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## Examination of the Dear Shameless Death Novel from the Perspective of Parent Modes

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### Abstract

The schema modes that emerge as a part of the whole can be observed by triggering the non-functional schema and schema patterns. The modes are grouped into four general categories as child modes, parent modes, coping modes, and healthy modes, and also into subgroups within themselves. In this study, dysfunctional parent modes have been tried to be revealed by examining them through the novel, Dear Shameless Death. It is aimed to show the observable coping modes in the study since the modes are registered through coping modes. For this purpose, the document analysis method, which is one of the qualitative research techniques, was used in the study. In the literature, a study in which dysfunctional parent modes were examined in a literary work could not be observed. In the novel about the life of a family, the characters Atiye and Dirmit come to the forefront more. The dysfunctional parent modes that these characters use and their preferred coping modes were revealed in the study. It was found that the modes used are the result of their early life and learning from their family and environment. Based on the novel, Dear Shameless Death, it was observed that literary works can contribute to the literature by using it in different fields such as education, mental health, and sociology.

### Key Words

Dear shamless death • Mode • Parent mode

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## Concepts

People develop perspectives about the people around them in line with their beliefs and value systems. Organized groups of concepts related to actions and objects while creating the perspective are called schema (Young, Klosko, & Weishaar, 2013). The concept of schema emerged as cognitive organizations that enable cognitive development and understanding of the world (Piaget, 1975). Schemas, which begin at a simple level in infancy, develop until adolescence and help the individual adapt to his/her environment and life (Soygüt, Karaosmanoğlu, & Çakir, 2009). In terms of features, it is accepted that schemas have a variable structure, are abstract, active, contain information, are comprehensive and thus help harmony (Ortony, 1980). Beck (1967), who worked especially with depression patients, stated that schemas are effective in the individual's perception of the world, classification, organization, and processing into memory. However, schema therapy was developed because the desired performance could not be obtained from traditional cognitive behavioral therapy in studies conducted especially on depression (Young et al., 2013).

Early maladaptive schemas are at the core of schema therapy (Rafaeli, Bernstein, & Young, 2012), which includes cognitive behavioral therapy, psychodynamic, interpersonal, and experimental approaches, as well as attachment and object relations. These schemas are structures that consist of the individual's memories, emotions, cognitions, and bodily sensations, take into account the individual's relationship with himself and others, develop throughout childhood and adolescence, continue to be shaped by the individual's new experiences, and are dysfunctional to a certain level (Young et al., 2013). Among the factors affecting the formation of dysfunctional modes, there are core emotional needs, early negative experiences, (Jacobs, Wollny, Seidler, & Wochatz, 2021) and the emotional temperament of the individual (Van Genderen, Rijkeboer, & Arntz, 2012). Since the schemas learned in childhood were not developed consciously at that time, people accept these schemas as correct and continue to act according to these schemas even if they are uncomfortable with the situation (Young et al., 2013). From early life experiences, factors such as unmet needs in early childhood, lacking parental care-support, conflicts within the family, hostile attitudes, rejection, and violence show that the individual has negative life experiences (Van Genderen, Rijkeboer, & Arntz, 2012).

Individuals have universal core emotional needs that are divided into five basic areas. While core needs are met adaptively for some individuals, they cannot be met for some individuals (Van Genderen et al., 2012). Each individual is born with personality and temperament characteristics that are different from each other and interact with his/her environment. Thus, maladaptive schemas can dominate even in individuals who are not prone to temperamental characteristics, as a result of life experiences (Rafaeli et al., 2012).

As a result of behavioral or emotional triggering of dysfunctional schemas and schema patterns, schema modes emerge as an integral part of the schema (Young et al., 2013). Modes, which are referred to as instantaneous emotional states (Farrell, Reiss, and Shaw, 2014), can reflect more than one schema at the same time, and while some modes emerge as a result of schemas, others emerge as a coping method against schema triggering (Lobbestael, Van Vreeswijk, and Arntz 2007). Modes are collected in four basic areas as child modes (vulnerable child, angry child, impulsive-undisciplined child), parent modes (demanding parent, punitive-critical parent, affectionate parent),

maladaptive coping modes (avoidant, overcompensation and surrender) and healthy modes (happy child and healthy adult). Even if the number of modes are increased as a result of the studies, it is observed that the four main classes remain constant (Aalders, and Van Dijk, 2012; Arntz and Jacob, 2019; Lobbestael et al., 2007). Except for healthy adult modes, each type of mode is associated with certain schemas or expresses certain coping modes (Young et al, 2013). Each coping mode is triggered by the underlying emotions (DiFrancesco, Roediger, and Stevens, 2015).

It is thought that the modes that are considered primary childhood modes (angry child, vulnerable child, and impulsive child) develop when the child's basic emotional needs (safety, care, etc.) are not adequately met (Farrell and Shaw, 2012). Understanding what emotions are triggered by the punitive and demanding parent mode while in vulnerable child mode is important to take steps to address the vulnerable child's basic needs within a safe therapeutic relationship (Basile, Tenore, & Mancini, 2019). Maladaptive parent modes, also known as internal critic modes (Farrell & Shaw, 2012; Roediger, Stevens, & Brockman, 2018), may occur with vulnerable child mode or angry child mode, although not always. For this reason, they are likely to be seen together (Jacob, Van Genderen, & Seebauer, 2014).

Dysfunctional parental modes, which are in the secondary mode category (Farrell and Shaw, 2012), have been observed as individuals internalizing parental attitudes towards themselves and the world (Arntz and Jacob, 2019; Younget al., 2013) and continuing to maintain these attitudes in adulthood (Arntz and Jacob, 2019). When an individual's perceptions formed during childhood are triggered in adulthood, the relevant parental mode can be activated (Younget al., 2013). These modes, which put high pressure on the individual (Arntz and Jacob, 2019), cause the individual to feel unwanted or rejected (Jacob et al, 2014), with the feeling of constantly doing wrong (Dadomo, et al., 2016). By taking on the voice of the parent, the individual feels the way his/her parent did to him, punishes himself or the individuals he believes to be guilty, and acts like him (Rafaeli et al, 2012; Young et al, 2013). When these modes, which can also develop due to social and religious authority (DiFrancesco et al., 2015), are activated, they can often trigger maladaptive coping modes (Farrell et al., 2014) as individuals try to prove themselves by ignoring their own needs and putting pressure on themselves (Jacob et al., 2014), thinking their feelings are ridiculous (Heath & Startup, 2020).

Demanding modes, which are divided into two categories as emotion-focused demanding parent and achievement-focused demanding parent (Jacob et al., 2014), focus on rules and standards (Farrell et al., 2014). When individuals are strongly in this mode, they can perceive even positive constructive criticism as frightening (Jacob et al., 2014). Social isolation and defectiveness-shame schemas are thought to be associated with a strong demanding parent mode (Heath and Startup, 2020). This mode is more frequently observed in individuals in social professions such as doctors, social workers, nurses, or counselors (Jacob et al, 2014). It is observed that burnout syndromes are more common in these individuals working in socially interactive professions (Jacob et al, 2015). While in the success-oriented, demanding parent mode, the individual demands excessive success from himself (Jacob et al., 2014). This success is not considered only in academic terms. There is also a demand to be the best in business life or daily things. When the lives of individuals who lead their lives with a focus on perfection are examined, it is determined that they are surrounded by parents who are overly demanding in this regard (Arntz, and Jacob, 2019)

and that there is a significant positive relationship between the self-sacrifice scores of the mothers of daughters with high perfectionism scores (Gibson and Francis, 2019). In this context, it is concluded that the shaping of individuals' schemas and modes is not independent of the influence of parents' attitudes.

In the emotion-focused demanding parent mode, which focuses on how individuals should feel and behave (Jacob et al., 2015), the individual feels a sense of failure and guilt when he cannot help because he believes that he must meet his parents' wishes (Neumann, 2012). He constantly conforms to parental expectations and relentless standards to escape the feeling of guilt (Farrell and Shaw, 2012), and in this process, the self-sacrifice mode is triggered (Neumann, 2012). The individual sees expressing and sharing his emotions as a waste of time and focuses on solutions and results (Heath and Startup, 2020). Because of his belief that the needs of others are more important, he may have difficulty setting boundaries in close relationships and expressing his own needs (Dadomo, et al., 2016; Jacob et al., 2014). Because the individual believes that he is responsible for the happiness of other people, he may feel guilty and depressed (Jacob et al., 2015), producing dysfunctional results (Arntz and Jacob, 2019) when he fails. The individual has thoughts that she should put the needs of others before her own needs, that she should be the perfect mother for her children, and that she should not center her own needs (Jacob et al., 2014). Due to his beliefs that he should not criticize others (Jacob et al., 2015), he feels a sense of guilt from the moment he moves away from these ideals (Arntz, and Jacob, 2019). It seems more likely that this mode will be triggered as a result of taking on a parental role in people who were responsible for their parents' mood and well-being in childhood. When the individual is not openly approved, he feels guilty and believes that he is not loved until he sees that everyone is happy and satisfied (DiFrancesco, et al., 2015; Jacob et al., 2014) and accuses himself of being egoistic (Jacob et al., 2015). Since childhood, the individual learns to be responsible for the well-being of others and unstable parental attitudes by modeling (Farrell and Shaw, 2012). In addition, it can also be triggered and develop under the influence of a classmate, dysfunctional authority, or other people involved in one's life (Arntz, and Jacob, 2019).

In the demanding parent mode, the individual may choose the coping mode of thinking negatively about himself and surrendering to the feeling of guilt, or the avoidance coping mode to save himself from these negative emotions (Jacob et al., 2015). The individual may have adopted the overcompensation mode to oppose the parental mode he internalized in the surrender mode (DiFrancesco et al., 2015). In a study conducted on dysfunctional parenting modes, it was concluded that they are related to coping modes (Basile et al., 2019). In times of danger, all living things show fight-flight or freeze reactions. Coping modes corresponding to these reactions are grouped as overcompensation, avoidance-detachment, and surrender (Young et al., 2013). The coping modes that individuals use to cope with emotional burdens and difficult experiences only work in the short term (Jacob et al., 2014). Different coping modes may be preferred at different periods of life (Young et al., 2013). In the surrender mode, individuals accept the maladaptive parental mode rules as absolute truth and comply with them (Jacob et al., 2014; Young and Lindemann, 1992). In the avoidant-detached protector mode, individuals may resort to substance abuse (Arzt, and Van Genderen, 2009), as well as techniques such as not going to work and social withdrawal (Jacob et al., 2014), in order not to confront their emotions. In overcompensation mode, the individual may show behaviors such as aggression, manipulating, exerting power, excessive orderliness, controlling other people, seeing himself as superior to them, dominating, and expecting respect to attack the feeling of deficiency (Jacob et al., 2014; Young and

Seebauer, 2014; Young and Lidermann, 1992). It is possible to reach the healthy adult mode, which is the preferable mode (Loose, Graff, & Zarbock, 2018), whose strength, frequency, and effectiveness differ in each individual, as a result of meeting basic emotional needs in a healthy way (Young et al., 2013). In this mode, the individual has a healthy overview, experiences appropriate emotions and behavior, and does not make predictions (Jacob et al., 2014).

With the increasing interest in the subject of parenting modes, number of studies is also increasing. The issue examined affects not only individuals but also families, the smallest unit of society, and their quality of life. It is thought that identifying the parental modes in the family can provide guidance on how to help against positive or negative situations that may occur in the family in the future. Literary works, just like psychology, observes human behavior in its works. It is stated that psychology and literature are the fields that are most intertwined compared to other fields (Taşdelen, 2015). In this direction, parenting modes will be examined with the novel *Dear Shameless Death*, which will provide the opportunity to look at future studies from a different perspective. From this point of view, the main purpose of the study is to reveal the parental modes used by Dirmit and Atiye and the factors that are effective in the development of these modes. Specifying the modes in individuals through an existing work will facilitate the understanding of the subject.

### Method

This study is a descriptive research in which Latife Tekin's first novel, *Dear Shameless Death*, was analyzed within the framework of the parental modes identified in the book, published in 1938. The mood characteristics of individuals can be observed through the work. Document analysis is a technique that can be used in both quantitative and qualitative research methods (Sönmez & Alacapınar, 2019). The document analysis is the method that helps researchers to scan written texts containing information about facts and events in detail and to create integrity from this information (Creswell, 2002). Document analysis includes the analysis of written and visual materials (Yıldırım & Şimşek, 2011). Written sources may include books, articles, edicts, poems, inscriptions, and visual resources include pictures, slides, pennants, and stamps (Sönmez & Alacapınar, 2019). Document analysis consists of the stages of selecting the appropriate document to be analyzed, creating categories, determining the analysis unit, and evaluating it (Bowen, 2009). The important point in using the technique is to know what, why and where to use it (Sönmez & Alacapınar, 2019).

The *Dear Shameless Death* document was handled within the framework of the themes of migration and poverty, focusing on social issues. In the novel, for which an exact date is not given, events begin when Huvat Aktaş marries Atiye and brings her to the village. The couple had five children named Nuğber, Halit, Seyit, Dirmit, and Mahmut respectively. Since the novel focuses more on the experiences of Atiye and Dirmit, the study examined the demanding parental modes (success-oriented, emotion-oriented), punitive parental modes and compassion-oriented parental modes of these two characters. Around the characters of Atiye and Dirmit, whose lives are focused on as the study unit, attention is also paid to the factors affecting their development.

### **Data Collection Tools and Data Analysis**

The novel *Dear Shameless Death*, written by Latife Tekin, was used as the data collection tool. The novel, which was published in 1938 and was the author's first work, won the Erdal Öz Literature Award. The heroes of the novel are Atiye and Dirmit. Atiye's life from her arrival in the village as a bride until her death and Dirmit's life from her childhood to adolescence were discussed (Tekin, 2013). In this time course, Atiye's process of coming to the village as a bride, her adaptation to the village, having children, her migration to the city, and her adaptation to the city; and Dirmit's compliance with her mother and the rules, her school life, her home life and her interactions with her environment.

Based on the data analysis, and literature information on parenting modes and coping modes, the novel *Dear Shameless Death* was examined by the researchers and discussed under the headings of success-oriented demanding parent, emotion-oriented demanding parent, punitive parent, compassionate parent, and coping modes. The modes used by Atiye and Dirmit, based on their experiences, were framed by the researchers in the context of dysfunctional parent modes and coping modes. Sample sentences that enable access to the data obtained about the classifications and heroes are included in the findings section.

### **Results**

In this part of the study, the findings obtained as a result of the research are included. The findings were evaluated within the framework of dysfunctional parental modes, based on the characters of Atiye and Dirmit, just like in the book. The character Atiye moved from the city to the village after marrying Huvat. At first, the village women did not want to accept Atiye among them. They considered her ill-omened because of the redness of her cheeks, the fact that she came from the city, and the fact that she was different from them, so they excluded and locked her in the barn. After it was realized that Atiye was pregnant, the villagers started to change their behavior. Atiye, where she learned the punitive parenting mode and could not stand up to her neighbors, started to talk like the villagers and do the jobs they could do, with the coping mode of submission. Atiye, who was more accepted by the villagers after her second baby was a boy, became a respected person by displaying skills that the villagers did not have, such as carpet spinning and sewing. However, rumors continued among the villagers that she might be ill-omened because she sewed different clothes from the villagers did and similarly dressed her children, sent her daughter to school even though no one else sent the daughters to school, and did not give way to the men while walking. Although Atiye did not believe the statement made by a pilgrim who was brought to her home as a result of her frequent fainting while pregnant with Dirmit, saying that if her daughter was born, she would cause all kinds of trouble, this made her uneasy throughout her life, and she constantly reflected similar uneasiness on her daughter.

When the punitive parent mode was activated, Atiye herself punished her children when they were young, deprived them of the things they loved, or found the solution by beating them directly. After they got older, she used whoever had a say in the house to punish the person she thought had done wrong. For example, when Dirmit was a child, Atiye beat her because she went to visit Elmas Bride from the village or locked her in the barn like the villagers did to her, or when she grew up and reached adolescence, she was punished by Atiye by complaining to her brothers for writing poetry or being friends with untrustworthy people. Dirmit's punishments included not writing



poetry, not going out, or being beaten by her brother. In return, Dirmit sometimes refrained, did not say anything, waited for the punishment they gave to end, did not even explain to anyone, and sometimes, on the contrary, exhibited her behavior more, and sometimes preferred different coping modes by following the rules her mother wanted. For Dirmit to prefer the coping mode of submission, while Atiye was in the success-oriented, demanding parent mode, she tried to reinforce perfectionism by frequently telling her daughter such sentences as ‘you can’t go wrong with your mother’s words, it is a shame for young girls to ask questions, no one will marry you if you do this’. Although Dirmit tried to talk to her mother from time to time in a healthy adult mode, she could not get similar feedback from the other party. For example, although Dirmit stated that she could tell the broadcast times of the songs on the radio from the formation times of the shadows, her mother did not listen to her daughter and forced her not to listen to the radio, believing that her daughter knew such things because of the ill-omen the villagers talked about. Dirmit was subjected to similar punishments for writing poetry, playing ball, talking to Aysun, visiting Elmas Bride, talking to herbs, and playing with the water pump. In addition to physical punishment, the mother also punished Dirmit by not hugging her because she did not comply with the rules she wanted. Dirmit, who wanted her to hug her, found the solution by going to Elmas Bride. Although her mother was angry at this situation and ordered her not to go to Elmas Bride, Dirmit continued to go to Elmas Bride secretly. Nuğber, the eldest daughter of the house, started to like the neighbor’s son and was caught while meeting him in the park. As a result of the punishment she received from her family, she sat in a corner of the house with the effect of avoidant coping mode and did not open her mouth to defend herself. She went through this process with the emotionless and empty mood that is often encountered in this mode (Young, Kolosko, and Weishaar, 2013). Nuğber later preferred the submission coping mode against this dysfunctional parental mode and generalized this mode to her entire life. When her mother asked her to wait under the tree from midnight to morning for three months just to receive a marriage proposal, she did not object, did not question the situation, and waited under the tree for months. When Nuğber got engaged, Atiye, after realizing that her daughter and son-in-law were different, told Nuğber that she should adapt to her fiancée. Nuğber tried to adapt to her fiancée without any questioning, even if it didn’t make sense to her. Nuğber, who understood that there were problems in her marriage after a while, did not say anything to anyone about this issue and resigned herself to the situation.

Seyit, who sold everything from the workplace to the water pipes because he could not work regularly when he was ill, became desperate after he recovered a little and started to become a bully in the neighborhood because he could not find a job. When Huvat first heard about this situation, he disowned his son, and Atiye punished her son by spitting in his face. Faced with these results, Seyit did not stop bullying, on the contrary, he tried to convince his family and get their support. When Atiye fell ill with this sadness and fell into bed and asked her son to stop using the dagger as a will, Seyit stopped being a bully. When Seyit could not persuade his brother Mahmut to work with him in the construction business, he punished Mahmut by beating him, as he had seen from his family.

Atiye acted with a compassionate parent mode when her children got sick or she could express that she was afraid for them. For example, when she punished Dirmit and locked her in the barn, her daughter got sick. In this process, Atiye cuddled Dirmit and assigned Nuğber and Zekiye where she fell short. She did not punish Dirmit again for going out after she recovered. The mother, who locked Dirmit in the hayloft and then released her after she fell ill

again, saw that her daughter had been stoned on her way from outside and came home covered in blood, so she set the whole village in an uproar and called her husband to make him pay the villagers back. As a result of these punishments, Dirmit's illness and the mother's decision to stop being angry or punishing are repeated many times throughout the book. Moreover, when Atiye's pain increased, she believed that she would die, so she loved her children while they were sleeping, caressed their heads, and even prayed while caressing Dirmit's face, "You are the one whose face resembles me the most, I wish your fate would not be similar to mine." She tried to make Dirmit successful and save herself because she saw that she could succeed when she worked hard in normal times. She recited prayers for all her children, believing that they would be protected when they attempted to do things that would make them successful. When father Huvat came after he asked Zekiye from her family as a bride for their son Halit, Atiye said that they should not do such a thing without asking him, maybe there was someone he loved. Saying that if there is someone they love, she cannot wrong them, she makes Zekiye and Halit meet secretly without her husband's knowledge and hold a wedding according to their thoughts about each other. As a result of the problems he experienced at the barbershop where he worked as an apprentice, the little boy Mahmut started to sleep late at night and had nightmares from time to time. Thereupon, mother Atiye waited for her son at night and tried to ensure that he fell asleep safely. Dirmit, who learned from her mother to calm Mahmut against his nightmares, calmed him down when he woke up scared. Friendship formed between them these days. When Seyit, who fell while working and broke his teeth, came home with blood from his mouth, Atiye prayed for her son and shed tears until the morning. While no one in the village sent their girls to school, Atiye gave Dirmit bread and sent her to school. When they moved to the city, she enrolled Dirmit and Mahmut in school again and wanted them to study so that they could save themselves. Even though Dirmit loved school very much, when she could not adapt to school and ran away home, Atiye did not give up and took her back to school. She explained to her daughter in terms she knew how she should study, and gave punishments when she deemed it necessary. As a result of her mother's request for Dirmit to study when she fell ill and went to bed, Dirmit achieved outstanding success in her classes. During this process, Atiye took care not to let anyone interfere with her daughter. Because no one interfered with her and the positive attention she received from her mother, Dirmit continued to submit to this dysfunctional parental mode and further reinforced her study behavior. She even started sleeping on the sewing machine she used when studying. Dirmit was so focused on studying that she continued to study in the bathroom when the house got too complicated. Atiye even objected to her daughter reading books and writing poems when she was not studying. She wanted to prevent Dirmit from writing poetry, thinking that this would not bring success and that people would not do such things if they did not have a loved one. After father Huvat started reading religious books, with the support of Atiye, he tried to motivate Dirmit to read religious books to prevent her from reading books outside of class. Although this motivation was initially the money given per page, the amount of money decreased over time and eventually Dirmit stopped reading them.

As for trying to earn a living, Atiye did not leave her husband and her eldest son Halit alone because they could not find a job, and she constantly harassed them about finding a good job and being successful. While Seyit was working as a foreman, Atiye did not let anyone at home talk about her son and tried to reinforce him in this regard by boasting about his son's achievements and praying. She said that her eldest son Halit and Zekiye's baby should be



named Seyit because he brought money to the house. She even stated that the tradition of spitting into the mouth of a newborn baby in their village could only fall on Seyit as the person who brings money to the house. A similar situation occurred when Mahmut brought money home. Mahmut, who does not want to work but is forced to work under the influence of dysfunctional parental modes, is a master of overcompensation coping mode and is accepted as the most influential individual in the family, despite being the youngest child of the house, through the power of bringing money home. Everything he did was accepted by both his mother and father, thus reinforcing his success. Mahmut bullied all the members of the family because he had a say in the family and thought that he was being used to earn money for the house although he wanted to play. He did this by forcing Dirmit out of her bed and criticizing his brothers' masculinity.

When the emotion-focused parenting mode was triggered, Atiye fell ill and ended up in bed because she could not fulfill her wishes. When she was about to die, she gathered her family members around her bed, made them feel that they were the cause of her illness, and even tried to create a sense of guilt in her family members and prevent them from doing things she did not want, by saying that if they continued to behave this way, she would not be able to rest after her death. For example, she used this technique to make her son Halit stop growing a beard, to make Seyit give up using the dagger, to make Nuğber to get married, to make Mahmut give up playing the guitar, to make Dirmit end her friendship with Aysun and to ensure that Dirmit is educated. Atiye managed to get everything she wanted by using guilt feelings. Finally, she stated that her behavior had been learned by saying that it would be better to handle this matter before she fell into bed about Huvat, who did not want to give his daughter Nuğber to the person who came to ask for her hand. Family members, who could not understand whether Atiye was really sick or whether she fell into bed to get her wishes fulfilled, tried to fulfill their mother's wishes in case it was real and not to feel guilty in a possible situation. Zekiye, the daughter-in-law of the house, who saw how emotion-oriented demands would be met from her mother-in-law, fell into bed to solve her problems with her husband, talked in her sleeps for days and talked about the time of death approaching. Even though the outcome did not go as she wanted, she learned this from the environment she was in and applied it. Similarly, Mahmut, who did not want to work in construction jobs, started to tremble when he heard the word construction. Although the family members did not speak out when he first did it, Seyit told Mahmut, who was trembling when the last construction issue was talked about, that he could not deceive anyone by trembling and doing so in vain. Hearing these words, Mahmut stopped shaking.

### **Discussion, Conclusion & Suggestions**

In this section, the information obtained is discussed by comparing it with literature information. Findings regarding the parenting modes used and coping modes are discussed under the headings of emotion-focused demanding parent, achievement-focused demanding parent, punitive parent, compassionate parent and coping modes. When the findings were examined, it was seen that most of the individuals in the family used the emotion-oriented, demanding parenting mode more frequently. It was concluded that the use of other dysfunctional parenting modes and the functional parenting mode was relatively low.

When the success-oriented, demanding parent mode was activated, Dirmit fell asleep and woke up at the desk where she was working. Over time, she became overwhelmed by this situation and stopped working and focused on

different things that interested her. Studies showed that, just as seen in Dirmit, individuals work at an unsustainable pace in order to achieve perfection, and that they exhibit behavior such as procrastination, inability to start working, or quitting work due to the feeling of perfectionism (Antony & Swinson, 2009; Burns, 2000).

When Atiye's emotionally focused, demanding parent mode became active, her daughter Dirmit, her son Mahmut, and sometimes even her daughter-in-law Zekiye, tried to get what they wanted by applying similar techniques. It was emphasized that the modes related to this are formed through learning. Similarly, in their study, Sundağ et al. (2018) concluded that the parent's schema predicts the child's schema. Although it was seen that the mentioned dysfunctional parenting modes and coping modes seem to be adopted as a result of learning, there are studies indicating that angry and punitive behaviors are passed from generation to generation (Conger et al., 2003). Dirmit often used a detached, defensive coping mode with negative emotions such as anger that emerged when her mother's punitive attitudes became active (Antony & Swinson, 2009).

The novel genre based on real or close to real life is one of the genres that still fascinate readers (Gülşen, 2012). It is thought that books and films can make more positive contributions to individuals' understanding of the subjects by using them in psychology and the education process. The novel *Dear Shameless Death* (Emir & Diler, 2011), which contains examples of history, literary works, and sociology, enriches the literature with the use of dysfunctional parental modes and the coping modes preferred as a result. When the results are generally examined, it is accepted that characters are not independent of the environment they live in and that their preferred modes are influenced by their parents (Arntz & Jacob, 2019; Young et al., 2013). When we look at the parents in the novel, it can be stated that father Huvat, who does not care enough about his family and prioritizes achieving his own goals, and mother Atiye, who demands compliance with the rules imposed by the society and gives attention to her children accordingly, convey dysfunctional parenting modes to their children. The children who grew up in the family and Zekiye, who joined the family later, also preferred the modes they learned from their parents.

Playing games was not considered normal for Dirmit and Mahmut, and they were punished in different ways when they wanted to play or travel to meet their desires. The negative effects of neglect and violence that individuals encounter in early life are mentioned (Van Genderen et al., 2012). Dirmit was deprived of playing games because she was a woman and she was ill, and Mahmut was deprived of playing games so that he could bring money home. There are emphases that boys are more valuable. These emphases did not change immediately with the influence of culture, even though there was migration from village to city. Things that are considered normal for men are not considered normal for women. Even questioning this was deemed enough to be punished, and Dirmit, who did this, was often punished. As a result, individuals are forced to continue their lives by the rules deemed appropriate by the environment in which they live.

Analyzing many elements in the content of literary works written by individuals who observe society from different perspectives adds richness to the field. Although examining works within the framework of the basic theories of psychology and revealing psychosocial elements may involve some methodological difficulties, it is thought that it will reveal the internalization of the spirit of literary works and the relationship between psychology and literature (Keleş, et al., 2022). As a result of examining this work, we have the opportunity to see the

characteristics of the modes on individuals. Seeing the features of the modes on a sample character can provide us with convenience in the field of education. Although the study reveals important results, the book is limited because it is examined within the scope of a single subject. For this reason, the work can be examined from the perspective of different subjects, or different works can be examined from the perspective of dysfunctional parent modes and contribute to the literature. Conducting similar studies can also be considered within the framework of cinematographic works (Morsünbül & Uçar, 2017).

### **Ethic**

Since human data are not collected within the scope of this research, it is not subject to the permission of the ethics committee.

### **Author Contributions**

Each author has made an equal contribution to this study.

### **Conflict of Interest**

There is no conflict of interest.

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