her older brother, she had the traits of extraversion, conscientiousness, agreeableness, neuroticism, and openness to experience. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had somatization, anxiety, obsessive compulsive symptoms, depression, interpersonal sensitivity, psychoticism, paranoid ideation, hostility, and

phobic anxiety, and she scored high on additional index and GSI. At *Time-II*, she did not score high on hostility dimension.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Helin was a psychologically older sibling, which was inconsistent with her actual birth order (see Table 2).

4.1.6 Sibling pair-6

4.1.6.1 Neşe, the older sibling

During the first interviews conducted at *Time-I*, Neşe was a 27-year-old woman who was four years older than her brother. She was a MS student working as an architect. In terms of marital status, she was engaged. At *Time-II*, she was a married architect with a MS degree.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, she had the traits of extraversion, conscientiousness, agreeableness, neuroticism, and openness to experience. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had obsessive compulsive symptoms, interpersonal sensitivity, and paranoid ideation. At *Time-II*, she also scored high on depression dimension.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Neşe was a psychologically older sibling in line with her actual birth order (see Table 2).

4.1.6.2 Kemal, the younger sibling

During the first interviews conducted at *Time-I*, Kemal was a 23-year-old man who was working as an engineer with a college degree. In terms of marital status, he was in a relationship. During the interview conducted three years later, he was again in a relationship and working as an engineer with a MS degree.

According to the evaluation of the BPTI at *Time-I*, he had the traits of introversion, conscientiousness, and agreeableness. During the interview conducted three years later, he also scored high on openness to experience dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that he had obsessive compulsive symptoms, depression, interpersonal sensitivity, and paranoid ideation, and he scored high on additional index. At *Time-II*, he only had obsessive compulsive symptoms and interpersonal sensitivity.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Kemal was also a psychologically younger sibling in line with his actual birth order (see Table 2).

4.2 Demographics, Personality Traits, Psychological Symptoms, and Psychological Birth Orders for Twins

4.2.1 Fraternal twin pair

4.2.1.1 Tülay

During the first interviews conducted at Time-I and Time-II, Tülay was a 25-year-old single woman. She was working as a research assistant with her MS degree in physics.

According to the evaluation of the BPTI at both Time-I and Time-II, she had the traits of extraversion, conscientiousness, agreeableness, neuroticism, and openness to experience. Moreover, according to the evaluation of SCL-90-R at Time-I, she had obsessive compulsive symptoms, interpersonal sensitivity, and paranoid ideation. However, at Time-II, she did not score high on any of the symptom dimensions.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Tülay was a psychologically older sibling in the fraternal twin relationship (see Table 3).

Table 3

Characteristics of Twins

Pair No	Pseudonym	Actual Birth Order	Age (I)	Gender	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
1	Tülay	Fraternal Twin	25	Female	Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Obsessive Compulsive Symptoms, Interpersonal Sensitivity, Paranoid Ideation	-
	Canay	Fraternal Twin	25	Female	Psychologically Younger Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	-	Obsessive Compulsive Symptoms, Depression
2	Cansu	Identical Twin	26	Female	Psychologically Older Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Anxiety, Obsessive Compulsive Symptoms, Interpersonal Sensitivity	-
	Ceyda	Identical Twin	26	Female	Psychologically Younger Sibling	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Anxiety, Obsessive Compulsive Symptoms, Depression	-

Note. *I* = at Time I, *II* = at Time II.

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4.2.1.2 Canay

During the first interviews conducted at *Time-I*, Canay was a 25-year-old single woman. She was working as a specialist with her MS degree in psychology. At *Time-II*, she was married.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, she did not score high on any of the symptom dimensions. However, at *Time-II*, she had obsessive compulsive symptoms and depression.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Canay was a psychologically younger sibling in the fraternal twin relationship (see Table 3).

4.2.2 Identical twin pair

4.2.2.1 Cansu

During the first interviews conducted at *Time-I*, Cansu was a 25-year-old single woman. She was working as a psychologist with her MS degree. At *Time-II*, she was married.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, she had anxiety, obsessive compulsive symptoms, and interpersonal sensitivity. However, at *Time-II*, did not score high on any of the symptom dimensions.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Cansu was a psychologically older sibling in the identical twin relationship (see Table 3).

4.2.2.2 Ceyda

During the first interviews conducted at *Time-I*, Ceyda was a 25-year-old college graduate woman. She was working as a public relations specialist. In terms of marital status, she was engaged. At *Time-II*, she was a married manager.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, like her identical twin sister, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, she had anxiety, obsessive compulsive symptoms, and depression. However, at *Time-II*, did not score high on any of the symptom dimensions like her identical twin sister.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Ceyda was a psychologically younger sibling in the identical twin relationship (see Table 3).

4.3 Demographics, Personality Traits, Psychological Symptoms, and Psychological Birth Orders for Only Children

4.3.1 Nil

During the first interviews conducted at *Time-I*, Nil was a 25-year-old single woman who was a MS student in developmental psychology. At *Time-II*, she was a PhD student in the same field. In terms of marital status, she was in a relationship.

According to the evaluation of the BPTI at *Time-I*, she had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. At *Time-II*, she also scored high on neuroticism dimension. Moreover, evaluation of SCL-90-R at *Time-I* indicated that she had somatization and obsessive compulsive symptoms. At *Time-II*, she also had paranoid ideation, and she scored high on additional index.

When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Nil was a psychologically only child in line with her actual birth order (see Table 4).

4.3.2 Zeki

During the first interviews conducted at *Time-I*, Zeki was a 26-year-old single man who was a computer technician with a college degree. At *Time-II*, he was working as an acting instructor.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, he had the traits of extraversion, conscientiousness, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, he did not score high on any of the dimensions. At *Time-II*, he had obsessive compulsive symptoms, paranoid ideation, and hostility.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Zeki was also a psychologically only child in line with his actual birth order (see Table 4).

4.3.3 Gamze

During the first interviews conducted at *Time-I*, Gamze was a 25-year-old single woman who was still working as a manager. At *Time-II*, she was again working as a manager with a MS degree.

According to the evaluation of the BPTI at *Time-I*, she had the traits of introversion, agreeableness, and neuroticism. At *Time-II*, she had extraversion instead of her introversion trait. Moreover, evaluation of SCL-90-R at both *Time-I* and *Time-II* indicated that she had somatization, anxiety, obsessive compulsive symptoms, depression, interpersonal sensitivity, psychoticism, paranoid ideation, and phobic anxiety, and she also scored high on additional index and GSI.

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Table 4

Characteristics of Only Children

No	Pseudonym	Age (I)	Gender	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
1	Nil	25	Female	Psychologically Only Child	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Neuroticism, Openness to Experience	Somatization, Obsessive Compulsive Symptoms	Somatization, Obsessive Compulsive Symptoms, Paranoid Ideation, Additional Index
2	Zeki	26	Male	Psychologically Only Child	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	Extraversion, Conscientiousness, Agreeableness, Openness to Experience	-	Obsessive Compulsive Symptoms, Paranoid Ideation, Hostility
3	Gamze	25	Female	Psychologically Only Child	Introversion, Agreeableness, Neuroticism	Extraversion, Agreeableness, Neuroticism	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Psychoticism, Paranoid Ideation, Phobic Anxiety, Additional Index, GSI	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, Psychoticism, Paranoid Ideation, Phobic Anxiety, Additional Index, GSI

Table 4 (cont'd)

Characteristics of Only Children

No	Pseudonym	Age (I)	Gender	Psychological Birth Order	Personality Dimensions (I)	Personality Dimensions (II)	Symptom Dimensions (I)	Symptom Dimensions (II)
4	Taner	25	Male	Psychologically Only Child	Extraversion, Agreeableness, Openness to Experience	Extraversion, Agreeableness, Openness to Experience	Somatization, Anxiety, Obsessive Compulsive Symptoms, Depression, Interpersonal Sensitivity, GSI	Somatization, Obsessive Compulsive Symptoms, Depression, Additional Index
5	Çağrı	26	Male	Psychologically Only Child	Extraversion, Agreeableness, Neuroticism, Openness to Experience	Extraversion, Agreeableness, Neuroticism, Openness to Experience	Anxiety, Phobic Anxiety	Obsessive Compulsive Symptoms

Note. *I* = at Time-I, *II* = at Time-II.

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When her perception of her position in the family and her acquired role in the family dynamics were taken into account, Gamze was a psychologically only child in line with her actual birth order, too (see Table 4).

4.3.4 Taner

During the first interviews conducted at *Time-I*, Taner was a 25-year-old single man who was a MS student working as an engineer. At *Time-II*, he got his MS degree. In terms of marital status, he was in a relationship.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, he had the traits of extraversion, agreeableness, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, he had somatization, anxiety, obsessive compulsive symptoms, depression, and interpersonal sensitivity, and he also scored high on GSI. At *Time-II*, he had somatization, obsessive compulsive symptoms, and depression, and he scored high on additional index.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Taner was also a psychologically only child in line with his actual birth order (see Table 4).

4.3.5 Çağrı

During the first interviews conducted at *Time-I*, Çağrı was a 26-year-old single man who was a college student at mathematics. At *Time-II*, he was still a single college student.

According to the evaluation of the BPTI at both *Time-I* and *Time-II*, he had the traits of extraversion, agreeableness, neuroticism, and openness to experience. Moreover, according to the evaluation of SCL-90-R at *Time-I*, he had anxiety and phobic anxiety. At *Time-II*, he had only obsessive compulsive symptoms.

When his perception of his position in the family and his acquired role in the family dynamics were taken into account, Çağrı was a psychologically only child in line with his actual birth order, too (see Table 4).

4.4 Identified Themes and Textual Essences for Psychologically Older Siblings

As previously pointed out, Emel from sibling pair-1, Pamir from sibling pair-2, Ceren together with Esen from sibling pair-3, Oya from sibling pair-4, Bora together with Helin from sibling pair-5, Neşe from sibling pair-6, Tülay from fraternal twin pair, and Cansu from identical twin pair were the psychologically older siblings in this QLR study. All in all, TAs regarding sibling relationships and self-defeating behaviors of psychologically older siblings were carried out by evaluating the interviews conducted with these 10 participants.

4.4.1 Themes regarding sibling relationships of psychologically older siblings

Themes and textual essences were identified from the TA of the interviews conducted with psychologically older siblings regarding sibling relationships and related past and current experiences. Main themes that emerged were as follows: characteristics of a psychologically older sibling, uniqueness vs. sameness, big age gap, parental attitudes, sibling relationship quality, coping with sibling birth, psychological needs in terms of sibling/peer relationships, narcissistic and mature defenses, having a sibling with a psychological problem/disorder, neglected child, the striving force as compensation, change in sibling relationship, and effects of the QLR study.

4.4.1.1 Characteristics of a psychologically older sibling

During the interviews conducted with the 10 participants described above, the reasons why they perceive themselves as psychologically older siblings were probed. The interviewers tried to identify the characteristics of a psychologically older sibling by analyzing the personality characteristics that they think are characteristic

to themselves and the roles they adopted within the family. The results showed that psychologically older siblings tend to be more conscientious, agreeable, nurturing, mature, responsible, trustworthy, resilient, self-sacrificing, assertive, protective, dominating, and controlling than other siblings. It was also found that, within the family, these siblings take on such roles as satisfier, regulator, problem-solver, fixer, mediator, moderator, compromiser/negotiator, and substitute parent. Moreover, these participants tend to be higher achievers and set good examples for their siblings. However, an analysis of their statements demonstrated that psychologically older siblings did not follow a consistent pattern as to introversion/extraversion, openness to experience, and neuroticism traits. For example, while most of these participants identified themselves as the psychologically older sibling because of being extraverted, some did so because of being introverted.

To illustrate some of the characteristics of a psychologically older sibling, Helin, a chronologically younger sibling, nicely expressed her mediator and problem-solver role in her following words: "I am always in a position trying to solve problems. It is only me who tries to solve the problems at home". Emel's response in the interview showed that, parallel to her actual birth order, she is also an older sibling according to psychological birth order with her problem-solver, fixer, satisfier, and regulator characteristics. In addition, it was observed that she adopted the role of substitute parent when "the family members did not fulfill their own roles" because the mother was undergoing cancer treatment and the sibling had a psychological disorder. In terms of psychologically older sibling's setting a good example for the other sibling, Ceren was asked why she sees herself as the older sibling. Her response was as follows: "Because I have always had to be the exemplary elder sister for my sister".

4.4.1.2 Uniqueness vs. Sameness

All psychologically older siblings except for Bora, drew attention during the interviews to different personality features and relational features when comparing

the characteristics of themselves and their siblings. For example, according to Pamir, he had personality characteristics different from Tülin's:

> So many differences, many differences really... I am, say, more disciplined, Tülin is not. I am more responsible, she is not. Well, I am more organized at home, for example, but she is not. But she is for example more… How can I say? Well, more sociable than me. I am also sociable, but she gives more importance to such stuff. It is more critical for her. Other than that, these are our general basic characteristics. She is impulsive, unlike me.

Bora, on the other hand, only expressed the sameness and positive sides in his sibling relationship although he was asked to comment on the differences between him and his sibling: "We both love the concept of sharing. We are definitely both aware how great it is to please each other with a little surprise".

Apart from Bora and Neşe, all siblings highlighted the differences between them and their siblings as regards the adopted roles, fields of interests, and life styles. For example, Oya, a psychologically older sibling, talked about the different roles she and her elder sister Damla played at home:

> When we started to live together, I was more like her mother. I was mostly handling the cooking and other housework, but she was the financer. Now I am trying to do the housework only as much as she does, we are trying to do them together, but she still does the finance job.

Tülay, on the other hand, stated that she differed from her sister only in achievement fields by her following words: "In my opinion, we both do a very good job at different tasks in our own fields". On the other hand, speaking about his sister Helin, Bora highlighted similarities: "Our networks of friends are almost the same. She is a high school student but gets along very well with my friends from university. In addition, we are highly similar as regards following the current events and sense of humor". Likewise, Neşe said, "I think we have quite a similar life style", pointing to the similarities they shared with her brother Kemal.

4.4.1.3 Big age gap

The relatively big age gap that exists between the members of sibling pairs in the study group was a theme frequently mentioned by the psychologically older siblings. They reported that the age gap influenced their relation with siblings and the roles they adopted in the family. To illustrate, recalling her past experience with her elder sister Ceren, Esen said, "We were not really close as the age gap between us was broad... We were not actually in a comparable position because of this age difference". While talking about the differences in life styles and fields of interests between herself and her sister Eda, Emel also referred to a huge age gap:

> Let's go and hang out together; do this and that, but I think she is kind of bored of my presence. After all, it is an age gap of seven years or more; the things I love may not interest her, or my friends do not appeal to her. Well, because of all these, I guess, I can say we are pretty separate.

4.4.1.4 Parental attitudes

The theme of parental attitudes emerged in the interviews conducted with sibling pairs; it was seen that it affects sibling relations and familial dynamics negatively or positively. Specifically, it was observed that Emel, Bora, Neşe, and Tülay attracted attention to the positive attitudes of their parents. Pamir, Ceren, Esen, Oya, Helin, and Cansu's responses drew us to the conclusion that their parents had negative attitudes.

4.4.1.4.1 Positive parental attitudes

During the interviews, it was found that, if the participants believe they were not treated differently or discriminated for or against by their parents, they were brought up with positive parental attitudes. Specifically, sub-themes were named as fair attitudes and no parental favorites. For example, Tülay was asked whether her parents treat her and her twin sister differently, and she said, "No, never. They treat us equally". Similarly, Emel said, "Well because my mom and dad did not ...well...

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favor these two children and said 'my daughter, my dearest', excluding the other. Eda, I am sure, did not feel such difference, either".

4.4.1.4.2 Negative parental attitudes

On the other hand, parental favorites, unjust attitudes, and absent parenting were identified as sub-themes for negative parental attitudes for some psychologically older siblings, namely Pamir, Ceren, Esen, Oya, Helin, and Cansu. For instance, as Pamir himself stated, he is the favorite child of both his mother and his father. According to Ceren, similarly, her sister Esen is the favorite child of her mother. Oya also commented on the different treatment she and her elder sister received from her father:

> My sister is more distant to my father. This, I think, is a result of some problems since her childhood. I think they have been distant for long, since my sister's childhood. (...) I think my father discriminated in favor of me, which I believe my sister will confirm.

On another major sub-theme, absent parenting issue, Emel stated that her mom had been undergoing cancer treatment for years and thus the family balance shifted, which necessitated that she, different from her sister Eda, had to take on a problem-solver role in the family. Cansu said, "I constantly support my family both financially and emotionally. I financially support my sibling; I keep on this support in academic life with my own experience. I also still support my mother. This of course sometimes exhausts me", indicating a family role different from her twin sister. When the possible experiences that might have led to this different role were inquired, she said, "We had to support each other because of the early loss of our father". In a way, she described how adversely the family dynamics and herself were affected by absent parenting.

4.4.1.5 Sibling relationship quality

An analysis of the overall quality of the sibling relationships of the participants revealed that, except for Pamir, psychologically older siblings generally drew attention to the positive features of their relationship with their siblings. Nevertheless, as for other participants other than Pamir, salient negative characteristics emerged, and sub-themes were also identified for them, which are presented under the title "Negative aspects of the sibling relationships".

4.4.1.5.1 Positive aspects of the sibling relationships

The sibling relationships of psychologically older siblings revealed a set of positive characteristics. The sub-themes that demonstrate them were affiliation, nurturance, understanding, deference (i.e., admiration, praise), respect, acceptance, trust, constructive criticisms between siblings, siblings' knowing each other well, having boundaries, siblings as friends/companions, and siblings as partners in crime. To illustrate, Bora expressed deference for his sister Helin as can be seen in his following words: "I think she is physically a very attractive woman. Her ideas are even better. She has a very mature and rational mindset. She makes very good interpretations and sometimes she makes me very happy when she provides a new perspective". Helin, likewise, expressed deference for Bora, her brother: "I am confident that he can defend himself in any situation in the best way possible by his practical intelligence and wit". Cansu drew attention to healthy boundaries, which she thought is a factor that established a positive relation between herself and Ceyda, her twin sister, in her following words:

> Our relationship fluctuated until the end of high school. Upon our starting university in different cities, I can say, it turned into a wonderful relation. I feel we have come to be more firmly attached to each other since 2007. I love her so much.

Another sub-theme siblings as friends/companions was illustrated by the expressions of Tülay about her fraternal twin sister, Canay: "I don't feel alone even if I don't have any friends around, when there is Canay...". The interviwer asked Esen to share

her earliest recollection about Ceren, her elder sister. Her memory reflected the sub-theme, siblings as partners in crime:

> The oldest memory I have is the day we found two kittens in our attic. We were extremely excited. We poured some milk into a bowl to feed them. As my mother did not like cats, my sister would take care of them, and I was always behind her following, it was very enjoyable. They stayed in their box for some time, and then we brought them down to the yard.

This memory also showed how they became a team to disobey their mother's rules.

In addition, apart from the sub-themes elaborated above, lack of or coping with jealousy, envy, and rivalry between siblings are some of the elements in sibling relationships that psychologically older siblings refer to as positive. For example, according to Emel, apart from a few minor incidents, she did not experience any feelings of jealousy and envy in her relationship with her siblings. About her childhood memories related to this, she said:

> My mother says I was jealous when I was a kid, though. Things like, I would eat the baby food. But as far as I can remember I never felt like … this was given to her but not to me. I did not have such jealousy.

On rivalry, Helin stated, "We have never been in a rivalry. We have always worked to help each other's advancement. For example, whoever was better at playing the guitar showed it to the other so that we can be provoked to improve ourselves", hinting that she did not compete with Bora; on the contrary, they motivated each other to help further develop.

4.4.1.5.2 Negative aspects of the sibling relationships

Prominent as positive characteristics were, sub-themes related to negative characteristics in psychologically older siblings' relationship with siblings were conflict, high criticism, distant relationship between siblings, indifference, and inducement of one of the siblings towards the other. In terms of high criticism, for instance, Helin's response about her relationship with her brother is typical, showing

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their critical attitude to each other: "We are not very tolerant. We try to correct each other all the time". Neşe believed that, though there was affiliation between her and her younger brother, theirs was a distant relationship. She elaborated this saying, "He had a distant relationship, which I think is a result of his intraversion". When talking about Tülin, his sister, Pamir said, "I don't feel that close to her. Because we had that distance in between". Tülay reflected on her twin sister Canay's indifferent attitude towards her: "She can be highly indifferent to an issue that is important for me". The sub-theme of inducement, on the other hand, refers to the domination of one of the siblings to induce the other to do or not to do something. It was found that, even when it is through gentle persuasion, encouragement, or a clever strategy, it causes disturbance for the dominated sibling. For example, how Emel directed a critical attitude to her sister Eda and causes disturbance because of inducement can be seen in this quote:

> Well as I said, I sometimes step in, doing uhm... At that point she shows resentment. 'What is it to you? This is my life, this is what I do, and this is how I get dressed', like this... We have some small issues like this, otherwise we don't have a conflict or anything.

4.4.1.6 Coping with sibling birth

Coping with sibling birth was an inherently important theme among the chronologically older siblings. It was concluded that all elder siblings, with the exception of Pamir, were able to cope with the birth of their siblings, i.e., dethronement trauma. This is illustrated by Ceren's response to the question inquiring her earliest recollection about her sibling:

> The day my sibling was born... As always, I earnestly pray that it be a girl. I have even found her a name. They leave me to their uncle and go to the hospital. She has lost too much blood. Because there is blood in the bed, I feel nauseous, so I don't go to school that day. When my sibling comes home, I caress his head.

This might indicate that Ceren was able to cope with the birth of her sibling (i.e., dethronement trauma) by taking control about her sibling's gender and name.

Neşe reflected on her reactions to her brother Kemal's birth:

> My mother told me... She told me how unhappy I was and how I messed my hair, hit my mother, and got crossed with her when I came to the hospital. (...) I think I knew I was unhappy and I simply reflected this. We had never experienced anything of this sort as far as I know.

Neşe's present positive relationship with her brother Kemal is indicative of the fact that she did not suppress her negative emotions, particularly towards her mother, about the birth of a brother who is four years younger than herself and this is how she coped with this phenomenon.

As for Pamir, it was concluded that he could not effectively cope with the birth of his sibling, or dethronement trauma. The fact that Pamir's everyday relationship with his sister Tülin is mostly negative, his earliest recollection about Tülin was her birth itself, and he did not have positive feelings about what his parents tell about it event led to this conclusion. To illustrate, Pamir told what he remembered and felt about this topic:

> I remember the first time she came home from the hospital after my mom's delivery of her. The neighbors came to us to see Tülin. Initially, I was fascinated, yet all those people who came to caress her made me jealous. (...) Well, this is what my mother and father told me. I am not very comfortable with such talk.

4.4.1.7 Psychological needs in terms of sibling/peer relationship

The interviews conducted with psychologically older siblings pointed to the following psychological needs in their relationship with their siblings: affiliation, nurturance, acceptance, unconditional positive regard, spontaneity, elation (i.e., happiness, joyful enthusiasm, optimism, etc.), cognizance (i.e., to understand, be curious, ask questions, and acquire new knowledge), superiority, achievement, recognition, uniqueness, dominance, power, blame avoidance (i.e., to inhibit asocial behavior, to avoid blame or rejection), control, change/travel (i.e., to feel a sense of restlessness and a need to experience new places or situations), and retention of the older sibling position.

For example, as regards elation and nurturance needs, Emel portrayed Figure 1, using this description: "Two happy siblings… Two sisters... She devotedly brings up her sister. They have had pretty much fun, got dirty, happy, and extremely happy. That is, I see two happy sisters". "I could be happier if we had shared more. I believe she shares little with me. It would be better if we had shared more experience," said Emel, revealing her cognizance need, and talked over Figure 2, exposing her blame avoidance need, which could arise in case of a conflict between her and her sister:

> It is like, because of the black and white photo, there is an atmosphere of hard feelings. It gave me this impression. And there is this stance with their backs against each other, as if they are not in talking terms. Well yes, it looks to me two sisters with hard feelings. But probably it is because of the way they were made to pose. It is like they were forcibly made to pose. And yes maybe because it is a gloomy picture, it is like they do no talk to each other. In other words, this made me feel that a composition has been created.

Need for superiority deserves an example; Pamir was asked which features of Tülin he admired. His response was noteworthy: "When you say admire, is it to like personally? I do admire much, but she may admire me more". On the other hand, quite exceptionally, the sibling pair, Ceren and Esen, separately expressed that they did not need to exert superiority over each other. According to Ceren, the reason for this was that she accepted Esen's superiority. Esen, however, explained this by the huge age gap between herself and Ceren.

The sub-theme, need for the retention of the psychologically older sibling position, was remarkable in that it was a need common among all the psychologically older siblings. Responses were coded under this sub-theme when a sibling was unwilling to transfer from a present position that he/she holds in sibling relationship and in the family to another position (e.g., an only child position) and when a sibling was content with the privileges that the present position presents. For example, Neşe described the person she would become if it were not for her brother Kemal: "I would be incompetent with skills such as sharing, living together, and economizing because we learn them together". Similarly, Bora emphasized the good features that

having a sibling contributed to himself and his willingness to maintain his present position by saying, "If I were a single child, I would probably be selfish and revengeful because the existence of my sibling instilled generosity and confidence in me".

In addition, evocations associated with Bora's memories of his sibling relationship showed his needs in his sibling relationship or peer relationships. Proverbs "Two heads are better than one" (meaning "*El elden üstündür*" in Turkish) and "One hand washes the other, and together they wash the face" (meaning "*Bir elin nesi var, iki elin sesi var*" in Turkish) were major associations exemplifying Bora's needs in sibling/peer relationships such as having unity, finding support, nurturing each other, and respecting each other's opinions.

4.4.1.8 Narcissistic and mature defenses

The analysis of their relationship with their siblings and past and current experiences related to these relationships demonstrated that psychologically older siblings employ both narcissistic and mature defense mechanisms. Specifically, they had a tendency to use denial as a narcissistic mechanism together with mature defense mechanisms of altruism and humor.

For example, in her response to Figure 1, Ceren demonstrated a denial of a possible aggression of the older sibling towards the younger one: "The elder sister and the young sister have joyfully sowed seeds. The younger one is flattening the soil, and the elder one is watering it". Moreover, Bora stressed that "there has never been, and will never be, competition" in his relationship with Helin, suggesting that he is employing this mechanism.

In terms of altruism, one of the mature defenses, for example, Emel, who shared her earliest recollection, mentioned her self-sacrifice and abasement to the others to fulfill their needs:

> Once when I was swimming in the sea, an old lady approached me and asked if she could have her grandchild try my arm floats. In turn, she gave me that child's life buoy. I remember being pulled down to the bottom of the sea because my arms slipped through the life buoy and then swimming back to the surface.

Emel was also asked whether her mother treated her and her sister differently; referring to her sister's bipolar disorder, she said:

> Well sometimes some things are ignored because of Eda's situation. But that is OK. Well, I don't really… I mean it is normal. Even if it is something that annoys me, you know, she keeps silent, but I can't get angry about it; it is normal. They are right because…

This response is evidence to how she ignores her own feelings and needs in the family. She also used humor as a mature defense mechanism to tolerate the difficulties in the relationship with her younger sister. For instance, when she was asked what she planned to improve their relationship, she said:

> A romantic dinner, hahah! I mean, I think it is over me, so I don't want to dig into this, it is no use. It depends a little on the other side, so I don't want to do much about it.

This response, particularly the joke she cracked at the beginning, led to the conclusion that she does not want to develop negative feelings about this problem and she does not want to transfer this negativity to others because she believes there is nothing she can do about it.

4.4.1.9 Having a sibling with a psychological problem/disorder

If not all, some psychologically older siblings stated that their siblings are inflicted with some major psychological symptoms or disorders, which adversely affect their relationship with their siblings. In specific, as mentioned in the example of Emel's usage of altruism mechanism, her sister Eda and Oya's elder sister Damla were diagnosed with bipolar disorder. It was found that Cansu's twin sister Ceyda had been suffering from depressive symptoms for some time. In addition, low expressive style, which can be considered as a personality characteristic, and withdrawal as a safeguarding tendency, a kind of defense mechanism, of Ceren, Kemal, and Canay

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were reported by their siblings as psychological problems they faced in their sibling relationships.

In terms of diagnosed psychological disorders, during the interviews, it was discovered that Emel's sister Eda, who had psychological problems when in university, was diagnosed with bipolar disorder a couple of years ago, and her mother had undergone cancer treatment for several years. It was observed that such disorders affect the relationship between siblings and the dynamics in the family. Emel is apparently having hard times because of her sister's disorder as can be seen in her responses during the interview: "We have been having hard times in our relationship for the last couple of years. She shuts herself down at times. Then, we hardy have any communication because of this thing, her illness, I guess". The following statements show in a way the hardships Emel has been experiencing because of her sister's disorder: "Well I don't know… I can't really figure out Eda's mindset now. Her inner world of emotions does not seem meaningful to me these days". Oya also shared her negative experiences about her elder sister Damla's bipolar disorder: "She was very depressive for a certain period. It was impossible to make her do something. Nowadays she can have a mental state closer to being manic, and this can be mentally exhausting".

4.4.1.10 Neglected child

It was remarkable that, apart from Bora, Neşe, and Tülay, all psychologically older siblings' responses include some sort of negligence in childhood or a feeling that they were neglected. The factors leading to this negligence were determined to be negative parental attitudes and a dysfunctional family.

Regarding negative parental attitudes leading to negligence of psychologically older siblings, Cansu's earliest recollection about her parents was as follows: "I remember our having to meet our father each time he came home from work. We were afraid of our father. My mother wouldn't defend us against him. We were always cautious.

We tried not to make any mistake". Saying so, she expressed the extent to which she and her sister were subjected to negligence and even abuse.

Within the scope of QLR study, three years after her interview about her relationship with Bora and family dynamics, Helin was asked this question: "Do you remember what you thought, how you felt, and/or what you did three years ago after your sharings about yourself, your brother, and your relationship with him? Can you tell us as far as you remember?" In her response to this question, Helin implied that she realized back then that her family was a dysfunctional family because of the environment of conflict in the family: "I thought we were a family quarrelling all the time. I thought we weren't a real family".

4.4.1.11 The striving force as compensation

Another sub-theme that emerged in the interviews conducted with psychologically older siblings about sibling relationships is the striving force as compensation. This theme refers to all situations wherein siblings resort to a compensation mechanism to cope with a negative feeling or event they experience. Oya exemplified this theme by saying that she tried to be sociable to cope with the feeling of loneliness caused by her exclusion from the friend network of her elder sister, who was quite older than herself, and the separateness situation in the family.

In addition, the quote previously given under the topic 'lack of rivalry between siblings' "*We have never been in rivalry. We have always worked to help each other's advancement. For example, whoever was better at playing the guitar showed it to the other so that we can be provoked to improve ourselves*" suggests that Helin was trying to cope with her feelings of inferiority (i.e., need for superiority) in the relationship with her older brother Bora by a win-win strategy; that is to say, she was probably coping with her feelings of inferiority by striving for success for all including her elder brother, Bora.

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4.4.1.12 Change in sibling relationship

Through the QLR design of this study, it was found that Emel, Pamir, Esen, Bora, Neşe, and Cansu have improved relationships with their siblings compared to their situation during the interviews three years ago; on the other hand, it seemed that Oya, Helin, and Tülay's relationship with their siblings have deteriorated in the meantime.

4.4.1.12.1 Positive change

As for a positive change in sibling relationships within time, Emel indicated that there is a much stronger connection and support in her relationship with her sister Eda because of her mother's illness: "We have been much more strongly connected to each other throughout our mother's illness". Pamir's post reflection was a bit different: "I am pretty much in the same opinion, but Tülin has somewhat grown now, and she is more responsible. We get along better. We will be colleagues. I assist her thorough her courses. This brings us closer to each other". It was interpreted as evidence to sameness (in terms of occupation) in adulthood as a factor increasing affiliation and nurturance between siblings.

4.4.1.12.2 Negative change

In terms of negative change in sibling relationships, Helin reported that her relationship with her brother Bora has worsened in this period of three years, and she tried to account for this negative transformation:

> I have realized that our both growing up has replaced the love in between ourselves with respect. I can feel that the troubles in the family make us opposite sides, and that is why we drift away from each other. I ended up being a person who avoids sharing something personal with my brother, while in the past he was the first person to approach when I was upset. This can be because I am criticized a lot.

That is, negative changes have taken place in the relationship with her brother within these three years; she now has a more distant relationship and shares less with her

elder brother due to choosing different sides in conflicts between the parents and being often criticized by the elder sibling.

At this point, it is important to note that, except for Oya, none of the psychologically older siblings showed any intention to change their current sibling relationships. Oya, who said "I am trying to take into consideration all her criticisms, no matter if they are negative or positive. I am trying to be a more sensitive and supportive sibling", indicated that she, as a psychologically older sibling, is planning to adopt a strategy to improve her relationship with Damla, which is catering for elder sister's needs and pleasing her.

4.4.1.13 Effects of the QLR study

The participants, or psychologically older siblings, were specifically asked to read the transcriptions of what they shared three years ago about sibling relationships and family dynamics, and they were asked to overall reflect on how they felt and what they thought during the interviews. Their responses showed that they had experienced, and were still experiencing, both relatively positive and relatively negative feelings.

4.4.1.13.1 Relatively positive feelings evoked by the QLR study

Emel was asked what she thought, how she felt, and/or what she did after being interviewed about her sibling and sibling relationship. She said, "It made me realize that I had never questioned my sibling, or our relationship and communication in daily life. When they were probed by someone, I thought it was difficult to explain". Thus, she attracted attention to her awareness raised by this study about the difficulty due to not questioning the relationship with her younger sister. Cansu remarked, "I felt uneasy about my previous comments before I read them. I wondered if had told something negative. Apparently, I somehow I knew I did not define my relationship like this three years ago". In her response, she shared her realization of unconscious

resistance to see the past negative perceptions/expressions regarding the relationship with her identical twin, Ceyda. Giving a totally positive feedback for this QLR study, Bora emphasized his elation and being thankful for the chance to recall and re-consider the past, question his thoughts and feelings, and bring the differences between the old and new self to the surface after reading the expressions he shared three years ago:

> The present study has made me extremely happy. I remembered my responses. I have even used some statements as frozen expressions. Thus, I don't think much has changed. (...) This has been an opportunity for me to get to know myself, my sibling, and other significant people once again. I have spent considerable time on this. I contemplated on my thoughts. This interview has been worthwhile as it has exposed me three years ago and me today. I would like to thank all who have contributed to this. I would like to express my endless gratitude for giving me this invaluable opportunity, and I hope the best in the rest of this project.

In addition to its strengths as a research design, QLR had additional positive effects; Ceren, Oya, and Tülay longed for and admired their siblings after being exposed to the expressions they shared about their sibling relationships three years ago.

4.4.1.13.2 Relatively negative feelings evoked by the QLR study

If not very common, as in the section "Positive feelings evoked by the QLR study", it was observed that the most remarkable negative feeling among some participants was worry and regret due to expressions shared in the past regarding the relationship with the sibling. Upon this, Neşe stated, "I faintly thought, and worried, that I said something bad about my brother".

After Pamir read his own reflection that he shared three years ago, he said, "I knew we did not get along that well. It has just occurred to me again. Naturally I have been upset", reflecting the dejection he experienced due to recalling the lack of a good relationship with his sister Tülin. Similarly, as mentioned before in the "Neglected child" theme, Helin said, "I thought we were not a real family", dejected about what she felt after the interview conducted three years ago: the lack of a real/functional family.

4.4.2 Themes regarding self-defeating behaviors of psychologically older siblings

From the TA of the interviews conducted with psychologically older siblings regarding their experiences and opinions about self-defeating behaviors, themes and textual essences were identified. Main themes were namely types of self-defeating behaviors, characteristics of self-defeating behaviors, neurotic and mature defenses, healthy coping, psychological needs in terms of self-defeating behaviors, causes of self-defeating behaviors, effects of self-defeating behaviors, self-defeating behaviors of the others, change in terms of self-defeating behaviors, recognizing self-defeating behaviors, resolving self-defeating behaviors, self-defeating behaviors in the context of siblings, and effects of the QLR study.

4.4.2.1 Types of self-defeating behaviors

The self-defeating behaviors of the psychologically older siblings who have been interviewed about self-defeating behaviors which they have recently been exposed to have been analyzed.

In line with this, it was learnt that there were Emel's overating and interpersonal (i.e., romantic) relationship problems, Pamir's unhealthy eating and compulsive checking behaviors, Ceren's only unhealthy eating behavior; Esen's procrastination problem, Oya's both interpersonal relationship problem and procrastination problem, Bora's only procrastination problem, Helin's only interpersonal relationship problem, Neşe and Tülay's interpersonal relationship problems and procrastination problem, and finally Cansu's only smoking problem, which were all regarded as self-defeating behaviors.

Among these problems, overeating and unhealthy eating are examples of underregulation; smoking, interpersonal relationship problems and compulsive checking behaviors are examples of misregulation as a counterproductive strategy; and procrastination is both an underregulation and a misregulation.

4.4.2.2 Characteristics of self-defeating behaviors

The associations that come, during the interviews, to the minds of psychologically older siblings interviewed about self-defeating behaviors and what they think about such behaviors which they have observed in themselves or in the others have been analyzed and main characteristics of self-defeating behaviors have been figured out.

Firstly, both automatically and in parallel with the associations of Figures 3 and 4, the first expression that emerged while considering self-defeating behaviors was the idiom: "cutting the branch one is sitting on" ("*bindiği dalı kesmek*" in Turkish). In Turkish culture, it is a story/joke told by Nasraddin Hodja. Also, for Helin, a self-defeating behavior was an action that equals with "burning one's fingers". For Emel, it was an act of making oneself miserable. Similarly, Esen regarded the one as the worst enemy of oneself and remembered a Turkish folk song named "It was me who acted and who deserved what happened" (meaning "*Kendim ettim, kendim buldum*" in Turkish) during the interview. With this song, she emphasized taking the responsibility for one's own acts. Bora, seeing such behaviors unstoppable, focused on the repetitive cycles similar to Esen. For Pamir such behaviors equaled to be dragged into death or suicide.

Although only emphasized by Pamir, Neşe and Ceren among all the participants, the unconscious, unintentional and involuntary aspects of self-defeating behaviors have attracted attention. For example, Ceren gave such an example in Figure 5 "Not far away from the coast as if still connected with a rope but trying to sink itself. Now, fed up with everything but still wants to survive", and Neşe exemplifies with this statement "Sometimes being aware of the situation and trying to change it while sometimes just doing and passing it without even recognizing". Lastly Pamir explained in which situations it could be comprehensible for him to continue a self-defeating behavior saying "It sounds foolish to do it deliberately. It could be involuntary because of anger or anxiety. That's understandable".

For the psychologically older siblings except from the three mentioned above, self-defeating behaviors are seen as the ones continued as conscious, intentional, and deliberate.

Moreover, most of the participants drew attention the fact that such behaviors are irrational, contradictory and inconsistent. However, Neşe described self-defeating behavior as a chosen disadvantaged/limited act despite having alternative ways and a deliberate mistake against one's own benefits/interests by saying "In a situation, we might choose the limited one sometimes and involuntarily while we have a chance to consider it from a variety of angles". For example, the following has been shared while elaborating on Figures 3 and 4: "Sometimes, people can take a stance that is against their own benefits. This has reminded me of my mistakes which I made fully consciously". For Oya and Bora self-sabotage is like learning the hard way. For example, Bora, focusing on his managing to stay resilient despite the difficulties in his life, thought that self-sabotage is a way of learning the hard way: "I learnt to see the positives from the negatives like such self-defeating behaviors. Difficulties, in a way, led to beauties. I learnt not to give up through the experiences I had". Tülay described self-defeating behavior as a wrong decision despite the attainment of an ultimate goal similar to other few participants with the words she shared for Figure 5 "If it goes like this, this ship sinks! Someone who feels lonely and tries to get rid of his troubles but he is on the wrong track". Also, self-sabotage which is a misregulation to protect oneself from a threat according to Bora, is considered as a sign of weakness for Pamir.

Another important characteristic that has been figured out in the interviews with psychologically older siblings is that self-defeating behaviors include short-term immediate pleasure with long-term high costs. For example, Emel focused on an issue she encountered in her experience of overeating attracted the attention like this:

Actually, the only thing that made me happy has been eating… for a long time. Indeed, I know that the more I eat the heavier I get, actually this makes me unhappy but I get extremely happy at the time of eating.

Pamir focused on the possibility of suffering from self-defeating behaviors despite having achieved a lot in Figure 3 with these words:

He is cutting the branch he is sitting on. Namely, he is a businessperson having a good place in his career but still he is cutting the branch he is sitting on. Why does a person do such a thing? I feel like asking if he is a fool or so.

Helin and Cansu emphasized that such behaviors could be a self-punishment for one's mistakes. For example, Helin expressed her emotions when she looked at Figure 6 with these words: "A snake eating itself… I remembered my dad. I thought it would be like this after the mistakes he did". On the other hand, Ceren, looking at the same figure, shared her idea that a self-defeating behavior is a masochistic defense to control the pain inflicted on the individual by saying "A snake eating itself. Their wish to kill themselves at the time of danger" as her thoughts. In addition to that, when any idiom, story, film or book that comes to their minds during the interview on self-defeating behaviors is asked, Emel remembered "Stockholm syndrome". By this, it was thought that in a romantic relationship like Emel's, a person can try to overcome with the negative feelings by identifying himself/herself with the aggressor. On the other hand, Tülay's claim about the people in Figures 3 and 4 is that "I think they are both trying to get rid of their characteristics that they are unhappy with" attracted the attention to another dimension of self-sabotage. According to Tülay, these kinds of self-defeating behaviors were regarded as not sabotaging the self, but destroying the sides one has dissatisfaction within the self.

Another important characteristic of self-defeating behaviors of psychologically older siblings, according to what almost all of them expressed, is that such problems are universal and common. Same or similar mechanisms, causes, and effects of different types of self-defeating behaviors have been the foci of the participants. Only from

Figures 3 and 4, participants focused on gender differences in terms of the effects of self-sabotage. For example, Ceren expressed these differences as follows:

> In both pictures, they are cutting the branches they are sitting on. There is a house behind the woman. If she falls, the house falls, too, the whole system at the house collapses. The man seems to be only sick of the workplace; woman, home and work… All the work is on the woman.

4.4.2.3 Neurotic and mature defenses

It was observed that psychologically older siblings used both mature defense and neurotic mechanisms while they were being interviewed about their self-defeating behaviors. In specific, reaction formation (i.e., reversal), excuses as a safeguarding tendency, and withdrawal (i.e., standing still) as another safeguarding tendency were examples for neurotic defense mechanisms. Humor and suppression were mature defense mechanisms, on the other hand.

Emel's expressions, as a good sample of a psychologically older sibling who is thought to be someone who displays good samples of defense mechanisms, were analyzed. According to this, as mentioned in the previous theme, when any idiom, story, film or book that comes to their minds during the interview on self-defeating behaviors is asked, Emel remembered the concept of "Stockholm syndrome" and this resulted in the thought that she tried to overcome the difficulties she encountered in her romantic relationships by reaction formation (i.e., reversal). It was also observed in the expressions she shared in the interviews that Emel uses excuses and withdrawal (e.g., standing still) as two safeguarding tendencies while overcoming negative feelings, thoughts and situations. In this way, her expression "Actually, now I am on a diet; I am unhappy because, you know there are important things in one's life like family, love, job. When you are not happy with them, personally speaking, I, myself, I can't stop eating" she finds an excuse for her self-defeating behavior while her tendency to use withdrawal (e.g., standing still) is exemplified with the following:

I do not do a lot for the relationship actually, as I said may be because he protects me, I am still in a position to question myself as well. I could not get an exact answer, but even if he hurts me, I cannot go away, I cannot leave him. I couldn't understand this thing actually.

In addition, humor, has attracted attention as a mature defense as stated in the following statements of Emel in the following:

Indeed, I have read something recently. These behaviors are related with the habits about breast-feeding, sucking and toilet habits between the ages 0 and 2. Even again after that day, I had fun with myself by saying "Damn it! Why wasn't I breastfed more? I wish I had started pooping earlier" etc. Actually I know; I am not stupid but I do it over and over again. Such is life...

4.4.2.4 Healthy coping

In addition to the aforementioned neurotic and mature defense mechanisms, psychologically older siblings are observed to be using healthy methods to overcome self-sabotage behaviors. For example, expressing emotions and taking social support are some of these healthy overcoming mechanisms. For example, Bora shared some examples of such healthy overcoming mechanisms by saying "I get relaxed by expressing myself and I feel safe when I realize that someone is listening to my thoughts. Considering the possibility of getting help from this person I get more relaxed".

4.4.2.5 Psychological needs in terms of self-defeating behaviors

Psychologically older siblings attracted the attention to many psychological needs about overcoming these behaviors better or as a cause of such behaviors in the in the interviews about self-defeating behaviors. These psychological needs in terms of self-defeating behaviors were namely elation, nurturance of the family (including the sibling), tolerance and understanding of the others, familiarity, safety, mastery and control, freedom (autonomy), achievement, superiority, power, recogntition, uniqueness, acquisition, need for lack of conflict, need for a just world, and need for putting boundaries between oneself and family.

To illustrate the need for familiarity and safety in terms of self-defeating behaviors, it was found noteworthy that Bora said "The same thing is done again and a habitual action is difficult to be given up". It was thought that people could have a tendency to stay in a pattern which looks familiar to themselves and in which they feel secure.

In regard to mastery and control, Emel's following expressions led to the idea that self-defeating behaviors could be continued to satisfy need for mastery and control in a way:

> Actually, I am not a person who cares everything, maybe I came to this point because I am so relaxed, I changed so much to this weight, but OK, things are OK. I am not someone who questions, inquires or does murmuring or sticks to the things. Maybe if I were so, I would take precautions beforehand or, I don't know, I could have stopped myself earlier. But maybe because of this relaxed personality, we waited, I waited to the last point. It happens like this: There is a familiar feeling. It is like having the control of life…

When it comes to the need for uniqueness in terms of self-defeating behaviors, Bora remembered the idiom "Everybody cherishes his own way of doing things" ("*Her yiğidin bir yoğurt yiyişi vardır*" in Turkish) which emphasized the need for uniqueness of each individual while performing a self-defeating behavior.

Moreover, again Bora emphasized the need for acquisition and safety while self-sabotaging with the idioms "Keep a thing seven years, and you will always find a use for it" in English ("*Güvenme varlığa, düşersin darlığa*" ve "*Sakla samanı, gelir zamanı*" in Turkish).

As a last textual essence for a psychological need with regard to self-defeating behaviors, Helin attracted the attention to both the need for lack of conflict and the need for putting boundaries between oneself and the family to be able to self-defeating behaviors with these words: "What I need is a problem free and argument free life (…) I feel the need to get away from my family".

4.4.2.6 Causes of self-defeating behaviors

When what has been shared while the interviews about self-defeating behaviors are analyzed, psychologically older siblings indicated many direct and indirect causes for self-defeating behaviors.

According to the expressions of these participants, self-defeating behaviors might be brought about by lots of factors like congenital factors, personality characteristics, unawareness, lack of awareness about long-term high costs, neglect, dysfunctional family, unmet needs; feelings of insecurity, inferiority, or deficiency; irrational thoughts; lack of self-confidence and self-esteem; inability to demand the needs, to relieve the pain inflicted by the others, loneliness, hopelessness, despair, anger, rage, self-hatred, anxiety, indecision, fear of loss, a safeguarding tendency (i.e., excuses to cope with possible dejection due to a possible failure), fear of social exclusion, social conformity, stress, pressure of achievement, problems in occupational area as well as problems in marriage, boredom, burn-out, lack of motivation, lack of parental control and monitoring, laziness, indifference, lack of willpower or decisiveness, lack of long-term high costs, due to extended adolescence, envy, jealousy, rivalry, striving for personal superiority, the need to attain an ultimate goal, the need to prove the irrational thoughts/beliefs, the need to test the limits of the body and the acceptance of the others, the need for passivity and freedom (autonomy), letting go, the need for change and renewal, natural selection, survival of the fittest, and striving for success.

For example, Emel with her explanation on the self-eating snake in Figure 6 made one think that self- sabotage can be actualized for an ultimate goal (e.g., survival of the fittest):

> Self-eating… Yes… I believe that they have a different instinct as animals. They eliminate the weak with natural selection. Actually I do not know why they eat, but for example, an animal can eat its own offspring if it doesn't have a chance to live.

She also claimed that self-sabotage may be the best strategy to achieve her ultimate goal in the current conditions for her about her problematic relationship pattern with the following explanation:

> But actually, I don't know may be, am I not ready for a serious relationship? I don't know this, too. I do not even know if I like this more. For example, do I want to get married now, no maybe I like this. Actually, knowing that I do not have a future with him relaxes me. "What can I do? This is what I feel" I say, then it soothes. But when I look deep into it if it soothes me to know that I do not have a future with him because I do not want to get married. Actually, this thing comes to my mind. This is this. Do I really want to get married? No. Maybe this attracts attention, that may be all. Actually, I somehow stop myself. Namely, when I questioned, inquired myself, this seems to be the most logical explanation to me. Because I don't know with a close look, I am not stupid too; but why can't I do? Why?

It has been thought that this ultimate goal has been preferred by Emel may be because, even if her insecurity, inferiority, or deficiency feelings; namely neglect continue, these can look familiar to her and make her feel more secure.

4.4.2.7 Effects of self-defeating behaviors

Psychologically older siblings, in two different interviews about their self-defeating behaviors, expressed the negative impacts of these behaviors they are exposed to on their environment apart from the temporary relief and secondary gain they provided. For example, Pamir explained what type of a secondary gain he achieved by his compulsive checking behavior by saying: "That control thing is helping me be good at my job, is helping the things I do be better. It affects my academic success". After that, he expressed the negative experience he had because of self-defeating behaviors despite the positive effects by saying that "As a negative aspect, sometimes a kind of control over unnecessary things, it raises my stress level. I mean, I experience stress unnecessarily while there is no need to feel so". Furthermore, the nurturance of the others for the participants with self-defeating behaviors could certainly be regarded as a secondary gain.

4.4.2.7.1 Negative effects of self-defeating behavior on individuals

According to the interviews concerning self-sabotage, the participants shared about negative states faced by the individual such as lack of achievement and recognition, failure, loss of belongings, losing time, preventing someone to set aside time for oneself and enjoy, increasing levels of burden, and dominance/inducement of the others. For example, as an example of negative effects of dominance/inducement of the others in terms of a self-defeating behavior the following expression of Emel has attracted attention:

> Now, my close friends say "I hope you don't eat; well don't do, your face is beautiful but...". This is also the most common sentence I heard. "Your face is very beautiful, too but maybe you should lose some weight". Of course, they are talking for my advantage, for me to be good. Actually, I have gained a lot of weight. Like "Do you have any problems, anything wrong?" I tell it one by one. They approach like this. Or, my friends approach with warnings and questions asking why I am so obsessed about my relations despite not being young, why I am doing such things, why I go on with the relationship knowing that it won't end up positively; they come up with such warnings. They say they are sorry for me. "Why are you wasting, why are you doing this? Look, it is high time", but I am disturbed with these actually.

There were also negative feelings expressed by the psychologically older siblings regarding their self-sabotage. They were namely dejection, lack of serenity, stress, feeling ashamed and embarrassed, low self-esteem, inferiority feelings, anger towards oneself, self-criticism, and overthinking. For example, Tülay, in the interview conducted with her, expressed that she got dejection due to her procrastination behavior "I sometimes get angry with myself about why I cannot actualize what I want to do or why I do what I shouldn't do".

4.4.2.7.2 Effects of self-defeating patterns on others

When the expressions in the interviews conducted with them are analyzed, there were certain effects (i.e., mostly negative effects) of self-defeating behaviors of psychologically older siblings on the others around them. First of all, there were negative effects of self-defeating behaviors on relationships. It brought about

dejection of the others. For instance, Esen said that "I hurt myself; when I get sorry, my close circle gets sorry as well". Moreover, Cansu regarded a self-defeating behavior as risking the future of both oneself and the family by expressing her opinions about Figure 3 and 4 as such: "This woman, different from the man, is threatening both her future and her family's".

4.4.2.8 Self-defeating behaviors of the others

In the interviews conducted with the participants above, it has been tried to gathered what they thought, felt and observed about the self-defeating behaviors of others including their siblings. According to this, sub-themes were identified in the name of the causes of the self-defeating behaviors of the others (e.g., siblings), others' coping strategies for their self-defeating behaviors, and participants' reactions to the others' self-defeating behaviors.

4.4.2.8.1 Causes of the self-defeating behaviors of the others

There were mainly three causes mentioned by the psychologically older siblings concerning the self-defeating behaviors of the others including their siblings: irrational thoughts and beliefs (e.g., insecurity, inferiority, pessimism, etc.), psychological disorder, and need for mastery and control. To illustrate the feelings of insecurity of a sibling leading to a self-defeating behavior, these words of Emel is noteworthy:

> Eda is also self-defeating herself a bit. Actually, shall I say humiliating? She always underlines her negative aspects. Indeed, a little self-esteem is needed. I see her a little inadequate about this. She is also self-defeating herself. On the other hand, she is a person with a high potential. That is, she was a person who had good human relations, had a vivid nature when we look at the previous years. Immediately, she got withdrawn. I think she is self-defeating in this respect.

Apart from this, Emel said:

> I relate this to Eda's this psychological disorder, manic depression. Because, let's say three years ago, she was not a person like this. Or I sometimes tell myself that I

couldn't get to know her well three years ago. However, I believe she is like this at a pathological level.

Thereby, she connected the self-defeating behaviors of her sister to the psychological disorder she has.

4.4.2.8.2 Others' coping strategies for their self-defeating behaviors

Psychologically older siblings also shared their observations about how they could overcome the self-defeating behaviors of others including their own siblings. According to what they have shared, the others use either withdrawal (i.e., standing still) or aggression (i.e., accusation and self-accusation) methods among the safeguarding tendencies and with these methods they tend to fail to resolve their self-defeating behaviors despite their efforts to stop those behaviors. For example, Ceren told her observations on how others use accusation and self-accusation mechanisms to overcome the negative emotions after any self-defeating act saying "They regret; they blame others by asking why it happened like this".

4.4.2.8.3 Reactions to the others' self-defeating behaviors

Lastly, psychologically older siblings shared their reactions to the self-defeating behaviors of the others including their own siblings. These shares revealed that although most of the participants are supportive, some of them might show negative reactions. It is important to note that they usually shared that they could not help the others to resolve their self-defeating behaviors.

In terms supportive reactions, psychologically older siblings usually show their dejection regarding the self-defeating behaviors of the others (e.g., their siblings), they try to nurture the others to help them resolve their problematic patterns, and they sometimes dominate the others with self-defeating behaviors by inducement. For instance, Pamir explained how he acts to be of help towards his wife's unhealthy eating problem with these words: "For example, I utter positive statements to raise her mood like "Vaoww you look good" or "Let's go for a walk" because I know that

she does not like me to ask questions about her diet or whether she exercised that day".

On the other hand, participants like Bora and Cansu shared their negative attitudes towards the self-defeating behaviors of others. For example, Bora regarded self-defeating people and people killing themselves as inferior beings due to their inconsideration of the effects of their acts on their loving ones. Moreover, Cansu stated that she did not prefer to help the others with self-defeating behaviors due to their being insincere. She also shared her discomfort and need for putting some distance due to self-defeating behaviors of the others whom were regarded as being not genuine, being emotionally unstable, and demonstrating no effort to resolve those behaviors.

4.4.2.9 Change in terms of self-defeating behaviors

Thanks to the QLR design of this study, whether the participants have experienced any change in time (i.e., within three years) and if there is no change, what they attribute this situation to or if there is any change to what they attribute this change was tried to be figured out. According to this, it was learnt some participants did not show any change in their self-defeating behaviors some showed a change and some showed a negative change.

4.4.2.9.1 No change

It was stated that Ceren, Esen, Oya, Bora, Neşe, and Tülay among psychologically older siblings still suffer from the self-defeating behaviors they mentioned three years ago totally or partially. These participants emphasized lack of motivation, lack of hope, resistance, and hardheadedness as the reason why they have not shown any improvements in this issue. For example, Neşe expressed why she has not shown any improvements in interpersonal relationship problems in three years as "I do not try to

change already". Ceren expressed why she still suffers from the same self-defeating behaviors by "Because I have a fix mind".

4.4.2.9.2 Positive change

Among psychologically older siblings only Pamir and Cansu recorded a positive move about the self-defeating behaviors that shared three years ago. Neşe emphasized that her procrastination problem decreased in three years' time.

4.4.2.9.3 Negative change

Lastly, unfortunately, Emel and Helin said that her self-defeating behaviors got strengthened and the negative effects increased; that is, they showed a negative move in this respect.

At that point, it is important to note that, possible reasons for a positive or a negative change will be pointed out in the next themes named "Recognizing self-defeating behaviors" and "Resolving self-defeating behaviors".

4.4.2.10 Recognizing self-defeating behaviors

Among psychologically older siblings, as Emel, Oya, Helin, and Tülay underlined, it is seen as necessary to recognize those behaviors to overcome self-defeating behaviors.

The sub-themes that emerged about this topic were raising awareness and taking responsibility regarding self-defeating behaviors. For instance, like Esen's evocation mentioned before in another theme, Tülay mentioned a Turkish folk song named "It was me who acted and who deserved what happened" ("*Kendim ettim, kendim buldum*" in Turkish) during the interview. With this song, she also emphasized taking responsibility for one's self-defeating acts.

4.4.2.11 Resolving self-defeating behaviors

It was figured out from all the interviews about self-defeating behaviors that from what has been shared by psychologically older siblings, it can be said that there are tried and proved methods to overcome a self-defeating behavior as well as ineffective methods. Also it was learnt that there are a variety of methods that participants planned for themselves or suggested others to overcome self-defeating behaviors.

4.4.2.11.1 Effective strategies

Thanks to the raising awareness and increased responsibility mentioned above, psychologically older siblings who thought they can overcome or they will be able to overcome also spotted many effective strategies. These effective strategies to resolve a self-defeating behavior were namely taking risks, increased motivation, decisiveness, willpower, not allowing the irrational thoughts/beliefs and unhealthy coping mechanisms, acquiring a more positive thinking style and more balance in life, putting some distance with others who bother/annoy the one, efforts not to suppress but to express the needs and negative emotions, sharing about self-defeating behaviors with others, taking social support, taking help of the others, solution-focused style, behavioral interventions, and professional psychological support.

For example, Helin, who gets help from a psychologist for self-defeating behavior, explained the positive aspects of this method saying "I went to therapy for five months. It was helpful for simultaneous solutions".

4.4.2.11.2 Ineffective strategies

First of all, it should be noted that raising awareness regarding self-defeating behaviors could be an effective method for some of the participants while for some other participants it is a method the existence of which is not enough to solve self-defeating behaviors. Also, "should statements", withdrawal (i.e., standing still) as a

safeguarding tendency, dominance/inducement and criticisms of the others regarding self-defeating behaviors, and psychopharmacotherapy were ineffective strategies detected by the psychologically older siblings while trying to resolve a self-defeating behavior.

4.4.2.11.3 Suggested/Planned strategies

According to the psychologically older siblings, there were lots of strategies suggested for others and/or planned for oneself to resolve the self-defeating behaviors. In general, they emphasized raising motivation, raising more awareness about irrational thoughts, raising awareness about underlying causes, finding balance and stability of in terms of thoughts and emotions, taking responsibility, taking risks, raising self-determination and decisiveness, being more planned and organized, finding the balance between freedom and taking responsibility, learning the hard way, plans to get more expressive and straightforward and to find suitable ways to do it in different settings, getting help and nurturance from the close ones, finding a good example to resolve, and taking a professional psychological support (e.g., psychotherapy) to recognize and then resolve self-sabotage.

4.4.2.12 Self-defeating behaviors in the context of siblings

In this QLR study, since it was highly important to examine the self-defeating behaviors in the context of siblings or peers, some themes and textual essences concerning this concept were identified. To specify, siblings' sameness vs. uniqueness in terms of self-defeating behaviors, positive effects of siblings to resolve self-defeating behaviors, efforts to help the sibling to resolve his/her self-defeating behavior, and few or no efforts to help the sibling to resolve his/her self-defeating behavior were the themes emerged from the interviews conducted with psychologically older siblings.

4.4.2.12.1 Siblings' sameness vs. uniqueness in terms of self-defeating behaviors

When psychologically older siblings are compared with their siblings about their self-defeating behaviors, all the participants except for Ceren and Oya have revealed sameness with their siblings in terms of self-defeating behaviors. This sameness has been spotted by an analysis of the type, causes, and strategies to overcome these behaviors. Ceren and Oya have not been compared to their siblings as they stated that they have not realized any self-defeating behaviors in their siblings. However, it should not be ignored that Ceren's sister Esen is also among the psychologically older siblings that emphasized sameness.

4.4.2.12.2 Positive effects of siblings to resolve self-defeating behaviors

There were certain positive effects of siblings of the psychologically older siblings while they were trying to resolve their self-defeating behaviors. In specific, there were sub-themes like positive effects of alternative strategies as advices of supportive sibling to resolve a self-defeating pattern, emphasis on the value and positive effect of having a sibling in the face of a self-defeating act, emphasis on positive effects of having a supportive and understanding sibling with a common background and pursuit, trust in the identical twin thanks to her being good at keeping secrets (regarding the self-defeating behavior), and moderate effectiveness of the criticisms of the older sibling to resolve self-sabotage.

4.4.2.12.3 Efforts to help the sibling to resolve his/her self-defeating behavior

Psychologically older siblings emphasized their siblings' positive effects on them and shared their own efforts to help their siblings with their self-defeating behaviors. And these efforts are found out to be in the shape of dominance/inducement to the sibling. It was also realized that the support and advice provided by the siblings about self-defeating behaviors are ineffective.

4.4.2.12.4 Few or no efforts to help the sibling to resolve his/her self-defeating behavior

On the other hand, participants like Bora, Helin and Cansu expressed that they have paid little or no effort for their siblings to overcome their self-defeating behaviors. As a reason of this, they indicated that their siblings have little or no effect on their overcoming self-defeating behavior.

To illustrate, Bora shared his belief that he did not apply dominance/inducement against Helin because he believed that the best way for a person to solve a problem is to learn through experience. Also, he emphasized that he set a bad example for his sister Helin with his self-defeating behavior.

4.4.2.13 Effects of the QLR study

This QLR study with its interview structure and specific question regarding self-defeating behaviors might have brought about some relatively positive and negative feelings in the participants.

4.4.2.13.1 Relatively positive feelings evoked by the QLR study

During and after the interviews concerning the self-defeating behaviors at *Time-I* and *Time-II*, psychologically older siblings shared about certain positive experiences thanks to this QLR study. Specifically, there were emerging sub-themes such as raising awareness about a self-defeating behavior thanks to the interviews, relieving and feeling secure after expressing oneself about the self-defeating behaviors during the interview, being thankful for being reminded of the past expressions regarding self-defeating behaviors, and realization of alternative perspectives regarding self-defeating behaviors as a change within three years. For instance, at the end of the interview at *Time-II*, Oya said "Thank you very much. I had a chance to read my evaluations about three years ago; it was precious to me. I made important inferences; things got clearer in my mind".

4.4.2.13.2 Relatively negative feelings evoked by the QLR study

At the end of the interviews concerning the self-defeating behaviors at *Time-II*, some psychologically older siblings also shared about certain negative feelings regarding their self-defeating behaviors and related issues. In specific, there were sub-themes like realizing and being sorry after reading the expressions shared three years ago due to lack of self-improvement and awareness about longing for the past ordinary and simple days (after reading the expressions shared three years ago). For example, when asked about what she thought and how she felt after reading what she shared about self-defeating behaviors three years ago, Helin, in her *Time-II* interview, she expressed the negative change she realized as a result of QLR study by saying "I realized that my life three years ago was more boring and I did not have so many problems as I thought. I thought I wish that I could be such happy and relaxed".

4.5 Identified Themes and Textual Essences for Psychologically Younger Siblings

In this QLR study, Eda from sibling pair-1, Tülin from sibling pair-2, Damla from sibling pair-4, Kemal from sibling pair-6, Canay from fraternal twin pair, and Ceyda from identical twin pair were the psychologically younger siblings. All in all, TAs regarding sibling relationships and self-defeating behaviors of psychologically younger siblings were carried out by evaluating the interviews conducted with these six participants.

4.5.1 Themes regarding sibling relationships of psychologically younger siblings

From the TA of the interviews conducted with psychologically younger siblings regarding the relationship with their siblings and their past and current experiences related to that relationship, themes and textual essences were identified. Main themes were namely characteristics of a psychologically younger sibling, uniqueness vs. sameness, big age gap, parental attitudes, sibling relationship quality, psychological

needs in terms of sibling/peer relationship, defenses, psychological symptoms, neglected child, exaggerated deficiency/inferiority, striving for success, change in sibling relationship, and effects of the QLR study.

4.5.1.1 Characteristics of a psychologically younger sibling

During the interviews conducted with the six participants mentioned above, the reasons why these individuals regard themselves as psychologically younger were attempted to be uncovered. Characteristics of a younger sibling were tried to be identified through the examination of the traits they consider dominant in their personality and the roles they have adopted within their families. In this respect, it was concluded that psychologically younger siblings are less neurotic, less mature, less nurturing, and more indifferent as compared to the other siblings. To illustrate; while emphasizing her differences from her bigger brother Pamir, Tülin based her comparison on the dimension of conscientiousness:

> He's much more meticulous, you know, quite the type when it comes to breakfast, for instance. I ain't that much… I don't crave to eat, as such, when I get up. Apart from that, he has an orderly nature. I am slightly messier.

Besides, Damla admitted to be less mature than her smaller sister Oya and that Oya is more nurturing than her as follows:

> Apart from that, she deals with event more calmly and maturely. Sometimes I am less mature than her, even spoiled. She is more like my elder sister. When I get in trouble, I go talk to her right away and see what she has to say.

It is a remarkable factor that a portion of the psychologically younger siblings described themselves as more extraverted, whereas others described themselves as more introverted. To illustrate, Eda highlighted her own introversion as a psychologically younger sister by making the following description about her elder sister, Emel: "She is such an amiable, sweet person. I, on the other hand, am quiet". As for Tülin, while comparing herself with her elder brother, emphasized her

extraverted nature with this description: "Since I was small, people have said I am a social person with good people skills".

4.5.1.2 Uniqueness vs. Sameness

While comparing their own personal traits with their siblings', all psychologically younger siblings drew attention during the interviews to their own different, in other words, unique personal and relational characteristics that differentiate them from their siblings. For example, as an expression that reflects the qualities mentioned in the section on personal characteristics, Kemal emphasized how the traits of his elder sister Neşe differ from his own with the following words: "She is aggressive, nervous and not very well-adjusted. However, she is the more clubbable one, able to adapt to different environments and jauntily engage in social contact. She tries to act more like a mother". Similar characteristics notwithstanding, psychologically younger siblings touched upon how different they are from their siblings in terms of physical appearance. To give an example, Eda said:

> She is much taller. That goes without saying. I mean, how tall is she? 170 cm or something. I am only 150 cm tall. The difference is big. She is almost taller than my father. Another thing is, well… My face resembles a lot to my sister's. Only her stature and weight is different. She even teases me saying that I'm her zipped version!

In this way, the condition of the siblings being not only the same, but also the ones who are not the same has been exemplified.

On the other hand, all psychologically younger siblings except for Tülin emphasized sameness with their siblings in terms of interests and lifestyles. For example, Canay, while talking about her twin sister Tülay, said "We have similar views of life and our lifestyles are alike. We engage in similar activities and enjoy similar things". The sameness in this field is worthy of recognition in the way that it contradicts the uniqueness underlined by the siblings.

4.5.1.3 Big age gap

The relatively big age gap among the pairs of siblings other than the twins in this study turned out to be a theme highlighted by the psychologically younger siblings as well as the older ones. It was pointed out by these individuals that the big age gap is a factor that impacts the relationship with their siblings and the roles they adopt within the family. To give an example, Tülin described the negative impact of the age gap between herself and her bigger brother Pamir on their relationship as follows:

> Well, we're not very close, I mean as siblings. We weren't any closer when we were small either, but of course it's just that… it's like… we used to quarrel a lot in the past, we had lots of rows. An age gap of seven years surely didn't help. We don't quarrel as much now, but we're, you know, still not any closer. I mean, well, maybe it's just because of the age gap, but we don't often get to talk to each other that much. He goes to his room and I go to mine.

Damla refered to the difficulties she had due to the big age gap, especially when she was small:

> I think our parents too expected me adopt the role of the elder sister because of the age gap among us, criticized me accordingly, directed me to behave like that. They often said things like "She is still small, you are the bigger sister, you'll have to get along", meaning for me to take the blame or to handle things myself. I was generally the one to be blamed in case of a quarrel with my sister.

4.5.1.4 Parental attitudes

Parental attitudes also stood out during the interviews with psychologically younger siblings as a major theme that may have a positive or negative impact on the relationships between siblings and family dynamics. Specifically, Eda and Ceyda talked about both positive and negative attitudes of their parents, whereas Canay mentioned only positive attitudes and Tülin, Damla and Kemal, only on the negative attitudes.

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4.5.1.4.1 Positive parental attitudes

Upon an analysis of the statements of psychologically younger siblings as well as those of the elder ones, it was concluded that in the case when the parents of the participants adopted a nurturing behavioral pattern towards their children and didn't think that they treated each of their children differently, these participants were raised with positive parental attitudes. Specifically, sub-themes were named as nurturance and fair attitudes. To illustrate Canay pointed out that her parents treated her and her twin sister Tülay fairly and equally, saying "Even in our daily phone calls, my mother calls my sister and me every other day in order. Likewise, my father never discriminates between the two of us".

4.5.1.4.2 Negative parental attitudes

On the other hand, parental favorites, absent parenting, low affiliation in family, high expectations, criticizing attitudes, adult-initiated sibling rivalry, and coercion (dominance) were identified as the sub-themes of negative parental attitudes for some psychologically younger siblings. In terms of absent parenting, for example, Tülin emphasized his father's neglect and compensation for this neglect as follows:

> They say my dad was like... due to his occupation, he would spare more time for my brother, but there is more to it. When my bigger brother was a toddler, my father would commute to Germany for work. That's when they couldn't attend to him well enough. Now my dad takes me out to places or something when he has time. It's like filling up the gap.

In regard to adult-initiated rivalry, Eda said:

> We never rival. Sibling rivalry may, well, may occur when, like, say I cross with my mom for example. In this case she looks fine. If she crosses with mom, I look fine. You can say there is a competition in such a way. But still mom and dad complain that I'm not sociable like my elder sister.

In terms of coercion (dominance) of her father, what Eda had to say was "My dad is more like, when it comes right down to it, he gives my allowance and things like that

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but he is more like the ordering type. He doesn't order to my bigger sister, though; she is economically independent".

4.5.1.5 Sibling relationship quality

An analysis of the quality of the relationships between the participants and their siblings reflected that psychologically younger siblings draw attention to the negative aspects of their relationships between themselves and their siblings as well as the positive aspects.

4.5.1.5.1 Positive aspects of the sibling relationships

The sub-themes that reflected the positive aspects of sibling relationships, as identified by psychologically younger siblings, were affiliation, congenital love, nurturance, understanding and knowing each other, deference, respect, acceptance, trust, constructive criticisms, siblings as friends/companions, siblings as partners in crime, and sibling's serving as a model. In specific, Damla described the deference she shows to her sister Oya by saying "I've always been proud of her and honored to be her sister. I always tend to think she does not make mistakes so easily, whatever she does". Tülin also talked about the deference she shows to her brother Pamir and how he serves as a model for her with the following words:

> He is also successful and I appreciate him for that, I mean, always. And it's also like he's my idol. Of course, he got admitted to METU, that's why. There is this thing that I'll study at METU too. So it goes!

At this stage, it is important to note that Canay considers the fact that they don't have to set examples for each other as twin sisters and the absence of a struggle for superiority among them as positive qualities and established her friendly relationship with her sister by saying "We have a sincerer relationship for I have an elder sister that I can try to pattern myself after and I don't have to set an example for a smaller sibling. Ours is both a sisterhood and a friendly relationship". Moreover, she

expressed that they did not experience feelings of superiority or rivalry due to adopting different roles.

4.5.1.5.2 Negative aspects of the sibling relationships

The sub-themes that reflect the negative qualities of sibling relationships mentioned by psychologically younger siblings were jealousy, rivalry, controlling and competitive style of the sibling, demanding sibling, critical and intrusive parent, lack of an intimate/close relationship between siblings, conflict, inducement (dominance), coercion (dominance), and aggression. For instance, Kemal explained how he feels disturbed by her elder sister Neşe's acting like a demanding and intrusive parent as follows:

> She tries to show her concern by hustling me. Like I said, by acting like a mom, asking questions about my friends or weighing me down when she thinks I'm down in the dumps, even if I'm not so, she may fantasize that I am. I guess I don't care about this very much.

This lead to the conclusion that they do not have a close relationship.

In terms of jealousy and aggression, Damla said:

> We've had times when we locked horns, I felt jealous and couldn't accept things as they were. It made me furious that she had to be by my side since she was my smaller sister and that I had to take care of her. I sure reflected my fury to her to a great extent.

In addition, as the only chronologically older sibling among the psychologically younger siblings, it was assumed that she could not cope with her sibling's birth (i.e., dethronement trauma).

4.5.1.6 Psychological needs in terms of sibling/peer relationship

The psychological needs prevalent in the sibling relationships highlighted by psychologically younger siblings were identified, based on their statements in the interviews, as affiliation, nurturance, spontaneity, elation, superiority, achievement,

recognition, uniqueness as well as sameness, autonomy/freedom, personal space, boundaries, and retention of the younger sibling position.

For example, with regard to her need for superiority over his older sibling, Pamir, Tülin's statement was as follows:

> Since I was small, I have been described as a social person with good people skills. I frequently hear from my family and my cousin, who is an industrial engineer, comments like "She has leadership skills. She may not become a very good engineer, but she may well supervise engineers like Pamir.

Moving on to Kemal, he drew attention to his need for personal space and boundaries in his relationship with her elder sister Neşe, by saying "I leave her on her own accord, but she keeps asking questions like "What's wrong?". In fact, she's trying to help, but that doesn't make me feel very content".

Eda's statements may serve as an example for the need for the retention of the sibling position of the psychologically younger siblings, with the exception of Kemal. She envisioned how different she and her life would have been had she been an only child, with the following words:

> Wow, that would be too bad. …To be an only child. Oh man! I mean, I don't know… I cannot do without her. It's like, say, she went somewhere with her friends and she's not around for a few days… I get bored out of my mind. No one to chew the rag with… It's because she's like my friend, I'd be bored stiff, I wouldn't want to be on my own. How can I say? She takes me to places, like we go to eat together, I get to meet her friends, we hang around together, she creates a fun environment so I would feel very much alone if it wasn't for her.

Kemal, on the other hand, explained what a different individual he would have been, had he grown as an only child with the following words:

> I think I would have been less pressured, my behaviors less criticized, thus I would have better developed my own personality, my actions would be less controlled and I would be the person I want to be instead of what others want me to be.

In this way, he expressed his discontentedness with his psychologically younger sibling position.

4.5.1.7 Defenses

In regard to the relationship with their siblings and their past and current experiences related to those relationships, psychologically younger siblings were identified to employ narcissistic, mature, and neurotic defense mechanisms. Specifically, they had a tendency to use denial as a narcissistic mechanism and humor as a mature defense mechanism. In terms of neurotic defenses, they demonstrated withdrawal (i.e., standing still) as a safeguarding tendency and rationalization.

To illustrate, while interpreting Figure 1, Eda might have denied the "killing" of the older sibling by saying "This picture looks photoshopped. It's like, yeah, it seems she can't have buried the girl, and yet…". In terms of both her withdrawal (i.e., standing still) and rationalization, Tülin, while talking about the lack of closeness among her elder brother Pamir and herself and whether she is planning to do anything about this, said:

> Yeah, of course we could be much closer. Still, I can say I got used to it. (…) Me? I'm not doing anything. He is big now, he's almost 25. I cannot restrain him anymore. I too have come of age now. That's just the way the family is.

4.5.1.8 Psychological symptoms

Certain psychological symptoms and disorders that some, if not all psychologically younger siblings told to be aggrieved by and to negatively impact their relationships with their siblings were observed during the interviews. Specifically, some of the psychologically younger siblings tended to experience anxiety, low assertiveness, paranoid ideation, and depressive mood. For example, Eda, while talking about her characteristics observed or complained about by others, said "I have been described as mistrustful. I also come across people who say I am depressive and in poor spirits", emphasizing her paranoid ideation and depressive mood.

4.5.1.9 Neglected child

The statements of all psychologically younger siblings except for Eda and Canay, about how they were neglected or felt neglected as a child are noteworthy. Specifically, Eda was identified to be a pampered child. The factors that lead to the condition of neglect as pointed out by the other siblings were negative parental attitudes and exclusion.

In terms of negative parental attitudes, for example, Ceyda shared her negative childhood experiences, as follows: "I used to refrain from my father. Mom couldn't protect us from dad". As for Kemal, while talking about his earliest recollections, shared how he felt excluded due to this mother-daughter dyad as foloows:

> When my elder sister came home from school, she would eagerly explain what had happened at school and with her friends to mom. They would whisper to each other at times. They would leave me out sometimes. …Like I wasn't even there.

Eda, while talking about her position in the family, said "I was like a little baby for the household. Just like a baby who needed to be constantly taken care of. (…) That's the way things have always been, I guess", emphasizing her pampered child position.

4.5.1.10 Exaggerated deficiency/inferiority

As a result of the interviews made by the psychologically younger siblings, it was identified that most of them experienced exaggerated deficiency or inferiority when comparing themselves with their siblings from the aspects of personal characteristics and/or living conditions. In specific, comparing herself with her elder sister Emel, Eda shared her feeling of inferiority in terms of her older sibling's physical characteristics, intellectual capacity, relational characteristics, life experiences, and life conditions/opportunities. For instance, she said "I mean, I wish I were like her, extremely clever, for example. It's like, she finished univerity without doing anything!" and further explained how she feels as follows:

It's like, since she can be friends with those smaller than herself as well, I mean there are 88-borns at her work place for example, she knows better. She can realize when I get lost in stupid contemplation. She can just tell what I'm thinking or something on the spot, staggering me.

4.5.1.11 Striving for success

Striving for success in their current life and relationships was another important theme among psychologically younger siblings. For example, Tülin told about her biggest dream as follows:

I want my life to be spiritually meaningful now. I want to lead a life that makes me be able to assist the disadvantaged, a financially independent life in which I am self-sufficient and able to assist my family in both financial and moral terms, a life that we can live together happily and healthily.

This brings about the likelihood that she is striving for success for all, including her older brother, Pamir. Likewise, Damla said "I think I want to live somewhere close to nature and I want fair, egalitarian and affluent conditions for our country. I'd like to live in fraternity, speaking of which, I want welfare for my sister too".

4.5.1.12 Change in sibling relationship

Via the QLR design of this study, it was uncovered that the sibling relationships, except for the case of Ceyda, grew to be more positive than they were at the time of the interviews that were made three years earlier, whereas Ceyda's relationship with her twin sister Cansu, which she had already described as positive, remained the same. For instance, as a positive change in sibling relationships within time, Kemal said "Our love for each other grew stronger, I believe. We don't experience negative treatments from each other during the limited time that we come together. We became more tolerant to each other" and regarded the increase in affiliation and acceptance as a positive change owing to setting boundaries in his relationship with his older sister. Eda reasoned her improved relationship with her elder sister Emel with her having grown up and started to take more responsibilities, by saying:

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I seem to have changed a bit. I've grown, of course. Upon reading what I said three years ago, I feel I was more depressed. I have also started to take more responsibilities I think. That's why we sure get along better.

4.5.1.13 Effects of the QLR study

Upon reading what they had stated three years earlier concerning sibling relationships and family dynamics and when asked to share what they had thought and how they felt in general during the interviews, psychologically younger siblings turned out to have experienced and still be experiencing both relatively positive and negative feelings as well as psychologically older siblings.

4.5.1.13.1 Relatively positive feelings evoked by the QLR study

Within the framework of the QLR design, when asked what they had thought and how they had felt upon sharing information about themselves, their siblings and their sibling relationships three years earlier, all of the psychologically younger siblings expressed that this QLR study had raised their awareness of their sibling relationships. For example, Eda said:

> I found your research project interesting. The topic is peculiar. The relationships among siblings have always been idiosyncratic. You are both like friends and you have a blood tie. Sometimes it may resemble a parent-child relation too. After these interviews three years ago, I inevitably gave my relationship with my sister some thought.

As for Damla, she shed light on the change in her perception of her relationship with her sister Oya by saying "At that time, I portrayed it as a perfect relationship. We're still getting along fine now, but there are times when we argue and get upset. And yet, we talk and work it out right away".

Furthermore, some of the psychologically younger siblings shared their elation and thankfulness for the chance to recall and re-consider the past; question the thoughts and feelings, and bring the difference between the old and new self to the surface

(after reading the expressions shared three years ago) as a positive feedback for the procedure of this QLR study.

4.5.1.13.2 Relatively negative feelings evoked by the QLR study

Though not reported as frequently and vividly as positive feelings, noteworthy negative feelings evoked by the QLR study were also identified in the statements of the psychologically younger siblings such as Tülin and Kemal. Worry and regret due to expressions shared regarding the relationship with the sibling in the past and being annoyed by inadequacy (e.g., ignorance) after being exposed to the expressions shared three years earlier were among those negative feelings. To illustrate, Tülin said "For one thing, I couldn't even make a proper sentence, I spoke benightedly. I felt uneasy with what I read". As for Kemal, he shared his revelations and feelings he had while reading his statements from three years earlier by saying "I found some of my responses quite childish. I was amused by them, as you see".

4.5.2 Themes regarding self-defeating behaviors of psychologically younger siblings

Themes and textual essences were identified from the TA of the interviews conducted with psychologically younger siblings regarding their experiences and opinions about self-defeating behaviors. Main themes that emerged were namely types of self-defeating behaviors, characteristics of self-defeating behaviors, neurotic defenses and healthy coping, psychological needs in terms of self-defeating behaviors, causes of self-defeating behaviors, effects of self-defeating behaviors, self-defeating behaviors of others, change in terms of self-defeating behaviors, recognizing self-defeating behaviors, resolving self-defeating behaviors, self-defeating behaviors in the context of siblings, and relatively positive effects of the QLR study.

4.5.2.1 Types of self-defeating behaviors

The study group who consisted of psychologically younger siblings were interviewed about the self-defeating behaviors they presently suffer or have suffered recently. To specify, it was found out that they were engaged in the following self-defeating behaviors: Eda, unhealthy eating, irrational thoughts/beliefs, and procrastination; Tülin, procrastination; Damla, obsessive irrational thoughts/beliefs; Kemal and Canay, procrastination; Ceyda, unhealthy eating pattern.

Among these problems, unhealthy eating is a form of underregulation; obsessional thoughts and irrational thoughts/beliefs are a sort of misregulation as a counterproductive strategy; procrastination is a typical example of both underregulation and misregulation.

4.5.2.2 Characteristics of self-defeating behaviors

As in the dimension of the study with psychologically older siblings, interviews were conducted with psychologically younger siblings about self-defeating behaviors. The aim of the interviews was to determine the participants' opinions of these behaviors as they observe these behaviors with themselves or with others, the associations that arose during the interviews, and the major characteristics of self-defeating behaviors according to the participants.

First of all, when psychologically younger siblings contemplate on self-defeating behaviors, they automatically, and parallel to the associations of Figures 3 and 4, uttered the concept around the idiom "cutting the branch one is sitting on". In addition, according to Damla and Ceyda, a person's hampering oneself was an act making him or her miserable. For example, examining Figure 6, Ceyda said, "I think this snake will eat itself up". Similarly, Damla and Canay regarded a person as the worst enemy of oneself, and Damla added, "A person gives the biggest harm to himself/herself". Tülin stressed that a self-defeating behavior is a reactive act.

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According to Eda, the snake in Figure 6 demonstrated a repetition-compulsion, embodying the need for play: "A snake eating itself. I think it is simply playful. Or tasting itself. I don't know, but I don't think it will ... you know …bite and eat itself. It is you know like dogs' chasing their own tails". Commenting on Figure 5, Ceyda likened self-sabotage to subtle suicide: "Because the man cannot jump into the sea, he is doing it indirectly, obliging himself to do so". Furthermore, for participants like Tülin and Canay, self-defeating behavior is both an unconscious/unintentional and a conscious/intentional act. For example, when Canay examined Figures 3 and 4, she said, "I have associated this with the harms that we consciously or unconsciously give ourselves. In fact, it is like smoking despite the very well-known effects without noticing that our life span is shortened", drawing attention to the fact that self-sabotage can be performed both consciously and unconsciously.

Psychologically younger siblings also emphasized the irrational, contradictory, and inconsistent aspects of self-defeating behaviors. For instance, for Damla, self-sabotage was like a self-fulfilling prophecy of irrational thoughts and beliefs: "I used to mess things up like a self-fulfilling prophecy, or that is how I perceived them". Ceyda, on the other hand, regarded a self-defeating behavior as both misregulation to protect oneself from a threat and self-punishment for one's mistakes. Similarly, the interview concerning self-defeating behaviors reminded Damla of a movie named "Secretary" showing a self-sabotaging woman character in the face of another rigid and demanding character. With this evocation, she apparently regarded a self-defeating behavior as a masochistic defense mechanism employed to control the pain inflicted on the individual.

Moreover, just like psychologically older siblings, psychologically younger siblings drew attention to a major characteristic of these behaviors: they bring short-term immediate pleasure at the cost of long-term negative outcomes. For example, Kemal explained how he experienced the procrastination problem:

> Anyway, I guess in the first place someone resorts to a self-defeating behavior because he believes that he feels better that way. That is, he might be delaying it because he has something else which is greater fun to do. This makes you feel miserable in the long term, but it can make you feel good for that moment.

He also regarded these kinds of self-defeating behaviors as not sabotaging the self but destroying the sides of him/herself one is dissatisfied about.

Based on the interviews with almost all psychologically younger siblings, it was concluded that a major characteristic of self-defeating behaviors is that these problems are universal and common. The participants drew attention to such factors as mechanisms, causes, and effects of different types of self-defeating behaviors. In addition, similar to psychologically older siblings, they dwelled on the significance of gender differences for the effects of self-sabotage. Canay illustrates this point while she is comparing Figures 3 and 4 as follows:

> The first thing that occurred to me was this: I saw the conception of marriage because there was a house next to the woman. If a man abandons the marriage, it is only himself that leaves, but if the woman goes, the home collapses. The house is shattered into pieces. The man can prolong this process over time, whereas a woman can terminate it at once if she is determined. See? It is tied to a rock.

4.5.2.3 Neurotic defenses and healthy coping

The results of the interviews conducted with psychologically younger siblings about self-defeating behaviors demonstrated that they employ both neurotic defense mechanisms and healthy coping mechanisms. In specific, rationalization, excuses as a safeguarding tendency, and withdrawal (i.e., standing still) as another safeguarding tendency were examples for neurotic defense mechanisms. On the other hand, expressing emotions and taking social support were healthy ways of coping with self-defeating behaviors. For example, Canay explained how she employs rationalization and expresses her emotions as a self-defeating behavior: "Of course I share these problems. It is soothing to hear others do the same thing, so it is not only me". On the other hand, Kemal emphasized the excuses he produced for his procrastination of self-care with these words: "Mine is like deciding to start sports

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but never putting this into practice and always delaying. Attributing this to a lack of sports hall in the neighborhood, or to tight course schedule during school time".

4.5.2.4 Psychological needs in terms of self-defeating behaviors

During the interviews conducted with psychologically younger siblings about self-defeating behaviors, the participants expressed many psychological needs that explain these behaviors or that are used to cope with them. The most frequently mentioned needs were elation, nurturance, normalization, familiarity, safety/conservance, mastery and control, freedom/autonomy, play, excitance/dissipation, achievement, and recognition. For instance, Kemal stated:

> If I, say, enroll on a course, I dread going the first day. I wish for something to come up so that I cannot go to the course. Making the first exact decision and showing up there on the first day is very difficult for me.

Indeed, he pointed out his need for safety and familiarity or the need for retention of old standards as a cause of his procrastination problem. Eda's interpretation of the snake in Figure 6 is also remarkable in that it illustrates the need for mastery and control:

> I don't know why but it seems to me the snake is experimenting with its tail. I mean it looks as if it says 'Uhmm, what will happen if I tuck my tail into my mouth?' I think, it will regain its original form.

Furthermore, Eda's need for play and excitance/dissipation while she was suffering from the self-defeating pattern of irrational thoughts/beliefs can be seen in her quotation:

> Well, and I don't know, I sometimes kill time with these ridiculous obsessions. Let's say I believe the hour 15:15 is lucky, or something like I will start once it is half past the hour... Or, 'I will draw a card; let's see what it is.' Or, 'Let the next song be dedicated to me...' You know I have such nonsense.

4.5.2.5 Causes of self-defeating behaviors

The interviews conducted with psychologically younger siblings about self-defeating behaviors revealed many direct and indirect causes of self-defeating behaviors. As reported by the participants, self-defeating behaviors might be brought about by many factors like congenital factors, lack of awareness about long-term high costs, negligence, dysfunctional family, unmet needs, lack of things/opportunities/human support, irrational thoughts, feelings of insecurity/inferiority/deficiency, lack of self-acceptance, having a psychological disorder, loneliness, hopelessness, despair, anger, rage, anxiety, fear of loss, burn-out, lack of motivation, failure, uncongenial environment (e.g., monotony), lack of willpower and decisiveness, lack of long-term high costs, lack of obligations, striving for personal superiority, and need for change. For example, relating her feelings of inferiority or deficiency to her self-defeating behaviors in the past, Damla said, "There was always this 'I can't do it. Who am I to?' with a wish to delay and a sense of self-contempt". Similarly, while discussing over Figure 3, Canay brought up uncongenial environment as a possible cause of self-defeating behavior: "The man is bored of his monotonous work life, well also of his job. He will supposedly kill himself up on a tree".

Moreover, according to these participants, these behaviors can also be performed to attain an ultimate goal, to prove irrational thoughts/beliefs, and to test the limits of the body and tolerance of others. In fact, while Tülin was describing what she associated Figure 5 with, she pointed to another probable cause of self-defeating behaviors, which is to attain an ultimate goal: "The man might be struggling to sink his own boat, which of course sounds irrational, or he might be striving to prevent its boat from sinking".

4.5.2.6 Effects of self-defeating behaviors

During the interviews conducted with psychologically younger siblings about self-defeating behaviors, the participants stated that these behaviors can provide them

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with temporary relief and secondary gain, and more rarely, talked about their adverse impact on their environment. Care and nurturance from others, for example, emerged as a secondary gain.

4.5.2.6.1 Negative effects of self-defeating behavior on individuals

The results of the interviews showed that the participants relate self-sabotage to negative conditions they experience such as lack of achievement and recognition, failure, increasing levels of burden, heavy workload, and dominance/inducement of others. To illustrate that dominance/inducement of her family over herself was a negative effect leading to her self-defeating patterns, Eda remarked:

> My sister for example always says "You did not study, why the hell you surf the internet?" so on and so forth. My father similarly says… well… "You hardly say a word, but just stare with dreamy eyes", or "What is up?" etc. Usually, "What is she up to now?" Things like that...

Psychologically younger siblings also expressed negative feelings in relation with performing a self-defeating act, namely dejection (e.g., guilt, regret, shame, hopelessness, despair, restlessness etc.), low self-esteem, inferiority feelings, anger towards oneself, and self-criticism. Tülin typically described the negative effect of procrastination on herself as follows:

> I have guilty conscience, of course. My friends say the same thing. They say things like 'I cannot sleep at nights'. It really is impossible. When I, say, haven't studied for the exam, I can't sleep. I keep tossing and turning in the bed.

4.5.2.6.2 Effects of self-defeating patterns on others

Some of the psychologically younger siblings in the study group claimed that the self-defeating behaviors they engage in do not have a particular effect on others around them, whereas some others admitted that these behaviors affect others as negatively as they affect themselves. For example, just like the psychologically older siblings, Cansu and Canay regarded a self-defeating behavior as a threat to the future of themselves and their family as can be seen in their portrayal of Figure 4: "There is

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a house with a steaming chimney next to the woman; the key of the house is tied to a tree with a stone. When it falls, they will also fall together". Canay's words show another negative effect of these behaviors on others around psychologically younger siblings: "My being upset about this issue also makes them upset"; in other words, other people experience dejection due to the dejection of the individuals with self-defeating behaviors.

4.5.2.7 Self-defeating behaviors of the others

The interviews also probed how others, including siblings, perceive self-defeating behaviors and what they feel or observe about them. Consequently, three sub-themes emerged: causes of the self-defeating behaviors of the others (e.g., siblings), others' coping strategies for their self-defeating behaviors, and participants' reactions to others' self-defeating behaviors.

4.5.2.7.1 Causes of the self-defeating behaviors of the others

The psychologically younger siblings mentioned mainly three causes concerning the self-defeating behaviors of others including their siblings: irrational thoughts and beliefs (e.g., insecurity, inferiority, etc.), lack of awareness, and family problems (e.g., neglect and abuse of the parents).

Damla also mentioned lack of awareness while discussing the reasons for why people suffer from self-defeating behaviors: "I think they do not know and accept themselves fully". In her response, Tülin told about a friend back in high school who would sabotage herself. She pointed to familial problems (i.e., neglect and abuse of her parents) as a probable cause of her tendency:

> Well most probably, she was reactive to her family. Her father used to do… I mean her mother and father had problems. Her mother was very dominant; her father was kind of sick and tired of everything. When she was seven or something, as far as I remember, her father said to her, 'I don't want to see you again'. She could be reactive to him. It was like, she did not have her father's telephone number; he hadn't given his number. She was reactional a little like this. But her mother was

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really very dominant. The sight of her would scare you. But we were very close friends. She would have all the bad habits, drinking, smoking… Her mother used to scold her because of this. She even withdrew her from school. We were worried that she would harm herself. She had committed suicide previously. She was highly problematic.

4.5.2.7.2 Others' coping strategies for their self-defeating behaviors

Psychologically younger siblings themselves shared their observations about how their own siblings and others cope with their self-defeating behaviors. According to them, other people usually fail to resolve their self-defeating behaviors despite their efforts to curb them. For instance, Damla stated, "They try hard, but they don't always succeed because it is very difficult to change this situation. It needs time and perseverance". Referring to the friend mentioned above, Tülin gave another example to how much others find it difficult to remedy their self-defeating behaviors or patterns:

> It was like he had given up. I guess he would certainly want it, but you know he said "What if I am run down by a car? Will it make any difference?", so I thought he did not make much of effort, but maybe he was sick and tired of it.

4.5.2.7.3 Reactions to the others' self-defeating behaviors

Finally, psychologically younger siblings reported their reactions to others', including their own siblings', reactions to self-defeating behaviors. The results indicated that all the participants have a supportive attitude to others' self-defeating behaviors, yet they usually could not help them resolve this problem of theirs. In specific, psychologically younger siblings usually show their dejection about the self-defeating behaviors of the others (e.g., their siblings), try to nurture them to help resolve their problematic patterns, try to raise awareness regarding these behaviors, and sometimes dominate others with self-defeating behaviors by inducement. For example, Canay said:

> Those who say "OK, no problem" although they are hurt by this situation annoy me or upset me. You have to worry a little. You cannot be completely indifferent. I am trying to give them an idea about what they can do the next time, inform them about

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how to avoid experiencing the same thing again, and show them a different perspective.

Thus, she shared both her dejection/criticism to the denial and/or rationalization of others in the face of a self-defeating behavior and her efforts to raise awareness of those individuals.

As regards younger siblings' inability to help others with self-defeating behaviors, Tülin's comments on the same person mentioned above are remarkable:

> Well we were really close friends. Later, I couldn't stand it. You know it is really hard to live with her. We were at each other's place all the time. We used to go to play together, things like that, but it was too much for me. I quit. I would say it or support her.

This quotation depicts Tülin's frustration and helplessness about her friend's unresolvable self-defeating pattern.

4.5.2.8 Change in terms of self-defeating behaviors

The QLR design of this study intended to discover if psychologically younger siblings go through a transformation over time concerning their self-defeating behaviors, how they explain it if they do not experience any change, or what kind of a change they display if they do so. Consequently, it was found out that some psychologically younger siblings had not displayed any transformation about self-defeating behaviors and some underwent positive changes. In particular, Eda and Ceyda reported to have undergone partial changes, with some of their self-defeating behaviors changing positively and others remaining the same. Tülin, on the other hand, confirmed that she had experienced some positive changes about her procrastination problem within the past three years. Damla was among the participants who reported to have had no change as she did not have a particular self-defeating pattern then. The other psychologically younger siblings, Kemal and Canay, told that they had not been able to overcome their self-defeating behaviors within this period.

4.5.2.8.1 No change

The reasons for psychologically younger siblings' inability to overcome their self-defeating behaviors were analyzed. It was found out that such participants attribute to attainment of no change in their behaviors to such factors as lack of motivation and congenital traits. For example, on congenital traits as a cause of no change in her procrastination of self-care, Canay said, "It is my nature, then. It seems that you cannot change things in life".

4.5.2.8.2 Positive change

As mentioned before, among the psychologically younger siblings, Eda, Tülin, and Ceyda reported to have achieved progress about their self-defeating behaviors in this three-year period. For instance, Ceyda said, "I can now refuse to see some people when I don't want it or say 'no' to them. I still feel restricted in many ways, but it does not upset me that much anymore after I became a mother", thereby explaining the change she lived and its main reason. As can be seen here, setting boundaries and raising assertiveness have been the factors that helped Ceyda curtail her self-defeating pattern in this three-year period.

4.5.2.9 Recognizing self-defeating behaviors

Other psychologically younger sibling participants Eda, Damla, and Kemal stressed that recognizing self-defeating behaviors is critical to treating them. As in the interviews with psychologically older siblings, interviews with psychologically younger siblings revealed the sub-themes of raising awareness and taking responsibility regarding self-defeating behaviors. For example, Kemal was asked how he knows whether a procrastination act is self-defeating or not. He gave the following response:

> I realized that, during summer time, I put off doing the very things I did not do before with the excuse of heavy coursework. I asked to myself why I still did not do them, and I got answers like 'it is far away; no car; transportation not easy.

He, thus, showed his awareness of finding excuses as a safeguarding tendency while performing a self-defeating behavior (i.e., procrastination). Eda, similarly, emphasized the importance of taking responsibility to recognize and then to overcome a self-defeating behavior: "In other words, if the problem is being over-weight, do sports. If you need to study, be an eager student. Solving the problem is up to you actually. Just give it some thought; search why you don't do it".

4.5.2.10 Resolving self-defeating behaviors

The data obtained from the interviews about self-defeating behaviors was analyzed to determine the methods psychologically younger siblings have tried and found effective or ineffective in dealing with self-defeating behaviors. The study also identified several strategies that these participants suggest others use or plan to employ for themselves to fight self-defeating behaviors.

4.5.2.10.1 Effective strategies

In addition to the above mentioned strategies of raising awareness and increasing responsibility, psychologically younger siblings suggested many other methods which they claimed to be, or to have been, effective in coping with their self-defeating behaviors. These effective strategies were mainly increased motivation, decisiveness, willpower, favorable conditions in current life, sharing the self-defeating problem with others, taking social support, seeking help from others, showing behavioral interventions, and resorting to professional psychological support.

For example, about decisiveness and favorable conditions, Kemal told about how he overcame the problem of procrastination of self-care:

> That summer, when there was no school and more free time, I complied with all my resolutions about getting rid of the self-defeating behaviors, and in the end, I made it. In other words, I achieved this change because I did not defeat myself in pursuit of these resolutions.

On the other hand, Tülin pointed out that she could handle her procrastination problem with behavioral interventions: "I determined the factors that lead to this problem. For example, I noticed that the presence of technological tools at home distracted my attention. When I reorganized my study place, this problem was drastically eliminated". As a last example, Damla emphasized the significant contribution of psychoanalytic-oriented psychotherapy to self-awareness and to resolution of self-sabotage as follows:

> I attended psychoanalytic-oriented psychotherapy every week for nearly two years. I am confident that I have made considerable progress as to self-discovery and self-awareness. I believe the gains from these sessions still prevail. They have been very effective in helping me cope up.

4.5.2.10.2 Ineffective strategies

Just as it was found in the dimension of the study with psychologically older siblings, raising awareness regarding self-defeating behaviors proved an effective method for some psychologically younger siblings, while for other participants, it was not effective in any way whatsoever in fixing self-defeating tendencies. What is more, self-criticism, aggression towards oneself, and psychopharmacotherapy were detected by the psychologically younger siblings to be ineffective in resolving a self-defeating behavior. For instance, Canay shared her experience about the ineffectiveness of self-criticism and anger towards herself by stating this: "I get mad at myself, I keep scorning myself. I criticize my negative sides. I promise not to repeat them, but I make the same mistakes".

4.5.2.10.3 Suggested/Planned strategies

Similar to the psychologically older siblings, the psychologically younger siblings suggested several strategies and/or planned methods for others and for themselves to resolve the self-defeating behaviors. In general, they emphasized the importance of raising motivation, raising awareness of irrational thoughts, raising awareness about underlying causes, taking responsibility, raising self-determination and decisiveness,

being patient, being more planned and organized, determining priorities, getting help and nurturance from close people, and resorting to professional psychological support (e.g., psychotherapy) for resolving self-sabotage.

4.5.2.11 Self-defeating behaviors in the context of siblings

In this QLR study, since it was highly important to examine the self-defeating behaviors in the context of siblings or peers, some themes and textual essences concerning this context were identified. Siblings' sameness vs. uniqueness in terms of self-defeating behaviors and positive and negative effects of siblings on resolving self-defeating behaviors were the sub-themes that emerged from the interviews conducted with psychologically younger siblings.

4.5.2.11.1 Siblings' sameness vs. uniqueness in terms of self-defeating behaviors

A comparative analysis of the participants and their siblings revealed, except in the case of Tülin, the salient theme of sameness as regards self-defeating behaviors. This sameness theme was formed through an analysis of the type, cause, and coping strategies of the self-defeating behavior. As Tülin did not observe any self-defeating behavior with her brother Pamir, no comparison was performed in this pair. Eda's drawing attention to the differences between herself and her sister, Emel, as to the reasons for self-defeating patterns and the coping mechanisms applied was noticeable:

> My sister would also eat too much. Not eating too much maybe, but sweets especially. It was her self-sabotage. Well, how can I say, everything is all right in her life. There is nothing to worry about. So, she sabotages herself, by eating.

That is, she indicated that she does not see any point in her sister's self-sabotaging. She added that her elder sister Emel tends to display self-defeating behaviors because of congenital factors and despite this, she pays effort into overcoming these problems:

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Of course she tries very hard, wouldn't she? She takes a walk regularly. She gains weight because of congenital factors, it is her nature. She eats something in every sitting, but she eats little, she doesn't eat that much. Hers is not like compulsive eating like crazy. But mine, indeed, is... When I get bored, I can swallow five-six bars of chocolate. She never does such a thing; it is her nature. She is determined, but it is the best she could do.

4.5.2.11.2 Positive and negative effects of siblings to resolve self-defeating behaviors

There were certain positive, as well as negative, effects of siblings of the psychologically younger siblings on their efforts to resolve their self-defeating behaviors. Indeed, positive impacts gathered around these main sub-themes: alternative strategies of advice from supportive sibling, the value of having a sibling in the face of a self-defeating act, having a supportive and understanding sibling with a common background and pursuit, sameness in the face of a self-defeating act, criticisms of the sibling to resolve self-sabotage, and nurturance and care of the parents thanks to having a successful older sibling.

To illustrate the positive effects of the sameness in the face of a self-defeating act, Canay shared the following and pointed out the advantage of having a sibling in this situation, namely having a chance to share problems:

> She also gets upset because she is having a similar problem. We get angry at ourselves together. She accompanies me when I get mad at myself. She shares my feelings. It also hurts her when I am upset about something. She is trying to help me out, give me advice, and soothe my feelings. It is nice to find support and know that somebody is there for me.

Tülin was asked how she would be doing as regards her self-defeating behavior if she did not have a brother. She said:

> I think I would be worse if I didn't have a brother. Probably my parents wouldn't deal with this as much. Well I mean there is a child here who has been brought up. If it weren't for him, maybe they would perceive me more positively. Because he is brought up and educated, they give me greater attention.

Her response indicates the greater nurturance and care she enjoys thanks to having an older sibling.

The only negative effect of a sibling during a psychologically younger sibling's effort towards resolving his/her self-defeating behaviors is defined by the theme negative effect of comparison between siblings in terms of self-sabotage. This theme is exemplified in the quotation that belongs to Eda:

> Take the example of eating. I sometimes can't resist overeating despite my insulin resistance. She never does so. She is completely diligent about it. She is more, uhmm, you know when she has something on her mind, she is stubborn and extremely perseverant. Compared to her, I am truly inapt.

By these words, she pointed out her inferiority feeling due to her incompetence against a self-defeating behavior when compared to her older sibling's performance against the same problem.

4.5.2.12 Relatively positive effects of the QLR study

Differently from the psychologically older siblings' interviews regarding self-defeating behaviors, this QLR study brought about only some positive states and feelings for the psychologically younger siblings. That is to say, during and after the interviews concerning the self-defeating behaviors at *Time-I* and *Time-II*, most of the psychologically younger siblings reported positive experiences through this QLR study. The related sub-themes were raising awareness about a self-defeating behavior thanks to the interviews and being thankful for being reminded of the past expressions regarding self-defeating behaviors. Ceyda, for example, elaborated on her own raised awareness as result of the study:

> I was more depressive in terms of self-defeating behaviors. I had a lower image of myself. I can see it more clearly now. I somehow had little awareness three years ago. After having participated in this study, I started to contemplate more on the self-defeating issue than I did in the past.

Likewise, Tülin provided another positive feedback about the study: "I would like to thank you. You have managed to attract my attention to this interesting subject again. It is an important topic for me… I wish you success in your thesis".

4.6 Identified Themes and Textual Essences for Psychologically Only Children

In this QLR, TAs regarding peer relationships and self-defeating behaviors of psychologically only children were carried out by evaluating the interviews conducted with all five only children namely Nil, Zeki, Gamze, Taner, and Çağrı whose actual birth orders were consistent with their psychological birth order.

4.6.1 Themes regarding peer relationships of psychologically only children

Themes and textual essences were identified from the TA of the interviews conducted with psychologically only children regarding their relationships with their peers/friends and their past and current experiences related to being an only child. Main themes that emerged were characteristics of a psychologically only child, characteristics of other sibling positions, parental attitudes, peer relationship quality, psychological needs in terms of peer relationship, neglected vs. pampered child, the striving force as compensation for exaggerated deficiency/inferiority, striving for personal superiority vs. striving for success, positive change in peer relationship, and relatively positive effects of the QLR study.

4.6.1.1 Characteristics of a psychologically only child

Interviews were conducted with five psychologically only children in the study group to identify the personality traits that these participants thought were characteristic to them and the roles they had adopted in the family. Consequently, characteristics of a psychologically only child were determined. It was observed that psychologically only children mostly tend to describe themselves as extraverted, mature, sociable, autonomous, and creative. The participants with this psychological birth order identified themselves as less connected with and less expressive towards the others

compared to the responses with other sibling positions. They indicated that they are more likely to share something with others on voluntary basis. What is more, it was found that these participants attach greater importance to friendships because they do not have a sibling.

Nil talked about some of these characteristics and the advantages of being an only child as follows:

> I think it is the advantage of being an only child. You know, you are more independent; you are more creative because you search for something to entertain yourself, and you always find something to do. That is why you have higher levels of imagination. You do not think you are dependent on someone else. One more thing, some things are done more consciously. Sharing and things like that, for example. Because nobody tells you to share this with your sibling, or that you should share it with your sibling... You do it yourself because you want to. After all, you are single; you want to have better friends when you go out... Who knows... And also it is easier to make friends. As far as I understand from others who have siblings, there is no timidness. As others are used to play with their siblings, when they intermingle with others, you know, they are not certain about how to make new friends. I did not experience this.

4.6.1.2 Characteristics of other sibling positions

During the interviews, psychologically only children shared their opinions about people of other sibling positions. First of all, they emphasized the nurturing and overprotective style, and substitute parent role of the older siblings. They also asserted that older siblings were likely to be more introverted, agreeable, rational, mature, and self-sacrificing when compared to the younger ones. In other words, according to the psychologically only children, younger siblings were likely to be more extraverted, open to experience, symphatetic, pampered, and irresponsible. These participants also expressed their belief that a person tends to be more agreeable and less neurotic when he or she has a sibling.

For example, referring to the older sibling in Figure 1, Zeki said, "I see an elder sister who will assist her mom through the development of her sibling. I have come to the conclusion that the elder sister is willing to take an active role in the development of

her sibling". These words point to the nurturing role of the older sibling. Nil approached the same figure similarly:

> This picture has reminded me that children are not brought up by their parents only. When we talk about upbringing of children, we usually think of parents, or the mother, father, grandmother, aunt, etc., but we often overlook the important role of siblings in this process. However, children spend considerable time with siblings, especially those close in age, and peers.

4.6.1.3 Parental attitudes

Parental attitudes, in both positive and negative sense, has also emerged as a major theme from the interviews carried out with psychologically only children. The analysis of the psychologically only children's responses revealed the following sub-themes as regards positive parental attitudes: affiliation, nurturance, mediator/moderator role of the mother. As for negative parental attitudes, the sub-themes that were formed were absent parenting, high expectations, and lack of perceived unconditional positive regard and attention of the parents in early recollections. About absent parenting, except for Çağrı, the other four participants reported that their fathers were not involved in their upbringing for various reasons, and this influenced family dynamics adversely. Taner, for example said:

> Because my family life in my childhood was unfortunately like shit, I intensely experienced the difficulty of being an only child quite often, albeit unnecessarily. It was quite difficult to have a father with paranoid disorder who, I thought, was often experiencing psychosis and unfortunately showing psychotic symptoms.

He eloquently worded the difficulty of being an only child having a father with a psychological disorder. In addition, Gamze pointed out the negative impact of her parents' high expectations of her: "Although I have the optimum conditions, I feel that I cannot fulfill my family's, especially my father's, expectations. I have always felt like this since I was a child".

4.6.1.4 Peer relationship quality

An analysis of the collected data from the viewpoint of the quality of the participants' relationships with peers/friends revealed both positive and negative characteristics in psychologically only children's relationships.

4.6.1.4.1 Positive aspects of the peer relationships

The most salient positive characteristic that emerged in psychologically only children's peer relationships is regarding relationships with close friends as enduring as long as they ensure love, respect, and honesty. A related quotation belongs to Taner: "As I do not have a sibling, close friends have a significant place in my life. Romantic partners and acquaintances are transient. Close friends, on the other hand, are permanent as long as there is respect, love, and honesty". Moreover, it was seen that only children regarded affiliation with friends and cousins as a stronger and more valuable relationship than a sibling relationship, which solely comes through a blood tie. Çağrı's response to the question whether an idiom, proverb, film, or book had come to his mind at the end of the interview was thus very typical: "Don't know whether to eat it or rub it on" (meaning "*Atsan atılmaz, satsan satılmaz*" in Turkish) In a way, Çağrı pointed out the fact that sibling relationship is due to reasons beyond one's control (e.g., due to blood tie) and people might not put an end to an unhealthy sibling relationship due to blood tie. Çağrı, who pointed to the negative sides in sibling relationships, stressed a positive aspect of peer relationship: nurturance between peers by acquiring different positions/roles in life. While examining Figure 2, he said, "The children are back to back, it looks as if they are watching each other's back. They look at opposite directions to double their vision", relating to the complementary role division between peers.

In addition, it was also the only children who drew attention to the positive, as well as the negative effects of rivalry during the interviews. This type of a rivalry was

labelled as constructive rivalry. For example, Taner explained his view of rivalry as follows:

> Rivalry is certainly good if it is constructive… I did this with a friend of mine at university. We were in the same department. He was very good at mathematics, but I was mediocre. Thus, every time we got an exam score, I had this sense of competition, little as it is.

Similarly, Çağrı said, "Rivalry is good if it is not cut-throat, imposing superiority" signaling at the conditions when rivalry may be fruitful.

4.6.1.4.2 Negative aspects of the peer relationships

Sub-themes summarizing the negative characteristics in peer relationships as reported by psychologically only children were jealousy, envy, rivalry, aggression, and injustice. Çağrı stressed that ambition of personal superiority or a complete withdrawal might be the negative effects of rivalry: "If a drastic gap forms between the competitors, this may result in obsession or complete withdrawal for one of the sides". Gamze told about her own experience of jealousy and envy caused by rivalry in peer relationships:

> I always compare myself to people whom I liken myself to. I get very upset when I think they are more successful. I have been in a competition with different people in different periods of my life. I think I tend to compete more in stuff like physical appearance... And this is as you can guess with people whose physical appearance is like mine, not with people who I find extremely pretty...

With these expressions, Gamze pointed out that she experienced jealousy, envy, and rivalry in her relationships with people (e.g., peers) whom she identified herself with.

Nil, on the other hand, highlighted that the real negativity that occurs between siblings and peers is not jealousy and rivalry, but injustice:

> I don't know, this jealousy issue is somewhat you know, sometimes the families produce it as far as I can observe in my environment. Let's say there is no jealousy whatsoever, but a family member intervenes, hastily linking a disagreement to jealousy. I have always seen this in my environment. In fact, there is no such a thing. I also know it from my mother and aunt. For example, a jacket is bought for one of

them only, so the other one asks, "Why haven't you bought a jacket for me??!" They say, "you are jealous". But this person talks about injustice. It is not jealousy. What I have observed about rivalry is the same; they are not treating children fairly. It is more common when one sibling is a girl and the other is a boy. Generally, the boy is the apple of the eye in the family; they invest more on him. The girl naturally is upset by the injustice. But she ends up being called "jealous". In fact, all she complains about is injustice. I haven't seen much rivalry in my environment.

4.6.1.5 Psychological needs in terms of peer relationship

The data collected from the interviews with psychologically only children showed that these participants had the following psychological needs in peer relationships: affiliation, nurturance, trust, spontaneity, elation, superiority, achievement, recognition, uniqueness as well as sameness, dominance, deference, and retention of the only child position.

Zeki exemplified his superiority and deference needs through one of his early recollections:

> When I was in kindergarden, the principal telephoned home and called for mom and dad. He asked, "It seems that you have taught this child everything that could be taught, so why did you send him to school?" My parents replied, "for him to make friends". Another one was like this. I don't remember how it all developed, but a family friend said, "Who cares about money and property? Let someone have a child like Zeki, it is good enough".

Moreover, in terms of his uniqueness, deference, and affiliation need, Zeki's statements were remarkable:

> Many friends of mine think I have Plato's divine madness; they call me crazy. And they have a point. They do not complain about it; they just express it. Indeed, they enjoy spending some time with a lunatic like me.

On the other hand, some participants representing the only children like Çağrı pointed to the sameness need in peer relationships: "If I had a sibling, he/she would resemble me to a large extent". He also shared a related early recollection:

> Once we were at my cousin's place, Cem and I were at the same age... We were in their house. They used to have a bunk-bed. I also wanted to have a bunk-bed of my own, but because I was an only child, there was no one to sleep in the bottom bunk.

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Another memorable scene from my childhood is, this one time Cem was drinking cherry juice. I wanted to drink some also although usually I did't like cherry juice as I found it too sour.

4.6.1.6 Neglected vs. Pampered child

During the interviews, the psychologically only children in the study group commonly reported to have been neglected or to have felt this way in their childhood, except for Çağrı. At the same time, however, in almost all responses, there were statements showing that these participants were raised pampered.

Data analysis showed the following factors leading to neglect: dysfunctional family (e.g., absent parenting), trauma, unmet psychological needs, insecure attachment, and burden of being an only child. For example, Zeki referred to the negative effects of dysfunctional family, trauma, and unmet psychological needs in his response:

> When I was small, I wasn't the only individual at home in need of care because of my father's illness. I had a traffic accident two years after I lost my father when I was 11. I remained in the intensive care unit. I couldn't fully recover for a long time. This incident increased both my mother's and my own responsibility.

Gamze's response, on the other hand, included elements that relate to the burden of being an only child, as well as to the conditions that made her feel that she had been neglected, yet at the same time pampered, when she was brought up:

> I would protect others at all costs. I was an only child trying to be mature and avoid causing a problem to my family. Both my mother and father were working, so my grandmother looked after me on the week days, which I think has been very influential on me, my value judgments, and the development of my personality. My grandmother would generally tell me not to brag about anything. At the same time, she would cherish and pet me. She would both emphasize how privileged I were, yet she wouldn't like me to talk proudly about it. She would get annoyed if I acted like a spoiled child. She would get mad.

Çağrı expressed his belief that, as an only child, he tends to have a more pampered attitude than those with other sibling positions: "I am more spoiled than those having a sibling. Especially towards my mom and dad. I have at times disrespected the boundaries. They sometimes think they have over-spoiled me".

4.6.1.7 The striving force as compensation for exaggerated deficiency/inferiority

As a result of the interviews conducted with psychologically only children, it was found out that majority of these participants reported to have experienced exaggerated deficiency or inferiority when they compared themselves to their peers as regards their characteristics and life conditions and to have acquired various strategies to cope with this situation.

For example, Çağrı shared his childhood dreams emphasizing his need for superiority and recognition, and compensation for physical inferiority through another physical recognition:

> I desired to be strong and long haired when I was small. I was shorter and thinner than my peers. When my peers had no notion of getting tired, I frequently suffered from swollen spleen, so I couldn't run long distances. My nose would often bleed. It was what my body type was, lousy! Fortunately, my hair is pretty.

Gamze's previous comments on jealousy and rivalry and some additional comments pointed to the fact that she invested on gaining intelligence and positive relational traits to compensate for her exaggerated physical deficiency and a consequent inferiority feeling:

> I mostly feel like competing in fields connected to physical appearance... And this takes place with people whose outlook, I think, is like mine, not with people whom I find very pretty... It is a need to adapt to a social circle, be loved and appreciated, be admired by that social circle, and to show courage... I have always envied those who communicate very easily with others and who are liked, admired, and courageous despite their physical appearance, I mean despite having a physical appearance that does not comply with the societal norms. I have always found myself smarter than such people, but I felt jealous of their lives.

4.6.1.8 Striving for personal superiority vs. Striving for success

The themes that emerged from the interview responses demonstrated that striving for personal superiority and striving for success have always been important in psychologically only children's past and/or current life. For example, as illustrated in the previous theme, Çağrı pointed out his striving for personal superiority in

childhood due to feeling physically inferior to his peers. On the other hand, he emphasized his striving for success in his current dreams as follows:

> To do something to contribute to the technological advancements, to leave a mark in the world… Not like political leaders though, I want to be like scientists. I wish I could be a technically equipped, innovative man... I would like to be surrounded by knowledgeable men. I don't necessarily hope for plenty of money, but if I can technically be in a good position, so much the better. But I would never want to work in the boss's position; having my subordinates work instead of working actively is not for me.

Gamze, similarly, gave personal examples to both striving for personal superiority and striving for success, albeit experiencing the former more frequently when she was small:

> Being aware of all the opportunities I was provided by my family, I always tried not to upset them. And... But I was bullied, and I did bullying when I was a teenager. These are the things that fill me with remorse; I still could not overcome this feeling. Even a slightest recollection of it embarrasses me. Contrary to my present values and life philosophy, I had a negative influence on many people's lives. Everybody gets a little crazy in high school, but I can't forgive myself. (…) Nowadays, I wish to be a person who writes, sketches, researches with the determination to actualize the creativity that believe I possess, rather than a person who works all the time, leaving and returning home between work shifts. I want to do something that would touch people.

At that point, one should notice that compensation for shame- and guilt-prone self-concept due to being a pampered child and a bully during adolescence was another important sub-theme that emerged from Gamze's response.

4.6.1.9 Positive change in peer relationship

Via the QLR design of this study, it was found out that all psychologically only children in the study group had improved their relationships with their peers/friends since the interviews conducted three years ago. An example for a positive change in sibling relationships within time was cited by Nil: "Most probably, the most considerable change has been that, unlike before, now I don't really hesitate to put an end to a friendship which doesn't make me happy and support me". Thus, she indicated that setting boundaries in unhealthy peer relationships did good to her. All

the other participants, except for Çağrı, agreed with Gamze in terms of setting boundaries in unhealthy peer relationships.

4.6.1.10 Relatively positive effects of the QLR study

The participants were asked to read the transcriptions of their responses in the interviews conducted about sibling relationships and family dynamics three years ago. Then, they were asked to comment on what they thought and how they felt especially upon reading these past sharings and during the interviews overall. It was found that psychologically only children had relatively positive experiences. Within the framework of the QLR design, these participants were also asked how they felt, or what they thought, three years ago after being interviewed about themselves and their relationship with peers and friends; most of them expressed that their awareness was raised by this QLR study about their peer relationships. They stated that they tried to better observe their relationships with friends. Moreover, referring to Figures 1 and 2, Zeki said:

> My opinion of the first photograph did not change, but I did change my perspective to the second one. This is good. It wouldn't be nice for me if I had fixed ideas about a negative picture despite the passage of time. It was nice to see this.

In addition, psychologically only children shared their contentment with some positive changes in terms of peer relationships after being exposed to the expressions they shared three years ago.

4.6.2 Themes regarding self-defeating behaviors of psychologically only children

From the TA of the interviews conducted with psychologically only children regarding their experiences and opinions about self-defeating behaviors, themes and textual essences were identified. Main themes were namely types of self-defeating behaviors, characteristics of self-defeating behaviors, defenses, psychological needs in terms of self-defeating behaviors, causes of self-defeating behaviors, effects of self-defeating behaviors, self-defeating behaviors of the others, change in terms of

self-defeating behaviors, recognizing self-defeating behaviors, resolving self-defeating behaviors, self-defeating behaviors in the context of peers, and effects of the QLR study.

4.6.2.1 Types of self-defeating behaviors

The self-defeating behaviors of the psychologically only children who have been interviewed about self-defeating behaviors which they have recently been exposed to have been analyzed. In line with this, it has been learnt that Nil suffers from procrastination, Gamze suffers from overeating and chronic tardiness, Taner has problems with smoking cigarettes and using marijuana and procrastination, Çağrı suffers from alcohol abuse and procrastination. Zeki, also, mentioned his recent interpersonal relationship problem.

Among these problems, overeating and chronic tardiness are examples of underregulation; smoking cigarettes and marijuana, alcohol abuse and interpersonal relationship problems are examples of misregulation as a counterproductive strategy; and procrastination is both an underregulation and a misregulation.

4.6.2.2 Characteristics of self-defeating behaviors

Similar to all the other participants, the associations that come, during the interviews, to the minds of psychologically only children interviewed about self-defeating behaviors and what they think about such behaviors which they have observed in themselves or in the others have been analyzed and main characteristics of self-defeating behaviors have been figured out.

Similar to the other participants in the different sibling positions, both automatically and in parallel with the associations of Figures 3 and 4, the first expression that emerges while considering self-defeating behaviors is the idiom: "cutting the branch one is sitting on" ("*bindiği dalı kesmek*" in Turkish). Also for Zeki, self-defeating behavior was an act making oneself miserable. He also emphasized that one is the

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worst enemy of oneself by recalling a quote by Plato "The first and greatest victory is to conquer yourself". While looking at the Figure 6, he also shared his opinions which pointed out rivalry and survival of the fittest concepts in terms of self-sabotage, as follows:

> Although the meaning sounds like eating oneself up, I can explain it like this: the place of human in ecological balance.... Every being has an enemy and this protects the ecological balance. Human beings, on the other hand, are enemies to each other, even to themselves, so they are the only species that destroys itself.

In addition, psychologically only children emphasized the repetitive cycle in self-defeating behaviors and they reported that they considered such behaviors as an inevitable death, suicide, rehearsal of suicide, or subtle suicide. For example, Taner underlined the subtle suicide concept and the irrational and/or inconsistent aspects of self-defeating behaviors by sharing this about Figure 5: "It reminded me of suicide. It looks as if there is someone, a decisive one to die gradually. Indeed, I could not figure out why he is sabotaging the boat, he should directly jump into the water". Nil mentioned that such behaviors can be a self-sacrifice by saying this about Figure 3 "A businessman is cutting the bench he is sitting on. I see a stereotypical workaholic sacrificing himself for his job and this, most probably, will drag him into his death".

Moreover, self-defeating behaviors, for the participants mentioned above, is both an unconscious/unintentional and a conscious/intentional/deliberate act. For example, when asked about what associations come to her mind about Figure 6, Gamze implied that self-sabotage can be an unconscious act by answering "It did not remind me much. Just the eyes of the snake are so impressive. It looks unconscious". While commenting on Figure 6, Gamze implied that self-defeating can be an act that can be performed consciously/intentionally/deliberately by answering "a person who is about to hit the boat he is sitting on with a hammer, or a harmful thing is attached to the back of the boat and he is trying to get rid of this.

In addition, according to these participants, self-sabotage might be a misregulation to protect oneself from a threat, it included a short-term immediate pleasure or relief

with long-term high costs. It was about insufficient self-control or self-discipline. Moreover, according to Nil, it was a self-punishment for one's mistakes. On the other hand, according to Gamze, it was like a return to nature and reality. It was like an attempt to understand herself and to find the inner/true self. To illustrate, while commenting on Figures 3 and 4, Gamze said: "Both of them reminds me of people who are tired of their current jobs and try to find the truth. It seems that these two white-collar people find the solution in going back to nature to find their own truth".

From the expressions of almost all psychologically only children, the other characteristics found out were same or similar mechanisms, causes, and effects of different types of self-defeating behaviors. In addition to this, different dosages/severities of self-defeating behaviors were underlined. For example, Nil, made her comparison on different self-defeating behaviors with these words "I can say that everything is a kind of addiction. That is, one can be addicted to procrastination. That's it. You get addicted to something and you cannot give up. But the doses are different".

4.6.2.3 Defenses

It was observed that psychologically only children used narcissistic, immature, neurotic, and mature defense mechanisms while they were being interviewed about their self-defeating behaviors.

In specific, there was denial as a narcissistic defense mechanism while performing self-sabotage. Blocking and aggression (i.e., accusation and self-accusation) as a safeguarding tendency were examples for immature defense mechanisms used by some of the only children. In terms of neurotic defense mechanisms of those individuals, there were rationalization, isolation, excuses as a safeguarding tendency, and withdrawal (i.e., standing still) as another safeguarding tendency. Last but not least, all these participants used humor as a mature defense mechanism while performing self-sabotage.

For example, Zeki, while talking about the interpersonal relationship problem he suffered from in the past, he emphasized his aggression (i.e., accusation) to cope with his failures with these words "What I did was to accuse the staff by gathering the wrong staff in my enterprises. Actually, it was me who did this. *Mea culpa*!". At the same time, while commenting on Figure 5, he emphasized a possible self-accusation in the face of one's mistakes saying this "I see the self-directed hysterics of a man who realized that he had not taken his fishing rod while going fishing".

With regard to isolation as a neurotic defense while performing a self-defeating behavior, this utterance from Nil was found noteworthy:

> Now that there was a fatigue and saying "OK. That's enough" I delayed to get back to that serious life. It meant that I needed a time to relax. May be it was an escape for a while, but it was good for me. In old movies there was this 'retreatment'. It was like that.

To illustrate humor used by the psychologically only children in this study, the expressions of Zeki and Taner for Figure 6 were chosen. For example, Zeki said "I will not respond adapting this picture to humans. We said 'the best triumph is the one against the self', but this person misunderstood us!"; and Taner said "a Louis Vuitton bag eating up itself". With these definitions both tried to soften the negative emotions that self-defeating behaviors create in themselves or the others.

On the other hand, it should be also noted that Taner and Çağrı's expressing emotions and taking social support were some healthy ways for coping with their self-defeating behaviors. For example, Çağrı explained his healthy coping mechanisms to overcome self-defeating behaviors as follows:

> If I am asked, I generally share. There is nothing to hide. I share them with everyone including my family. I do not seem to have many problems to hide. I tell my problems. Both it feels fine when they try to help and it comforts me when I do not have anything to keep as a secret.

4.6.2.4 Psychological needs in terms of self-defeating behaviors

Also, psychologically only children, drew attention to many psychological needs about overcoming these behaviors better or as a cause of such behaviors in the interviews about self-defeating behaviors. These psychological needs in terms of self-defeating behaviors were namely elation, nurturance; tolerance; understanding and acceptance of the others; familiarity, safety, mastery and control, freedom, autonomy, boundaries, seclusion (i.e., isolation), achievement, superiority, power, deference, recognition, exhibition, and uniqueness.

Psychologically older siblings attracted the attention to many psychological needs about overcoming these behaviors better or as a cause of such behaviors in the in the interviews about self-defeating behaviors. These psychological needs in terms of self-defeating behaviors were namely elation, nurturance of the family (including the sibling), tolerance and understanding of the others, familiarity, safety, mastery and control, freedom (autonomy), achievement, superiority, power, recognition, uniqueness, acquisition, need for lack of conflict, need for a just world, and need for putting boundaries between oneself and family.

To illustrate, Nil emphasized the needs for familiarity and safety in terms of self-sabotage, as follows:

> For instance, this, change is a different thing… It is something that scares people... As it name suggests it is a different thing. What is it called? You want stability. Eventually what does change mean? It means reaching to an unknown point. You prefer the known. You choose the road you know well.

Also, Gamze, when asked if she remembered any idioms, proverbs, songs, or books during the interview, she responded, laughing, "I remembered the song 'Do not categorize me' ('*Beni kategorize etme*' in Turkish). I guess it was because I responded to the previous questionnaires". By this, she drew attention to the need for uniqueness in the interviews conducted about self-defeating behaviors.

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4.6.2.5 Causes of self-defeating behaviors

When what has been shared while the interviews about self-defeating behaviors are analyzed, psychologically only children indicated many direct and indirect causes for self-defeating behaviors. According to the expressions of these participants, self-defeating behaviors might be brought about by lots of factors such as personality characteristics, lack of awareness about underlying causes and long-term high costs, ignoring the long-term high costs, lack of self-observation, self-awareness avoidance, neglect, dysfunctional family, trauma, loss, unmet needs; feelings of insecurity, inferiority, and/or deficiency; lack of self-confidence, self-esteem, and/or self-acceptance; loneliness, social exclusion, anxiety, confusion, fear of loss, fear of failure, excuses (to cope with possible dejection due to a possible failure), stress, pressure of achievement, burn-out, lack of motivation, need for numbness to cope with negativity, need for passivity and freedom (i.e., autonomy), extended adolescence (i.e., delayed adulthood), lack of another suitable/preferred method/way for self-sabotage, envy, jealousy, rivalry, striving for personal superiority, and striving for success.

To illustrate self-awareness avoidance and the lack of self-esteem as possible causes of a self-defeating behavior, an evocation of Gamze during the interview related to self-defeating behaviors was a Turkish pop song with lyrics "*Kendine gel, kendine. Dön de bir bak haline. Aynalara küsmüşsün. Kıl oldum abi!*", which warns a sibling/peer to raise self-awareness and self-respect/self-esteem of the other one. Moreover, to exemplify extended adolescence or delayed adulthood as a cause of self-sabotage, the following utterance about Çağrı's extending school because of procrastination problem has attracted attention "Graduation is going to be later and later, my utmost limit is 35". Taner, when asked about what he remembered during the interview said, "I remembered '*Black Swan*', '*The Reader*', '*Head On*' movies. In all these, there is someone or some people who defeats itself". It was found

striking that the people in these movies are the ones who strive to have personal superiority.

In terms of striving for success as a cause of self-sabotage, on the other hand, Nil, while commenting on Figure 5 drew attention to the fact that one can sabotage himself/herself while striving for success for all as follows:

> This is "*The old man and the sea*" or "*Moby Dick*". This, obviously, has gone far away and its purpose is clearly to catch a whale or shark. Maybe he will feed his family. Here, he is about to fulfill his purpose, but he put himself into danger.

Moreover, according to the psychologically only children, these behaviors can also be performed in order to attain an ultimate goal, to prove irrational thoughts/beliefs, and to test the limits of the body and the acceptance of the others, and to avoid responsibility. For example, Çağrı's response "Sometimes I lose my control by drinking alcohol, the wish to lengthen the day may continue my drinking. The next day, if we have an important job or lesson, it is a quick escape" made the researcher think that alcohol abuse could be caused by or functioned as an escape from responsibility.

4.6.2.6 Effects of self-defeating behaviors

Psychologically only children, in the interviews about their self-defeating behaviors, expressed the negative impacts of these behaviors they are exposed to on their environment apart from the rare the temporary relief (e.g., nurturance of the others) and secondary gain they provided.

4.6.2.6.1 Negative effects of self-defeating behavior on individuals

According to the interviews concerning self-sabotage, the participants shared about negative states faced by them such as lack of achievement and recognition, failing to achieve self-actualization, low self-care, isolation, and costs (e.g., withdrawal symptoms of alcohol abuse). For example, Çağrı, in his interview three years ago,

expressed his academic failure by mentioning the problems about procrastination and alcohol abuse "I have been in the undergraduate program for six years and my chance to graduate this year is now zero". Also Gamze drew attention to the decrease in her self-care as a result of her self-defeating behaviors saying "If I did not have problems like this, I think I would care myself more. This way, I obviously ignore myself. I turned out to be a careless person without energy".

There were also negative feelings expressed by the psychologically only children due to performing a self-defeating act. They were namely dejection (e.g., guilt, regret, shame, hopelessness, despair, etc.), low self-esteem, inferiority feelings, low self-acceptance, self-criticism, anger towards oneself, self-hatred, and intolerance. For example, Çağrı expressed his low self-acceptance saying "If I did not have problems like this, I think I would make a peace with myself more", Gamze, on the other hand, expressed her dejection and self-hatred saying "It causes me to hate myself. In such situations, in many cases, I spend the day on a sofa crying. However, except for the hatred I have for myself, I am not very well aware of what I feel".

4.6.2.6.2 Effects of self-defeating patterns on others

When the interviews conducted with them are analyzed, psychologically only children expressed that the self-defeating behaviors they were exposed to negatively affected not only them but also others. Dejection of the others was a primary negative effect of the self-defeating behaviors of psychologically only children on the people around psychologically only children. In addition, Gamze pointed out the self-accusation of the mother for the underlying cause of the self-defeating pattern of her daughter, as follows: "My mom associates this to familial reasons and she blames herself".

4.6.2.7 Self-defeating behaviors of the others

In the interviews conducted with psychologically only children on self-defeating behaviors, it was aimed to learn what they thought, felt and observed about others' self -defeating behaviors. According to this, sub-themes were identified for the causes of the self-defeating behaviors of the others (e.g., siblings), others' coping strategies for their self-defeating behaviors, and participants' reactions to the others' self-defeating behavior.

4.6.2.7.1 Causes of the self-defeating behaviors of the others

There were mainly two causes mentioned by the psychologically only children concerning the self-defeating behaviors of the others: need for immediate pleasures and low levels of control and/or taking responsibility. For example, Nil drew attention to her mother's continuity in unhealthy eating problems with her focus on immediate pleasure while talking about this problem:

> Sometimes it happens with my mother. She always says "I need to lose weight" but in dinner she eats a full plate of rice. I exclaim "Mom, you would…this and that" and she says "But I am hungry". She adds "The rice is so delicious". She relaxes herself at that moment in that way.

Moreover, Nil addressing a person who had a self-defeating behavior said "Such a person has less control. Or s/he may think s/he is not in control. S/he may not take control or responsibility. May be s/he is not really in control. For example, in serious addictions, control may not be possible" and she expressed the issues of low levels of control and self-responsibility in self-sabotage as well as inability to control some self-defeating behaviors.

4.6.2.7.2 Others' coping strategies for their self-defeating behaviors

Psychologically only children also shared their observations about how they could overcome the self-defeating behaviors of others. According to these observations, other people usually tend to find an excuse as a safeguarding tendency and

demonstrate aggression (i.e., accusation and self-accusation) as another safeguarding tendency. Furthermore, they have different attitudes in terms of motivation and actions while trying to resolve their self-defeating behaviors. For instance, Nil explained the situation like this: "There are some who pay effort and some who do not. The ones who pay effort participate in an activity to change things about their lives and stop self-defeating themselves".

4.6.2.7.3 Reactions to the others' self-defeating behaviors

Lastly, psychologically only children shared their reactions to the self-defeating behaviors of the others. In specific, they tend to feel responsible for raising awareness in others who are close to them about their self-defeating patterns.

They also tend to help others to resolve their self-defeating behaviors by inducement (dominance) giving advice, motivating, emphasizing the irrational aspects of those self-defeating acts. For example, Gamze, referring to her close friend who suffers from self-defeating behavior, said "I give her a lot of advice like 'Don't do this, get out of home, do this, do that'. I tried to motivate her and I used to tell her how meaningless her self-defeating behaviors".

4.6.2.8 Change in terms of self-defeating behaviors

Via the QLR design of this study, whether psychologically only children have experienced any change in time (i.e., within three years) and if there is no change, what they attribute this situation to or if there is any change to what they attribute this change was tried to be figured out.

 According to this, it was learnt that Gamze did not show any change in their self-defeating behaviors; Taner and Çağrı experienced an improvement in one self-defeating behavior while showing no improvement in another showed an improvement; Zeki experienced only a positive change; Nil had a positive experience on one self-defeating behavior and a negative change in another.

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4.6.2.8.1 No change

After the interviews, Gamze shared that she had been experiencing ups and downs in terms of self-defeating behaviors within three years due to taking less responsibility and had highly similar feelings to the ones she had expressed three years ago. Similarly, Taner expressed that he did not experience any change in smoking cigarettes within three years due to lack of motivation. Çağrı also said that he could not overcome his alcohol problem within three years due to no change in life circumstances. It is important to note that Gamze also attributed her inability to resolve her self-sabotage to being an only child. In that regard, she said:

> If I had a sibling, I could feel the need to undertake and fulfill more responsibilities. Therefore, I would not defeat myself or I guess I would do it less often. But of course, I don't know. It is difficult to guess.

4.6.2.8.2 Positive change

All psychologically only children except for Gamze reported to have been able to overcome a self-defeating behavior. For instance, Nil regarded putting boundaries between her and the constraining (i.e., self-defeating) relationships as a positive change in her life. Zeki also pointed out positive changes in his self-sabotage within three years thanks to changing his coping mechanisms, as follows: "I see that there are positive changes in these three years. I could achieve these improvements by changing my strategy in facing the negativity". Taner also stated that there was a significant decrease in procrastination and no marijuana abuse as positive changes within three years in terms of his self-defeating behaviors. Lastly, Çağrı said that he experienced a significant positive change in academic achievement within three years thanks to vitamin supplement for attention deficiency and a decrease in alcohol consumption thanks to being busy with academic workload.

4.6.2.8.3 Negative change

Lastly, unfortunately, Nil stated that in these three years the negative effects of her procrastination problem had increased; that is, she had a negative change in this area. She emphasized that she could not resolve her problem due to lack of awareness about the underlying causes saying "Most probably, for years, my ignorance about the real causes for these problems led me to continue these behaviors".

4.6.2.9 Recognizing self-defeating behaviors

Similar to the participants in other sibling positions, psychologically only children drew attention to recognizing those behaviors to overcome self-defeating behaviors, too. Sub-themes emerging on this issue were acceptance and mourning, raising awareness, and taking responsibility regarding self-defeating behaviors. To specify, Gamze pointed out her awareness regarding striving for personal superiority while trying to resolve her self-sabotage with her expression that "I guess it was a selfish act to wish that family and close circle could take initiative while they are showing my way in life. But I do this very often". She also shared that she raised awareness within three years regarding the importance of changing her irrational thoughts and beliefs rather than changing the circumstances, life style, and so on. Taner, on the other hand, expressed that he had awareness about long-term high costs. Moreover, lack of awareness about underlying causes of self-sabotage mentioned under the previous title by Nil is also observed in Çağrı. In addition, as a developmental psychologist, Nil also emphasized that it was harder to recognize and resolve her own self-defeating pattern while she could help the others to recognize and resolve their self-sabotage, which pointed out cobbler's children syndrome.

Also, as can be remembered from his expressions above, Zeki expressed his responsibility about self-sabotage by saying "*mea culpa*" meaning "through my fault". Similarly, during the interview, Gamze emphasized the importance of taking responsibility for one's own life by reminding a Turkish song with lyrics that meant

"Everyone draws his/her own destiny" ("*Herkes kendi kaderini yaşar yarim*" in Turkish).

4.6.2.10 Resolving self-defeating behaviors

It was figured out from all the interviews about self-defeating behaviors that from what has been shared by psychologically only children, it can be said that there are tried and proved methods to overcome a self-defeating behavior as well as ineffective methods. Also it was learnt that there are a variety of methods that participants planned for themselves or suggested others to overcome self-defeating behaviors.

4.6.2.10.1 Effective strategies

Thanks to the aforementioned raising awareness, increased responsibility and increased motivation, psychologically only children who thought they can overcome or they will be able to overcome also spotted many effective strategies. These effective ways to resolve a self-defeating behavior were namely self-observation, decisiveness, willpower, raising self-confidence, sharing about problems with others, taking social support, behavioral interventions, and taking professional psychological support. For instance, with regard to self-observation, Zeki expressed that he could resolve his self-sabotage by reading the book titled *School of gods* by Stefano D'Anna. Nil emphasized the positive effect of inducement (i.e., dominance) of a close one to resolve her procrastination problem by saying "I think overcoming this all depends on me, but questions like 'Did you study or why didn't you study?' from a close person may be of help". Furthermore, in terms of the positive effects of taking psychological support, Nil said that "One of the differences between those times and now is that I had a psychologist in those years and we could think together on these issues. I think that is the cause of the biggest difference".

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4.6.2.10.2 Ineffective strategies

Withdrawal, (i.e., standing still) as a safeguarding tendency, expectations from others, having a chronic disease, and psychopharmacotherapy were ineffective ways or disadvantages detected by the psychologically only children while trying to resolve their self-sabotage. For instance, Taner remarked:

> I have been dealing with a disease for two years. I am HIV+. Mostly I often get fed up with life because of the nonsense like fibromyalgia. As my diagnosis is not complete yet and as I cannot get well, I defeat myself more and more.

4.6.2.10.3 Suggested/Planned strategies

Similar to the other participants from other sibling positions, according to the psychologically only children, there were several ways suggested for others and/or planned methods for themselves to resolve the self-defeating behaviors. In general, they emphasized raising motivation, raising more awareness about irrational thoughts, raising awareness about underlying causes, taking responsibility, raising self-determination and decisiveness, being more planned and organized, putting boundaries, getting help and nurturance of the close ones, taking a professional psychological support (e.g., psychotherapy), behavioral interventions, learning the hard way, unconditional positive regard and deference from the close ones, self-observation, raising self-esteem, and finding a good example to recognize and then resolve self-sabotage.

For instance, Nil explained her plans/suggestions for others to resolve their self-defeating relationship pattern as follows:

> I used to say "Look! You should have a plan", "Look what is happening? Is this or that? Do you think like this?" if a person does not have any plan to change. I used to sound logical. For example, I do not say "Do you really match this behavior with your personality?!" or "Don't do!", I tried to reassure the self-esteem by saying "Look, you have such qualities. I cannot match you with this person.

4.6.2.11 Self-defeating behaviors in the context of peers

In this QLR study, since it was highly important to examine the self-defeating behaviors in the context of siblings or peers, some sub-themes and textual essences related to this issue were identified. To specify, for Gamze, being an only child with divorced parents was a factor leading to self-sabotage. She also said that she had been experiencing difficulty in social relationships due to not having a sibling. Taner also expressed that he could experience a positive change in his self-sabotage if he had had a sibling (i.e., an older brother). However, it is important to note that both of these participants did not expect any support or help of their closest friends to resolve their self-sabotage. On the other hand, Çağrı asserted that self-sabotage was experienced regardless of birth order; that is to say, any individual from any sibling position could suffer from a self-defeating behavior.

4.6.2.12 Effects of the QLR study

This QLR study with its interview structure and specific questions regarding self-defeating behaviors brought about some relatively positive and negative feelings in the psychologically only children, too.

4.6.2.12.1 Relatively positive feelings evoked by the QLR study

During and after the interviews concerning the self-defeating behaviors at *Time-I* and *Time-II*, psychologically only children shared about certain positive experiences thanks to this QLR study. Specifically, there was an emerging sub-themes such as raising (more) awareness about self-sabotage thanks to the interviews. Nil also shared her need for understanding of the underlying causes of her procrastination after being exposed to the expressions she had shared three years ago, and she expressed her thankfulness to the researcher because of being provided with a chance to scrutinize her mind and life in terms of change within three years. Lastly, Gamze emphasized her positive feedbacks about the study by stating that "I gained self-

awareness. I felt as if I found the core of the sadness I could not name or rationalize. For me, it was an interview that filled in many gaps. So, thank you very much".

4.6.2.12.2 Relatively negative feelings evoked by the QLR study

At the end of the interviews concerning the self-defeating behaviors at *Time-II*, some psychologically only children also shared about certain negative feelings regarding their self-defeating behaviors and related issues. In specific, Nil criticized her expressive style in the past after reading her expressions she shared three years ago by saying that "I got disturbed by my own lightminded manners three years ago". Gamze, on the other hand, shared her dejection due to self-awareness regarding her self-defeating behaviors and maintenance of those behaviors after the interviews conducted three years ago, as follows: "I felt so bad. I realized that everything resolved and I sabotaged myself. In my worst times, I still remember. I deliberately go on sabotaging myself". Lastly, as another negative feeling evoked by this QLR study, Taner said that he got bored while answering the questions related to self-defeating behaviors.

4.7 Summary for Psychologically Older Siblings

All in all, personality traits assessed via the BPTI, psychological symptoms assessed via the SCL-90-R, and themes regarding sibling/peer relationships and self-defeating behaviors of 10 psychologically older siblings (namely Emel, Pamir, Ceren, Esen, Oya, Bora, Helin, Neşe, Tülay, and Cansu) were evaluated together and summarized.

First of all, in terms of personality traits, it was pointed out that all psychologically older siblings except for Esen, regarded themselves as extraverted. All of them were conscientious and agreeable, and these siblings except for Ceren, were open to experience. Lastly, it was found that half of those psychologically older siblings (e.g., Ceren, Bora, Helin, Neşe, and Tülay) were high on neuroticism. In addition to these personality traits assessed through the BPTI, there were some other traits

and/roles of psychologically older siblings emerged from the TAs of interviews conducted with these participants. According to these analyses, psychologically older siblings tended to be nurturing, mature, responsible, trustworthy, resilient, self-sacrificing, assertive, protective, dominating, and controlling. They tend to take on such roles as problem-solver, fixer, and substitute parent. Moreover, they tended to be high achievers and set good examples for their siblings. With all these characteristics, psychologically older siblings except for Bora, drew attention to uniqueness in regard to personality characteristics, adopted roles, fields of interests, and life styles of themselves and their siblings. Most of them also tended to attribute this uniqueness to relatively big age gap between themselves and their siblings.

Perceiving both positive and negative parental attitudes (e.g., parental favorites and absent parenting), psychologically older siblings pointed out both positive and negative aspects of their sibling relationships. Their positive experiences were created by concepts such as affiliation, nurturance, understanding, deference, trust, having boundaries, siblings as friends/companions, and lack of or coping with jealousy, envy, and rivalry. On the other hand, negative experiences were brought about by conflict, high criticism, distant relationship between siblings, indifference, inducement of one of the siblings towards the other, and having a sibling with a psychological problem/disorder.

All psychologically older siblings who, with the exception of Pamir, were able to cope with the birth of their siblings (i.e., dethronement trauma) also pointed out several psychological needs in terms of their sibling relationships. In specific, these needs were affiliation, nurturance, acceptance, unconditional positive regard, spontaneity, elation, cognizance, superiority, achievement, recognition, uniqueness, dominance, power, blame avoidance, control, change/travel, and retention of the older sibling position.

It should be noted that after the analyses, apart from Bora, Neşe, and Tülay, all psychologically older siblings were regarded as neglected children as a result of

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negative parental attitudes and dysfunctional families, and they demonstrated a striving force as compensation in terms of their sibling relationship. Moreover, in terms of defense mechanisms used in sibling/peer relationships, it was found that psychologically older siblings had a tendency to use denial as a narcissistic mechanism together with mature defense mechanisms such as altruism and humor. In regard to psychological symptoms from which psychologically older siblings were suffering at *Time-I* and *Time-II*, it was found that they tended to have somatization, anxiety, obsessive compulsive symptoms, depression, interpersonal sensitivity, paranoid ideation, and hostility.

With regard to change in the sibling relationships of psychologically older siblings within three years, through the QLR design of this study, it was found that Emel, Pamir, Esen, Bora, Neşe, and Cansu have improved relationships with their siblings compared to their situation during the interviews three years ago; on the other hand, it seemed that Oya, Helin, and Tülay's relationship with their siblings have deteriorated in the meantime. In addition, owing to this QLR study, it was learned that these psychologically older siblings had experienced, and were still experiencing, both relatively positive and relatively negative feelings evoked by the interviews related to sibling relationships.

According to these psychologically older siblings with various self-defeating behaviors, these behaviors were like "cutting the branch one is sitting on". An individual with a self-defeating pattern was the worst enemy of himself/herself. These unstoppable and repetitive behaviors were like death or suicide. They were regarded as both unconscious/unintentional/involuntary and conscious/intentional/deliberate. They were irrational, contradictory, and inconsistent. They were wrong decisions despite the attainment of ultimate goals and misregulations to protect oneself from a threat. They included immediate pleasure and short-term gains with long-term high costs. They were self-punishments for one's mistakes and masochistic defenses to control the pain inflicted on the

individuals. They were performed to destroy the sides one has dissatisfaction within the self. Moreover, according to these participants, these behaviors were universal problems with some differences.

Through interviews, it was pointed out that while performing and/or trying to resolve those self-defeating behaviors, psychologically older siblings were employing both neurotic and mature defense mechanisms. Some of them, on the other hand, were following some healthy coping mechanisms. Their psychological needs with regard to self-sabotage were elation, nurturance of the family, tolerance and understanding of the others, familiarity, safety, mastery and control, freedom/autonomy, achievement, superiority, power, recognition, uniqueness, acquisition, need for lack of conflict, need for a just world, and need for putting boundaries between oneself and family.

According to the expressions of these participants, self-defeating behaviors might be brought about by lots of factors like congenital factors, personality characteristics, lack of awareness about long-term high costs, neglect, dysfunctional family, unmet needs; feelings of insecurity, inferiority, or deficiency; irrational thoughts; lack of self-confidence and self-esteem; loneliness, hopelessness, despair, anger, rage, self-hatred, anxiety, indecision, fear of loss, fear of social exclusion, stress, pressure of achievement, burn-out, lack of motivation, lack of parental control and monitoring, laziness, indifference, lack of willpower, envy, jealousy, rivalry, striving for personal superiority, the need to attain an ultimate goal, the need to prove the irrational thoughts/beliefs, the need to test the limits and the others, the need for passivity, the need for change and renewal, survival of the fittest, and altruism.

Furthermore, psychologically older siblings shared that their self-defeating behaviors pose several negative effects on themselves and the others around them although these behaviors provide some temporary relief and secondary gain. Similarly, self-defeating behaviors of others around psychologically older siblings are also brought about by factors such as irrational thoughts and beliefs, a psychological disorder, and

the need for mastery and control. According to the participants, other people with self-defeating behaviors employ withdrawal (i.e., standing still) or aggression (i.e., accusation and self-accusation) as safeguarding tendencies while performing or trying to overcome those behaviors, and they tend to fail to resolve their self-defeating behaviors despite the support of psychologically older siblings. It is important to note that among the participants, there were also some psychologically older siblings reacting negatively to the self-sabotage of the others.

With regard to change in the self-defeating behaviors of psychologically older siblings, through the QLR design of this study, it was found that some participants experienced a positive change, and some experienced no change or a negative change within three years. Most of them took attention to recognizing those behaviors through raising awareness and taking responsibility for their self-defeating acts. They also explained some effective and ineffective strategies/methods to resolve a self-defeating behavior. Most of them planned for themselves and/or suggested others to follow certain methods to resolve self-sabotage.

When the self-defeating behaviors of psychologically older siblings were examined in the context of siblings or peers, it was pointed out that most of the participants took the attention to their sameness with their siblings in terms of self-defeating behaviors. They also shared that there were positive effects of the help of their siblings to resolve their own self-sabotage. Some of them also tried to help their siblings in terms of their self-sabotage, but they said that their efforts were ineffective. Some of them, on the other hand, expressed that they did not even try to help their siblings with regard to any self-defeating behaviors of them. Last but not least, via this QLR study, it was learned that these psychologically older siblings had experienced, and were still experiencing, both relatively positive and relatively negative feelings evoked by the interviews related to self-defeating behaviors.

4.8 Summary for Psychologically Younger Siblings

Personality traits assessed via the BPTI, psychological symptoms assessed via the SCL-90-R, and themes regarding sibling/peer relationships and self-defeating behaviors of six psychologically younger siblings (namely Eda, Tülin, Damla, Kemal, Canay, and Ceyda) were all evaluated and summarized.

Firstly, with regard to personality traits, it was found that most of the psychologically younger siblings also regarded themselves as extraverted. Eda and Kemal were the only ones regarding themselves as introverted individuals. All of the psychologically younger siblings were agreeable, and these siblings except for Eda, were all conscientious and open to experience. Lastly, it was pointed out that only Eda reported that she was high on neuroticism and negative valence. In addition to these personality traits assessed through the BPTI, there were some other characteristics of psychologically younger siblings emerged from the TAs of interviews conducted with these participants. According to these analyses, psychologically younger siblings tended to be less neurotic, less mature, less nurturing, and more indifferent when they compared themselves with their siblings. With these characteristics, psychologically younger siblings drew attention to uniqueness in regard to personality characteristics and adopted roles, but sameness in terms of fields of interests, and life styles of themselves and their siblings. While mentioning these aspects, most of them also emphasized relatively big age gap between themselves and their siblings.

Like psychologically older siblings, perceiving both positive and negative parental attitudes (e.g., parental favorites, absent parenting, high expectations, adult-initiated sibling rivalry, and coercion/dominance), psychologically younger siblings pointed out positive and negative aspects of their sibling relationships. Their positive experiences were created by concepts such as affiliation, nurturance, deference, trust, and constructive criticisms. On the other hand, the negative experiences were

brought about by jealousy, rivalry, lack of an intimate/close relationship between siblings, conflict, inducement, coercion, and aggression.

Psychologically younger siblings also pointed out several psychological needs in terms of their sibling relationships. In specific, these needs were affiliation, nurturance, spontaneity, superiority, achievement, recognition, uniqueness as well as sameness, autonomy/freedom, boundaries, and retention of the younger sibling position.

It should also be noted that after the analyses, apart from Eda and Canay, all psychologically younger siblings were regarded as neglected children as a result of negative parental attitudes and exclusion. Most of them experienced exaggerated deficiency/inferiority while they were comparing themselves with their siblings, and they tended to strive for success to compensate this exaggerated deficiency/inferiority. Moreover, in terms of defense mechanisms used in sibling/peer relationships, it was found that psychologically younger siblings had a tendency to use narcissistic, mature, and neurotic defense mechanisms. In terms of psychological symptoms from which psychologically younger siblings were suffering at *Time-I* and/or *Time-II*, it was pointed out that they tended to have anxiety, obsessive compulsive symptoms, depression, interpersonal sensitivity, and paranoid ideation.

With regard to change in the sibling relationships within three years, through the QLR design of this study, it was found that all psychologically younger siblings except for Ceyda, have improved relationships with their siblings compared to their situation during the interviews three years ago. In addition, it was again learned that these psychologically younger siblings had experienced, and were still experiencing, both relatively positive and relatively negative feelings evoked by the interviews related to their sibling relationships.

According to these psychologically younger siblings with various self-defeating behaviors, these behaviors were like "cutting the branch one is sitting on". These reactive behaviors were repetition-compulsions due to the need for play. They were regarded as both unconscious/unintentional/involuntary and conscious/intentional/deliberate. They were irrational, contradictory, and inconsistent. They were like self-fulfilling prophecies for irrational thoughts and beliefs. They were self-punishments for one's mistakes and masochistic defenses to control the pain inflicted on the individuals. They included immediate pleasure and short-term gains with long-term high costs. Moreover, according to these participants, these behaviors were again universal problems with some differences.

Via interviews, it was pointed out that while performing and/or trying to resolve those self-defeating behaviors, psychologically younger siblings were employing neurotic defenses together with some healthy coping mechanisms. Their psychological needs with regard to self-sabotage were elation, nurturance, normalization, familiarity, safety/conservance, mastery and control, freedom/autonomy, play, excitance/dissipation, achievement, and recognition.

According to the expressions of these psychologically younger siblings, self-defeating behaviors might be brought about by lots of factors like congenital factors, lack of awareness about long-term high costs, neglect, dysfunctional family, unmet needs, irrational thoughts, feelings of insecurity/inferiority/deficiency, lack of self-acceptance, having a psychological disorder, loneliness, hopelessness, despair, anger, rage, anxiety, fear of loss, burn-out, lack of motivation, lack of willpower and decisiveness, lack of long-term high costs, and striving for personal superiority. Moreover, according to these participants, these behaviors can also be performed in order to attain an ultimate goal, to prove irrational thoughts/beliefs, and to test the limits of the body and the acceptance of the others.

Furthermore, like psychologically older siblings, psychologically younger siblings shared that their self-defeating behaviors result in several negative effects on

themselves and the others around them although these behaviors provide some temporary relief and secondary gain. Similarly, self-defeating behaviors of others around psychologically younger siblings are also brought about by factors such as irrational thoughts and beliefs, lack of awareness, and family problems. Accoring to the participants, other people with self-defeating behaviors tend to fail to resolve their self-defeating behaviors despite the support of psychologically younger siblings.

In regard to change in the self-defeating behaviors of psychologically younger siblings within three years, through the QLR design of this study, it was found that some participants experienced a positive change, and some experienced no change. Most of them took attention to recognizing those behaviors through raising awareness and taking responsibility for their self-defeating acts. They also explained some effective and ineffective strategies/methods to resolve a self-defeating behavior. Most of them planned for themselves and/or suggested for others to follow certain methods to resolve self-sabotage.

When the self-defeating behaviors of psychologically younger siblings were examined in the context of siblings or peers, it was pointed out that all participants except for Tülin, took the attention to their sameness with their siblings in terms of self-defeating behaviors. They also shared that there were both positive and negative effects of the help of their siblings to resolve their own self-sabotage. Last but not least, thanks to this QLR study, it was learned that these psychologically younger siblings had experienced, and were still experiencing, relatively positive feelings evoked by the interviews related to self-defeating behaviors.

4.9 Summary for Psychologically Only Children

All in all, personality traits assessed via the BPTI, psychological symptoms assessed via the SCL-90-R, and themes regarding peer relationships and self-defeating

behaviors of five psychologically only children (namely Nil, Zeki, Gamze, Taner, and Çağrı) were evaluated together and summarized.

First of all, in regard to personality traits, it was pointed out that all psychologically only children regarded themselves as extraverted and agreeable individuals. Moreover, all these siblings except for Gamze, were open to experience. Nil and Zeki were the only ones who regarded themselves as conscientious. Lastly, it was found that Gamze and Çağrı were high on neuroticism. In addition to these personality traits assessed through the BPTI, there were some other characteristics of psychologically only children emerged from the TAs of interviews conducted with these participants. According to these analyses, psychologically only children tended to be mature, sociable, autonomous, and creative. They also tended to be less connected with and less expressive towards the others when compared to the ones from other sibling positions. However, these participants shared that they were giving more importance to friendships since they did not have any siblings. With regard to other sibling positions, psychologically only children emphasized the nurturing and overprotective style together with substitute parent role of the older siblings. They also asserted that older siblings were likely to be more introverted, agreeable, rational, mature, and self-sacrificing when compared to the younger ones. To further specify, according to the psychologically only children, younger siblings were likely to be more extraverted, open to experience, sympathetic, pampered, and irresponsible.

Perceiving both positive and negative parental attitudes, psychologically only children pointed out positive and negative aspects of their peer relationships. Their positive experiences were created by concepts such as affiliation, respect, honesty, nurturance, and constructive rivalry. They also emphasized the advantages of having good friendships and the disadvantages of having a sibling. On the other hand, their negative experiences were brought about by jealousy, envy, rivalry, aggression, and injustice.

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Psychologically only children also pointed out several psychological needs in terms of their peer relationships. In specific, these needs were affiliation, nurturance, trust, spontaneity, superiority, achievement, recognition, uniqueness as well as sameness, dominance, deference, and retention of the only child position.

It should also be noted that after the analyses, almost all psychologically only children were regarded as both neglected and pampered children. Furthermore, most of them demonstrated a striving force as compensation for their exaggerated deficiency/inferiority. Then, they tended to strive for both personal superiority and success in their past and/or current life. With regard to psychological symptoms from which psychologically only children were suffering at *Time-I* and/or *Time-II*, it was found that they tended to have somatization, obsessive compulsive symptoms, and paranoid ideation.

In terms of change in the peer relationships within three years, through the QLR design of this study, it was found that psychologically only children have improved relationships with their peers compared to their situation during the interviews three years ago. In addition, it was again learned that these participants had experienced, and were still experiencing, relatively positive feelings evoked by the interviews related to their peer relationships.

According to these psychologically only children with various self-defeating behaviors, these behaviors were like "cutting the branch one is sitting on". These repetitive acts were self-sacrificing acts and self-punishment for one's mistakes. They were regarded as both unconscious/unintentional/involuntary and conscious/intentional/deliberate. They were irrational, contradictory, and inconsistent. In addition, according to these participants, they were misregulations to protect oneself from a threat, and they included immediate pleasure, relief, and short-term gains with long-term high costs. They were about insufficient self-control or self-discipline. They might be attempts to understand oneself and to find the

inner/true self. Lastly, according to these participants, these behaviors were again universal problems with some differences.

Through interviews, it was pointed out that while performing and/or trying to resolve those self-defeating behaviors, psychologically only children were employing narcissistic, immature, neurotic, and mature defense mechanisms. Their psychological needs with regard to self-sabotage were elation, nurturance; tolerance, familiarity, safety, mastery and control, freedom/autonomy, boundaries, achievement, superiority, power, deference, recognition, exhibition, and uniqueness.

According to the expressions of these psychologically only children, self-defeating behaviors might be brought about by lots of factors namely personality characteristics, lack of awareness about underlying causes and long-term high costs, ignoring the long-term high costs, lack of self-observation, self-awareness avoidance, neglect, dysfunctional family, trauma, loss, unmet needs; feelings of insecurity, inferiority, and/or deficiency; lack of self-confidence, self-esteem, and/or self-acceptance; loneliness, social exclusion, anxiety, confusion, fear of loss, fear of failure, stress, pressure of achievement, burn-out, lack of motivation, envy, jealousy, rivalry, striving for personal superiority, and striving for success. Furthermore, according to the psychologically only children, these behaviors may also be performed in order to attain an ultimate goal, to prove irrational thoughts/beliefs, to test the limits of the body and the acceptance of the others, and to avoid responsibility.

In addition, psychologically only children shared that their self-defeating behaviors result in several negative effects on themselves and the others around them although these behaviors provide some temporary relief and secondary gain. Similarly, self-defeating behaviors of others around psychologically only children also brought about by factors such as the need for immediate pleasures and low levels of control and/or taking responsibility by finding an excuse and demonstrating aggression (i.e., accusation and self-accusation) as safeguarding tendencies. According to the

participants, some of the people with self-defeating behaviors tend to fail to resolve their self-defeating behaviors despite their own efforts and the support of only children.

With regard to change in the self-defeating behaviors of psychologically only children within three years, through the QLR design of this study, it was found that some participants experienced a positive change, and some experienced no change or a negative change. Most of them took attention to recognizing those behaviors through acceptance and mourning, raising awareness, and taking responsibility regarding self-defeating behaviors. They also explained some effective and ineffective strategies/methods to resolve a self-defeating behavior. Most of them planned for themselves and/or suggested for others to follow certain methods to resolve self-sabotage.

When the self-defeating behaviors of psychologically only children were examined in the context of peers or imagined siblings, it was pointed out that most of the participants asserted that they might be suffering from self-sabotage or they could not resolve it because they had no siblings. However, it is important to note that most of the only children did not expect any support or help of their closest friends to resolve their self-sabotage.

Last but not least, via this QLR study, it was learned that these psychologically only children had experienced, and were still experiencing, both relatively positive and relatively negative feelings evoked by the interviews related to self-defeating behaviors.

CHAPTER 5

DISCUSSION

The purpose of this QLR study was to contribute to a better understanding of sibling relationships together with self-defeating behaviors by bearing the specific research questions in mind. The initial conclusions from certain theories and research findings presented in "Literature Review" chapter highlighted both sibling relationships and self-defeating behaviors. "Results" chapter included all descriptive variables for all participants and TAs conducted separately for three psychological birth orders. Several important themes were presented to explain the experiences of psychologically older siblings, psychologically younger siblings, and psychologically only children in regard to their sibling and/or peer relationships and self-defeating behaviors.

The goal of this "Discussion" chapter is to demonstrate how the results of the analyses shed light on self-defeating behaviors within the context of sibling relationships considering the experiences of participants from three different sibling positions. Since there were several identified themes for these three groups of participants, certain themes and sub-themes were specifically selected to provide a comparison to what had been previously found in the literature concerning different sibling positions and self-defeating behaviors. Each selected theme was expressed under a related subtitle by reinforcing or undermining the theories and findings of previous studies.

5.1 Taking It In

As it was emphasized at the beginning of the previous chapter, participants' perception of their position in their families and their acquired roles in their family dynamics were taken into account while evaluating their psychological birth order. The reason why the psychological birth orders of the participants were not determined according to their scores in the BPTI and SCL-90-R was that there were inconsistencies in regard to personality characteristics and psychological symptoms prevalent in each sibling position when existing theories and literature findings were considered. This inconsistency might be due to self-reported scores from the Likert-type scales of these assessment tools and/or due to cultural differences observed in terms of sibling positions (Keller & Zach, 2002). For example, Adler contended that differences prevalent in birth orders begin to disappear when family environments are less competitive and autocratic, and more cooperative and democratic (1927). Although it was not assessed directly during this study, the families of the participants might have provided these so-called ideal conditions, which might have led to the difficulty to grasp the effects of birth order on siblings and relationships.

On the other hand, when their perceptions of their positions in the family and their acquired roles in the family dynamics were taken into account, all only children of this study were also psychologically only children in line with their actual birth order. This consistency might be brought about by that they did not need to acquire different characteristics and/or roles than the ones they had in their families since they did not have any sibling whom they would be differentiated from, which is a topic explained and discussed later on this chapter.

Moreover, one should notice that as it was expected at the beginning of the current study, there were different roles among fraternal or identical twins like the ones in other sibling positions, and there were different relationship dynamics within their families, which indicated the importance of assessment and interpretation of psychological birth order.

5.1.1 Characteristics of sibling positions

In this study, with regard to personality traits, it was found that most of the psychologically older siblings tended to get high scores on extraversion, conscientiousness, agreeableness, openness to experience, and neuroticism. The finding that they were conscientious and neurotic was confirming the results of previous theories and studies (see Freud, 1931; Sulloway, 1996, 2001). However, their being agreeable and open to experience was not in line with the existing literature (see Sulloway, 2001). This might be explained by the assertion that participants with certain personality characteristics such as agreeableness and openness to experience were more likely to agree to participate in the interviews. Moreover, it should be noted that results demonstrated that psychologically older siblings did not follow a consistent pattern as to introversion/extraversion, openness to experience, and neuroticism traits. For example, while most of these participants identified themselves as the psychologically older sibling because of being extraverted, some did so because of being introverted. All these differences or inconsistencies might again be attributed to self-reported scores from the Likert-type scales and cultural differences (Keller & Zach, 2002). That is to say, some participants might have tried to show themselves better than they were or they might have given the ideal answers for their culture. Therefore, it is suggested that conclusions in regard to personality characteristics prevalent in certain sibling positions should be made more carefully.

In addition to the personality traits mentioned above, in line with the existing literature, it was found that psychologically older siblings tended to be nurturing, mature, responsible, trustworthy, resilient, self-sacrificing, assertive, protective, dominating (i.e., superior), and controlling. They tend to take on such roles as satisfier, regulator, problem-solver, fixer, mediator, moderator, compromiser/negotiator, and substitute parent. Moreover, they tended to be high achievers and set good examples for their siblings.

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Highly similar to psychologically older ones, psychologically younger siblings were mostly found to be extraverted, less conscientious, agreeable, and open to new experiences. However, there were exceptions in terms of conscientiousness. Conscientiousness trait of some of these siblings was the finding that was not in line with the existing literature since Sulloway (1996, 2001) argued that laterborn siblings tended to be less conscientious. This might mean that in this study, some of the psychologically younger siblings might have had a tendency to seek the approval of the others just like the psychologically older ones might have done. Moreover, it might again be asserted that participants with certain personality traits like conscientiousness might have agreed to participate in the interviews of this study, and this might have affected the conclusions drawn from these traits. Additionally, these siblings tended to be less neurotic, less mature, less nurturing, and more indifferent when compared to their siblings, which is a finding that is in line with the previous studies (see Furman & Buhrmester, 1985).

Therefore, it is suggested that while trying to assess the personality traits of the siblings or any other individual, evaluations regarding their characteristics should not be made via just self-reported scales. There should also be other data providing self-evaluations of those individuals. For instance, they might be asked to compare themselves with their siblings or peers while reporting their characteristics. Their roles in family dynamics should also certainly be considered in the evaluations.

Psychologically only children, on the other hand, tended to be extraverted, agreeable, mature, sociable, autonomous, and creative. During the interviews, it was pointed out that among those participants, there were some exceptions to be interpreted. For example, parallel to Adler's (1931) contention, Nil and Zeki were psychologically only children who were likely to have an inflated self-assessment and intensified feeling of superiority by emphasizing their maturity and other capabilities. Moreover, in line with the Adlerian theory (Adler, 1931), it was found that Gamze and Çağrı were high on neuroticism, which might be leading them to want others to protect and

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serve them. Moreover, it was also detected that psychologically only children also tended to be less connected with and less expressive towards the others when compared to the ones from other sibling positions, which might be regarded as a result of their inflated self-esteem and exaggerated feeling of superiority. However, these participants shared that they were giving more importance to friendships since they did not have any siblings, which might be attributed to their need for others to protect and serve them. According to some of these only children, when someone has a sibling, he/she tends to be a more agreeable and less neurotic person. With this assertion, they might have pointed out a possible disadvantage of being an only child. Nevertheless, it was detected that most of the only children had a need for retention of their only child position thanks to outweighing advantages of this position, such as being more sociable, autonomous, and having more friends. In that regard, Sitzler (2017) asserted that the experience of intimacy with siblings in childhood also affects how to find friends in the future. However, over-compliance with siblings can be an obstacle to becoming an adult. Siblings constitute a comfort zone for each other; however, this comfort zone might lack some freedom and reality.

5.1.2 Uniqueness vs. Sameness

With their characteristics mentioned above, psychologically older siblings and psychologically younger siblings drew attention to uniqueness in regard to personality characteristics and adopted roles of themselves and their siblings. Most of those psychologically older and psychologically younger siblings attributed their uniqueness to a relatively big age gap between themselves and their siblings. According to Toman (1961), the greater the age difference between siblings, the more distant they are from each other and the earlier they are allowed to set boundaries in their relationships. These boundaries relate to as various fields as clothes to wear, professions to choose, and responsibilities to take on. Moreover, their success and behavioral styles are compared to each other less frequently, like in the cases of Ceren and Esen in the current study. Lastly, it was found that if there is

an age gap of six years or more between siblings, they are usually raised as an only child or maybe as a unique child (Toman, 1961), which could explain the inflated self-esteem and exaggerated feeling of superiority of Pamir, who was a psychologically older sibling in the current study.

Psychologically older ones also reported a uniqueness in fields of interests and life styles of themselves and their siblings. In other words, in contrast to the psychologically older ones, psychologically younger siblings reported sameness with their siblings in terms of their interests and life styles, which might indicate that their siblings are both very similar to and different from themselves, and they might be closer than the closest and farther than the farthest to them, as Habip (2012) asserted. This difference between the perceptions of psychologically older and younger siblings might be attributed to the need for sameness of the younger ones who might have felt inferior to their siblings and tried to get close and similar to these so-called "superior" ones. Goldbrunner (2011) also claimed that younger siblings seek niches in the family that have not yet been occupied, which results in uniqueness. However, if there is too much deviation from predetermined expectations, there is a danger of being excluded from the family as a black sheep. This is why younger siblings need both uniqueness and sameness within their sibling relationship.

As an exception, while comparing his characteristics and interests with the ones of his chronologically younger but psychologically older sibling; Bora, as a both psychologically and chronologically older sibling, emphasized their sameness with his sister, Helin. It was observed that he might have a "love of sameness" in terms of his sibling relationship (see Mitchell, 2006b), and he might not have succeeded in abandoning his own narcissistic love. His sister, Helin might be regarded as a narcissistic extension of Bora rather than a separate individual. On the other hand, for Helin, she was different from his older brother, Bora, who might be a repository for her unwanted and denied aspects. As Limnili (2014b) contended, when the difference is felt, the sibling (i.e., Bora for Helin) can become "the other" and someone

dangerous. On the other hand, the results suggested that as psychologically only children, Nil and Zeki, who were more likely to have a narcissistic pattern, expressed their need for uniqueness. It might be argued that when someone does not have a sibling who is a separate object similar to himself/herself, he/she might not develop a need for or love of sameness. Like the psychologically only children of this study, they need uniqueness in their peer relationships.

Moreover, while comparing the personality traits assessed via the BPTI, it was detected that two sibling pairs (namely Damla and Oya from sibling pair-4 and Bora and Helin from sibling pair-5) and two twin pairs reported almost the same traits. Therefore, it can be argued that either these individuals could not differentiate themselves from their siblings and, as a result, they might experience a power/superiority struggle or rivalry even if they acquired different roles in the family, or they could simply attain the differentiation/uniqueness by acquiring different roles than the ones of their siblings and they were content with their current position. The former argument suited to the condition of two sibling pairs, while the latter one was observed within the twin pairs, which leads to the assertion that twins are more likely to have or need to have a love of sameness when their emotional separation is thought to be very unlikely throughout their lives (Sitzler, 2017).

5.1.3 Parental attitudes

In line with the existing literature, in this study, 'parental attitudes' was a factor found to be influencing the individuals, sibling/peer relationships, and familial dynamics both positively and negatively in all sibling positions.

Specifically, parental favorites, unjust attitudes, and absent parenting were the negative effects of parents on psychologically older siblings. At this point, it should be noted that by the term "absent parenting", the conditions such as a parent with a chronic illness, a deceased parent, or a neglectful parent were meant. For the younger ones, in addition to parental favorites and absent parenting, there were also negative

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parental attitudes such as low affiliation, high expectations, criticizing attitudes, adult-initiated sibling rivalry, and coercion/dominance. For psychologically only children, lack of unconditional positive regard was another negative parental attitude in addition to absent parenting and high expectations of their parents, as it is well-known that parents tend to protect and analyze closely their only children. These children suffer from the pressure of their parents (Gfroerer et al. 2003; Stewart & Campbell, 1998) while they try to meet the expectations of their parents on their own (Kasten, 2001).

All in all, it can be concluded that most of the participants in this study experienced negligence during their childhood. Moreover, it might be argued that psychologically younger ones were likely to suffer from –or simply report– more negative attitudes of their parents. As Mercan (2014) pointed out, being a family member may bring too much burden. The child who later joined the family may feel the obligation to make his/her parents –who have already experienced "first"s and have even been tired of many things– happy by adding color to their lives and avoiding to be burden them. In this way, he/she can attract the interest, attention, and care of his/her parents while protecting himself/herself from the rage of his/her older siblings and getting along well with them.

5.1.4 Sibling/Peer relationship quality

The coexistence of positive and negative emotions is a universal feature of sibling relationships (Brock, 2006). In the current study, in line with the previous research findings, psychologically older and younger siblings also pointed out both positive and negative aspects of their sibling relationships. Psychologically only children also expressed their positive and negative experiences in their relationships with peers/friends.

5.1.4.1 Positive aspects of the sibling/peer relationships

The positive experiences of both psychologically older and younger siblings were created by certain relationship aspects such as affiliation, nurturance, understanding, deference, respect, acceptance, trust, constructive criticisms between siblings, siblings' knowing each other well, siblings as friends/companions, and siblings as partners in crime. In addition to these positive aspects, psychologically older ones also took attention to having boundaries and lack of or coping with jealousy, envy, and rivalry in their sibling relationships thanks to the big age gap between themselves and their siblings. Concerning the emphasis of those individuals on the lack of jealousy, envy, and rivalry in their sibling relationships, it may be argued that they were either able to cope with those emotions/situations or denying these potentially negative (i.e., aggressive) aspects of their sibling relationships. As Freud claimed, any positive emotion and behavior among those siblings might be, in fact, a reaction formation which masks their aggressive feelings (as cited in Limnili, 2014b).

In addition to the positive aspects expressed by the psychologically older siblings above, psychologically younger ones also regarded their siblings' being good examples (i.e., role models) to them as a positive experience in their sibling relationships, parallel to the findings of Furman and Buhrmester (1985). It is important to note that all the psychologically older and younger siblings –except for Kemal with his need for boundaries– expressed their need for retention of their current sibling positions. It might be argued that they might have accepted their position and experienced –or still experiencing– mourning over the difficulties and disadvantages in their sibling relationships.

Psychologically only children, on the other hand, pointed out peers' acquisition of different positions/roles (mentioned earlier in the "Uniqueness vs. Sameness" section), and constructive rivalry as positive aspects they were experiencing in their peer relationships; in addition to other positive aspects prevalent in other sibling

positions, such as affiliation, respect, honesty, and nurturance. They also expressed their need for retention of their only child position. Furthermore, they emphasized the advantages of having good friendships and the disadvantages of having a sibling. This might be because they give importance to freedom/autonomy which is more likely to exist in a friendship. As Sitzler (2017) emphasized, in friendship, willingness is fundamental; that is to say, they are the family by choice. However, in sibling relationships, individuals cannot make a conscious decision out of willingness.

5.1.4.2 Negative aspects of the sibling/peer relationships

On the other hand, negative experiences of psychologically older siblings were brought about by conflict, high criticism, distant relationship between siblings, indifference, inducement of one of the siblings towards the other, and having a sibling with a psychological problem/disorder.

In particular, the negative effects of having a sibling with a psychological problem/disorder on the sibling relationship quality was an important theme in this study. Some psychologically older siblings were apparently having hard times because of the problems of their siblings. For instance, Emel's increased psychological symptoms assessed via SCL-90-R at *Time-II* suggested that she took the burden of her younger sister, Eda who was diagnosed with bipolar disorder. She was expected to self-sacrifice to help the other one in the "absence" of their mother due to a chronic illness. As experienced by about 20% of the healthy individuals who have siblings with chronic illness, disability, or psychological disorders; she was also suffering from depression (Goldbrunner, 2011). More speculatively, it can be argued that these symptoms might have been developed to attract the attention of her parents, and she might have sneakingly wished herself to be ill.

In addition to distant relationship and inducement/dominance experienced by the psychologically older siblings, the younger ones reported that sibling as a

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demanding, critical, and intrusive parent, conflict, coercion/dominance, aggression; controlling and competitive style of the sibling, jealousy, and rivalry were also negative aspects of their sibling relationships. For instance, the negative effects of having a sibling with a demanding, critical, and intrusive parent role were apparently observed in the relationship between Neşe and Kemal. Since the older sibling, Neşe possibly identified herself with her mother, she also identified herself with the relationship pattern between her mother and her younger brother, Kemal. Therefore, she probably treated her brother differently from a sibling would normally do (Adam-Lauterbach, 2013), which resulted in Kemal's need for boundaries and personal space. Furthermore, according to Goldbrunner (2011), there is a strong need of younger siblings to set boundaries between themselves and their older siblings, when there is a small age gap. In the case of Kemal, the four-year age gap between him and her older sister was a relatively small age gap compared to the age gaps between other sibling pairs in this study.

According to Toman (1961), the most problematic connections are the one between a brother and his younger brother and the one between a sister and her younger sister (1961). In both, siblings have difficulty accepting a similar other, and suffer from conflicts caused by privileges given to the younger sibling. In this study, these problematic relationships were observed in both same-gender (e.g., Ceren and Esen from sibling pair-3) and cross-gender sibling dyads (e.g., Pamir and Tülin from sibling pair-2, Bora and Helin from sibling pair-5, and Neşe and Kemal from sibling pair-6). With this finding, it can be argued that the negative relationships between these siblings might be explained by their sameness in terms of roles and interests. Thus, it is suggested that it might be necessary to examine the superiority/power struggle between siblings considering their sameness or uniqueness in terms of personality characteristics, roles, interests, and life style rather than focusing on their gender.

In regard to the negative effects of aggression, jealousy, envy, and rivalry on sibling relationships, the roles of age gap and gender were also the examined. In that regard, Rimm (2002) proposed that the smaller the age gap between same-gender siblings are, the more likely they compete with each other. It is suggested that this is brought about by the expectation that they will like the same things, behave in the same manner, and attain the same standards. Sulloway (1996) also found that big age gap decreases sibling rivalry since there is less competition for resources, and older siblings are more likely to support the younger ones. However, according to Johnson (1998), there was no correlation between big age gap and sibling rivalry. The current study is also likely to confirm the results of Johnson (1998) owing to no consistent association between age gap and sibling rivalry. In terms of gender, on the other hand, Greenhalgh (1985) stated that in comparison to male siblings, female siblings were more likely to support their siblings rather than to compete with them, which was confirmed by the relationships of the siblings in this current study. Furthermore, it should be noted that there are different settings where sibling rivalry could be observed such as home, school, job, and social environments. Since research on each of these factors poses many difficulties, much of the existing research has revealed opposing results (Sulloway, 2001).

To further illustrate these opposing findings and/or theories, it was observed that Tülin, one of the psychologically and chronologically younger siblings in this study, solved her rivalry issue and attained a more harmonious sibling relationship firstly by accepting the superiority of her older brother Pamir in terms of his academic achievements and then by choosing the same profession as her older brother. This contradicts the theories regarding the function of siblings' raising uniqueness. For instance, it is not in line with Vivona (2007)'s assertion that the rivalry issue is solved by getting differentiated/unique from the sibling, and a more harmonious sibling relationship arises as a result of this uniqueness.

Last but not least, similar to the experiences of psychologically younger ones, the negative experiences of psychologically only children in their peer relationships were brought about by jealousy, envy, rivalry, aggression, and injustice. As an important aspect of jealousy, envy, and rivalry, Gamze's expressions took some special attention in this study. By emphasizing that she had experienced jealousy, envy, and rivalry within the relationships with identified peers. This was a good example of experiencing these emotions or conditions in relationships with peers whom one takes as references. That is to say, individuals are only jealous or envy of people who resemble them. The most irresistible successes are those of people who are supposedly equal to them, and rivalry is experienced with the most similar ones (de Botton, 2005).

5.1.5 Coping with sibling birth

Coping with sibling birth was an inherently important theme among the chronologically older siblings. It was concluded that all older siblings, with the exception of Pamir and Damla, were able to cope with the birth of their siblings (i.e., dethronement trauma) via different strategies. These strategies, for example, included taking control and making decisions about important characteristics of the sibling and not suppressing but expressing the negative emotions related to the new arrival. One should note that in order to follow these strategies, the older sibling surely has to be old-enough. According to Adlerian theory, it can be assumed that since there was more than a three-year age gap between themselves and their siblings, these older siblings consolidated this dethronement into their previously established life style which was a cooperating style of life (Adler, 1931). However, one should be careful about the probability that the positive emotions of these older siblings about their younger siblings might have been observed as a result of reaction formation. In order to understand whether older siblings were able to cope with this trauma or they are employing a reaction formation of negative feelings towards the younger one, one should evaluate the quality of the sibling relationships. In that regard, considering the

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negative aspects of the relationship between Bora and Helin, it might be assumed that Bora might not have coped with the birth of his sister, but developed reversal of negative emotions into the positive ones.

On the other hand, it was pointed out that Pamir's and Damla's jealousy, rivalry, and aggression due to the birth of their sisters had persisted in their early childhood as well as their young adulthood. Therefore, it can be argued that since their self-centered style has already been established, these older siblings might have experienced hostility and resentment toward their newborn siblings (Adler, 1931).

5.1.6 Neglected vs. Pampered child

As mentioned earlier under the title "Parental attitudes", being or feeling neglected especially during their childhood was a common factor for most of the participants from different sibling positions.

According to Adler (1927), children who have been mistreated and/or abused in their childhood are likely to have little or no social interest and a neglected lifestyle. They tend to develop little self-confidence and overestimate their problems. They do not trust others and cannot cooperate for the welfare of the society since they feel alienated from every individual from that society, and feel a strong envy for the success of other people. They display most of the aspects of pampered children; however, they are more distrustful and likely to generate harm to others in general. Therefore, for the current study, similarities and differences of the participants from different sibling positions in terms of their psychological symptomatology (assessed at both *Time-I* and *Time-II*) were found to be meaningful. To specify, it was found that paranoid ideation was a common symptom for all participants from different sibling positions, which might indicate the distrust of these individuals due to their being neglected during their childhood. Moreover, obsessive compulsive symptoms were the other commonality of all participants, which might be again associated with low trust and low self-esteem owing to the negligence during their childhood.

Hostility, on the other hand, was a symptom demonstrated by only psychologically older siblings, which might be argued that those individuals were likely to generate harm to others just like they did or had a desire to do in the past towards their siblings/peers.

Furthermore, as a symptom common between psychologically older siblings and psychologically only children, somatization gave rise to the thought that these individuals were not likely to express their emotions and needs because they probably expected the others (i.e., their parents) to realize their emotions and fulfill their needs before they expressed and demanded them. Therefore, they might be also regarded as pampered individuals. Considering the probability that the older siblings were raised as only children as a result of relatively big age gap between the siblings, this argument gets also strengthened. In that regard, as Adler (1964) contended, pampered individuals are likely to experience high levels of discouragement, indecisiveness, oversensitivity, impatience, and accentuated feelings like anxiety in particular, which were experienced by both psychologically older siblings (e.g., Emel, Ceren, Bora, Helin, Neşe, and Tülay) and psychologically only children (e.g., Gamze, Taner, and Çağrı) in this study. They tend to perceive the external world with an egocentric manner and feel that they are the entitled ones to be the first and best in all aspects, which was exemplified by the attitudes of the both some psychologically older siblings (e.g., Pamir and Bora) and some psychologically only children (e.g., Nil and Zeki) in this study.

To further illustrate being a neglected as well as a pampered individual, Gamze's expressions during the interview took special attention. According to these expressions, Gamze was unlikely to manage her emotions due to perceived neglect and being pampered during her childhood. She experienced both the privilege and the burden of being an only child, and she had a shame- and guilt-prone self-concept due to being raised as a pampered child. It was observed that she took the burden of being a wounded healer for her parents in order to compensate her feelings of

inferiority. Specifically, due to her inability to manage her emotions and her shame- and guilt-prone self-concept (see Winter, Koplin, & Lis, 2015) together with other problems and mechanisms she shared during the interviews, it was evaluated that she had a borderline personality pattern.

It is crucial to note that pampered children who have not directly experience negligence and/or abuse might also feel that they are neglected. Having been cared and protected by a parent, they are afraid of being separated from that devoted parent. They just feel neglected, mistreated, and left out whenever they have to fight for themselves. These experiences amplify these children's feelings of inferiority (Adler, 1964). According to Sitzler (2017), even children (e.g., Eda from sibling pair-1) who are clearly the favorite ones of their parents may have surprisingly many problems because they feel great pressure while they are trying to fulfill the expectations of their parents. They do not trust themselves, and their fear of being deprived of love could have a stronger effect than deprivation of love itself.

5.1.7 The striving force as compensation for exaggerated deficiency/inferiority

Adler (1930) further asserted that excessive feelings of inferiority result in a neurotic life style, but normal levels of feelings of incompleteness and inadequacy produce a socially useful life style. Whether a person has an unhealthy (i.e., neurotic) or a healthy (i.e., socially useful) life style depends on how well that person copes with these feelings of inferiority inevitably experienced in childhood. Parallel to this assertion, in the current study, it was observed that participants, regardless of their sibling positions, had a striving force as compensation for their exaggerated deficiency or inferiority when comparing themselves with their siblings or peers from the aspects of personal characteristics and/or living conditions. That is to say, in addition to their employment of some narcissistic (e.g., denial), neurotic (e.g., reaction formation), and mature (e.g., altruism) defense mechanisms in their sibling relationships, they also resorted to compensation mechanisms to cope with the negative feelings or events they experienced in their lives.

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For example, they might have tried to be sociable to cope with the feeling of loneliness caused by the exclusion and separateness due to their sibling and family relationships, which might be pointing out a socially useful life style. They might have tried to cope with rivalry and the feelings of inferiority in their sibling relationships by striving for success for all including their siblings, which might also be indicating a socially useful life style. On the other hand, they might have also tried to compensate for their physical inferiority by investing on gaining another physical recognition, intelligence, and/or positive relational traits, or they might have taken the burden of being a wounded healer in order to compensate the feelings of inferiority; both of which might be pointing out their neurotic life styles.

5.1.8 Striving for personal superiority vs. Striving for success in terms of sibling/peer relationships

Considering psychologically older siblings' certain psychological needs (e.g., superiority, achievement, recognition, dominance, power, and control) and defense mechanisms (e.g., denial as a narcissistic mechanism together with mature defense mechanisms in their sibling relationships such as altruism and humor) together with ultimate goals in their lives, it was detected that some of them (e.g., Pamir and Bora) tended to strive for personal superiority whereas some (e.g., Ceren, Helin, Neşe, Tülay, and Cansu) were more likely to strive for success for all including their siblings. For instance, it was found that due to Pamir's striving for personal superiority, there was not a close and healthy relationship between him and her younger sister Tülin. On the other hand, as one of the exception for superiority need of psychologically older siblings, as a sibling pair, Ceren and Esen separately expressed that they did not have a need for superiority over each other. Ceren attributed this situation to the fact that she accepted that her younger sister, Esen was superior to her, while Esen emphasized the big age gap between them as a factor providing not striving for personal superiority in their relationship.

Considering psychologically younger siblings' certain psychological needs (e.g., superiority, achievement, recognition, and autonomy/freedom) and narcissistic, mature, and neurotic defense mechanisms in their sibling relationships together with ultimate goals in their lives, it was pointed out that they were both striving for personal superiority and success. Nonetheless, it was detected that they were more likely to strive for success for all including their siblings.

Also considering psychologically only children's certain psychological needs (e.g., superiority, achievement, recognition, and dominance) in their peer relationships and ultimate goals in their lives, it was found that they were also striving for personal superiority and striving for success in their past and/or current life. For example, some of them pointed out that they tended to strive for personal superiority in their childhood due to the feelings of inferiority to their peers, but then they have begun to strive for success for all in their current life.

At this point, it is crucial to note that during the TAs, it was not assumed that some of the participants had a tendency to strive for personal superiority or for success just by capturing their one certain need like superiority or one specific defense mechanism like altruism. For example, in terms of altruism, it was kept in mind that altruism is a typical characteristic of sibling/peer relationships (Dalal, 1998). However, it was also considered that striving for success or high levels of social interest is not synonymous with altruism, unselfishness, or charity. It is known that these attitudes might or might not be driven by a social interest (Adler, 1927). Thus, it can be suggested that whether an individual strive for personal superiority or for success for all should be evaluated considering many factors like his/her needs, defense mechanisms, and ultimate goal in his/her relationships.

5.1.9 Change in sibling/peer relationships

Through the QLR design of this study, it was found that most of the siblings have improved relationships with their siblings compared to their situation during the

interviews three years ago, while some of the sibling relationships have deteriorated within these three years. For instance, adversities in family life (e.g., chronic illness of a parent) (see Sitzler, 2017), "sameness" (in terms of occupation, etc.) raised in adulthood, taking more responsibilities, and setting boundaries (see Sitzler, 2017) were found to be salient factors increasing affiliation and nurturance between siblings/peers over time. These findings confirmed some theoretical and empirical findings. For example, Sitzler (2017) asserted that what is necessary to exist side by side without disturbing each other is setting boundaries between siblings/peers. Moreover, as Balkan-Öztürk (2014) emphasized, in a way, being a sibling can be likened to swinging on a seesaw. In the early stages of childhood, siblings experience highs and lows with a rapid displacement of hate and love. In time, the oscillation diminishes and a relatively moderate relationship begins between them.

It is important to note that the negative changes were experienced by the psychologically older siblings. It can be argued that this might be brought about by superiority/power struggles which were observed in certain sibling pairs (e.g., sibling pair-3 and sibling pair-5) in which both siblings regarded themselves as a psychologically older sibling. Specifically, conflicts in family and criticizing attitudes of one of the siblings were among the causes of a more distant and problematic relationship between these psychologically older siblings. In that regard, one should note that if there is a change in a sibling relationship, this change can only be successful if the siblings are ready to reflect this new distribution of roles into the relationship between them and to change their relationship. Sibling relationships could work well only if the roles are softened in adulthood. For instance, when a sibling does not stay in his/her dominant/superior role for his/her entire life but sometimes also helplessly seeks the nurturance of his/her sibling, then his/her sibling relationship could work better (Sitzler, 2017).

5.1.10 Effects of the QLR study in terms of sibling/peer relationships

As it was stated before in "Results" chapter, within the framework of the QLR design, all participants were asked to read the transcriptions of their responses in the interviews conducted about sibling relationships and family dynamics three years ago. Then, they were asked to comment on what they thought and how they felt especially upon reading these past sharings and during the interviews overall. They were also asked how they felt, or what they thought, three years ago after being interviewed about themselves and their relationship with siblings or peers. Accordingly, it was found that psychologically older and younger siblings turned out to have experienced and still be experiencing both relatively positive and negative feelings or effects, while psychologically only children had only relatively positive experiences. All in all, it can be concluded that this longitudinal study was effective in capturing change (Calman et al., 2013) in thoughts, feelings, attitudes, and relationships, especially with siblings or peers.

Most of the participants, regardless of their psychological birth order, attracted attention to their awareness raised by this study about their sibling or peer relationships, as reported in detail in "Results" chapter. Though not reported as frequently and vividly as positive feelings, some participants also shared noteworthy negative feelings evoked by the study concerning the negative characteristics they saw in themselves or negative aspects of their sibling and/or family relationships. All these positive and negative experiences as a result of this QLR study were indeed under special focus. Therefore, they were regarded as strengths and benefits of this QLR design in the face of its challenges (Carduff et al. 2012). It can be emphasized that capturing these possible effects was an important and inspiring experience for both the participants and the researcher in order to better grasp the characteristics of change in the person itself together with the change in relationships.

5.1.11 Characteristics of self-defeating behaviors

In this study, as the other main variable, self-defeating behaviors of participants from different sibling positions were examined in detail in "Results" chapter. Considering the expressions of all participants concerning their own self-defeating experiences and observations about other people's self-defeating patterns, it was found that there were several characteristics of these patterns/behaviors which were all discussed before in the existing literature. It was also detected that these characteristics were all prevalent in every sibling position with minor differences in emphases.

For example, parallel to the findings and claims of Schur (1972), these behaviors were regarded as repetitive and unstoppable acts by most of the participants of this study. They were described as behaviors bringing about immediate pleasure, relief, and short-term gains with long-term high costs and begetting mistakes, hardship, and distress; as Baumeister (1997) described. As parallel to the descriptions and maybe stigmatizations of lay-people, the participants regarded these self-defeating behaviors as conscious, intentional, or deliberate acts. However, according to the same participants, these behaviors were also performed unconsciously, unintentionally, or involuntarily. These patterns had some irrational, contradictory, and inconsistent aspects as well (see Baumeister, 1997; Baumeister & Scher, 1988).

In addition to these characteristics scrutinized in the literature, participants of this study also attracted attention to some other aspects of self-defeating behaviors via their novel definitions or descriptions, which should be studied and discussed through further research. According to these participants with various self-defeating behaviors, these behaviors were like "cutting the branch one is sitting on". They were some acts making oneself miserable. An individual with a self-defeating pattern was the worst enemy of himself/herself. They were like learning the hard way. They were misregulations to protect oneself from a threat. They were self-sacrificing acts, self-punishments for one's mistakes, and masochistic defenses to control the pain inflicted on the individuals. They were performed to destroy the sides one has

dissatisfaction within the self. These so-called "reactive" behaviors were repetition-compulsions due to the need for play. They are like subtle suicide. They were like self-fulfilling prophecies for irrational thoughts and beliefs. They were about insufficient self-control and/or self-discipline. They might be attempts to understand oneself and to find the inner/true self. Moreover, according to these participants, these behaviors were universal problems with some differences, which might indicate these individuals' need for sameness in terms of self-defeating behaviors.

5.1.12 Psychological needs, defenses, and personality in terms of self-defeating behaviors

Via interviews, it was pointed out that while performing and/or trying to resolve their self-defeating behaviors, all participants had some psychological needs such as elation; nurturance, tolerance; understanding and acceptance of the others; familiarity, safety/conservance, mastery and control, freedom/autonomy, achievement, recognition, uniqueness, and need for putting boundaries between oneself and family. Psychologically older ones also emphasized their needs for superiority, power, acquisition, need for lack of conflict, and need for a just world; while the younger ones attracted further attention to their needs for play and excitance/dissipation but did not mention any need for superiority or power in terms of their self-defeating behaviors. Similar to the older ones, psychologically only children also emphasized their needs for superiority and power as well as exhibition. With these differences in terms psychological needs, it can be argued that psychologically older siblings and psychologically only children were more likely to exert a self-defeating behavior while striving for personal superiority in their interpersonal relationships whereas psychologically younger siblings tended to follow a self-defeating pattern in a more explorative and pleasure-oriented way. In that regard, it can be asserted that this difference might be brought about by the tendency of younger siblings to be more agreeable and open to new experiences than the older ones (Sulloway, 2001). Moreover, when the grandiose (i.e., overt)

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narcissistic pattern observed in some of the psychologically older siblings and psychologically only children, this difference also made sense, as it was suggested that narcissism and impulsivity as a self-defeating factor are associated (Vazire & Funder, 2006).

At this point, it is important to note that all the participants, regardless of their psychological birth order, were performing self-defeating behaviors, but there might be different mechanisms leading to these behaviors and different mechanisms used while trying to overcome these problems owing to their psychological birth orders. For instance, there might be a tendency among the other participants to have a vulnerable (i.e., covert) narcissistic pattern (see Miller & Campbell, 2008), and these participants might be following different sets of mechanisms in terms of self-defeating behaviors than the ones with grandiose patterns even though the childhood origins (e.g., neglect) for these patterns are probably the same for both of them. However, unfortunately, this study lacks opportunities to draw conclusions about the association between self-defeating behaviors and two types of narcissistic patterns since it did not focus on these dimensions during data collection phase. Therefore, it is suggested that this association should also be examined with further research.

According to the findings of this study, psychologically older siblings were employing both neurotic and mature defense mechanisms in terms of their self-defeating patterns. Some of them were also following some healthy coping mechanisms to resolve these patterns. Lacking mature defense mechanisms, psychologically younger siblings were employing neurotic defenses together with some healthy coping mechanisms. On the other hand, psychologically only children of this study were employing all types of defense mechanisms namely narcissistic, immature, neurotic, and mature defenses and mostly lacked some healthy coping mechanisms to overcome their self-defeating behaviors. In particular, as Gabbard (2000) explained, it can be suggested that narcissistic defense mechanisms (e.g., denial) might be helping the psychologically only children to maintain their self-

esteem when they were faced with shame and narcissistic vulnerability and these kinds of defenses could ensure their safety need and lead them to exert some self-defeating behaviors when they feel threatened by abandonment or any other risk.

At this point, it is important to note that in all personality organizations, there is a self-defeating element by definition. What is important is whether this element indicates a defensive rigidity or a developmental dysfluency at a pathological level (McWilliams, 2013).

5.1.13 Causes and effects of self-defeating behaviors

It is vital to shed light onto the motives behind and the consequences of the self-defeating patterns. For example, it is worth questioning whether an individual engages in a certain behavior in order to prove something to himself/herself or he/she does it to act out toward or against other people. Furthermore, whether it is an inner or interpersonal matter, and whether the self-defeating individual is motivated by the need to demonstrate his/her mastery are important aspects to be evaluated.

As reported in "Results" chapter, with their own experiences and observations regarding self-defeating behaviors, participants of this QLR study helped to shed light on the several causes and effects of those behaviors, some of which were in line with the previous research findings and some were detected as novel causes and effects that have been under-researched and that might provide some research inspiration in terms of self-defeating behaviors. In the following lines, there are some salient motives behind and the consequences of the self-defeating patterns to be discussed.

Resorting to a self-defeating behavior as a way to achieve an ultimate goal was discussed long ago (e.g., Baumeister, 1997). However, previous studies generally concentrated on specific variables (e.g. social acceptance) in terms of goals (Baumeister & Leary, 1995; Baumeister & Tice, 1990). They did not try to explain

when, why, or how people tend to have a self-defeating tendency; rather, they dwelled on the negative outcomes. However, it is crucial to understand the principles that govern these behaviors to make a clear delineation of these behaviors as failures or achievement of ultimate/final goals.

According to Kopetz and Orehek (2015), engagement in a self-defeating behavior like smoking, which is conflicting with another goal like being healthy, has been regarded as a typical failure in self-regulation. However, it should be noted that a certain behavior can be regarded as both a failure and a success depending on the objectives, as in the case of smoking to fit in a group. In other words, individuals tend to behave in a self-defeating manner as means for their immediate objectives. Those individuals certainly understand the negative consequences of these behaviors, but the desire to accomplish their goals makes them perceive the negative consequences as irrelevant for the time being. This enables their pursuit of the ultimate goals. Above all, behaving in a self-defeating way actually requires effort in, say, the inhibition of alternative objectives, so it may not be associated with a feeble self-regulatory process. Hence, if a self-defeating behavior follows the main principles of goal pursuit, it can be regarded as a self-regulatory success rather than a failure. This conceptualization first highlighted behavioral commonalities and then allowed individuals to move away from stigmatizing these behaviors (as signs of lack of willpower and motivation, etc.) to grasping their functions, and lastly it can suggest novel approaches to prevention of these self-defeating behaviors.

It is vital to notice that Kopetz and Orehek (2015) did not claim that there are not any failures generated by self-defeating behaviors; in fact, they believe individuals can surely fail to attain their goals. However, whether it is a failure or not should be judged by taking into consideration the goals and attempts instead of prescribed standards with regard to self-regulation such as the immediate nature of the goals, their concreteness, or their hedonic characteristic. Such norms cannot justify the choice of behaving in a self-defeating way.

To illustrate, in the current study, it can be argued that some of the participants' ultimate goal while performing self-sabotage was to perpetuate some irrational thoughts and beliefs due to feelings of inferiority and lack of unconditional positive regard during their childhoods. Some might have been performing a self-defeating pattern to keep themselves busy with something (e.g., alcohol, achievement, etc.) in order not to focus on their ultimate problems in their lives or their negative thoughts and emotions. By following a self-defeating pattern, they might have been repeat the needs to abuse or to be abused, to take revenge, to be superior to others, to be unique, to test the limits of the body and the acceptance of the others, to please others at his/her own expense, or to repeat painful moments by re-enacting them with highly similar relationships to achieve the need for mastery and control (Rosner & Hermes, 2006).

As a consequence, it was noticed that the more these participants tried to fulfill their unmet needs, the more intense frustration they experienced despite some temporary relief and secondary gains, the more negative self-attributions they made, and the less control they perceived, which in turn created a vicious cycle of negative thoughts, emotions, and behaviors, as Hartzler and Brownson (2001) pointed out.

In short, almost everyone follows these safeguarding tendencies; however, when they become extremely rigid, they are counted as self-defeating behaviors. These tendencies are created by highly vulnerable individuals who want to protect themselves from disgrace, to get rid of their exacerbated inferiority and to increase their self-esteem. However, as one might expect, safeguarding tendencies are self-defeating since the goals of self-interest and personal superiority in fact prevent them from ensuring genuine feelings of self-esteem. Many individuals cannot notice that they would better preserve their self-esteem if they renounced their self-interest and truly care for others (Adler, 1964). Otherwise, in contrast to striving for success for all, negative effects are inflicted not only on themselves but also on the other people around them.

5.1.14 Recognizing self-defeating behaviors

As most of the participants of this study as well as Schur (1972) contended, individuals suffering from self-defeating behaviors usually have little or no awareness of the causes of their problems. When they are aware of them, they might state that they try to question these patterns and try to resolve them; however, they usually cannot raise any insight into their own profoundly deep-rooted self-defeating patterns. In fact, it is much easier to engage in and to maintain a self-defeating, self-sabotaging, and repetitious pattern than to deal with past disappointments and failures. Put briefly, failing or withdrawing is easier than feeling anxiety and pain. According to Rosner and Hermes (2006), people usually tend to ignore or deny their responsibilities in terms of their self-defeating problems since it is hard for them to accept that they are the ones sabotaging their health, relationships, careers, and so on. When they deny their contribution to their negative experiences and fail to take the responsibility over their acts, they are likely to stay in repetitious cycles like forever. As Adler (1956) emphasized, in order to have a healthy style of life which is freed from self-sabotages, taking responsibility is surely indispensable.

It is claimed that when they take the responsibility and start to raise awareness regarding their self-defeating behaviors, they might begin to mourn (Rosner & Hermes, 2006). Mourning means giving up the battle for vengeance, the fight for justice. It leads to growth by letting go of the pain. That is to say, regarding it as a movement in the service of the future, rather than a failure, enables the individuals to develop. Through mourning, the baggage of the past is left behind without denying it. Individuals must own it as a part of their life experiences. By owning the past, the future is built. Mourning means accepting that, in their adult years, people cannot expect a friend, a partner, a boss, or a child to make up for what they did not receive in their childhood (Rosner & Hermes, 2006). However, they can certainly scrutinize the effects of their past and current relationships with their parents, siblings, and sibling-like peers on their specific problems like self-defeating behaviors. They can

begin to raise awareness concerning their previous unhealthy style of lives and efforts to strive for personal superiority in their relationships with the ones emphasized above. Thanks to mourning, they can develop a social interest and start to strive for success for all, including their siblings and peers.

5.1.15 Resolving self-defeating behaviors

With regard to change in the self-defeating behaviors of psychologically older siblings and psychologically only children, through the QLR design of this study, it was found that some participants experienced a positive change, and some experienced no change or a negative change within three years. On the other hand, some of the psychologically younger siblings stated that they did experience a positive change, and some experienced no change over that three-year period. With an emphasis on raising awareness and taking responsibility in terms of self-defeating behaviors, most of the participants, regardless of their psychological birth order, spotted many effective strategies as well as ineffective ones. They also shared a variety of strategies that they planned for themselves and suggested others to resolve self-defeating patterns.

To specify a positive change thanks to an effective strategy, taking professional psychological support was a salient strategy for some of the participants. Especially psychologically younger siblings attracted attention to the effectiveness of psychotherapy in overcoming their problems like a self-defeating behavior. Therefore, in comparison to the participants from other psychological birth orders, psychologically younger siblings' experience of more positive change and lack of a negative change within time in terms of their self-sabotage might be regarded as a meaningful trend. Moreover, it can be argued that psychologically younger siblings were more likely to take professional psychological support because they tended to be more open to cooperation (Feist & Feist, 2008) and more agreeable (Adler, 1931), which might have led them to follow more effective strategies like psychotherapy. At this point, it should be noted that psychotherapy surely does not guarantee

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overcoming all problems, but it can help the individuals to raise an awareness of their contributions in their own repetitious cycles and to feel the need to do something concerning these self-defeating cycles. Thanks to psychotherapy, individuals may begin to take responsibility over their actions and learn that life is full of choices. In this way, they may also learn that they do not have to choose the right way by repeating the same mistakes over and over again (Gabbard, 2000).

Taking social support was also another effective strategy for most of the participants while resolving their self-defeating patterns. As discussed earlier in "Causes and effects of self-defeating behaviors" section, the idea that self-defeating behaviors follow the basic principles of goal seeking, and thus, these behaviors can be regarded as self-regulatory strategies instead of failures also has important implications for the prevention and intervention of repetitive cycles of self-defeating patterns. This perspective suggests that through attracting attention to conflicting objectives and promoting the instrumentality of self-enhancing behaviors for the function, which would otherwise be provided right away by a self-defeating action, repetitive self-sabotaging behaviors can certainly be overcome (Kopetz & Orehek, 2015). For instance, it was found by Fisher (1996) that, when individuals identified themselves with relevant social groups and are provided with social support, their self-defeating behavior is resolved easier and more effectively.

Last but not least, considering the participants who were able to experience a positive change, it was also observed that an overt type of narcissistic pattern together with high levels of entitlement and conscientiousness might be associated with a successful resolution of a self-defeating pattern. However, it was also assessed that the participants with these characteristics might have had hardships in their interpersonal relationships like a sibling relationship, since they tended to strive for personal superiority. That is to say, striving for personal superiority may beget a personal gain together with a drawback in terms of social interest (i.e., community feeling).

5.1.16 Self-defeating behaviors in the context of siblings

When psychologically older and younger siblings are compared with their siblings about their self-defeating behaviors, most of the participants have revealed sameness with their siblings in terms of self-defeating behaviors. This sameness has been spotted by an analysis of the type, causes, and strategies to overcome these behaviors.

There were certain positive effects of siblings of the psychologically older and younger siblings while they were trying to overcome their self-defeating behaviors. In specific, there were sub-themes like emphasis on the value and positive effect of having a sibling in the face of a self-defeating act, emphasis on positive effects of having a supportive and understanding sibling with a common background and pursuit, and moderate effectiveness of the criticisms of the older sibling to resolve self-sabotage.

The only negative effect of a sibling during a psychologically younger sibling's effort towards resolving his/her self-defeating behaviors is defined by the sub-theme *negative effect of comparison between siblings in terms of self-sabotage*. When a psychologically younger sibling pointed out her inferiority feeling due to her incompetence against a self-defeating behavior in comparison to her older sibling's performance against the same problem, the indirect negative effect of a sibling in terms of overcoming self-defeating behaviors was well-illustrated. By adapting the Adlerian theory to sibling relationships and the effects of these relationships, it might be contended that this sibling tended to perpetuate her feelings of inferiority by simply defeating herself. On the other hand, the others with the same feelings of inferiority might tend to overcompensate by dominating and defeating the others, or their feelings of inferiority are compensated by moving towards psychological health and a useful style of life. As Adler (1931) pointed out, if an older sibling bears extreme hostility, the younger sibling might become either highly competitive or overly discouraged.

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Although there were different perspectives of psychologically only children concerning the possible effects of sibling or peer relationships, there were important aspects to which they attracted attention. In specific, being an only child with divorced parents was a factor leading to self-sabotage. Having no sibling was also factor bringing about difficulties in social relationships. A sibling was the one who could provide a positive change in self-sabotage. On the other hand, according to one psychologically only child, self-sabotage was experienced regardless of birth order; that is to say, any individual from any sibling position could suffer from a self-defeating behavior. With regard to the effect of peer relationships on self-sabotage, on the other hand, a psychologically only child's being bullied by her friends during her childhood was a salient experience that might have led this participant to perpetuate negative feelings and thoughts brought about by being bullied. According to Sitzler (2017), a person who was bullied during his/her childhood inevitably learns to be submissive, and he/she learns to sabotage and defeat himself/herself.

Moreover, as one of the psychologically only children claimed during one of the interviews related to self-defeating patterns, human beings as the only living creatures who become the worst enemy of their own selves and destroy themselves may behave that way just because they cannot destroy the others (e.g., parents, siblings, peers, etc.) whenever they wish unlike the other animals in nature. This might also be posed by evolutionary mechanisms like survival of the fittest or kin selection (Futuyma, 2013).

5.1.17 Effects of the QLR study in terms of self-defeating behaviors

As it was stated before in "Results" chapter, within the framework of the QLR design, all participants were also asked to read the transcriptions of their responses in the interviews conducted about self-defeating behaviors three years ago. Then, they were asked to comment on what they thought and how they felt especially upon reading these past expressions and during the interviews overall. They were also asked how they felt, or what they thought, three years ago after being interviewed

about themselves and their self-defeating behaviors. Accordingly, it was found that psychologically older siblings and psychologically only children turned out to have experienced and still be experiencing both relatively positive and negative feelings or effects, while psychologically younger siblings had only relatively positive experiences. All in all, it can be concluded that this longitudinal study was also effective in capturing change (Calman et al., 2013) in thoughts, feelings, and attitudes concerning self-defeating behaviors.

Most of the participants, regardless of their psychological birth order, attracted attention to their awareness raised by this study about their self-defeating behaviors, as reported in detail in "Results" chapter. Though not reported as frequently and vividly as positive feelings, some participants also shared noteworthy negative feelings evoked by the study concerning the negative characteristics they saw in themselves or negative change in terms of their self-defeating patterns. All these positive and negative experiences as a result of this QLR study were indeed under special focus. Therefore, they were also regarded as strengths and benefits of this QLR design in the face of its challenges (Carduff et al. 2012). It can be emphasized that capturing these possible effects was an important and inspiring experience for both the participants and the researcher in order to better grasp the characteristics of change in thoughts, feelings, and behaviors like self-defeating ones.

In terms the negative feelings evoked by the interviews and some defenses during the interview, one should note that the interviews by themselves might have stimulated some defenses of the participants. Even if they were not like in psychotherapeutic sessions, the researcher had the opportunity to observe how participants coped with the stress due to the exposition of their private and negative information to a stranger. They might have attended to the interview with a combination of curiosity, hope, and shame. They might have wanted to express their problems they were suffering from, but at the same time, they might have minimized their problems because they might not want the researcher to have negative to them. They might have tried to act non-

defensively, but their anxieties might not have allowed them to do so (Gabbard, 2000).

5.2 Conclusions and Closing Reflections

Owing to the complex and rich data of this QLR study, drawing conclusions from many themes emerged from the expressions of 21 unique individuals was a big challenge. There were both confirming and opposing findings about siblings/peers as well as self-defeating behaviors. For example, there were both similarities and differences between those individuals both in regard to and regardless of their psychological birth order. Nonetheless, certain points and arguments in regard to both siblings/peers and self-defeating behaviors will be emphasized in the following lines.

First of all, one should realize that whether they are the only, the older, or the younger child, the place of siblings in the unconscious is critical when the world is full of brothers and sisters as well as friends. These brothers, sisters and/or friends always serve something to the one. The task here is to find out what they serve, what they help to achieve. In what ways did they make a person more powerful or vulnerable? Anyone can ask this question to himself/herself even if he/she is an only child. Then, the question will be as follows: In what ways did the absence of a sibling strengthen or weaken him/her?

Moreover, it should be noted that growing up in a family, children learn from their siblings to respect and set boundaries at an early stage. Developing boundaries for their selves and creating their own inner living space are some of the main tasks of being an adult. Without internal and external struggles, these tasks are often unlikely to succeed. And sometimes these struggles could be fought for a lifetime. A living space of its own might be more than a niche in the family (Brock, 2006). Furthermore, being adult siblings means the end of a compulsory relationship. In the best case, this will be a voluntary bond. However, this certainly requires a long-term

practice. The sibling concept always has room for two things: the walls (i.e., boundaries) and the hands that extend over these walls for each other.

When it comes to the self-defeating patterns, it should be accepted that these patterns have complex and deep-rooted dynamics. It should be kept in mind that a certain behavior can only be regarded as self-defeating if individuals do not resist the immediate relief and short-term gains despite the associated risks and long-term costs. It should be admitted that individuals do not sabotage themselves with their eyes open, rather they apply whatever they know to maintain their existing balance. For example, if they always have to meet more expectations instead of being appreciated when they succeed, they may try to protect themselves from the expectations of others by simply failing. It is therefore necessary to understand what these individuals are trying to protect themselves from and what they can do differently to protect themselves.

As an ultimate argument regarding self-defeating patterns within the context of siblings/peers, it can be asserted that in the face of a superior rival, a sibling or a peer with an exaggerated inferiority might be more likely to sabotage himself/herself by following the rules of survival of the fittest. The so-called superior one, on the other hand, might act in a narcissistic manner and tend to annihilate his/her all rivals in order to overcompensate his/her inferiority. Lastly, it can be further speculated that if there is no superiority to each other but equality and sameness among them, the siblings might not need to sabotage themselves or the other ones. When they are able to mourn their inferiorities and tolerate being not unique from or similar to or same with the others, they might strive for success for all individuals including their siblings and peers. Moreover, it is accepted that uniqueness (i.e., differentiation from the siblings/peers) is required during childhood to cope with certain adversities (e.g., rivalry); however, when it comes to the difficulties (e.g., self-defeating patterns) faced with during adulthood, sameness (i.e., commonality or similarity among siblings/peers) might be required to overcome these difficulties. It might be also

contended that every individual might need to be unique-enough and, at the same time, same-enough.

With its QLR design, this study also raised questions about change mechanisms. For instance, one might ask whether recalling past thoughts, emotions, and experiences, some of which have been repressed, can actually lead to a change in thoughts, emotions, and behaviors and whether this can be the start of a new self-perception that is free from the distortions and incomprehensible symptoms that are originated from childhood.

Last but not least, evocations shared by the participants during the interviews could be regarded as "calls from unconscious" that knows how to recognize and resolve problems related to sibling dynamics and self-defeating patterns.

5.3 Implications of the Current Study

It is expected that this QLR study examining self-defeating patterns within the context of sibling/peer relationships will have impacts on both future research in the related fields and perspectives of professionals in clinical settings. To specify, the research implications and implications for professionals is provided in the following sections.

5.3.1 Research implications

This study with its QLR design has been the very first study to analyze self-defeating patterns –within time– considering psychological birth order and other Adlerian concepts together with different theoretical frameworks. It also contributed to the psychodynamic conceptualization of self-defeating behaviors within the context of psychological birth order in Turkish culture. Including sibling pairs and only children in this QLR study provided a better understanding of conscious and unconscious processes and how these processes are associated with self-defeating behaviors of individuals from different psychological birth orders. It has highlighted useful

insights into the experiences of siblings and only children concerning their self-defeating behaviors and how 'change' was experienced by those individuals. It has presented the descriptive information about what kind of change occurred; in addition, it has provided the contextual and intervening conditions affecting change over time, as Holland (2007) suggested for deeper levels of analysis and interpretation of qualitative longitudinal data.

Thanks to its theoretical perspectives and discussion of the findings, it is believed that this study will generate more research. Moreover, via its methodology, it has provided information about how certain ethical and practical issues could be tackled, and it may generate discussion among the researchers from qualitative field, and more specifically from QLR area. It will also provide direction for re-analysis and further interpretation of the important research topics. It can contribute the development of person-centered assessments and interventions which consider the dynamic needs of individuals.

5.3.2 Implications for professionals

Thanks to the findings of this QLR study, it is expected that scrutinizing any psychological problem like a self-defeating behavior while focusing on the psychological birth order of a patient will certainly help the clinicians (e.g., psychotherapists, psychoanalysts, etc.) to attain a privileged glimpse of that patient's internal world. It will also help them to consider and re-consider their formulations and to tailor their approaches to each specific patient with a specific psychological birth order and a self-defeating pattern. It will provide further individualization of mechanisms of change for patients with certain characteristics and problems specific to each psychological birth order. As McWilliams (2013) asserted, this way of thinking is surely subject to the criticisms concerning labeling and pathologizing. However, it is important to notice that these labels and categorizations will help the clinicians to develop a sophisticated understanding of each patient and to orient the treatment accordingly.

Moreover, as mentioned in a related section about positive effects of this QLR study, this study will further accentuate the importance of nonjudgmental listening inherent in good interviewing (Gabbard, 2000). It will remind the clinicians the sole therapeutic effect of having someone listen to their stories and accept them as they are.

Via the interview structure which included interpreting ambiguous visual stimulants (e.g., Figure 1-6) and capturing evocations (e.g., idioms, proverbs, songs, movies, books, etc), this study will also be inspiring for professionals who endeavor to better grasp the unconscious processes regarding siblings and/or self-defeating behaviors. It will emphasize the effect of culture (e.g., language, gender, etc.) on those processes. Thereby, hopefully, professionals will further consider the importance of these issues while working in clinical settings. For example, they can try to explore longitudinal language changes in psychotherapy sessions, such as the dynamic construction of meaning and self-reflective processes. They can focus on language to grasp intra- and inter-psychic processes in psychotherapy sessions. In a diverse and changing socio-cultural landscape, including factors like social class, gender, and religion, the use of language can provide a better formulation of theories and their applications into psychotherapy.

Most crucially, this study will encourage the clinicians to consider their own psychological sibling position and this position's effect on the dynamics between them and the patient while working on self-defeating patterns. It will highlight some possible dynamics in therapeutic alliances. For instance, the clinicians will be able to realize the effects of sibling transference/countertransference or a sibling rivalry on that alliance (Coleman, 1996). If they do not ignore or deny the effects of their siblings or peers, they will also keep in their mind that their own sibling or peer relationships may play an important role in the therapeutic alliance. They can more easily detect painful childhood relationships which are involuntarily recreated in current life as well as in psychoanalytic relationship, both for themselves and their

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patients. In addition, hopefully, they will also realize the effects of an inevitable rivalry between them and their clinician peers. To attain this awareness, it is well-known that clinicians are required to undergo their own psychoanalysis or psychoanalytic psychotherapy.

5.4 Limitations of the Study

Despite its contribution to clinical psychology and qualitative research, there were some limitations of this QLR study. These limitations which could be addressed by the researcher were mainly about the certain steps of the study as well as the limitations of the researcher.

First of all, although the research questions asked were appropriate relative to the design and they were answered, there may have been some limitations in conceptualization of this study. That is to say, there might have been conceptual flaws in thinking about the study design, data analysis, and reporting and discussing the findings. For instance, with Adlerian theory, like Freudian theory, the interpretations were difficult to verify or falsify since Adler's theory is a model that lacks precise operational definitions of some terms like "striving for superiority" and so on. Therefore, this might have decreased the consistency of this QLR study.

Another possible limitation was concerning the issues regarding the sampling. Firstly, the oversampling at the beginning of the study to have an adequate number of participants was not a necessary technique. It complicated the data collection and analysis processes. At this point, one should note that the attrition in the sample accentuated the complexity of having a relatively heterogeneous sample during a longitudinal study. Secondly, speaking of heterogeneity, all 21 Turkish young adult participants were from similar socioeconomic status (SES) and geographical areas. They were either an individual with a sibling or an only child. The present study did not include participants with any other sibling position (e.g., middle child) or half- or step-siblings. Although this might have provided the homogeneity of the sample, a

broader assessment regarding self-defeating behaviors within the context of siblings/peers would have been better with various SES groups. In that regard, it is important to note that in a qualitative longitudinal design, it is the "change" that is of more importance than the heterogeneity of the sample (Calman et al., 2013). Moreover, there was no expectation of generalizing of the findings of this qualitative research. In qualitative research, it is crucial not to use the findings for direct generalizations. Qualitative research aims to provide a deeper understanding about what is known and get contribution from further research by the others. It does not try to attain the final answer to the question (Giorgi, 2006). Therefore, this study mainly intended to contribute to the related fields and encourage additional research on self-defeating behaviors within the context of the sibling relationships. Lastly, in terms of characteristics of the participants, participants with certain personality characteristics (e.g., agreeableness, conscientiousness, etc.) and defense mechanisms (e.g., denial, intellectualization, altruism, etc.) might have agreed to participate in the interviews. This might have led to a wished-for interaction during the interview process. The self-reporting participants might have wanted to appear as a dutiful and responsible individual to gain the approval of the researcher (Gabbard, 2000), which might have affected the study procedure as well as the findings of the study.

In addition, in terms of longitudinal design of this research design, instead of a three-year interval between the first interviews at *Time-I* and the later interviews at *Time-II*, there could have been more regular and shorter intervals between the interviews. That is to say, interviews could have been conducted on an annual basis or so on. However, since the longitudinal aspect of this study was added later during the research process, more regular and shorter intervals could not be followed. It was not possible for one researcher within the scope of a doctoral dissertation even if there were reviewers during the analyses.

The inexperience of the researcher was another important limitation of this QLR study. The overall design and analysis might have been affected by this inexperience.

For instance, with regard to interviewing skills, especially in the early interviews, the researcher's inexperience may have brought about lack of good follow-up questions and deeper probes (Englander, 2012). Furthermore, both during data collection and during data analysis, coping with the immense data owing to two broad variables like sibling relationships and self-defeating behaviors was highly difficult for the (only one) researcher. Interpreting and making conclusions about processes and changes were big challenges for her in the face of rich data provided by three groups of participants. Thus, in the end, this study is only as good as the researcher who has conducted it (Morse, Barrett, Mayan, Olson, & Spiers, 2002). It is the product of a researcher who has shaped the research process and interpreted the research findings in the light of her positive and negative experiences related to siblings/peers and self-defeating behaviors.

5.5 Suggestions for Further Research

Considering the limitations mentioned above, this QLR study provided some suggestions for further clinical research, especially for further qualitative longitudinal research concerning sibling relationships and self-defeating behaviors.

First, in order to better shed light on the dynamics of the self-defeating patterns in the context of siblings and/or peers, it is suggested that more specific research designs with specific groups of participants should be carried out, and this might require multiple studies. For example, a QLR including only children with overt/grandiose narcissism might be compared with the ones with covert/vulnerable narcissism in terms of their self-defeating patterns. Alternatively, only certain concepts such as final goal, the striving force as compensation, striving for personal superiority, striving for success, neglected child, and pampered child in terms of siblings and self-defeating patterns could be more deeply examined through QLR designs. Moreover, longitudinal studies with samples of other age groups such as middle adulthood and late adulthood should be conducted in order to better understand the dynamics of both sibling relationships and self-defeating behaviors.

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Moreover, since QLR methodologies can be particularly useful in assessing interventions (Calman et al., 2013), case studies including interventions (for certain self-defeating behaviors) and narrative techniques could be followed to allow the researcher to maintain each participant's story rather than fragmenting it. Via that kind of a design, the individual experiences regarding sibling/peer relationships and self-defeating behaviors could be better captured (Carduff et al., 2012).

The present study was conducted with young adults living in Turkey, which is known as a traditional country with its different family structure, religion, cultural and economic background (Hamamcı, 2005), relationship style (Sakallı-Uğurlu, 2003), parental styles and parental bonding (Kapçı & Küçüker, 2006) which are different from those of most Western cultures. In addition, it is known that characteristics in regard to birth order vary in traditional societies (Keller & Zach, 2002). Hence, more longitudinal studies should be carried out to determine whether or not the findings of the present study vary in other cultures.

Qualitative longitudinal analysis is complex, and findings are usually reported in a descriptive and a-theoretical way (Taylor et al., 2011). It lacks a standardized process. Therefore, studies that present records of researchers' experiences during data collection and analysis processes should be carried out to improve the credibility of QLR designs and analyses (Calman et al., 2013). Additionally, in order to manage the immense data, multiple methods of analysis and secondary analysis for the same data could be followed. Last but not least, in order to decrease the burden for both participants and the researchers, time management, financial support, and additional ethical considerations should be provided within QLR studies.

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A. INTERVIEW GUIDE FOR OLDER-YOUNGER SIBLINGS AND TWINS (TIME-I) (TURKISH)

Yarı-Yapılandırılmış Görüşme

Kardeş İlişkileri

Katılımcının;

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

1. a. Yukarıdaki resimde neler gördüğünüzü bana açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı?

2. a. Peki, bu resimde neler gördüğünüzü bana açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı?

3. Kardeşinizle birlikte aynı evde mi yaşıyorsunuz?

a. Ne kadar zamandır birlikte yaşıyorsunuz/yaşamıyorsunuz?

4. Peki, kardeşinizle kendinizin özelliklerini kıyaslamanız gerekirse;

    a. Benzer ya da farklı olduğunuz fiziksel özellikler nelerdir?

    b. Benzer ya da farklı olduğunuz kişilik özellikleri nelerdir?

5. Kardeşinizle ilişkinizi nasıl tarif edersiniz?

6. Peki, ona sorsam, o nasıl tarif eder ilişkinizi?

7. Birbirinizi ne kadar tanıyorsunuz? Bu durumu neye bağlıyorsunuz?

8. Birbirinizi ne kadar iyi anladığınızı düşünüyorsunuz?

9. Birbirinizin karakterlerini ne kadar kabullenirsiniz? Detaylı anlatır mısınız? Örnek verebilir misiniz?

10. Kardeşinizle ne derece benzer yaşam tarzlarına sahipsinizdir?

11. Birbirinizin yaşam tarzına ne derece kabul gösterirsiniz?

12. Birbirinizin başkalarıyla olan ilişkileri hakkında ne kadar bilginiz vardır? Detay belirtebilir misiniz?

13. Kendinizi kardeşinize karşı ne kadar yakın hissediyorsunuz?

14. Kardeşiniz kendini size karşı ne kadar yakın hisseder/hissediyordur?

15. Birbirinizi umursadığınızı ne kadar gösterirsiniz? Örnek?

16. Birbirinizi arkadaş olarak görür müsünüz?

17. Birbirinizi ne kadar beğenirsiniz?

18. Birbirinizin hayatta iyi şeyler yaptığını, iyi iş çıkarttığını ne kadar düşünürsünüz?

19. Birbirinizi ne kadar takdir edersiniz?

20. Birbirinizi beğenip takdir ettiğinizi ne sıklıkla birbirinizle paylaşırsınız?

21. Birbirinizle ne derece gurur duyarsınız? Örnek verir misiniz?

22. Sizin için önemli olan konularla ilgili (duygusal ve kişisel meselelerinizle ilgili) birbirinizle paylaşımlarda bulunur musunuz? Bu durumu neye bağlıyorsunuz?

23. Birbirinizi ne kadar kabul edersiniz?

24. Moralleriniz bozuk olduğunda birbirinizi neşelendirmeye çalışır mısınız? Detay, örnek?

25. Sıkıntılı hissettiğinizde birbirinize karşı ne derece destekleyici olduğunuzu düşünürsünüz? Detaylı anlatır mısınız? Örnek verebilir misiniz?

26. Herhangi bir konu hakkında kardeşinizden ne sıklıkla yardım istersiniz?

   a. Özellikle hangi konu(lar)da yardım istersiniz?

27. Herhangi bir konu hakkında kardeşiniz sizden ne sıklıkla yardım ister?

    a. Özellikle hangi konu(lar)da yardım ister?

28. Kardeşinizle birbirinize gündelik yaşantıyla ilgili pratik tavsiyeler ne sıklıkla verirsiniz?

29. Maddi bir ihtiyacınız olduğunda birbirinizden yardım talep etme olasılığınız nedir?

30. Herhangi bir şey ile alakalı birbirinizden ne derece farklı düşünürsünüz? Örnek verir misiniz?

31. Birbirinizden daha iyi olmak için ne kadar çabalarsınız?

32. Birbirinizi ne kadar eleştirirsiniz?

33. Birbirinizi ne kadar rahatsız edersiniz?

34. Birbirinizle ne kadar tartışırsınız?

35. Birbirinizi ne sıklıkla/ne kadar üzersiniz?

36. Birbirinizi deliye döndürecek şeyler yapar mısınız? Yaparsanız bu durum ne sıklıkla olur?

37. Kardeşinizle birbirinize ne kadar hükmedersiniz? Detaylı anlatır mısınız? Örnek verebilir misiniz?

38. Birbirinizle ne derece rekabet içerisinizdir? Detaylı anlatır mısınız? Örnek verebilir misiniz?

39. Birbirinizi ne kadar kıskanırsınız? Kıskanırsanız, özellikle ne tür konularda?

40. Kardeşinizle birbirinize ne derece üstünlük taslayan şekillerde davranırsınız? Örnek verir misiniz?

41. Anneniz size ve kardeşinize farklı mı davranır?

   a. Farklı ise nasıl olduğunu detaylı anlatabilir misiniz?

   b. Annenizin bu farklı tutum ve davranışlarının sebepleri hakkında neler düşünürsünüz?

   c. Genelde annenizin kayırdığı/tarafını tuttuğu çocuk siz mi, yoksa kardeşiniz mi olur? Kardeşiniz bu konuda sizinle aynı fikirde midir?

42. Peki, babanız size ve kardeşinize farklı mı davranır?

   a. Farklı ise nasıl olduğunu detaylı anlatabilir misiniz?

   b. Babanızın bu farklı tutum ve davranışlarının sebepleri hakkında neler düşünürsünüz?

   c. Genelde babanızın kayırdığı/tarafını tuttuğu çocuk siz mi, yoksa kardeşiniz mi olur? Kardeşiniz bu konuda sizinle aynı fikirde midir?

43. Kardeşiniz annenizin kendisine daha yakın olduğunu düşünür mü?

44. Siz annenizin size daha yakın olduğunu düşünür müsünüz?

45. Aynı şekilde, kardeşiniz babanızın kendisine daha yakın olduğunu düşünür mü?

46. Siz babanızın size daha yakın olduğunu düşünür müsünüz?

47. Kardeşiniz annenizin kendisini mi, yoksa sizi mi daha çok desteklediğini düşünür?

48. Peki, siz annenizin kardeşinizi mi, yoksa sizi mi daha çok desteklediğini düşünürsünüz?

49. Kardeşiniz babanızın kendisini mi, yoksa sizi mi daha çok desteklediğini düşünür?

50. Peki, siz babanızın kardeşinizi mi, yoksa sizi mi daha çok desteklediğini düşünürsünüz?

51. Eskiye kıyasla kardeşinizle olan şu anki ilişkinizi nasıl değerlendirirsiniz?

    a. Eğer herhangi bir değişim varsa, bunu neye bağlıyorsunuz?

52. Peki, eskiye kıyasla aranızdaki ilişkiyi kardeşiniz nasıl değerlendirir?

    a. Eğer herhangi bir değişim olduğunu belirteceğini düşünüyorsanız, onun bu değişimi neye bağlayacağını söylersiniz?

53. Diyelim ki, hiç kardeşiniz olmadı, tek çocuk olarak yetiştiniz; nasıl bir birey olacağınızı düşünürdünüz? Neden?

54. Kardeşinizle aranızdaki ilişkinin aslında nasıl olmasını istersiniz?

a. Bunun için neler yapıyorsunuz?

b. Bunun için neler yapmayı planlıyorsunuz?

55. Peki, kardeşiniz aranızdaki ilişkinin aslında nasıl olmasını ister?

a. Bunun için neler yapıyor(dur)?

b. Bunun için neler yapmayı planlıyor(dur)?

Eklemek istedikleriniz:

B. INTERVIEW GUIDE FOR ONLY CHILDREN (TIME-I) (TURKISH)

Yarı-Yapılandırılmış Görüşme

Kardeş İlişkileri (Tek Çocuklar İçin)

<u>Katılımcının;</u>

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

1. a. Yukarıdaki resimde neler gördüğünüzü bana açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı?

2. a. Peki, bu resimde neler gördüğünüzü bana açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı?

3. Kardeşinizin olmasını ister miydiniz? Neden?

4. Kardeşiniz olsaydı, onun nasıl birisi olacağını düşünürdünüz? Neden?

5. Kardeşiniz olsaydı, siz kendinizin nasıl birisi olacağını düşünürdünüz? Neden?

6. Sizce kardeşiniz olsaydı annenizle ve babanızla ilişkileriniz nasıl olurdu? Neden?

7. Kardeş kıskançlığı ve kardeş rekabeti konularında neler düşünürsünüz?

8. Yaşamınızın önemli bir diliminde rekabet içerisinde olduğunuzu düşündüğünüz bir yakınınız ya da arkadaşınız oldu mu?

a. Olduysa bu kişiyle olan ilişkinizi detaylı bir biçimde anlatır mısınız?

b. Hayatınızda böyle bir kişi olmadığını düşünüyorsanız, bu durumu neye bağlıyorsunuz?

Eklemek istedikleriniz:

C. INTERVIEW GUIDE REGARDING SELF-DEFEATING BEHAVIORS (TIME-I) (TURKISH)

Yarı-Yapılandırılmış Görüşme

Kendini Baltalama Davranışları

Katılımcının;

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

1. a. Yukarıdaki 2 resimde neler gördüğünüzü bana açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resimler size neleri çağrıştırdı?

2. a. Peki, bu resimde neler görüyorsunuz?

   b. Aklınıza ilk neler geldi? Size neleri çağrıştırdı?
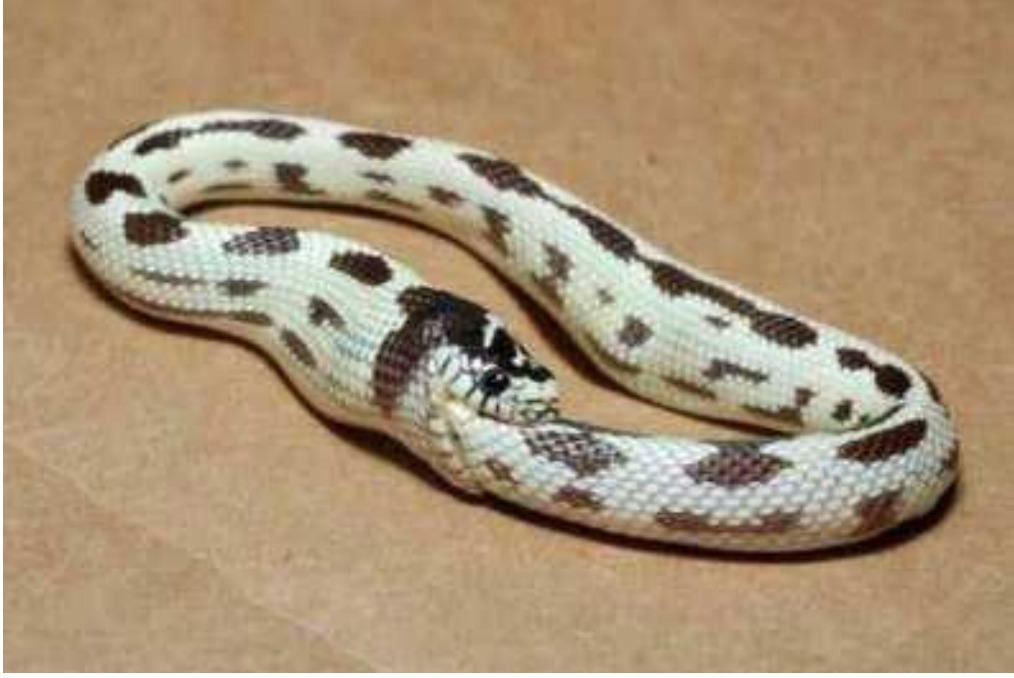
3. a. Son olarak bu resimde neler görüyorsunuz?

   b. Bu resim aklınıza neler getirdi? Size neleri çağrıştırdı?

<u>Açıklama</u>: Aşağıda size yöneltilen sorularla sizin birtakım duygu, düşünce ve davranışlarınızla ilgili bilgiler edinmeye çalışacağım. Söz konusu davranışlar "<u>kendini baltalama</u>" ya da "<u>kendini sabote etme</u>" davranışları olarak adlandırılabilecek bir grup davranış olup sizin kendinizde bu tür davranışları fark edip etmediğinizi ve fark ediyorsanız bunlarla ilgili duygu ve düşüncelerinizi öğrenmeye çalışacağım.

Peki, nasıldır bu davranışlar? Biraz açıklayayım:

Bazen neden ve nasıl olduğunu bilmeden kendi başarımızı ve gelişimimizi baltalarız. Bazılarımız bunu farkında olmadan yaparız. Bazılarımız da bunun farkında olup olumsuz herhangi bir gidişata engel olmak amacıyla çeşitli kararlar alırız; fakat bu kararları uygulamada sürekli başarısızlığa uğrar dururuz. Ben buna kısacası "yapacağım dediğim bir şeyi yap(a)mamak" ya da "yapmayacağım dediğim bir şeyi yapmak" olarak tarif ediyorum. Kastettiğim davranışlar bize, öncesinde kararlı ve inançlı olmamıza rağmen "Ah, yine aynı şeyi yaptım!" veya "Of, bu sefer de olmadı/yapamadım!" dedirten davranışlar...

Örnek vermem gerekirse;

Erteleme davranışı, sigara/alkol/madde kötüye kullanımı, tıkınırcasına yemek yeme, ilişki sorunları gibi... Mesela, önemli bir iş görüşmesinden önce sabah dörde kadar parti yapmak; sağlıklı, zinde olmak için hedef belirlemenize rağmen her akşam cips ve çikolata yemek; sağlıksız, mutsuz bir ilişkiyi bitirmeye karar vermek ve bunu yapmamak gibi... Bizi tatmin etmeyen veya gerçek kapasitemizi kullanmamıza izin vermeyen işler seçmek, bizim için önemli olan hedefler için çalışmaktan ve bizi mutlu eden ve kendimize güvenimizi geliştiren yeteneklerimizi kullanmaktan sakınmak gibi... Ve bunları tekrar tekrar yaşamak...

1. Nasıl, size de tanıdık geldi mi bu tür davranışlar?

2. Bana "kendinizi baltalayacak" ya da "sabote edecek" neler yaptığınızı ve nasıl yaptığınızı ayrıntılı olarak anlatır mısınız?

3. Ne zamandan beri bu davranış(lar)ınızdan muzdaripsiniz?

4. Bu tür bir davranışın "kendinizi baltalayan/kendi kendinizi sabote eden" bir şey olduğunu ilk ne zaman ve nasıl fark ettiniz?

5. Bu davranış(lar)ınızın oluşumunda nelerin rol oynadığını düşünüyorsunuz? Yani sizde böyle bir davranış oluşmasını/olmasını neye bağlıyorsunuz?

6. Sizce bugün böyle davranmanızın sebepleri neler?

7. Bu davranış(lar)ınız sizi nasıl (olumsuz) etkiliyor?

8. Böyle davrandığınızda aklınızdan neler geçer? Kendinize neler söylersiniz? Nasıl hissedersiniz?

9. Peki, bu düşünce ve duygularınız; dolayısıyla "kendini baltama" diye adlandırdığımız bu tür bir davranışta bulunduğunuzu başkalarıyla paylaşır mısınız?

   a. Paylaşma/Paylaşmama sebepleriniz nelerdir?

   b. Nasıl kişilerle paylaşırsınız/paylaşmazsınız?

10. Bu davranış(lar)ınız ile ilgili herhangi bir paylaşımda bulunmamanıza rağmen yakın çevrenizden kişiler sizin bu tür davranışlarınızdan haberdarlar mı?

   Haberdar iseler;

a. Nasıl haberdar oldular? Ne zamandan beri haberdarlar?

b. Haberdar olmaları sizi memnun eden bir şey mi? Neden?

c. Bu davranışlarınız hakkında neler söylüyorlar? Size bu konuda nasıl davranıyorlar? Ne düşünüyorlar(dır)? Nasıl hissediyorlar(dır)?

d. Sizce neden böyle davranıyor, düşünüyor ve hissediyorlar(dır)?

e. Size engel olmaya; diğer bir deyişle, size yardımcı olmaya çalışıyorlar mı? Sizce neden oluyor/olmuyorlar?

f. Yardımcı olmaya çalıştıklarında bu size iyi geliyor mu? Neden?

g. Size nasıl davranmalarını isterdiniz? Neden?

*Kardeşiniz varsa ve yukarıda ondan bahsetmediyseniz ve o sizin kendini baltalama davranışınızdan haberdar ise;

a. Nasıl haberdar oldu? Ne zamandan beri haberdar?

b. Haberdar olması sizi memnun eden bir şey mi? Neden?

c. Bu davranışlarınız hakkında neler söylüyor? Size bu konuda nasıl davranıyor? Ne düşünüyor(dur)? Nasıl hissediyor(dur)?

d. Sizce neden böyle davranıyor, düşünüyor ve hissediyor(dur)?

e. Size engel olmaya; diğer bir deyişle, size yardımcı olmaya çalışıyor mu? Sizce neden yardımcı oluyor ya da olmuyor?

f. Yardımcı olmaya çalıştığında bu size iyi geliyor mu? Neden?

g. Size nasıl davranmasını isterdiniz? Neden?

* Ayrıca kardeşiniz olmasaydı bu davranış(lar)ınız bakımından düşündüğünüzde ne durumda ve nasıl birisi olacağınızı düşünürsünüz?

* <u>Kardeşiniz yoksa;</u>

Kardeşiniz olsaydı bu davranış(lar)ınız bakımından düşündüğünüzde ne durumda ve nasıl birisi olacağınızı düşünürsünüz?

Bu davranış(lar)ınızdan başkaları haberdar değillerse;

a. Bu durumu neye bağlıyorsunuz?

b. Bu durumdan memnun musunuz? Neden?

11. Yakın çevrenizde (de) bu şekilde "kendini baltalama" davranışları olan kişiler var mı?

a. Onların bu tür davranışlardan herhangi birinden ne kadar mustarip olduklarını düşünüyorsunuz?

b. Neden böyle davrandıklarını düşünüyorsunuz?

c. Böyle davrandıklarında onlar neler düşünüyorlar(dır)? Nasıl hissediyorlar(dır)? Sizce neden böyle düşünüyor ve hissediyorlardır?

d. Onlar böyle davrandıklarında siz neler düşünüyorsunuz? Nasıl hissediyorsunuz? Onlara nasıl davranıyorsunuz? Onlara bu konuda neler söylüyorsunuz?

Sizce neden böyle düşünüyor, davranıyor, hissediyor ve böyle söylüyorsunuz?

e. Bu davranışlarına engel olabilmek için çaba sarf ediyor mu? Neler yapıyor? Bu gayretlerinde ne kadar başarılı oluyor? Başarılı oluyorlarsa sizce bunun sebep(ler)i ne(ler)dir?

f. Siz ona bu konuda yardımcı olmaya çalışıyor musunuz? Çalışıyorsanız neler yapıyorsunuz? Sizce neden bunları yapıyorsunuz?

g. Yardımcı olabildiğinizi hissediyor musunuz? Hissetmiyorsanız başka neler yapabilirsiniz?

h. Bu tür bir yardım etme çabanız yoksa, bunu neye bağlıyorsunuz?

* Kardeşiniz varsa ve 11. soruyu cevaplarken ondan bahsetmediyseniz;

Kardeşinizde (de) bu şekilde "kendini baltalama" davranışları var mı?

a. Onun bu tür davranışlardan herhangi birinden ne kadar mustarip olduğunu düşünüyorsunuz?

b. Neden böyle davrandığını düşünüyorsunuz?

c. Böyle davrandığında o neler düşünüyor(dur)? Nasıl hissediyor(dur)? Sizce neden böyle düşünüyor ve hissediyordur?

d. Kardeşiniz böyle davrandıklarında siz neler düşünüyorsunuz? Nasıl hissediyorsunuz? Ona nasıl davranıyorsunuz? Onlara bu konuda neler söylüyorsunuz?
Sizce siz neden böyle düşünüyor, davranıyor, hissediyor ve böyle söylüyorsunuz?

e. Kardeşiniz bu davranışlarına engel olabilmek için çaba sarf ediyor mu? Neler yapıyor? Bu gayretlerinde ne kadar başarılı oluyor? Başarılı oluyorsa sizce bunun sebep(ler)i ne(ler)dir?

f. Siz ona bu konuda yardımcı olmaya çalışıyor musunuz? Çalışıyorsanız neler yapıyorsunuz? Sizce neden bunları yapıyorsunuz?

g. Yardımcı olabildiğinizi hissediyor musunuz? Hissetmiyorsanız başka neler yapabilirsiniz?

h. Bu tür bir yardım etme çabanız yoksa, bunu neye bağlıyorsunuz?

12. Bu davranış(lar)ınız yakın çevrenizdeki kişileri nasıl (olumsuz) etkiliyor?

13. Bu davranış(lar)ınızın sizi olumlu etkilediği oluyor mu?

a. Yani kısa sürede de olsa sizi iyi hissettirdiği oluyor mu? Oluyorsa, nasıl oluyor?

b. Böyle davranarak dolaylı olarak elde ettiğiniz/kazandığınız şeyler oluyor mu? Oluyorsa, nasıl oluyor?

14. Sizdeki bu davranışın sizde olmayan diğer kendini baltalama davranışlarıyla karşılaştırmasını yapabilir misiniz? Yani benzer ya da farklı olduklarını düşündüğünüzün şeyler nelerdir?

15. Bu tür "kendini baltalama" davranışları konusunda, başkalarının da (tıpkı) sizin gibi mi davrandıklarını düşünüyor musunuz?

    a. Öyle düşünüyorsanız, bu benzerliği neye bağlıyorsunuz?

    b. Öyle düşünmüyorsanız, bu farklılığı neye bağlıyorsunuz?

16. Bu davranışı değiştirmek ya da bu davranışınızdan kurtulmak için bu zamana kadar bir şeyler yapmak için çaba sarf ettiniz mi?

    Çaba sarf ettiyseniz;

    a. Bu konuda tam olarak neler yaptınız?

    b. Bu çabalarınızda ne derece başarılı oldunuz?

        Başarılı olduysanız;

            a. Bunun sebebini neye bağlıyorsunuz?

            b. Bu başarı durumu ne kadar bir süre için devam etti?

            c. Sonra ne oldu da mustarip olduğunuz davranışta bulunmaya devam ettiniz?

d. Böyle olunca neler düşündünüz? Nasıl hissettiniz?

Çaba sarf etmediyseniz;

a. Sizce neden çaba sarf etmediniz?

b. Bu size neler düşündürüyor, neler hissettiriyor?

17. Peki, eskiye kıyasla aynı şekilde mi davranıyorsunuz?

Farklı davranıyorsanız;

a. Neler farklılaştı? (Olumlu/Olumsuz) Ne yönde farklılaştı?

b. Bu farklılığın/değişimin sebebini neye bağlıyorsunuz?

c. Bu farklılık/değişimden memnun musunuz?

d. Bundan sonrası için daha olumlu yönde bir değişim için herhangi bir planınız var mı?

Varsa;

a. Bu planınız hakkında bilgi verebilir misiniz?

b. Bu planınızı gerçekleştirme konusunda kendinizden beklentileriniz neler?

c. Bu beklentilerinizi ne kadar karşılayabileceğinizi düşünüyorsunuz? Neden?

d. Peki, bu planınızı gerçekleştirme konusunda başkalarından beklentileriniz neler?

e. Başkalarının sizin onlardan olan beklentilerinizi ne kadar karşılayabileceklerini düşünüyorsunuz? Neden?

Herhangi bir planınız yoksa;

a. Bu durumu neye bağlıyorsunuz?

Eskiye kıyasla aynı şekilde davranıyorsanız;

a. Bu durumu neye bağlıyorsunuz?

b. Peki, olumlu manada farklı davranmak; yani kendiniz için olumlu yönde değişmek adına şu an aklınızda olan herhangi bir planınız var mı?

Varsa;

a. Bu planınız hakkında bilgi verebilir misiniz?

b. Bu planınızı gerçekleştirme konusunda kendinizden beklentileriniz neler?

c. Bu beklentilerinizi ne kadar karşılayabileceğinizi düşünüyorsunuz? Neden?

d. Peki, bu planınızı gerçekleştirme konusunda başkalarından beklentileriniz neler?

e. Başkalarından sizin onlardan olan beklentilerinizi ne kadar karşılayabileceklerini düşünüyorsunuz? Neden?

Herhangi bir planınız yoksa;

a. Bu durumu neye bağlıyorsunuz?

18. Peki, sizin gibi "kendisini baltalayan" ya da "kendisini sabote eden" bir davranışta bulunan bir kişinin kendisi için olumlu yönde bir değişim adına herhangi bir planı yoksa ona ne söylerdiniz? Ona nasıl bir tavsiyede bulunurdunuz?

19. Görüşmemiz boyunca bahsettiğimiz kendini baltalama ya da kendini sabote etme davranışlarını anlatan/çağrıştıran herhangi bir deyim, özdeyiş, atasözü, hikâye, roman, şarkı, film geliyor mu aklınıza?

(Geliyorsa;)
a. Nedir bu/bunlar? Biraz detaylı anlatır mısınız?
b. Sevdiğiniz ya da önem verdiğiniz bir deyim/özdeyiş/atasözü/hikâye/ roman/ şarkı/film midir bu/bunlar?

Eklemek istedikleriniz:

Tez çalışmama katkıda bulunduğunuz ve bu zor süreci benim için kolaylaştırdığınız için çok teşekkür ederim ☺

D. INTERVIEW GUIDE FOR OLDER SIBLINGS (TIME-II) (TURKISH)

Yarı-Yapılandırılmış Görüşme

(Büyük Kardeşler için)

Katılımcının;

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

- Çocukluğunuza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  Eğer paylaştığınız anıda yer almıyorlarsa;

  - Çocukluğunuzda anne-babanıza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda kardeşinize dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda akranlarınıza (arkadaşlarınıza veya kuzenlerinize) dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

- Kardeşiniz doğduğunda bu durumu nasıl karşıladığınızı, bu duruma nasıl tepkiler verdiğinizi, kardeşinize nasıl davrandığınızı hatırlıyor musunuz? Bunları hatırlıyorsanız detaylı olarak açıklar mısınız?

- Kardeşinizin doğumunu nasıl karşıladığınızı başkaları size anlatmış mıdır? Anlatmışlarsa;

  a. Kimler, sizinle neler paylaşmışlardır?

  b. Bu paylaşımlar size neler düşündürür ve neler hissettirir?

- Çocukluğunuzda sizden yaşça daha küçük bir kuzen, komşu çocuğu ya da herhangi bir tanıdık çocuğun doğumunu hatırlıyor musunuz?

  a. Hatırlıyorsanız, bu çocuk doğduğunda bu durumu nasıl karşıladığınızı, bu duruma nasıl tepkiler verdiğinizi, o çocuğa nasıl davrandığınızı ve o çocukla ilişkinizi detaylı olarak açıklar mısınız?

  b. Bu çocuğun doğumunu nasıl karşıladığınızı başkaları size anlatmış mıdır? Anlatmışlarsa;

     1. Kimler, sizinle neler paylaşmışlardır?

     2. Bu paylaşımlar size neler düşündürür ve neler hissettirir?

1. a. Yukarıdaki resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

2. a. Peki, bu resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

    b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Aile içindeki rolünüzü düşündüğünüzde kendinizi "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarsınız?

  - Hangi sebeplerden ötürü kendinizi bu şekilde tanımlarsınız?

  - Sizi bu tanımlamaya götüren kişilik özellikleriniz nelerdir?

  - Sizi bu tanımlamaya götüren yaşantılarınız nelerdir?

- Aile içindeki rolünüzü düşündüklerinde, aile üyeleriniz sizi genel olarak "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarlar?

  - Sizce neden bu şekilde tanımlarlar?

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- o Sizce hangi kişilik özelliklerinizden ötürü sizi bu şekilde tanımlarlar?

- o Sizce hangi yaşantılardan ötürü sizi bu şekilde tanımlarlar?

- Bir çocuk olarak aile içindeki durumunuzu düşündüğünüzde, aşağıdaki özelliklerden hangisi veya hangileri sizin için uygun olur?

  - o Memnun Edici/Düzenleyici

  - o Dışlanmış/İhmal Edilmiş

  - o Sevimli/İkna edici

  - o Dikkatle Bakılan/Üzerine Titrenilen

- Sizin kişilik özelliklerinizi yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Kardeşinizin kişilik özelliklerini yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Başkalarının sizinle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Başkalarının kardeşinizle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Canınız sıkıldığında, bir şeye üzüldüğünüzde ya da kızdığınızda kendinizi daha iyi hissetmek için neler yaparsınız?

- Canı sıkıldığında, bir şeye üzüldüğünde ya da kızdığında kardeşiniz kendisini daha iyi hissetmek için neler yapar?

- Çocukluğunuzda 4-5 yaşlarındayken;

  - o En büyük hayaliniz neydi?

  - o Büyüdüğünüzde nasıl birisi olmak isterdiniz?

  - o Sahip olmak istediğiniz şeyler ve koşullar nelerdi?

- Şu an düşündüğünüzde;

  - o En büyük hayaliniz nedir?

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- o İleriki yıllarda nasıl birisi olmak istiyorsunuz?

- o Sahip olmak istediğiniz şeyler ve koşullar nelerdir?

- Yaklaşık 3 sene önce; kendiniz, kardeşiniz ve kardeşlik ilişkilerinizle ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendiniz, kardeşiniz ve kardeşlik ilişkilerinizle ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi <u>mümkün olduğunca aklınızdan geçtiği şekilde</u> buraya not ediniz.

- Geçtiğimiz 3 sene süresince kardeşinizle ilişkiniz açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

- o Kardeşinizle ilişkiniz açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

- o Kardeşinizle ilişkiniz açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kardeş ya da kardeşlik kavramlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

(Geldiyse;)

a. Nedir bu/bunlar? Detaylı açıklar mısınız?

b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

3. a. Yukarıdaki 2 resimde neler gördüğünüzü detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resimler size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

4. a. Peki, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

1. a. Son olarak, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Yaklaşık 3 sene önce; kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ile ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Burada yaklaşık 3 sene önce benimle kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi olduğu gibi buraya not ediniz.

- Geçtiğimiz 3 sene süresince kendini baltama/engelleme davranış(lar)ınız açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

- Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

- Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- Bu davranış(lar)ınızı incelemek ve bun(lar)a çözüm bulabilmek adına psikiyatrist, psikolog ya da psikolojik danışman gibi bir uzmandan psikolojik destek (örn; psikoterapi, ilaç tedavisi vb.) aldınız mı?

  Aldıysanız;

  - ✓ Bu desteği aldığınız zaman aralığını, süresini, niteliğini ve sizdeki olumlu/olumsuz etkilerini ayrıntılı olarak açıklar mısınız?

- Kendini baltalama/engelleme olarak tanımladığınız problem(ler)iniz devam ediyorsa;

  - Bu problem(ler)inizin üstesinden gelebilmek için neye ihtiyacınız olduğunu düşünüyorsunuz?

  - Bu problem(ler)inizin üstesinden gelebilmek için neler yapabileceğinizi düşünüyorsunuz?

  - Bu problem(ler)inizin üstesinden gelebilmeniz için başkalarının sizin için neler yapabileceklerini düşünüyorsunuz?

  - Bu problem(ler)inizin üstesinden gelebilmeniz için kardeşinizin sizin için neler yapabileceğini düşünüyorsunuz?

  - Bu problem(ler)iniz şu an ortadan kalksa ilk olarak yapacağınız ve ulaşacağınız şeyler neler olurdu?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kendini baltalama ya da kendini sabote etme davranışlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

(Geldiyse;)

a. Nedir bu/bunlar? Detaylı açıklar mısınız?

b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

Eklemek istedikleriniz:

Doktora tezime katkıda bulunduğunuz ve bu zor süreci benim için kolaylaştırdığınız için çok teşekkür ederim ☺

E. INTERVIEW GUIDE FOR YOUNGER SIBLINGS (TIME-II) (TURKISH)

Yarı-Yapılandırılmış Görüşme

(Küçük Kardeşler için)

<u>Katılımcının;</u>

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

- Çocukluğunuza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  Eğer paylaştığınız anıda yer almıyorlarsa;

  - Çocukluğunuzda <u>anne-babanıza dair</u> hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda <u>ablanıza/ağabeyinize dair</u> hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda <u>akranlarınıza (arkadaşlarınıza veya kuzenlerinize)</u> dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

- Çocukluğunuzda sizden yaşça daha küçük bir kuzen, komşu çocuğu ya da herhangi bir tanıdık çocuğun doğumunu hatırlıyor musunuz?

c. Hatırlıyorsanız, bu çocuk doğduğunda bu durumu nasıl karşıladığınızı, bu duruma nasıl tepkiler verdiğinizi, o çocuğa nasıl davrandığınızı ve o çocukla ilişkinizi detaylı olarak açıklar mısınız?

d. Bu çocuğun doğumunu nasıl karşıladığınızı başkaları size anlatmış mıdır? Anlatmışlarsa;

    1. Kimler, sizinle neler paylaşmışlardır?

    2. Bu paylaşımlar size neler düşündürür ve neler hissettirir?

1. a. Yukarıdaki resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

2. a. Peki, bu resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Aile içindeki rolünüzü düşündüğünüzde kendinizi "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarsınız?

  o Hangi sebeplerden ötürü kendinizi bu şekilde tanımlarsınız?

  o Sizi bu tanımlamaya götüren kişilik özellikleriniz nelerdir?

  o Sizi bu tanımlamaya götüren yaşantılarınız nelerdir?

- Aile içindeki rolünüzü düşündüklerinde, aile üyeleriniz sizi genel olarak "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarlar?

- o Sizce neden bu şekilde tanımlarlar?

- o Sizce hangi kişilik özelliklerinizden ötürü sizi bu şekilde tanımlarlar?

- o Sizce hangi yaşantılardan ötürü sizi bu şekilde tanımlarlar?

- Bir çocuk olarak aile içindeki durumunuzu düşündüğünüzde, aşağıdaki özelliklerden hangisi veya hangileri sizin için uygun olur?

  - o Memnun Edici/Düzenleyici

  - o Dışlanmış/İhmal Edilmiş

  - o Sevimli/İkna edici

  - o Dikkatle Bakılan/Üzerine Titrenilen

- Sizin kişilik özelliklerinizi yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Ablanızın/Ağabeyinizin kişilik özelliklerini yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Başkalarının sizinle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Başkalarının ablanız/ağabeyiniz ile ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Canınız sıkıldığında, bir şeye üzüldüğünüzde ya da kızdığınızda kendinizi daha iyi hissetmek için neler yaparsınız?

- Canı sıkıldığında, bir şeye üzüldüğünde ya da kızdığında ablanız/ağabeyiniz kendisini daha iyi hissetmek için neler yapar?

- Çocukluğunuzda 4-5 yaşlarındayken;

  - o En büyük hayaliniz neydi?

  - o Büyüdüğünüzde nasıl birisi olmak isterdiniz?

  - o Sahip olmak istediğiniz şeyler ve koşullar nelerdi?

- Şu an düşündüğünüzde;

- o En büyük hayaliniz nedir?

- o İleriki yıllarda nasıl birisi olmak istiyorsunuz?

- o Sahip olmak istediğiniz şeyler ve koşullar nelerdir?

- Yaklaşık 3 sene önce; kendiniz, ablanız/ağabeyiniz ve kardeşlik ilişkilerinizle ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendiniz, ablanız/ağabeyiniz ve kardeşlik ilişkilerinizle ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi <u>mümkün olduğunca aklınızdan geçtiği şekilde</u> buraya not ediniz.

- Geçtiğimiz 3 sene süresince ablanız/ağabeyiniz ile ilişkiniz açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

  - o Ablanız/Ağabeyiniz ile ilişkiniz açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

  - o Ablanız/Ağabeyiniz ile ilişkiniz açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kardeş ya da kardeşlik kavramlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

(Geldiyse;)

   a. Nedir bu/bunlar? Detaylı açıklar mısınız?

   b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

5. a. Yukarıdaki 2 resimde neler gördüğünüzü detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resimler size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

6. a. Peki, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

2. a. Son olarak, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Yaklaşık 3 sene önce; kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ile ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi olduğu gibi buraya not ediniz.

- Geçtiğimiz 3 sene süresince kendini baltama/engelleme davranış(lar)ınız açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- o Bu davranış(lar)ınızı incelemek ve bun(lar)a çözüm bulabilmek adına psikiyatrist, psikolog ya da psikolojik danışman gibi bir uzmandan psikolojik destek (örn; psikoterapi, ilaç tedavisi vb.) aldınız mı?

  Aldıysanız;

  - ✓ Bu desteği aldığınız zaman aralığını, süresini, niteliğini ve sizdeki olumlu/olumsuz etkilerini ayrıntılı olarak açıklar mısınız?

- Kendini baltalama/engelleme olarak tanımladığınız problem(ler)iniz devam ediyorsa;

  - o Bu problem(ler)inizin üstesinden gelebilmek için neye ihtiyacınız olduğunu düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmek için neler yapabileceğinizi düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için başkalarının sizin için neler yapabileceklerini düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için ablanızın/ağabeyinizin sizin için neler yapabileceğini düşünüyorsunuz?

  - o Bu problem(ler)iniz şu an ortadan kalksa ilk olarak yapacağınız ve ulaşacağınız şeyler neler olurdu?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kendini baltalama ya da kendini sabote etme davranışlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

  (Geldiyse;)

  a. Nedir bu/bunlar? Detaylı açıklar mısınız?

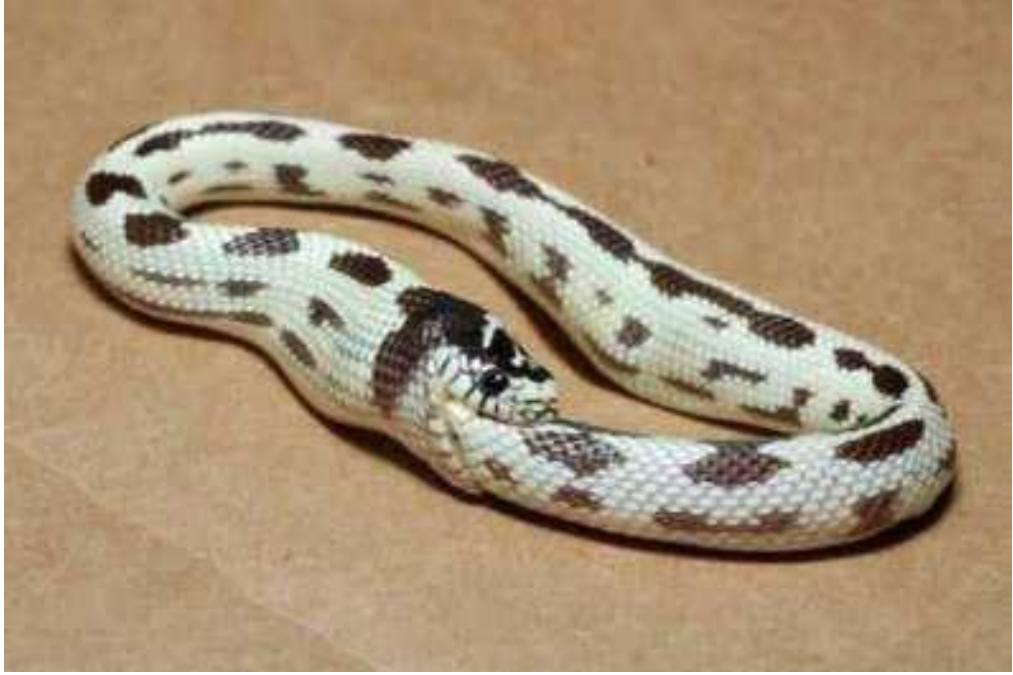b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

Eklemek istedikleriniz:

Doktora tezime katkıda bulunduğunuz ve bu zor süreçte bana yardımcı olduğunuz için gerçekten çok teşekkür ederim ☺

F. INTERVIEW GUIDE FOR TWINS (TIME-II) (TURKISH)

Yarı-Yapılandırılmış Görüşme

(İkiz Kardeşler için)

Katılımcının;

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

- Çocukluğunuza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  Eğer paylaştığınız anıda yer almıyorlarsa;

  - Çocukluğunuzda anne-babanıza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda ikizinize dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda akranlarınıza (arkadaşlarınıza veya kuzenlerinize) dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

- Çocukluğunuzda sizden yaşça daha küçük bir kuzen, komşu çocuğu ya da herhangi bir tanıdık çocuğun doğumunu hatırlıyor musunuz?

e. Hatırlıyorsanız, bu çocuk doğduğunda bu durumu nasıl karşıladığınızı, bu duruma nasıl tepkiler verdiğinizi, o çocuğa nasıl davrandığınızı ve o çocukla ilişkinizi detaylı olarak açıklar mısınız?

f. Bu çocuğun doğumunu nasıl karşıladığınızı başkaları size anlatmış mıdır? Anlatmışlarsa;

    1. Kimler, sizinle neler paylaşmışlardır?

    2. Bu paylaşımlar size neler düşündürür ve neler hissettirir?

1. a. Yukarıdaki resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

   b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

2. a. Peki, bu resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Aile içindeki rolünüzü düşündüğünüzde kendinizi "büyük çocuk" olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarsınız?

  o Hangi sebeplerden ötürü kendinizi bu şekilde tanımlarsınız?

  o Sizi bu tanımlamaya götüren kişilik özellikleriniz nelerdir?

  o Sizi bu tanımlamaya götüren yaşantılarınız nelerdir?

- Aile içindeki rolünüzü düşündüklerinde, aile üyeleriniz sizi genel olarak "büyük çocuk" olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarlar?

  o Sizce neden bu şekilde tanımlarlar?

- o Sizce hangi kişilik özelliklerinizden ötürü sizi bu şekilde tanımlarlar?

- o Sizce hangi yaşantılardan ötürü sizi bu şekilde tanımlarlar?

- Bir çocuk olarak aile içindeki durumunuzu düşündüğünüzde, aşağıdaki özelliklerden hangisi veya hangileri sizin için uygun olur?

  - o Memnun Edici/Düzenleyici

  - o Dışlanmış/İhmal Edilmiş

  - o Sevimli/İkna edici

  - o Dikkatle Bakılan/Üzerine Titrenilen

- Sizin kişilik özelliklerinizi yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- İkizinizin kişilik özelliklerini yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Başkalarının sizinle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Başkalarının ikizinizle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Canınız sıkıldığında, bir şeye üzüldüğünüzde ya da kızdığınızda kendinizi daha iyi hissetmek için neler yaparsınız?

- Canı sıkıldığında, bir şeye üzüldüğünde ya da kızdığında ikiziniz kendisini daha iyi hissetmek için neler yapar?

- Çocukluğunuzda 4-5 yaşlarındayken;

  - o En büyük hayaliniz neydi?

  - o Büyüdüğünüzde nasıl birisi olmak isterdiniz?

  - o Sahip olmak istediğiniz şeyler ve koşullar nelerdi?

- Şu an düşündüğünüzde;

  - o En büyük hayaliniz nedir?

o İleriki yıllarda nasıl birisi olmak istiyorsunuz?

o Sahip olmak istediğiniz şeyler ve koşullar nelerdir?

- Yaklaşık 3 sene önce; kendiniz, ikiziniz ve ikiziniz ilişkinizle ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendiniz, ikiziniz ve ikiziniz ilişkinizle ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi <u>mümkün olduğunca aklınızdan geçtiği şekilde</u> buraya not ediniz.

- Geçtiğimiz 3 sene süresince ikizinizle ilişkiniz açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

    o İkizinizle ilişkiniz açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

    o İkizinizle ilişkiniz açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kardeş, kardeşlik ya da ikizlik kavramlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

(Geldiyse;)

a. Nedir bu/bunlar? Detaylı açıklar mısınız?

b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

7. a. Yukarıdaki 2 resimde neler gördüğünüzü detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resimler size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

8. a. Peki, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

3. a. Son olarak, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Yaklaşık 3 sene önce; kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ile ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi olduğu gibi buraya not ediniz.

- Geçtiğimiz 3 sene süresince kendini baltama/engelleme davranış(lar)ınız açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- o Bu davranış(lar)ınızı incelemek ve bun(lar)a çözüm bulabilmek adına psikiyatrist, psikolog ya da psikolojik danışman gibi bir uzmandan psikolojik destek (örn; psikoterapi, ilaç tedavisi vb.) aldınız mı?

  Aldıysanız;

  - ✓ Bu desteği aldığınız zaman aralığını, süresini, niteliğini ve sizdeki olumlu/olumsuz etkilerini ayrıntılı olarak açıklar mısınız?

- Kendini baltalama/engelleme olarak tanımladığınız problem(ler)iniz devam ediyorsa;

  - o Bu problem(ler)inizin üstesinden gelebilmek için neye ihtiyacınız olduğunu düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmek için neler yapabileceğinizi düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için başkalarının sizin için neler yapabileceklerini düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için ikizinizin sizin için neler yapabileceğini düşünüyorsunuz?

  - o Bu problem(ler)iniz şu an ortadan kalksa ilk olarak yapacağınız ve ulaşacağınız şeyler neler olurdu?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kendini baltalama ya da kendini sabote etme davranışlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

  (Geldiyse;)

  a. Nedir bu/bunlar? Detaylı açıklar mısınız?

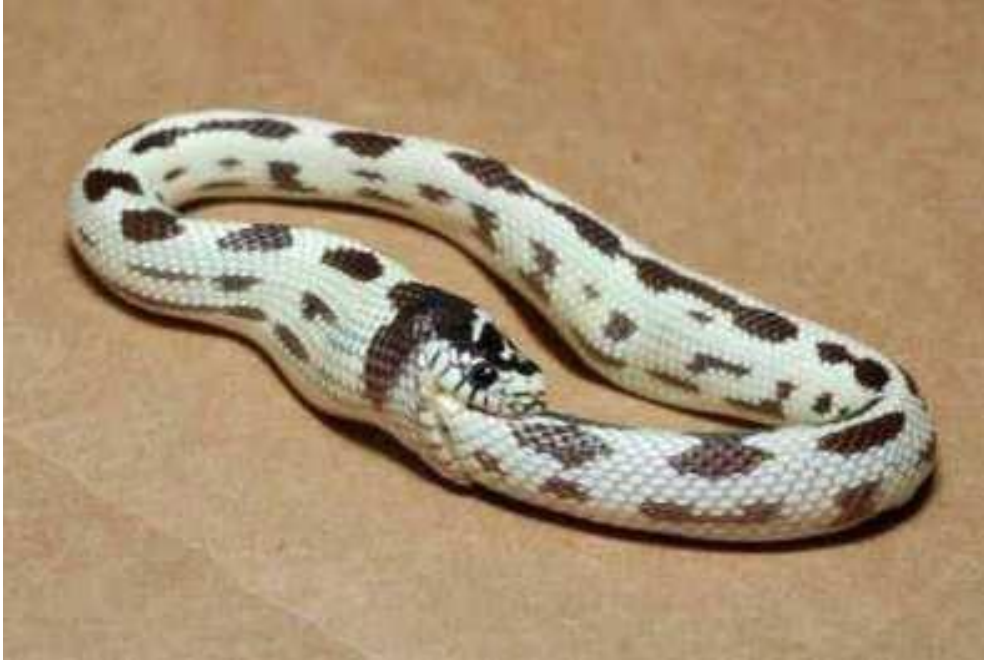b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

Eklemek istedikleriniz:

Doktora tezime katkıda bulunduğunuz ve bu zor süreçte bana yardımcı olduğunuz için gerçekten çok teşekkür ederim ☺

G. INTERVIEW GUIDE FOR ONLY CHILDREN (TIME-II) (TURKISH)

Yarı-Yapılandırılmış Görüşme

(Tek Çocuklar için)

Katılımcının;

Adı ve Soyadı:

Cinsiyeti:

Yaşı:

Eğitim Durumu:

Mesleği:

Medeni Durumu:

Yaşadığı Şehir:

- Çocukluğunuza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  Eğer paylaştığınız anıda yer almıyorlarsa;

  - Çocukluğunuzda anne-babanıza dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

  - Çocukluğunuzda akranlarınıza (arkadaşlarınıza veya kuzenlerinize) dair hatırladığınız en eski anıyı detaylarıyla paylaşabilir misiniz?

- Çocukluğunuzda sizden yaşça daha küçük bir kuzen, komşu çocuğu ya da herhangi bir tanıdık çocuğun doğumunu hatırlıyor musunuz?

  - g. Hatırlıyorsanız, bu çocuk doğduğunda bu durumu nasıl karşıladığınızı, bu duruma nasıl tepkiler verdiğinizi, o çocuğa nasıl

davrandığınızı ve o çocukla ilişkinizi detaylı olarak açıklar mısınız?

h. Bu çocuğun doğumunu nasıl karşıladığınızı başkaları size anlatmış mıdır? Anlatmışlarsa;

    1. Kimler, sizinle neler paylaşmışlardır?

    2. Bu paylaşımlar size neler düşündürür ve neler hissettirir?

1. a. Yukarıdaki resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

2. a. Peki, bu resimde neler gördüğünüzü bana detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Aile içindeki rolünüzü düşündüğünüzde kendinizi "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarsınız?

  o Hangi sebeplerden ötürü kendinizi bu şekilde tanımlarsınız?

  o Sizi bu tanımlamaya götüren kişilik özellikleriniz nelerdir?

  o Sizi bu tanımlamaya götüren yaşantılarınız nelerdir?

- Aile içindeki rolünüzü düşündüklerinde, aile üyeleriniz sizi genel olarak "büyük çocuk" (abla/ağabey) olarak mı, "ortanca çocuk" olarak mı, "küçük çocuk" olarak mı, yoksa "tek çocuk" olarak mı tanımlarlar?

  o Sizce neden bu şekilde tanımlarlar?

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- - Sizce hangi kişilik özelliklerinizden ötürü sizi bu şekilde tanımlarlar?

  - Sizce hangi yaşantılardan ötürü sizi bu şekilde tanımlarlar?

- Bir çocuk olarak aile içindeki durumunuzu düşündüğünüzde, aşağıdaki özelliklerden hangisi veya hangileri sizin için uygun olur?

  - Memnun Edici/Düzenleyici

  - Dışlanmış/İhmal Edilmiş

  - Sevimli/İkna edici

  - Dikkatle Bakılan/Üzerine Titrenilen

- Sizin kişilik özelliklerinizi yansıttığını düşündüğünüz aile hikâyelerini detaylı olarak paylaşır mısınız?

- Başkalarının sizinle ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Başkalarının en yakın akranınız/arkadaşınız ile ilgili sıklıkla paylaştıkları gözlemleri, eleştirileri ve/veya şikâyetleri detaylı olarak anlatır mısınız?

- Canınız sıkıldığında, bir şeye üzüldüğünüzde ya da kızdığınızda kendinizi daha iyi hissetmek için neler yaparsınız?

- Canı sıkıldığında, bir şeye üzüldüğünde ya da kızdığında en yakın akranınız/arkadaşınız kendisini daha iyi hissetmek için neler yapar?

- Çocukluğunuzda 4-5 yaşlarındayken;

  - En büyük hayaliniz neydi?

  - Büyüdüğünüzde nasıl birisi olmak isterdiniz?

  - Sahip olmak istediğiniz şeyler ve koşullar nelerdi?

- Şu an düşündüğünüzde;

  - En büyük hayaliniz nedir?

  - İleriki yıllarda nasıl birisi olmak istiyorsunuz?

  - Sahip olmak istediğiniz şeyler ve koşullar nelerdir?

- Yaklaşık 3 sene önce; kendiniz, kardeşlik/akranlık kavramı ve akran ilişkilerinizle ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendiniz, kardeşlik/akranlık kavramı ve akran ilişkilerinizle ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi <u>mümkün olduğunca aklınızdan geçtiği şekilde</u> buraya not ediniz.

- Bu (yaklaşık 3 senelik) süreç boyunca akran(lar)ınızla ilişkiniz açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

  o Akran(lar)ınızla ilişkiniz açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

  o Akran(lar)ınızla ilişkiniz açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kardeş ya da kardeşlik kavramlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?

  (Geldiyse;)

    a. Nedir bu/bunlar? Detaylı açıklar mısınız?

    b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

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9. a. Yukarıdaki 2 resimde neler gördüğünüzü detaylı olarak açıklayabilir misiniz?

b. Aklınıza ilk neler geldi? Bu resimler size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

10. a. Peki, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

4. a. Son olarak, bu resimde neler görüyorsunuz? (Lütfen, detaylı olarak açıklayınız.)

b. Aklınıza ilk neler geldi? Bu resim size neleri çağrıştırdı? (Lütfen, detaylı olarak açıklayınız.)

- Yaklaşık 3 sene önce; kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ilgili benimle paylaştıklarınızdan sonra neler düşündüğünüzü, neler hissettiğinizi ve/veya neler yaptığınızı hatırladığınız kadarıyla açıklar mısınız?

- Bu belgede yaklaşık 3 sene önce benimle kendinizin ve/veya başkalarının kendini baltalama/engelleme davranışları ile ilgili paylaştığınız ifadeler yer almaktadır. Lütfen, bu belgedeki paylaşımlarınızı okuyunuz. Bu paylaşımları okurken ve okuduktan sonra neler düşündüğünüzü ve neler hissettiğinizi olduğu gibi buraya not ediniz.

- Geçtiğimiz 3 sene süresince kendini baltama/engelleme davranış(lar)ınız açısından değişiklikler gözlemlediyseniz bunları detaylı olarak paylaşır mısınız?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik varsa, bu değişikliği nelere bağlıyorsunuz?

- o Kendini baltama/engelleme davranış(lar)ınız açısından herhangi bir değişiklik yoksa bu durumu neye bağlıyorsunuz?

- o Bu davranış(lar)ınızı incelemek ve bun(lar)a çözüm bulabilmek adına psikiyatrist, psikolog ya da psikolojik danışman gibi bir uzmandan psikolojik destek (örn; psikoterapi, ilaç tedavisi vb.) aldınız mı?

  Aldıysanız;

  - ✓ Bu desteği aldığınız zaman aralığını, süresini, niteliğini ve sizdeki olumlu/olumsuz etkilerini ayrıntılı olarak açıklar mısınız?

- Kendini baltalama/engelleme olarak tanımladığınız problem(ler)iniz devam ediyorsa;

  - o Bu problem(ler)inizin üstesinden gelebilmek için neye ihtiyacınız olduğunu düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmek için neler yapabileceğinizi düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için başkalarının sizin için neler yapabileceklerini düşünüyorsunuz?

  - o Bu problem(ler)inizin üstesinden gelebilmeniz için özellikle en yakın akranınızın/arkadaşınızın sizin için neler yapabileceğini düşünüyorsunuz?

  - o Bu problem(ler)iniz şu an ortadan kalksa ilk olarak yapacağınız ve ulaşacağınız şeyler neler olurdu?

- Size yöneltilen sorulara cevap verirken aklınıza hiç kendini baltalama ya da kendini sabote etme davranışlarını anlatan/çağrıştıran herhangi bir deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film geldi mi?
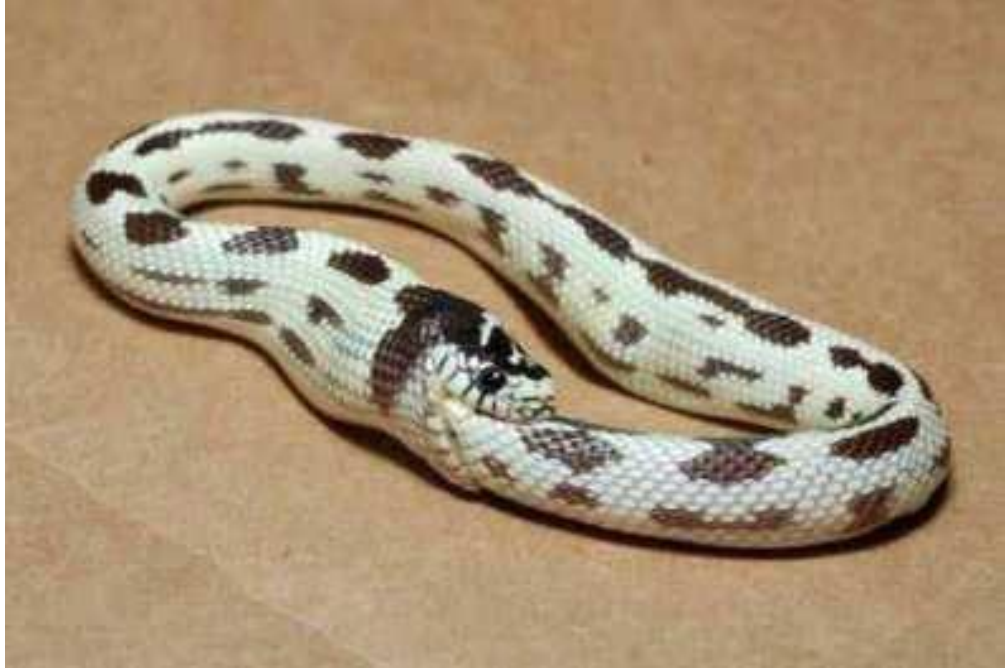
  (Geldiyse;)

  a. Nedir bu/bunlar? Detaylı açıklar mısınız?

b. Bu deyim/özdeyiş/atasözü/mit/hikâye/kitap/şarkı/film sizde hangi düşünce ve duyguları uyandırmaktadır?

Eklemek istedikleriniz:

Doktora tezime katkıda bulunduğunuz ve bu zor süreçte bana yardımcı olduğunuz için gerçekten çok teşekkür ederim ☺

H. ETHICS APPROVAL FORM (TURKISH)

Sayı: 28620816/85 -266

13.02.2014

Gönderilen : Prof. Dr. Faruk Gençöz
Psikoloji Bölümü

Gönderen : Prof. Dr. Canan Özgen
IAK Başkanı

İlgi : Etik Onayı

Danışmanlığını yapmış olduğunuz Psikoloji Bölümü öğrencisi Begüm Zübeyde Şengül'ün "Kardeşler Arasındaki Kendini Baltalama Örüntülerinin Dinamik ve Gelişimi: Bir Nitel Vaka Çalışması" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

13/02/2014

Prof.Dr. Canan Özgen
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkanı
ODTÜ 06531 ANKARA

18.02.2014   05

I. INFORMED CONSENT FORM (TIME-I) (TURKISH)

Gönüllü Katılım Formu

Bu tez çalışması Orta Doğu Teknik Üniversitesi (ODTÜ) Psikoloji Bölümü – Klinik Psikoloji Lisans Sonrası Doktora Programı öğrencisi Begüm Zübeyde Şengül tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz danışmanlığında yürütülmektedir. Çalışmanın amacı kardeşler arasındaki kendini baltalama/engelleme davranışlarının dinamik ve gelişimine ışık tutmaktır.

Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Çalışma kapsamında farklı zamanlarda yapılacak olan (en az) iki görüşmede ve ilk görüşme öncesinde uygulanacak olan ölçeklerde sizden istenen kimlik belirleyici bilgileriniz ile görüşmeler sırasında ses kaydı altında araştırmacının sorularına verdiğiniz cevaplar tamamen gizli tutulacak ve sadece araştırmacı ve tez danışmanı tarafından değerlendirilecektir. Yapılan değerlendirmelerin hemen ardından ses kayıtları imha edilecektir. Bu çalışmadan elde edilecek bilgiler gizlilik esasına uygun bir biçimde bilimsel yayınlarda kullanılacaktır.

Uygulanacak ölçek ve yapılacak görüşmeler genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz ölçek ve görüşmeleri yarıda bırakıp çıkmakta serbestsiniz.

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için aşağıdaki iletişim bilgilerini kullanabilirsiniz:

Begüm Zübeyde Şengül

ODTÜ Psikoloji Bölümü
Tel: 0537 761 73 91
e-mail: begumsengul@gmail.com

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman çalışma kapsamından çıkabileceğimi biliyorum. Ses kaydı altında verdiğim bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum.

Ad Soyad   Tarih   İmza

----/----/-------

J. INFORMED CONSENT FORM (TIME-II) (TURKISH)

Gönüllü Katılım Formu

Bu tez çalışması Orta Doğu Teknik Üniversitesi (ODTÜ) Psikoloji Bölümü – Klinik Psikoloji Lisans Sonrası Doktora Programı öğrencisi Begüm Zübeyde Şengül tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz danışmanlığında yürütülmektedir. Çalışmanın amacı kardeşler arasındaki kendini baltalama/engelleme davranışlarının dinamik ve gelişimine ışık tutmaktır.

Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Çalışma kapsamında yapılacak olan görüşmede sırasında ses kaydı altında araştırmacının sorularına verdiğiniz cevaplar ile uygulanacak olan ölçeklerde sizden istenen tüm bilgiler tamamen gizli tutulacak ve sadece araştırmacı ile tez danışmanı tarafından değerlendirilecektir. Yapılan değerlendirmelerin hemen ardından ses kayıtları imha edilecektir. Bu çalışmadan elde edilecek bilgiler gizlilik esasına uygun bir biçimde bilimsel yayınlarda kullanılacaktır.

Uygulanacak ölçek ve yapılacak görüşme genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz, ölçekleri doldurmayı ve/veya soruları cevaplamayı yarıda bırakıp çıkmakta serbestsiniz.

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için aşağıdaki iletişim bilgilerini kullanabilirsiniz:

Begüm Zübeyde Şengül

ODTÜ Psikoloji Bölümü
Tel: 0537 761 73 91
e-mail: begumsengul@gmail.com

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman çalışma kapsamından çıkabileceğimi biliyorum. Ölçeklerde ve ses kaydı altındaki görüşmede verdiğim tüm bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum.

Ad Soyad   Tarih   İmza

----/----/-------

K. PARTICIPANT INFORMATION SHEET (TIME-I) (TURKISH)

Katılım Sonrası Bilgi Formu

Bu tez çalışması daha önce de belirtildiği gibi, ODTÜ Psikoloji Bölümü Klinik Psikoloji Lisans Sonrası Doktora Programı öğrencisi Begüm Zübeyde Şengül tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz danışmanlığında, kardeşler arasındaki kendini baltalama/engelleme davranışlarının dinamik ve gelişimine ışık tutma amacıyla yürütülmektedir.

Çalışma sonunda elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek ya da bu araştırma hakkında daha fazla bilgi almak için aşağıdaki iletişim bilgilerini kullanabilirsiniz:

Begüm Zübeyde Şengül

ODTÜ Psikoloji Bölümü
Tel: 0537 761 73 91
e-mail: begumsengul@gmail.com

Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Herhangi bir psikolojik değerlendirme veya psikoterapi hizmeti almak istediğiniz takdirde, aşağıda iletişim bilgileri bulunan ODTÜ Psikoloji Bölümü'ne bağlı olarak hizmet veren üniteye başvurabilirsiniz:

Ayna Klinik Psikoloji Destek Ünitesi

ODTÜ-KENT Lojmanları 1605/2
06800 Ankara
Tel: (0312) 210 67 13 – 0530 950 58 87
e-mail: kpu@metu.edu.tr

L. PARTICIPANT INFORMATION SHEET (TIME-II) (TURKISH)

Katılım Sonrası Bilgi Formu

Bu tez çalışması daha önce de belirtildiği gibi, ODTÜ Psikoloji Bölümü Klinik Psikoloji Lisans Sonrası Doktora Programı öğrencisi Begüm Zübeyde Şengül tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz danışmanlığında, kardeşler arasındaki kendini baltalama/engelleme davranışlarının dinamik ve gelişimine ışık tutma amacıyla yürütülmektedir.

Çalışma sonunda elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sonuçlarını öğrenmek ya da bu araştırma hakkında daha fazla bilgi almak için aşağıdaki iletişim bilgilerini kullanabilirsiniz:

Begüm Zübeyde Şengül

ODTÜ Psikoloji Bölümü
Tel: 0537 761 73 91
e-mail: begumsengul@gmail.com

Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Herhangi bir psikolojik değerlendirme veya psikoterapi hizmeti almak istediğiniz takdirde, aşağıda iletişim bilgileri bulunan ODTÜ Psikoloji Bölümü'ne bağlı olarak hizmet veren üniteye başvurabilirsiniz:

Ayna Klinik Psikoloji Destek Ünitesi

ODTÜ-KENT Lojmanları 1602/1
06800 Ankara
Tel: (0312) 210 67 13 – (0312) 266 58 65
e-mail: kpu@metu.edu.tr

M. SELF-HELP LEAFLET FOR SELF-DEFEATING BEHAVIORS (TIME-I) (TURKISH)

Kendini Baltalama Davranışlarının Üstesinden Gelebilmek

İnsanın en büyük düşmanı, bizzat kendisidir.

(Cicero)

Kendini Baltalama Davranışları:

* Kendini baltalama davranışları bir hedefe ulaşmamızı tümüyle sabote eden ya da aksatan eylemler olarak tanımlanabilir.

* Bazen neden ve nasıl olduğunu bilmeden kendi başarımızı ve gelişimimizi baltalarız. Bazılarımız bunu farkında olmadan yaparız. Bazılarımız da bunun farkında olup suçluluk ve pişmanlık içerisinde olumsuz herhangi bir gidişata engel olmak amacıyla çeşitli kararlar alırız; fakat bu kararları uygulamada sürekli başarısızlığa uğrar dururuz.

* Bu tür eylemlerde bulunmak **"yapacağım dediğim bir şeyi yap(a)mamak"** ya da **"yapmayacağım dediğim bir şeyi yapmak"** olarak da tarif edilebilir. Bir başka deyişle, öncesinde kararlı ve inançlı olmamıza rağmen **"Ah, yine aynı şeyi yaptım!"** veya **"Of, bu sefer de olmadı/yapamadım!"** diye bizi söyleten eylemler kendini baltalama davranışlarına birer örnek olabilir.

* Erteleme davranışı, sigara/alkol/madde kötüye kullanımı, tıkınırcasına yemek yeme, ilişki sorunları gibi problemler kendini sabote etme döngüsünde karşımıza çıkabilecek davranışlardan sayılabilir.

Örneğin;

* Önemli bir iş görüşmesinden önce sabah dörde kadar parti yapmak,

* Sağlıklı, zinde olmak için hedef belirlemenize rağmen her akşam cips ve çikolata yemek,

* Sağlıksız, mutsuz bir ilişkiyi bitirmeye karar vermek ve bunu yapmamak,

* Bizi tatmin etmeyen veya gerçek kapasitemizi kullanmamıza izin vermeyen işler seçmek,

* Bizim için önemli olan hedefler için çalışmaktan ve bizi mutlu eden ve kendimize güvenimizi geliştiren yeteneklerimizi kullanmaktan sakınmak

Ve tüm bunları **tekrar tekrar** yaşamak...

Neden?

* Davranışımızın, istediğimizi söylediğimiz bir şeyle paralel olmaması durumunda akla üç ihtimal gelir:

1) O şeyi gerçekten istemiyor olabiliriz ya da belki o şeyin getirilerinden tatmin olmamışızdır.

2) O şeyi gerçekten istiyor olabiliriz; fakat şu anki durumdan sonra kaybolacak gizli veya kısa vadeli faydalar var olabilir.

3) O şeyi gerçekten istiyoruzdur; fakat ulaşmamızın mümkün olmadığına veya kendimiz için uygun olmadığına inanıyoruzdur.

Kendini Baltalama Davranışlarının Nasıl Üstesinden Gelebiliriz?

* Kendini baltalama davranış(lar)ınızın basit birtakım yaşam değişikliği ile kontrol altına alınabileceğini düşünüyorsanız;

- Hedeflerinizi daha ufak basamaklara ulaşmak şeklinde bölün
- Her basamağa ulaştığınızda kendinizi tebrik edin
- Bile bile hedeflerinize ulaşmanızı sabote edecek şeyler yapmaktan kaçının
- Hedefinize ulaşmayı ne sebeplerle istediğinizi unutmayın
- İçinizden bir ses bunun kötü bir karar olduğunu söylediğinde bu kararı almamaya çalışın
- Çevrenizdeki kişilerin size bu konuda söylediklerini kaale alın

* Söz konusu problemlerinizle ilgili farkındalık edinmek ve çözüm yolları aramak üzere psikolojik değerlendirme veya psikoterapi hizmeti almak istediğiniz takdirde, aşağıda iletişim bilgileri bulunan ODTÜ Psikoloji Bölümü'ne bağlı olarak hizmet veren üniteye başvurabilirsiniz:

Ayna Klinik Psikoloji Destek Ünitesi
ODTÜ-KENT Lojmanları 1605/2 06800 Ankara
Tel: (0312) 210 67 13 – 0530 950 58 87
e-mail: kpu@metu.edu.tr

Dün sabaha karşı kendimle konuştum.

Ben hep kendime çıkan bir yokuştum.

Yokuşun başında bir düşman vardı.

Onu vurmaya gittim kendimle vuruştum.

Özdemir Asaf

Bu broşür tez çalışması kapsamında *Uzman Psikolog* **Begüm Zübeyde Şengül** tarafından hazırlanmıştır.

PERSONAL INFORMATION

Surname, Name: Şengül, Begüm Zübeyde

Nationality: Turkish (TC) & German (DE)

Date and Place of Birth: 29 December 1988, Gelsenkirchen, Germany

e-mail: begumsengul@gmail.com

EDUCATION

Degree	Institution	Year of Graduation
PhD	METU Clinical Psychology	2019
BS	METU Psychology	2012
High School	Gölbaşı Anatolian High School, Ankara	2007

WORK EXPERIENCE

Year	Place	Enrollment
2019 April – Present	Çankaya University	Clinical Psychologist, Psychotherapist
2017 March – 2019 April	Bilkent University	Clinical Psychologist, Psychotherapist

2016 September – 2017 September	Ayna Clinical Psychology Support Unit, METU	Supervisor
2013 September – 2018 June	Ayna Clinical Psychology Support Unit, METU	Clinical Psychologist, Psychotherapist

FOREIGN LANGUAGES

Advanced English, Intermediate German

PUBLICATIONS

Sengul, B. Z., Unal, E., Akca, S., Canbolat, F., Denizci, M., & Bastug, G. (2015). Validity and reliability study for the Turkish adaptation of the Hypersensitive Narcissism Scale (HSNS). *Dusunen Adam the Journal of Psychiatry and Neurological Sciences, 28*(3), 231–241. https://doi.org/10.5350/DAJPN2015280306

Akca, S., **Sengul, B. Z.**, & Uyar, T. (2014). Psikopatoloji, hasta ve terapist bağlamında altı temel duygudan korkunun incelenmesi. *AYNA Klinik Psikoloji Dergisi, 1*(2), 23–39. https://doi.org/10.31682/ayna.470582

BÖLÜM 1

GİRİŞ

1.1 Kardeşler ve Kendini Baltalama Örüntüleri

Psikoterapistler bazen kardeş ilişkilerinin genç hastalar tarafından önemsiz olarak sınıflandırıldığını ya da tamamen göz ardı edildiğini not etmektedirler. Belki de bu psikanalizin gelişimi ile ilgili bir şeydir çünkü kardeş ilişkileri 1980'lerin başlarına kadar Freudyen psikanaliz tartışmalarında neredeyse tamamen göz ardı edilmiştir (Sohni, 1994). Bu nedenle, bu tez çalışmasında, her yerde olmalarına rağmen, insanlığın kör noktasında yer alan kardeşleri göz ardı etmemek önemliydi.

Kardeşlik, aynı rahmi, aynı memeyi paylaşmayla başlayıp aynı aile dinamiklerini paylaşmaya kadar uzanan bir ilişkidir. Yıllar boyunca, paylaşılan anılar ve ortak geçmiş, bireylerin hayatta kök salmalarına izin verir. Başlangıçta bu köklerden kurtulmak isteyen kardeş daha sonra büyüdükçe bu köklere sıkı sıkıya tutunabilir veya bir kardeş hüzünlü veya mutlu bir hikâyenin kahramanı olabilir.

Nitekim, Girard (2003) antik edebiyatta, mitolojilerde ve dini mitlerde düşman kardeşlik örneklerini listeler. Hangi hikâye veya efsane olursa olsun, kardeşler arasındaki ilişki ve çatışma önemli bir role sahiptir (Erten, 2014). Bu dinamiklerin hâlâ bir anlamı veya işlevi vardır. Bu nedenle, bunları ortaya çıkarmak çok önemli

bir çabadır. Bir kardeş, diğer kardeşini veya kardeş benzeri bir ötekini (yani bir akranı) destekleyerek veya ötekine üstünlüğünü kanıtlayarak veya onu yok etmeye çalışarak ya da kendini baltalayarak ilişki dinamiklerini şekillendirebilir. Bir kardeş tarafından hangi yol izlenirse izlensin, bu dinamikler incelenmeye değerdir.

Bir insanın geçmişi, kendi iyiliğine karşı aldığı kararlar ve eylemlerle dolu olduğunda, bu durum pek anlaşılır bulunmaz. Canlıların zevk ve gerçeklik ilkesine göre hareket ettiklerini savunan Freud, kendini baltalama davranışını (veya kendini sabote etmeyi) teorisindeki en sıkıntılı sorun olarak görmüştür. Bu yüzden metapsikolojisini, kendini baltalama örüntülerini açıklamak için defalarca değiştirmiştir (McWilliams, 2013).

Tekrarlayan kendini baltalama davranışlarını kavramak adına bazı soruları cevaplamaya çalışmak çok önemlidir. Örneğin, Freud (1955) tarafından iddia edildiği gibi, bir davranışı yinelemek için bir kompülsiyon veya içgüdü var mıdır ve eğer varsa, neden yıkıcı olanlar tekrar ediliyordur? Bu örüntüler usta hâle gelme adına mı sürdürülmektedir? Acı verici olsalar da, bu tekrarlar bir miktar ikincil bir kazanç sunmakta mıdırlar? Onları farkedebilecek bir nokta var mıdır? Bu farkındalığa erişebilen var mıdır? Asıl önemlisi de, bu uyumsuzluk döngüsü gerçekten değişebilmekte midir? Bunların hepsi zor sorular ve cevaplar genelde "Evet, bazen" şeklindedir, ancak yine de bu örüntüleri çözmek pek kolay değildir.

1.2 Çalışmanın Amacı, Gerekçesi ve Önemi

Kardeş ilişkileri gerçekten çeşitlilik gösterse ve araştırma sırasında çeşitli zorluklar oluştursa da, kendini baltalama örüntüleri üzerindeki olası etkilerini incelemek önem arz etmektedir. Her ne kadar çeşitli çalışmalar kardeş ilişkilerinin sosyal yaşam üzerindeki etkilerini incelemiş olsa da, kardeşler arasında spesifik bir kendini baltalama davranışı açısından karşılaştırmalar yapmış olsa da, hiçbir nitel boylamsal araştırmanın genç yetişkinlerin kendini baltalama deneyimlerini, kardeş veya akran ilişkileri bağlamında incelememiş olduğu görülmektedir. Bu sebeple, söz konusu

çalışma, genç yetişkin kardeşler ve tek çocuklar arasında kendini baltalama örüntülerinin dinamiğine psikanalitik ve psikodinamik yaklaşımlarla (özellikle Adleryen teori ile) ışık tutmayı amaçlamıştır. Bu amaçla, (erteleme davranışı, tıkınırcasına yeme, bağımlılık veya kişilerarası çatışmalar gibi) kendini baltalama deneyimleri ile kardeş ve/veya akran ilişkileri üzerine odaklanılarak genç yetişkinler ile görüşmeler yapılmıştır. Bu değişkenler incelenirken katılımcıların kişilik özellikleri ve muzdarip oldukları psikolojik semptomları arasındaki benzerlik ve farklılıklar da göz önünde bulundurulmuştur.

Çalışmanın katılımcılarından; yani büyük kardeşler, küçük kardeşler, ikizler ve tek çocuklardan; kardeşleri veya akranları ile yaşadıkları deneyimleri ve kendini baltalama örüntüleri ile ilgili paylaşımda bulunmaları istenmiştir. İlk görüşmelerden yaklaşık üç yıl sonra elde edilen boylamsal verilerle kardeş ilişkilerindeki değişiklikler, kendini baltalama örüntüleri ve bu değişikliklere atfedilen faktörler ve olaylar belirlenmeye çalışılmıştır.

Sonuç olarak, bu çalışma ile kardeş ilişkileri ve kendini baltalama örüntülerinin hem teorik hem de klinik açıdan kavramsallaştırılmasına katkı sağlamak amaçlanmaktadır. Böylelikle, bu çalışmanın bulguları doğrultusunda teori geliştirmeyi amaçlayanların ilham almaları ve klinisyenlerin hastalarla çalışma yöntemlerinin güçlenmesi ümit edilmektedir.

1.3 Araştırma Soruları

İki aşamadan oluşan veri toplama çalışmasıyla yapılan bu nitel boylamsal çalışma, genç yetişkinlerin kardeş ilişkileri ve kendini baltalama örüntüleri hakkındaki algılarını ve deneyimlerini incelemiştir. Katılımcılarla yapılan görüşmeler, aşağıdaki araştırma sorularına cevaplar aramıştır:

- Büyük kardeşlerin, küçük kardeşlerin, ikizlerin ve tek çocukların kardeş/akran ilişkileri ve kendini baltalama örüntüleri/davranışları ile ilgili bazı benzer ve

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farklı deneyimler nelerdir?

- Hangi faktörler (örneğin; kişilik özellikleri, kişisel olaylar, duygusal durumlar vb.) sorunlu kardeş ilişkileri ve kendini baltalama örüntüleri ile ilişkilidir?

- Kardeşler/akranlar yetişkinlikte kendini baltalama örüntülerini nasıl etkilemektedirler?

- Bireyler problemli kardeş ilişkilerini ve kendini baltalama örüntülerini nasıl deneyimlemektedirler?

Bu nitel çalışmanın boylamsal boyutu ise aşağıdaki sorulara cevaplar aramıştır:

- Katılımcılar, kardeş / akran ilişkileri ve kendi kendini yitirme kalıpları konusundaki deneyimleri hakkındaki paylaşımlarının transkriptlerine, kendileriyle yapılan ilk görüşmelerden üç yıl sonra nasıl tepki vermektedirler?

- Katılımcılar ilk görüşmelerden sonraki üç yıl boyunca kardeş ilişkileri ve/veya kendini baltalama örüntüleri konusunda ne gibi değişiklikler gözlemlemişlerdir?

- Katılımcıların kardeş ilişkileri ve/veya kendini baltalama örüntüleri bakımından herhangi bir değişikliğin varlığına veya yokluğuna atfettikleri faktörler ve/veya olaylar nelerdir?

Söz konusu araştırma soruları, ilgili psikanalitik ve psikodinamik teoriler doğrultusunda düzenlenmiştir. Böylece katılımcılarla yapılan görüşmeler sırasında, genç yetişkinlerin hem kardeş ilişkilerine hem de kendini baltalama örüntülerine ilişkin bilinç düzeyindeki ve bilinçdışı tepkilerini yansıtan paylaşımlara erişilebilmiştir. Bu nedenle, tematik analiz (TA) yöntemine dayanan bu nitel boylamsal araştırma, kardeş pozisyonlarının; yani büyük kardeş, küçük kardeş, ikiz kardeş ve tek çocuk dinamikleri ile kendini baltalama davranışlarının dinamikleri ve bu iki değişken arasındaki etkileşim hakkında daha incelikli bir anlayış sağlamıştır.

BÖLÜM 2

LİTERATÜR İNCELEMESİ

Her aile farklı ve her kardeş ilişkisi benzersiz olmasına rağmen, deneyimler bakımından benzerlikler gözlemlenmektedir. Bu karmaşıklık, araştırmacıların bu bağlantılara odaklanmasını zorlaştırmaktadır. Kardeş ilişkilerini ihmal edilen bir faktör olarak ortaya koyan makalesinde, bir aile araştırmacısı olarak Goldbrunner (2011), daha önce kardeşlik üzerine yapılan çalışmaların sahip oldukları özellikler bakımından kardeşler arasındaki farklılıklara odaklanıldığını düşünmektedir. Aynı ailede yetişmiş olan kardeşlerin gerçek hayatta sıkça görüldüğü üzere nasıl farklı düşünen ve farklı davranan bireyler haline geldiklerini anlamak zor olduğu için, bu tür açıklamaların aile konstelasyonlarında arandığına işaret etmektedir.

Kardeş ilişkilerinin özelliklerini ve kardeşler arasındaki farkları belirleyen önemli faktörler arasında annenin mevcudiyeti, ebeveynler arasındaki ilişki, babanın çocuklara karşı davranışı, kardeş bağının biyolojik ve sosyolojik yönü, kardeşlerin cinsiyet ve yaşı, ikiz kardeşin varlığı ve bir kardeşin bir hastalığı, sakatlığı veya özel bir yeteneği olup olmadığı gibi etmenler yer almıştır (Akhtar ve Kramer, 1999).

Alfred Adler, neredeyse her zaman hastalarının ailesinin konstelasyonuna, yani doğum sırasına, kardeşlerin cinsiyetine ve kardeşler arasındaki yaş farkına ilişkin sorular sormuştur. Bireylerin ailelerinde, kardeşlerinin konumlarına göre kendi konumlarını algılayışlarının ailedeki nümerik düzenlerinden daha önemli olmasına rağmen, Adler doğum sırası hakkında pek çok varsayım ortaya koymuştur. Örneğin, kardeşlerin kendilerini kardeşlerinden daha üstün veya daha aşağı

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hissedebileceklerini ve kısmen gerçek doğum sıralarından dolayı farklı tutum ve roller benimseyebileceklerini varsaymıştır (aktaran Feist ve Feist, 2008).

Aile ortamı her doğum sırasında farklıdır ve her kardeşin ailede farklı bir yeri vardır (Dreikurs, 1999). Doğum sırası, kardeşlerin bir ailedeki yeri ile ilgilidir, yani en büyük, ortanca, en küçük ve tek çocuk olmak üzere dört temel pozisyonu tanımlamaktadır. Her pozisyon, hem çocukluk hem de yetişkinlik döneminde farklı özelliklere, görevlere, rollere ve yaşam tarzlarına sahiptir (Campbell, White ve Stewart, 1991; Shulman ve Mosak, 1977). Adler (2005), çocuğun psikolojik doğum sırası olarak adlandırılan aile konstelasyonundaki algıladığı pozisyonunun, sahip olduğu gerçek (yani kronolojik) doğum sırası faktöründen daha önemli olduğunu iddia etmiştir. Psikolojik doğum sırası, bireyin ailesindeki kronolojik doğum sırası ile eşleşebilir veya eşleşmeyebilir (Campbell ve ark., 1991). Bu nedenle, bir bireyin ailedeki konumunun tam olarak kavranması için psikolojik doğum sırasının anlaşılması önem arz etmektedir (Pilkington, White ve Matheny, 1997).

Kardeşler hakkında bir model geliştiren ve kavramsal bir çerçeve sunan Mitchell (2011, 2013a, 2013b) tarafından kardeş ilişkileri, yatay düzlem üzerindeki ilişkiler olarak kabul edilmektedir. Mitchell (2011), ebeveyn ile çocuk arasındaki ilişkileri dikey, kardeşler arasındaki ilişkileri ise yatay olarak kabul etmiş ve bu eksenlerin kesiştiği noktanın tespit edilmesi gerektiğini iddia etmiştir. Vivona'ya göre, Oedipus kompleksi (yani dikey boyut) "arzu"; yani, istemek ve istenmeyi istemek ile ilgilidir. Kardeş kompleksi; yani yatay boyut ise "yok olma korkusu" ile ilgilidir (2007).

Bion'un teorisine paralel olarak, herhangi bir değişiklik iç dünyada yıkıcı bir yankıya neden olur, bu nedenle bir kardeşin doğuşu, bireyi derinden sarsacak bir travma olarak tanımlanır (1965). Yani, o bireyin benzersizliğini tehlikeye atan "tahttan indirilme travması" olarak kabul edilebilir. Mitchell'in ileri sürdüğü gibi, kişinin birini kendisini sevdiği kadar sevmenin coşkusunun yanı sıra ikame bir kişi tarafından yok edilme travmasıdır (2011). Bu travmanın çözümü ise çatışmanın kendisinde yatmaktadır. Bu "benzersiz olmama krizi"nin nasıl çözüldüğünü ve yok

olma hissinin (kardeş gibi bir) ötekini yok ederek mi çözülüp çözülmediğini değerlendirmek çok önemlidir (Keskinöz-Bilen, 2014).

Genellikle bireylerin başarıya odaklandıklarında ve yeterli kapasiteye sahip olup etkin ve azimle çalıştıklarını, ancak bu stratejileri uygulamadıklarında bir engele teslim olacaklarına inanılır. Yine de, yüksek motivasyonlu ve yetenekli olmasına rağmen, bireylerin zorluklarla veya hayal kırıklıklarıyla karşı karşıya kaldıklarında çaresiz kaldıkları sıkça görülmektedir (Bandura, 1997; Dweck, 1999).

Kendini baltalama davranışları uzun zamandır psikolojik araştırmalar için netleştirilemeyen bir konu olmuştur. Bu tür davranışlar ilk olarak Chamberlain (1978) tarafından istenmeyen ve zararlı sonuçlara yol açan, temel ihtiyaçları karşılamaya yönelik tekrarlanan ve amaç odaklı girişimler olarak kavramsallaştırılmıştır. Baumeister (1997) daha sonra bu davranışları, faydalarından daha büyük bedeller ödemeye sebep olan, hatalara ve zararlara neden olan, kişisel sıkıntı getiren ve bireylerin planlarını bozan davranışlar olarak tanımlamıştır.

Bununla aşamada, kendini sabote etmenin kasıtlı yapılan bir eylem olduğuna işaret eden ampirik bir kanıt bulunmadığına dikkat etmek önemlidir. Diğer bir deyişle, literatürde, bireylerin kendilerini olumsuz yönde etkilemek veya olumsuz bir takım etkilere maruz kalmak için kendilerini baltaladıklarına dair bir bulgu yer almamaktadır. Bir kişinin kasıtlı ölümü anlamına gelen intihar bile, çoğu zaman olumlu bir yarar görme arzusunun bir sonucudur; yani, yüksek düzeyde üzüntü, sıkıntı, suçluluk veya boşluk hissi döngüsünden kaçınma arzusu içermektedir (Baumeister, 1990). Bu nedenle, kendini baltalama davranışları genellikle kasti olmayan, bile bile sergilenmeyen ama sonuçları bakımından olumsuz deneyimler olarak tanımlanmaktadır.

Kopetz ve Orehek (2015), kendini baltalama davranışlarının başarısızlıktan ziyade kendini düzenleyen başarılara işaret ettiğini savunarak, kendini baltalama davranışlarının mekanizmasına alternatif bir yolla yaklaşmışlardır. Özellikle, aşırı

yemek yemenin, uyuşturucu kullanımının, riskli cinsel davranışların ve kendine zarar vermenin çeşitli amaçlara araç olarak hizmet ettiklerini keşfetmişlerdir. Ayrıca, bir problem çözücünün sonu veya nihai hedefi düşünerek bir yola koyulacağı ve daha sonra mevcut amaçlara ulaşmak için en iyi stratejiyi seçeceği bir araç-sonuç analizine dikkat çekmişlerdir. Kendini baltalama davranışlarının, hedef arayışının özelliklerini temsil ettiğini göstermiş ve bu davranışlara ışık tutabilmek için yeni uygulamalar önermişlerdir.

Bazı bireylerin neden kendini baltalama davranışları gibi problemlerden muzdarip olduklarını açıklamak için, Adler (1964) üç tane dış faktör tanımlamıştır: (1) abartılmış fiziksel yetersizlikler, (2) şımartılmış bir yaşam tarzı ve (3) ihmal edilmiş bir yaşam tarzı. Bu dış faktörlerin her birinin, insanların yaşamlarında yaşadıkları problemlere katkıda bulunduğunu vurgulamıştır. Ayrıca bireylerin, başkalarının gözünde itibardan düşmemek adına şişirilmiş özgüvenlerini korumak için çeşitli davranış kalıpları geliştirdiklerini iddia etmiştir.

Tekrarlayan ve kendini baltalama davranışları kesinlikle "zevk ilkesinin ötesinde" görünmektedir. Bu, kişiler genelde içgüdüsel olarak doğrudan zevk için motive olurlarken tekrarlama zorlantısı gibi bir kendini baltalama örüntüsünden muzdarip kişilerde, zevk arayışı içgüdüsünün tekrar etme ihtiyacına çevrildiği anlamına gelmektedir. Ancak, bazı zevk arayışları gerçekten tehlikeli, kendini tahrip edicidir ve aslında zevkli sonuçları yoktur. Bu gibi aşırı durumlarda, büyüklenmeciliğe rağmen; amaç, olasılıklara ve doğaya meydan okuyarak veya ölümle dans ederek bir çeşit ustalık kazanmak olabilir. Genellikle mazoşist davranışlar olarak adlandırılmalarına rağmen, tekrarlayan kendini baltalama davranışları aslında karmaşık ve derin bir şekilde kökleşmiş dinamikler taşımaktadır (Rosner ve Hermes, 2006).

Kendini baltalama girişimlerinin çoğu, kişi tarafından, ödenecek bedelin farkında olunarak yapılır. Birey, zevk ve ödüller için bedel ödemeyi seçer. Ancak, bu kendini baltalama davranışlarının sebepleri ve amaçları, eğer davranışlar başkalarını riske

sokarsa sorgulanmalıdır. Belirli örüntülerin sonucunda insanın kendisinin ve başkalarının zarar görmesi genellikle öngörülebilir bir sonuçtur. Kendini baltalayan bir kişinin amacı, kötüye kullanma veya kötüye kullanma gereksinimlerini tekrarlamak, intikam almak, diğer insanları kendi pahasına memnun etmek veya acı verici anları çok benzer ilişkilerle yeniden harekete geçirerek tekrarlamak olabilmektedir.

Kişinin kendini baltalama davranışı ve bu tekrarlayan davranışla ilişkili olan çocukluk kökenleri hakkında farkındalığını arttırma, bu zorluğun üstesinden gelmek için ilk ve en önemli adımdır. Bu tür kendini sabote etme eylemlerinin sonucunu idrak etmek de çok önemlidir. Bu noktada, bir kavrayışa sahip olmanın, hem kendini baltalama davranışlarının zorluklara neden olduğunu hem de bu davranışların bir nedeni olduğunu tanımayı içerdiği belirtilmelidir. Sorunlar rastgele ortaya çıkmaz ve bu tür davranışların kesinlikle anlamları vardır (Rosner ve Hermes, 2006).

Kendini baltalama örüntülerinin tekrarlayan döngülerini kırmanın yollarını araştırmak çok önemlidir. Rosner ve Hermes (2006), bireylerin kendilerini, davranışlarını değiştirmeye zorladıklarında ve bu davranışlar için entelektüel açıklamalar bulduklarında, değişimin mümkün olmayabileceğini öne sürmektedir. Ayrıca, bu bireylere alternatif yollar denemeleri veya bu zor durumda bırakan davranışı sona erdirmeleri gerektiği söylendiğinde, temel sorunlarını çözmeleri mümkün olmayabilir. Bu yüzden, gerektiğinde yoksun bırakan bir ebeveyn olarak hizmet edebilen, uzun süredir bastırılan duyguları kabul edebilen ve unutulmuş hatıraların ortaya çıkmasını teşvik edebilen bir psikoterapist ile ilişki halinde olmak olumlu bir değişim için kritik bir öneme sahiptir.

Kardeş ilişkilerinin, özsaygı ve yaşam boyu tekrarlanan örüntüler üzerinde belirli etkileri vardır çünkü kardeşlerle erken dönemdeki etkileşimler çoğu zaman bireylerin yaşamlarında daha sonraki ilişkilerini belirler. Kardeşlerin bir evde maruz kaldıkları muameleler, kardeşleriyle aralarında yapılan olumsuz karşılaştırmalar gibi etkenler insanların kendilerini ve çevrelerini nasıl algıladıklarında rol oynayan önemli

deneyimler arasında yer alır. Kardeş rekabeti genellikle normal ve bir ailede yetişmenin bir parçası olarak kabul edilir ancak bu rekabetin sonucunda problematik durumlarla da kesinlikle karşılaşılmaktadır (Sitzler, 2017).

Her psikopatolojide olduğu gibi, aile yapısının tarihi kendini baltalama örüntülerini anlamada oldukça önemlidir. Gelecekteki ilişkilerinde insanların çekirdek ailelerinde üstlendikleri rolleri üstlenme eğiliminde oldukları bilinmektedir. Bir bakıma, benliğin bazı yönleri bilinmemektedir ve bireyler farkında olmadan her zaman bir kardeş temsilini yakalamaya veya o temsilin önüne geçmeye çalıştıklarında, bu yönler faydalı bir şekilde kullanılamaz hale gelmektedirler.

BÖLÜM 3

YÖNTEM

Nitel bir boylamsal araştırma yaklaşımı benimsenerek, bu çalışmada kardeşler, ikizler ve tek çocuklar ile kardeş veya akran ilişkileri ve kendini baltalama davranışları ile ilgili yarı-yapılandırılmış görüşmeler yapılmıştır. Nitel boylamsal araştırmanın metodolojik modellerinden biri olarak, katılımcıların yaklaşık üç yıl sonra yeniden görüşüldükleri bir takip çalışması yapılmıştır. Bu çalışma, görüşmelerin yanı sıra, katılımcıların kişilik özelliklerini Temel Kişilik Özellikleri Envanteri (TKÖÖ) ve mevcut psikolojik semptomlarını Belirti Tarama Testi-90-R (SCL-90-R) ile değerlendirmeyi de içermiştir. Başlıca konu ve temaları *"Zaman-I"* ve *"Zaman-II"* olarak adlandırılan iki ayrı zaman noktasında araştırmak için tematik analizler (TA) yapılmıştır. Söz konusu katılımcıların kişilik özelliklerinin, semptomlarının, algılarının ve deneyimlerinin zaman içinde nasıl değiştiğini ve birbirleriyle karşılaştırıldıklarında nasıl benzeşip nasıl farklılık gösterdiklerine ışık tutmak için boylamsal analizler yapılmıştır.

Nitel boylamsal araştırma metodolojisi ile tutarlı olarak, bu çalışmada amaçlı örneklem; yani olasılık dışı örneklem yöntemi kullanılmıştır. Sadece (ikizler dâhil) kardeş çiftleri ve tek çocuklar, kardeş veya akran ilişkileri ile muhtemel kendini baltalama örüntüleri incelenmek üzere seçilmiştir. *Zaman-I*'de örneklem oluşturma sırasında; 41 genç Türk yetişkinin çalışmaya katılım için uygun oldukları belirlenmiş ancak bunlardan (16 ila 33 yaş arasındaki [*M* = 25.81, *SD* = 3.78] sekiz erkek ile 18 kadın olmak üzere) 26 kişi çalışmaya katılmayı kabul etmiştir. *Zaman-II*'de ise bu kişiler arasından, (19 ila 36 yaş arasındaki [*M* = 28,52, *SD* = 3,87] altı erkek ile 15

kadın olmak üzere) 21 genç yetişkin ikinci görüşme sürecini tamamlamışlardır. Zaman ve mekândaki değişikliklerin getirdiği zorluklara rağmen; bu çalışmada her biriyle *Zaman-II*'de görüşülen toplamda altı kardeş çifti, bir çift yumurta ikiz çifti, bir tek yumurta ikiz çifti ve beş tek çocuk yer almıştır.

Bu noktada, verilerin analizinden ve sentezinden önce, ölçeklerden alınan tüm puanlar ile görüşmelerde paylaşılanların araştırmacı tarafından gizlilik ilkesi çerçevesinde değerlendirildiği ve saklandığı vurgulanmalıdır. Kimliklerinin gizlenmesi için tüm katılımcılara araştırmacı tarafından takma adlar verilmiştir.

BÖLÜM 4

BULGULAR

Bu çalışmada ilk olarak, tüm katılımcılarla hem *Zaman-I*'de hem de *Zaman-II*'de görüşmelerden önce değerlendirilen tanımlayıcı değişkenler rapor edilmiştir. Bu değişkenler, sırasıyla demografik form, TKÖÖ ve SCL-90-R kullanılarak ölçülen demografik bilgileri, kişilik özelliklerini ve psikolojik semptomları içermiştir. Bu değişkenlere ek olarak, her bir kardeşin ve tek çocuğun psikolojik doğum sırası da belirlenerek tanımlayıcı bir değişken olarak kullanılmıştır. Psikolojik doğum sıraları değerlendirilirken ise katılımcıların bir çocuk olarak aile içindeki konumlarını algılayışları ve aile dinamiklerinde edinmiş oldukları rolleri özellikle göz önünde bulundurulmuştur.

Sonuç olarak, bu çalışmada büyük çocuk psikolojik doğum sırasına sahip 10 kardeş, küçük çocuk psikolojik doğum sırasına sahip altı kardeş ve tek çocuk psikolojik doğum sırasına sahip beş katılımcı yer almıştır. Tematik analizler yürütüldükten sonra, psikolojik olarak daha büyük kardeşlerin, psikolojik olarak daha küçük kardeşlerin ve psikolojik olarak tek çocukların kardeş veya akran ilişkileri ile kendini baltalama davranışlarına ilişkin olarak belirlenen temalar ve söz konusu katılımcıların paylaşımlarından örnek alıntılar sunulmuştur.

BÖLÜM 5

TARTIŞMA

Bu üç katılımcı grubu için tanımlanmış pek çok tema tespit edilmiş olduğundan, daha önce literatürde farklı kardeş pozisyonları ve kendini baltalama davranışları ile ilgili olarak ortaya konulmuş olan bulgularla karşılaştırılmak üzere belli başlı temalar seçilmiştir.

5.1 İncelenen Temalar

5.1.1 Benzersizlik (Farklılık) – Benzerlik (Aynılık)

Bu nitel boylamsal çalışma, psikolojik olarak daha büyük olan kardeşler ve psikolojik olarak daha küçük olan kardeşler, kendilerinin ve kardeşlerinin kişilik özellikleri ile benimsedikleri rolleri bakımından benzersiz (farklı) olduklarına dikkat çekmişlerdir. Örneğin Pamir'e göre kendisi, kardeşi Tülin'den farklı kişilik özelliklerine sahipti:

> Çok fark var, çok fark var ya... Mesela ben daha disiplinliyimdir, Tülin öyle değil. Daha sorumluluk sahibiyimdir, o değil. İşte ben, işte daha düzenliyimdir mesela o değil. Ama o mesela daha şeydir, işte daha sosyal gibi bana göre. Ben de sosyalimdir ama o daha çok önem veriyor o tip şeylere. Onun için daha kritik. Onun dışında genel temel olarak özelliklerimiz bunlar yani. Daha tepkiseldir o, ben değilim.

Psikolojik olarak daha büyük olan kardeşler ayrıca kendilerinin ve kardeşlerinin ilgi alanları ve yaşam tarzları bakımından da farklılıklar gösterdiklerini bildirmiştir. Başka bir deyişle, psikolojik olarak büyük olanların aksine, psikolojik olarak daha küçük kardeşler, kardeşleriyle kendilerinin ilgi alanları ve yaşam tarzları bakımından

benzerlik gösterdiklerini belirtmişlerdir. Psikolojik olarak daha büyük ve daha küçük kardeşlerin algıları arasındaki bu fark, büyük kardeşlerinden daha yetersiz hissediyor olabilecek küçük kardeşlerin, kendilerinden "üstün" olarak görülen kardeşlerine yakın ve benzer olma ihtiyacı ile açıklanabilir diye düşünülmüştür. Örnek vermek gerekirse, psikolojik olarak daha küçük bir kardeş olarak Eda şöyle demiştir:

> Onun boyu uzun. Çok farklı direkt. Yani o kaç? 1.70 falan, ben 1.50'yim; yani baya fark var. O nerdeyse babamdan uzun yani. Başka ama şey, yani diğer yüzüm falan ablama daha çok benziyor. Sadece boy, kilo farklı. Hatta arada dalga geçiyor, benim "zip"lenmiş versiyonum falan diye.

Goldbrunner (2011) ayrıca küçük kardeşlerinin ailede henüz işgal edilmemiş nişleri aradıklarını ve bunun da onların daha farklı özellikler ya da roller benimsemelerini sağladığını iddia etmiştir. Ancak, aile içinde önceden belirlenmiş beklentilerden çok fazla sapma olursa, aynı kişilerin aileden kara koyun olarak dışlanma tehlikeleri olduğuna da dikkat çekmiştir. Bu nedenle, küçük kardeşlerin kardeş ilişkileri içinde hem benzersizlik (farklılık) hem de aynılığa (benzerliğe) ihtiyaçları olduğu açıklanmaktadır.

5.1.2 Abartılmış Eksikliğin ve Aşağılık Hislerinin Telafisi

Adler (1930), abartılmış aşağılık hislerinin nevrotik bir yaşam tarzı ile sonuçlandığını, ancak normal düzeyde deneyimlenen eksiklik ve yetersizlik duygularının sosyal olarak faydalı bir yaşam tarzı yarattığını iddia etmiştir. Adler'e göre, bir kişinin sağlıksız (yani nevrotik) veya sağlıklı (yani sosyal açıdan faydalı) bir yaşam tarzına sahip olup olmadığı, o kişinin çocuklukta kaçınılmaz olarak deneyimlemiş olduğu aşağılık duygusuyla nasıl başa çıktığına bağlıdır. Bu iddiaya paralel olarak, bu çalışmada, katılımcıların kardeş pozisyonları ne olursa olsun, kendilerini kişilik özellikleri ya da yaşam koşulları bakımından kardeşleri ya da akranlarıyla karşılaştırırken hissettikleri eksiklik ve aşağılık hislerini telafi etmeye çalıştıkları ortaya konulmuştur. Yani, ilişkilerinde yaşadıkları olumsuz duygularla veya olaylarla başa çıkmak için telafi mekanizmalarına başvurdukları tespit edilmiştir.

Örneğin; bu araştırmadaki katılımcılardan bazıları, kardeşleri ve aile ilişkileri nedeniyle dışlanma veya ihmalin neden olduğu yalnızlık duygusuyla başa çıkmak için günlük hayatlarında daha sosyal kişiler haline gelmiş olabilirler. Bu da onların sosyal açıdan faydalı bir yaşam tarzı edinmiş olabileceklerini göstermiş olabilir. Yine sosyal olarak faydalı bir yaşam tarzı benimsemiş olabileceklerini belirten bir unsur olarak, bazılarının kardeş ilişkilerinde, kardeşleri de dâhil olmak üzere, herkesin başarısı için çaba sarf ederek, rekabet ve aşağılık duyguları ile baş etmeye çalışmış olabilecekleri ortaya konulmuştur. Örneğin; rekabet meselesinde Helin, "Hiçbir zaman rekabet içinde olmadık. Birbirimizi daha iyisine ulaştırmak için sürekli çalıştık. Örneğin; gitar çalma konusunda hangimiz iyiyse bunu diğerine gösteriyorduk ki, o da hırs yapıp kendini daha iyisine yükseltsin" ifadesiyle abisi Bora ile aralarında rekabet olmadığını, aksine birbirlerini daha iyiye ulaştırmak için motive ettiklerini anlatmıştır. Görünüşe göre Helin, ağabeyi ile olan ilişkisinde aşağılık hissi ile "kazan-kazan" stratejisiyle baş etmeye çalışıyordu. Diğer bir deyişle, ağabeyi Bora da dâhil olmak üzere "herkes için başarı" için çaba göstererek, aşağılık duygularıyla başa çıkıyordu.

Öte yandan, katılımcılardan bazıları ise başka bir fiziksel özelliğe, zekâya ve/veya pozitif ilişkisel özellik kazanmaya yatırım yaparak fiziksel yetersizliklerini telafi etmeye çalışmış olabilirler ya da aşağılık duygularını telafi etmek için yaralı şifacı olma yükünü almış olabilirler. Her iki türlü de bu başa çıkma biçimleri nevrotik yaşam tarzlarını gösteriyor olabilir. Örneğin; Çağrı, çocukluk hayallerini paylaşırken üstünlüğe ve başkaları tarafından tanınmaya duyduğu ihtiyacını ve başka bir fiziksel özellik ile ön plana çıkarak hissettiği fiziksel yetersizliği telafi etmeye çalıştığını şöyle vurgulamıştır:

> Küçükken güçlü ve uzun saçlı olmak istiyordum. Vücut olarak yaşıtlarıma göre kısa boylu ve zayıftım. Yorulmak diye bir konseptin olmadığı yaşlarda koşunca, dalak şişmesi denen olaydan oluyordu ve uzun mesafe koşamıyordum. Burnum sık sık kanardı. Baya dandik bir vücudum vardı yani genel olarak bakılırsa. Neyse ki saçım güzel.

5.1.3 Kendini Baltalama Davranışlarını Çözümlemek

Psikolojik olarak büyük olan kardeşlerin ve psikolojik olarak tek çocuk olan katılımcıların kendini baltalama davranışlarındaki değişimle ilgili olarak, bazılarının üç yıllık süreç içerisinde olumlu bir değişim deneyimlerken bazılarının ise olumsuz bir değişim yaşadığı, bazılarının ise hiçbir değişiklik yaşamadıkları tespit edilmiştir. Öte yandan, psikolojik olarak daha küçük olan kardeşlerin bazıları bu süreçte olumlu bir değişim yaşadıklarını, bazıları ise hiçbir değişiklik yaşamadıklarını belirtmiştir. Katılımcıların çoğu, psikolojik doğum sıralarından bağımsız olarak, kendini baltalama davranışları açısından farkındalık kazanma ve sorumluluk alma konularına vurgu yaparak bu davranışların üstesinden gelme konusunda birçok etkili ve etkisiz stratejiye dikkat çekmişlerdir. Ayrıca, kendileri için planladıkları çeşitli stratejileri paylaşıp başkalarının da kendini baltalama örüntülerini çözümleyebilmek adına izleyebilecekleri yollar önermişlerdir. Spesifik olarak, bazı katılımcılar tarafından profesyonel psikolojik destek almak, kendini baltalama davranışları konusunda olumlu bir değişim için etkili olan bir strateji olarak işaret edilmiştir. Örneğin; psikolojik olarak daha küçük olan bir kardeş olarak Damla, psikanalitik yönelimli psikoterapinin kişisel farkındalığa ve kendini sabote etme örüntüsünün çözümüne olan önemli katkısını şöyle vurgulamıştır: "Yaklaşık iki sene boyunca, her hafta, psikanalitik yönelimli psikoterapi aldım. Kendimi tanımak, farkındalığımı arttırmak adına çok fazla yol kat ettiğimi düşünüyorum. Hala da oradan kazandıklarımın etkisinin devam ettiğine inanıyorum. Baş etme yöntemlerinde etkili olduğunu düşünüyorum".

Özellikle psikolojik olarak daha küçük kardeşler, kendini baltalama gibi sorunlarının üstesinden gelme konusunda psikoterapinin etkinliğine dikkat çekmişlerdir. Bu nedenle, diğer psikolojik doğum sırasına sahip katılımcılara kıyasla, psikolojik olarak daha küçük kardeşlerin kendini sabote etme örüntüleri açısından zaman içinde olumsuz bir değişim deneyimlememiş ve daha fazla olumlu değişim yaşamış olmaları anlamlı bir durum olarak kabul edilebilir. Psikolojik olarak daha küçük

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kardeşlerin, diğerlerine kıyasla işbirliğine daha açık olma eğiliminde olmaları (Feist ve Feist, 2008) ve daha uyumlu yapıda olmaları (Adler, 1931) psikoterapi gibi bir profesyonel psikolojik destekten yararlanma eğilimlerini arttırmış olabilir diye düşünülmüştür.

5.1.4 Kardeşler Bağlamında Kendini Baltalama Davranışları

Psikolojik olarak daha büyük ve daha küçük kardeşler, kendilerini kendini baltalama davranışlarıyla ilgili olarak kardeşleriyle karşılaştırdıklarında, pek çoğu, kardeşleriyle aralarında bu davranışlar bakımından bir aynılık/benzerlik olduğunu ifade etmiştir. Bu aynılık/benzerlik, bu davranışların türü, sebepleri ve üstesinden gelmek için benimsenen stratejilerin bir analizi yapılarak tespit edilmiştir.

Psikolojik olarak daha büyük ve daha küçük kardeşlerin, kardeşlerinin kendini baltalama davranışlarının üstesinden gelmeye çalışırken kendileri için bazı olumlu etkileri olduğu saptanmıştır. Bu bağlamda spesifik olarak, kendini baltalama davranışlarının üstesinden gelme konusunda ortak bir geçmişe ve hedefe sahip destekleyici ve anlayışlı bir kardeşe sahip olmanın olumlu etkilerine vurgu gibi alt temalar belirlenmiştir. Psikolojik olarak daha küçük bir kardeşin kendini baltalama davranışlarını çözme çabası sırasında, tek olumsuz unsur, kendini sabote etme örüntüleri açısından kardeşler arasındaki kıyaslamanın olumsuz etkisi olarak saptanmıştır. Çalışma kapsamındaki görüşmeler sırasında, psikolojik olarak daha küçük olan bir kardeş, kardeşinin aynı ya da benzer bir soruna karşı gösterdiği performansa kıyasla kendini daha yetersiz görmesi nedeniyle kendisindeki aşağılık hislerine işaret ettiğinde, kendini baltalama davranışının üstesinden gelme konusunda bir kardeşin dolaylı yoldan olumsuz etkide bulunabileceği gösterilmiştir. Adleryen teoriyi kardeş ilişkilerine ve bu ilişkilerin etkilerine uyarlamak gerekirse, bu kardeşin aşağılık hissini en basit şekilde kendini baltalayarak sürdürme eğiliminde olduğu iddia edilebilir. Öte yandan, aynı aşağılık duygularına sahip olan başka kardeşler, diğerlerine hükmederek ve onları yenerek aşırı telafi etme eğiliminde olabilirlerken, bazıları ise aşağılık duygularını, psikolojik sağlığa ve faydalı bir yaşam tarzına doğru

ilerleyerek telafi edebilirler. Adler'in belirttiği gibi, eğer daha büyük olan kardeş aşırı düşmanlık taşıyorsa, küçük olan kardeş ya oldukça rekabetçi ya da cesareti aşırı kırılmış hale gelebilmektedir (1931).

Her ne kadar psikolojik olarak tek çocuklarının kardeş veya akran ilişkilerinin kendileri üzerindeki olası etkileri ile ilgili farklı bakış açıları olsa da, dikkat çektikleri önemli noktalar tespit edilmiştir. Spesifik olarak, boşanmış ebeveynleri olan bir tek çocuk olmak, kendini sabote etmeye yol açan bir faktör olarak belirtilmiştir. Hiç kardeş sahibi olmamak da sosyal ilişkilerde güçlükler doğuran bir faktör olarak gösterilmiştir. Söz konusu tek çocuklara göre bir kardeş, kendini sabote etme konusunda olumlu bir değişiklik sağlayabilecek bir kişi olarak işaret edilmiştir. Öte yandan, psikolojik olarak tek çocuk olan başka bir katılımcıya göre, doğum sırasından bağımsız olarak kendini baltalama davranışları sergilenmektedir; yani herhangi bir kardeş pozisyonundan olan herhangi bir birey, kendini baltalama davranışından muzdarip olabilmektedir.

Diğer taraftan, akran ilişkilerinin kendini baltalama örüntüleri üzerindeki etkisi incelendiğinde, tek çocuk olan bir katılımcının çocukluk döneminde arkadaşları tarafından zorbalığa maruz kalması, bu katılımcının zorbalığın geçmişte sebep olduğu olumsuz duygu ve düşünceleri, bugünkü hayatında kendini sabote edecek biçimde sürdürmesine neden olabilecek bir deneyim olarak göze çarpmıştır. Sitzler'e göre, çocukluğu sırasında zorbalığa uğrayan bir kişi kaçınılmaz olarak boyun eğmeyi öğrenmekte ve kendini sabote etmeyi öğrenmektedir (2017).

Ayrıca, kendini baltalama davranışlarıyla ilgili yapılan görüşmelerden birinde, psikolojik olarak tek çocuk olan katılımcılardan birinin iddia ettiği üzere, kendi kendisinin en büyük düşmanı haline gelen ve kendi kendini yok eden tek canlı olarak insanlar, doğadaki diğer hayvanlardan farklı olarak istedikleri zaman diğerlerini (örneğin; ebeveynler, kardeşler, akranlar vb.) yok edemeyecekleri için kendilerini sabote ediyor olabilirler diye düşünülmüştür. Bu durum, aynı zamanda güçlü olanın

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hayatta kalması ya da akraba seçiliminin sürdürülmesi gibi evrimsel mekanizmalardan da kaynaklanıyor olabilir diye belirlenmiştir (Futuyma, 2013).

5.1.5 Kendini Baltalama Davranışları Açısından Nitel Boylamsal Çalışmanın Etkileri

Nitel boylamsal araştırma deseni çerçevesinde, tüm katılımcılardan, üç yıl önce kendini baltalama davranışları ile ilgili yapılan görüşmelerde verdikleri yanıtlarının yazılı halleri okumaları istenmiştir. Daha sonra, bu geçmiş ifadeleri okurken ve görüşmeler sırasında genel olarak ne düşündüklerini ve nasıl hissettiklerini yorumlamaları istenmiştir. Ayrıca, kendileri ve kendini baltalama davranışları hakkında üç yıl önce yapılan görüşmeden sonra nasıl hissettikleri ve ne düşündükleri sorulmuştur.

Katılımcıların çoğu, psikolojik doğum sıralarından bağımsız olarak, bu çalışmanın kendini baltalama davranışları konusunda farkındalık kazanmalarına katkı sağladığına dikkat çekmiştir. Örneğin; *Zaman-II*'deki görüşmenin sonunda Oya, "Çok teşekkürler. Üç yıl öncesi ile ilgili değerlendirmelerimi tekrar okuma fırsatım oldu, benim için çok değerliydi. Önemli çıkarımlar yaptım, bir şeyler daha netleşti kafamda" demiştir. Gamze de, "Kendimin farkına vardım, ismini koyamadığım, anlamlandıramadığım üzüntülerimin kaynağını bulmuşum gibi hissettim. Kendi adıma boşlukları dolduran bir görüşme oldu. Teşekkürler o yüzden" diyerek söz konusu çalışma hakkındaki olumlu geri bildirimlerini paylaşmıştır.

Olumlu duygular kadar sık ve belirgin bir şekilde rapor edilmese de, bazı katılımcılar, kendilerinde gördükleri olumsuz özellikler veya kendini baltalama davranışları bakımından deneyimledikleri olumsuz değişim ile ilgili olarak bu çalışmanın kendilerinde uyandırdığı olumsuz duyguları da paylaşmıştır. Örneğin; Gamze, üç yıl önce yapılan görüşmelerden sonra kendini baltalama davranışları ve bu davranışlarını sürdürmesi konusundaki farkındalığı nedeniyle oluşan moral bozukluğunu şu şekilde ifade etmiştir: "Çok kötü hissettim. Her şeyin çözüldüğünü

ve kendimi sürekli sabote ettiğimi idrak ettim. Hâlâ daha en kötü zamanlarımda hatırlıyorum, kendimi sabote ettiğimi bile bile yapmaya devam ediyorum."

Bu nitel boylamsal araştırma çalışmasının sonucu olarak tüm bu olumlu ve olumsuz deneyimlere özel olarak odaklanılmıştır. Bu nedenle, bu nitel boylamsal araştırma deseninin, zorluklarına rağmen güçlü ve yararlı bir çalışma olarak katkı sağladığı apaçık ortaya konulmuştur (Carduff ve ark., 2012). Bu olası etkilerin yakalanmasının hem katılımcılar hem de araştırmacılar için duygu ve düşüncelerdeki değişimleri ve kendini baltalama davranışlarının özelliklerini daha iyi kavramanın önemli ve ilham verici bir deneyim olduğu vurgulanabilir.

5.2 Sonuçlar

Bu nitel boylamsal araştırma çalışmasının karmaşık ve zengin verileri nedeniyle, 21 "benzersiz" bireyin ifadelerinden çıkarılan pek çok temadan bir sonuca varmak zorluk yaratmıştır. Kardeşler/Akranlar ve bu kişilerin kendini baltalama davranışları hakkında var olan bulguları hem doğrulayıcı hem de bunlara ters düşen bulgular ortaya konulmuştur. Örneğin; katılımcılar arasında hem psikolojik doğum sırası bakımından hem de bu sıraya bakılmaksızın benzerlikler ve farklılıklar olduğu bulunmuştur. Bununla birlikte, kardeşler/akranlar ve kendini baltalama davranışlarıyla ilgili bazı önemli hususlar aşağıdaki satırlarda vurgulanmıştır.

Her şeyden önce, ister tek çocuk, ister büyük, isterse de küçük kardeş olsun, dünya kardeşler ve akranlarla dolu olduğu sürece, kardeşlerin bilinçaltındaki yerinin kritik olduğu unutulmamalıdır. Bu kardeşler veya arkadaşlar her zaman birine bir şey yaparlar. Buradaki görev, bu kardeşlerin ya da akranların neye hizmet ettiklerini, neleri başarmaya yardımcı olduklarını bulmak olmalıdır. Kardeşler veya akranlar bir diğerini hangi yollarla daha güçlü veya savunmasız hale getirmiştir? Tek çocuk olsa bile herkes bu soruyu kendine sorabilir ve bu durumda soru şu şekilde olabilir: Bir kardeşin yokluğu kişiyi hangi bakımlardan güçlendirmiş veya zayıflatmıştır?

Kendini baltalama örüntülerine gelince, bu kalıpların karmaşık ve köklü dinamikleri olduğu kabul edilmelidir. Belli bir davranışın ancak, bireylerin çeşitli risklere ve uzun vadeli bedellere rağmen ani rahatlama ve kısa vadeli kazançlara karşı koymaması durumunda "kendini baltalama" olarak kabul edilebileceği unutulmamalıdır. Bireylerin göz göre göre kendilerini sabote etmedikleri, mevcut dengelerini korumak için bildiklerini uyguladıkları fark edilmelidir.

Kardeşler veya akranlar bağlamında kendini baltalama örüntüleri ile ilgili nihai bir argüman olarak, üstün bir rakip karşısında, abartılmış bir aşağılık veya eksiklik hissine sahip bir kardeşin ya da akranın, "güçlü olan hayatta kalır" kuralını benimseyerek kendisini sabote etmesinin daha muhtemel olabileceği ileri sürülebilir. Öte yandan, sözde daha "üstün" olan öteki kardeş/akran ise narsisistik bir tarzda hareket edebilir ve kendindeki aşağılık hislerini telafi edebilmek için rakiplerinin hepsini yok etme eğiliminde olabilir. Son olarak, eğer birbirleri aralarında üstünlük yerine eşitlik ve aynılık/benzerlik varsa, kardeşlerin kendilerini veya ötekini sabote etmek zorunda kalmayacakları ileri sürülebilir. Bireyler yetersizliklerinin ve eksikliklerinin yasını tutabildiklerinde ve ötekiyle aynı veya ötekine benzer ya da ondan farklı olmalarına tahammül edebildiklerinde, kardeşleri ve akranları dâhil tüm bireylerin başarısı için çaba gösterebilirler. Ayrıca, çocukluk dönemindeki rekabet gibi belirli zorluklarla başa çıkabilmek için kardeşlerden/akranlardan farklılaşmanın; yani benzersiz hale gelmenin gerekli olduğu sonucuna varılmıştır. Bunula birlikte, yetişkinlik döneminde karşılaşılan kendini baltalama davranışları gibi problemler söz konusu olduğunda, bu tür zorlukların üstesinden gelebilmek için kardeşler/akranlar arasında bir benzerlik; yani aynılık olmasının gerekebileceği saptanmıştır. Ayrıca her bireyin yeterince benzersiz ya da kendine özgü ve aynı zamanda yeterince benzer/aynı olması gerekebileceği de iddia edilebilir olarak bulunmuştur.

Nitel boylamsal araştırma deseni ile bu çalışma aynı zamanda değişim mekanizmaları hakkında sorular ortaya atmıştır. Örneğin, bazıları bastırılmış olan geçmiş düşüncelerin, duyguların ve deneyimlerin hatırlanmasının aslında düşünce,

duygu ve davranışlarda bir değişikliğe yol açıp açmayacağı yanıtı aranması gereken sorulardan biri olmuştur. Ayrıca bu değişimin, çocukluk döneminden kaynaklanan çarpıtmalardan ve anlam verilmeyen semptomlardan arınmış, yeni bir algı başlangıcı olup olmadığı da öğrenilmek istenen bir başka mesele olarak dikkat çekmiştir.

Son olarak, en önemlisi, görüşmeler sırasında katılımcıların paylaştığı çağrışımlar, kardeş dinamikleri ve kendini baltalama örüntüleri ile ilgili sorunlarla ilgili nasıl farkındalık geliştirileceği ve bu sorunların nasıl çözülebileceğini bir şekilde bilen "bilinçdışından gelen çağrılar" olarak kabul edilmiştir.

5.3 Mevcut Çalışmanın Etkileri

Kardeş veya akran ilişkileri bağlamında kendini baltalama örüntülerini inceleyen bu nitel boylamsal çalışmanın, ilgili alanlardaki araştırmaları ve klinik alanlarda çalışan profesyonellerin bakış açılarını etkileyeceği ön görülmüştür.

5.3.1 Araştırma Etkileri

Nitel boylamsal araştırma deseni çerçevesinde yapılan bu çalışma, psikodinamik ve psikanalitik teorileri göz önünde bulundurarak kendini baltalama örüntülerini, psikolojik doğum sırası ve diğer Adleryen kavramlara göre analiz eden ilk çalışma olmuştur. Ayrıca Türk kültüründe psikolojik doğum sırası bağlamında kendini baltalama davranışlarının psikodinamik olarak kavramsallaştırılmasına katkıda bulunmuştur. Kardeş çiftlerini ve tek çocukları dâhil ederek, bilinç ve bilinçdışı süreçleri ve bu süreçlerin farklı psikolojik doğum sırasına sahip bireylerin kendini baltalama davranışlarıyla nasıl ilişkili olduğunun daha iyi anlaşılmasını sağlamıştır.

5.3.2 Profesyoneller için Etkileri

Bu nitel boylamsal araştırma çalışmasının bulguları sayesinde, kendini baltalama davranışı gibi herhangi bir psikolojik sorunu, bir hastanın psikolojik doğum sırasına odaklanarak incelemenin, klinisyenlerin (örn; psikoterapistlerin, psikanalistlerin vb.)

hastanın iç dünyasına dair daha ayrıcalıklı bir bakış edinmelerine yardımcı olacağı beklenmektedir.

Belirsiz görsel uyarıcıları yorumlamayı ve çağrışımları (örn; deyimler, atasözleri, şarkılar, filmler, kitaplar vb.) yakalamayı içeren görüşme yapısı ile bu çalışma aynı zamanda kardeşler/akranlar ve/veya kendini baltalama davranışlarıyla ilgili bilinçdışı süreçleri daha iyi kavramak isteyen profesyonellere ilham verecektir. Kültürün (örn; dil, cinsiyet farklılıkları, vb.) bu bilinçdışı süreçler üzerindeki etkisini vurgulayacaktır. Bu nedenle, umuluyor ki, profesyoneller klinik ortamlarda çalışırken bu sorunların önemini daha fazla göz önünde bulunduracaklardır.

En önemlisi, bu çalışma klinisyenleri, kendi psikolojik kardeş pozisyonlarını ve bir hastanın kendini baltalama davranışları üzerinde çalışırken bu pozisyonun, hasta ile aralarındaki dinamikler üzerindeki etkisini düşünmeye teşvik edecektir. Terapötik ittifaklardaki bazı olası dinamikleri vurgulayacaktır. Örneğin; klinisyenler kardeş aktarımı, karşı aktarımı veya kardeş rekabetinin bu ittifak üzerindeki etkilerini fark edebileceklerdir (Coleman, 1996). Eğer kardeşlerinin veya akranlarının etkilerini görmezden gelmezler veya reddetmezlerse, kendi kardeşleri veya akran ilişkilerinin terapötik ittifakta önemli bir rol oynayabileceğini akıllarında tutabileceklerdir. Ek olarak, umulur ki, kendileri ile klinisyen akranları arasındaki kaçınılmaz bir rekabetin etkilerini de fark edeceklerdir. Bu farkındalığa ulaşmak için de, klinisyenlerin kendilerinin psikanalizden veya psikanalitik psikoterapiden geçmeleri gerektiği iyi bilinmektedir.

5.4 Çalışmanın Sınırlılıkları

Klinik psikoloji ve nitel araştırmalara katkılarına rağmen, bu nitel boylamsal araştırma çalışmasının bazı sınırlılıkları bulunmaktadır.

Her şeyden önce, sorulan araştırma sorularının araştırma desenine uygun olmasına ve cevaplandırılmış olmalarına rağmen, bu çalışmanın kavramsallaştırılmasında bazı

sınırlılıklarla karşılaşılmış olabilir. Spesifik olarak belirtmek gerekirse, çalışma deseni, veri analizi ile bulguların raporlanması ve tartışılması aşamalarında bazı kavramsal eksiklikler olabilir. Örneğin; Freudyen teoride olduğu gibi, Adleryen teoride de yorumların doğrulanması ya da yanlışlanması zor olmuştur çünkü Adler'in teorisi, "üstünlük arayışı" gibi bazı terimlerin operasyonel tanımlarından yoksun bir modeldir. Bu nedenle, bu tür eksiklikler, bu nitel boylamsal araştırma çalışmasının tutarlılığını azaltmış olabilir.

Bir başka olası sınırlılık örneklem ile ilgili olmuştur. İlk olarak, araştırmanın başında yeterli sayıda katılımcıya sahip olmak için yapılan fazla sayıda katılımcıdan oluşan örneklem gerekli olmayan bir teknik olarak değerlendirilmiştir. Veri toplama ve analiz süreçlerini karmaşıklaştıran bir yöntem olarak tespit edilmiştir. Ek olarak, bu araştırmanın boylamsal boyutu bağlamında, *Zaman-I*'deki ilk görüşmeler ve *Zaman-II*'deki sonraki görüşmeler arasındaki üç yıllık süre yerine, görüşmeler arasında daha düzenli ve daha kısa aralıklar olabilirdi. Örneğin; görüşmeler yıllık bir düzende yapılabilirdi.

Araştırmacının deneyimsizliği ise bu nitel boylamsal araştırma çalışmasının bir diğer önemli sınırlılığı olarak göz önünde bulundurulmuştur. Genel araştırma deseninin ve analizlerin bu deneyimsizlikten etkilenmiş olabileceği düşünülmüştür. Örneğin, hem veri toplama sırasında hem de veri analizi sırasında, kardeş ilişkileri ve kendini baltalama davranışları gibi iki kapsamlı değişken nedeniyle çok büyük bir veri kaynağıyla başa çıkmak (sadece bir) araştırmacı için oldukça zorlayıcı olmuştur. Üç ayrı katılımcı grubunun sağladığı zengin veriler karşısında, süreçler ve değişimler hakkında yorumda bulunmak ve çıkarım yapmak araştırmacı için zor olmuştur. Böylece, sonuçta, bu çalışma ancak onu yapan araştırmacı kadar iyi olabilmiştir (Morse, Barrett, Mayan, Olson ve Spiers, 2002). Kardeşler/Akranlar ve kendini baltalama davranışlarıyla ilgili kendi olumlu ve olumsuz deneyimleri ışığında, araştırma sürecini şekillendiren ve araştırma bulgularını yorumlayan bir araştırmacının ürünü olmuştur.

5.5 Gelecek Araştırmalara Yönelik Öneriler

Yukarıda belirtilen sınırlılıklar göz önünde bulundurularak, bu nitel boylamsal araştırma çalışması ile, özellikle kardeş ilişkileri ve kendini baltalama örüntüleri ile ilgili ileride yapılacak –özellikle nitel boylamsal– klinik araştırmalar için bazı öneriler sunulmuştur.

Öncelikle, kardeş ve/veya akran ilişkileri bağlamında kendini baltalama örüntülerinin dinamiklerine daha iyi ışık tutmak adına, belirli katılımcı gruplarıyla daha spesifik araştırmaların gerçekleştirilmesi ve bunun belki de birden fazla çalışma ile sağlanması önerilmektedir.

Dahası, nitel boylamsal araştırma metodolojileri özellikle psikolojik müdahalelerin değerlendirilmesinde yararlı olabileceğinden (Calman ve ark., 2013), bir araştırmacının her bir katılımcının öyküsünü parçalara ayırmak yerine o hikayeyi bütün olarak değerlendirmesine olanak sağlamak adına bazı spesifik kendini baltalama davranışları için gerçekleştirilen müdahaleleri ve hastaların anlatılarını içeren vaka çalışmalarını incelemesinin daha etkin olabileceği belirlenmiştir.

Son olarak, mevcut çalışma ile, hem katılımcıların hem de araştırmacıların yükünü azaltmak için nitel boylamsal araştırma çalışmalarında zaman yönetimi, finansal destek ve ek olarak etik hususların sağlanmasına dikkat çekilmiştir.

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