RELIGIOUS-SPIRITUAL CONFLICTS OF CHİLDREN İN ADOLESCENCE WITH THEIR FAMİLY

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ABSTRACT

In this article, the issue of religious and spiritual conflict, which is one of the factors that lead to conflict in the intra-family communication of adolescent children, is discussed as a result of religious interpretation, practice and expectations of family members from each other. Especially the adolescent period in which conflicts are intense is examined by considering the family conflicts, adolescent characteristics, religious learning stages and conflict types.

The severity, duration and permanent effects of conflicts were examined by relating them to family types, and it was emphasized how the different attitudes and attitudes of different family types such as conservative family, authoritarian family, introverted family, consistent-inconsistent family, and democratic family affected the conflict. This study is an article written by reviewing the literature about how conflict affects what type of family, how to deal with it and the duty of family members. In the last part, the article is concluded by listing the recommendations for avoiding conflicts or overcoming the conflicts with the least damage.

Keywords: Family, Adolescence, Parental Attitude, Religious Education, Perception of Religion.

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INTRODUCTION

The family, which is the most important and in the first place in human development, is a structure in which healthy relations are carried out with the harmony and tolerance of its members in basic values. In general, poor communication within the family causes conflict between family members, and different interpretations of the issues by family members also cause conflict. Especially when the subject is religion and religious life, conflict becomes more damaging because it is seen as a deeper and uncompromising field. For this reason, family members' ability to overcome conflicts with the least damage and maintain family communication is directly related to the personal communication skills, mutual understanding and tolerance of the members of the family.

Individual is a social being and one of the most important features that distinguish him from other living things is his ability to learn. This situation ensures that the children and young people who are growing up are in harmony with the society and age in which they live in a healthy and productive way ((Rizvançe, 2005).

One of the most important duties of the family institution, which constitutes the society, is to raise the individual. The first duty falls to the family, which is the child's first education home, in ensuring the psychosocial adaptation of the child to the society, meeting his physiological and emotional needs and reintegrating him into the society as a healthy individual both mentally and physically. The environment in the family affects the child's psychosocial, mental and affective development, (Nuredin, A; & Nuredin M., 2023) as well as his attitude towards religion and his perception of religion. (Bilecik, 2017).

According to Bilecik (2017), the importance of the family has an important place when it is considered that the personality of the individual is shaped first in the family and then in the school and social environment. In particular, supporting the child's sense of religion with the right education and teaching the right religion will affect the child's attitude towards religion in the future. The task of raising individuals, meeting their physiological and emotional needs, ensuring their adaptation to society and reintegrating them into society in a healthy manner falls on the family, which is their first home.

It is known that some periods are of special importance in the developmental stages of the child. (Çamdibi, 1999). Adolescence, which is a difficult period in which identity begins to take shape, is a period in which physiological and psychological changes and transformations are experienced. In this period, the identity of the person who shows cognitive and social development is formed, which includes opinions, definitions and representations about himself. (Bilgin, 2007)

The aim of this article is to try to provide a theoretical approach to the religious-spiritual conflicts within the family of children who have gone through adolescence. For this reason, it has been concluded that it is important to define the basic concepts in order to contribute to a better understanding of the subject.

Definition of Family

The word "family" is the name of a social institution that causes some religious, social and legal concepts to come to life in our minds. In other words, family means more and more important things beyond sexual approach and blood ties.

We can briefly describe the family as follows; The family is a social community that consists of husband and wife, children and servants and is built on some innate spiritual bonds, small in form but large in nature. (Yilmaz, 1994).

The most important environmental factor in the formation of personality is the family, the environment in which the individual observes and acquires the necessary models or examples for learning education, especially in the first childhood years, which has a role in the acquisition of special behaviors. In this process, children, while imitating many personality traits of their parents, adopt their moral and cultural values and criteria (Morgan, 1995; cited in Matsani Rizvançe, 2022).

Whether the family is nuclear or large, it is a human community in which more or less people who differ from each other in terms of age, gender, position, role, authority and responsibility take place together and share a common life space.

The family system is a structure that operates with its own unique structure and rules. Every family has rules and rules that maintain its inner unity. At the same time, the culture, beliefs, value judgments, and

common goals of the society contribute to the unity of families. As a result, while it is a small unit in the society, it also has a special identity within itself. (Hökelekli, 2016)

The Role of the Family in the Child's Development

The historical process transforms and changes the family structure as well as transforming and changing many structures and institutions. However, despite everything, the family institution continues as the most important institution that has been continuing for generations in terms of its function and transferring its entire structure. (Apaydın, 2001)

Among the functions of the family, the most important and continuous one is the psychological function. There is no person who does not spend his life in the family, with very few exceptions. This situation makes the family the most important source from which personality is acquired, life is shaped, spiritual tendencies and habits are acquired. The family is the place where all the qualities of being human are acquired. The self structure gained at a very early age is formed as a result of the relationships established within the family. (Hökelekli , 2016)

Among many structures and organizations that affect the personality of children, the institution that has the most influence is the family. Other institutions affect children indirectly and according to the family. In this respect, besides raising children, do families live in the most appropriate way for their own welfare and happiness? It is not possible to easily answer yes to this question. The most important reason for the effect of the family on the personality of the child is that, in addition to the participation from the parents, the child grows up in the same family and is in the same environment with the family. (Çamdibi, 1999).

Puberty Period

Adolescents, defined as those between the ages of 10 and 19 by the United Nations, are approximately 1.2 billion in the world today and constitute 16 percent of the world's population. The child in this period reaches sexual maturity and gains his own identity as a separate individual from the family. According to Erikson, one of the most important achievements of the adolescent in this period is to develop a sense of identity, which is an integral part of healthy psychological development.

The relationship between peers facilitates the feeling of belonging to a group and being a more harmonious individual in later adult life ((Matsani Rizvançe, 2022).

Adolescents is the process of neurological, cognitive, and emotional maturation and, according to Erikson, is the first stage of developmental challenge during personality formation. (Levenson, Aldwin, & D'mello, 2013)

Adolescence is known as the most critical and depressing period of personality development. Some confusions called identity crisis occur as a result of some sudden developments and changes in the physical and spiritual structure, as well as the displacement of social role and status. (Hökelekli, 2016)

The adolescence period, in which a person will shape the completed identity and personality traits of the periods he has passed through, and lay the foundations of his later life, is a period in which his religious life is also shaped and his attitude and attitude towards religion and spirituality is determined.

The words adolescence and youth can be used interchangeably because they mean the same period as a concept. (Hökelekli, 2005)

This period is a period in which the youth strives to develop personality. This quest leads him to be interested and closer to people of the opposite sex, people who have shown heroism for the homeland or lofty causes, pioneers appreciated by the society, or religious issues, ideologies and teachings. Even indecisiveness causes them to form a different group. Of course, there are some values that adolescents learn in their childhood years. During her upbringing, she learns a number of different values and begins to apply them to life. Between these two, at certain periods, he may have difficulty in determining his attitude and faltering. (Gürses & Kılavuz, 2011).

Conflict Theory

We see that this concept, which is related to the internal or external psychological and social frustration in conflict, feelings, thoughts and behaviors, means the struggle of different goals and desires in opposition. (Aydınalp, 2010)

Conflict theory is historically rooted in the political economy and social philosophy of Karl Marx. According to Marx, social organization is based on relations of production and property. Simmel, one of the post-Marx conflict theorists, focused on the relationship between conflicting people and groups. Saying that a clear distinction cannot be made between friendly communities with common interests and hostile communities with different interests, Simmel talks about an integrated social structure in which those who sometimes overlap, sometimes overlap, and those who conflict and those who do not are members of the same group.

Expressing that the conflict does not occur only between economic classes, Bourdieu proposes the concept of area instead of the concept of class. In Bourdieu, the field is a system of positions structured by power relations, and there can be autonomous areas within the social system that conflict with each other and within themselves. (Apaydın, 2001)

Demir & Acar (1997) defined conflict in the social sciences dictionary as follows;

"Since there is a structural contradiction and conflict arising from the unequal distribution of values and resources on the basis of social organization, all economic, social, political institutions and processes; cultural, artistic and scientific activities, classes or groups living in that society are not the result of mutual agreement, reconciliation or cooperation; It is the theory that argues that it is formed as a result of repeated conflicts at different levels between the parties.

Adolescent Religious-Spiritual Conflict

Differences in religion, spiritual life and practice of religion, which deeply affect individual and social life, also cause conflicts. It is a fact that conflict arises within the family, even within the inner world of the individual, as well as among the masses. Especially in some periods, these conflicts are more intense.

Stating that there is a natural religious ability and tendency in children, Bilecik (2017) mentions that the natural tendency that comes from within creates a perception of religion by developing with imitation, suggestion and learning, and this perception manifests as behavior over time.

A person's religious development begins with birth. How and in what direction religious development will evolve is determined by the influence of the family. The emergence of the feeling and need of belief in every individual is related to the education that the family will give and the right attitude they will display (Bilecik, 2017).

Adolescence is a period in which a person experiences many variables at the same time. During this period, the person develops and changes in both physiological, biological and intellectual fields. It is going through a period in which abstract thinking develops on the basis of thought, the search for identity and personality accelerates, and some emotions become more evident. In addition to thoughts such as the feeling of independence and the desire to be free, he also experiences some religious, spiritual and spiritual developments in the same period. Getting through this period in a healthy way and establishing his personality depends on establishing a correct relationship and communication, especially within the family. Especially in this period when religious doubts and conflicts are seen, the guidance and understanding attitude of the family will contribute positively to the healthy and comfortable recovery of the period. In fact, the doubt and conflict that has been raised is not due to religious denial or rejection. It is a reflection of the critical thinking skill, which is the achievement of this period.

According to Hökelekli (2005), puberty is seen as the beginning sign of responsibility in religion, and after that, the adolescent has become the person who deals with the orders, prohibitions and rules of religion in adult status.

This period has different features from the previous period, and it is during this period that they have an independent personality and learn their place in society. At the same time, conflicts caused by the sex drive are most experienced in this period.

From the perspective of the psychology of religion, adolescence is known as both a period of 'religious awakening and shaping' and 'religious doubts and indecisions'. (Hökelekli , 2016a).

When the intensity of religious doubts in adolescence and the complexity of the developmental characteristics are combined, it becomes inevitable for the adolescent to enter into conflict in his environment. When we look at the sources of religious doubt, we see that, like every

psychological phenomenon, the religious confusion of adolescents is too complex to be explained by a single reason.

Hökelekli (2016b) awakening of the sense of independence, the violence of sexual desire and excitement, the sense of meaninglessness and irrationality of life, faulty or inadequate religious education, daily life events and situations that are inconsistent and contradictory between religious knowledge and values, religious knowledge and values. and some attitudes and behaviors of religious officials negatively affect the psychology of young people and their view of religion.

Domestic Religious Conflicts

"At the beginning of adolescence, there is a noticeable tension and conflict in relations with parents. This conflict can continue until the end of adolescence. The way parents and other adults react to the strengthening of the youth's inclination to explore their own independent personality will determine the future consequences of this conflict." (Hökelekli, 2016a)

In addition to social and economic issues, there are also discussions and conflicts in the family due to religious issues. In particular, different interpretations of religion or different interpretations of the issues in the belief system increase the conflict. The frequency of religious rituals, the importance shown on worship, religious sensitivity in raising children, and weakness in going to places of worship are among the issues that trigger conflict among family members.

When we look at the function of Christianity in the family in America, it is seen that religion is the cause of conflict and it is tried to be eliminated by using religion itself to solve the problem in conflicts. (Mahoney & Tarakeshwar, 2013)

When we consider the developmental period of the youth for religious conflict types, we see that there is a practice in the social field called creed, worship and treatment. In this period when the personality is formed, in addition to some personality traits expected from him such as making decisions, showing will, his questioning in religious rituals causes conflicts within the family. Going to church on Sunday in a Christian community, praying five times in a Muslim community, and the obligation of girls to wear a headscarf at an early age in conservative families is one

of the areas where religion causes conflicts in the family. In later ages, free attitudes in personal preferences different from sectarian differences in religious practices cause conflict.

Especially the religious worship and behavior patterns expected from people who go to religious schools cause a different stress in the adolescent personality and they have to face these problems in their later life. (Hökelekli, 2016b).

The effect of family structures on religious conflicts

Family types are mentioned in many types according to their size, settlement, social status. However, seven classes of family types are mentioned as parental attitudes, that is, as models in raising children. These models are also classified in terms of family conflicts and problem solving techniques (Varan, 2020)

Positive and Democratic Parent Approach: These are the types of families in which the parents are models, show exemplary behavior and do not interfere with the decisions of their children. It is the type of family where the highest level of efficiency is achieved in religious life. They expect to show the religious lifestyle they practice to their children only through their actions. They never use it as an element of pressure.

Inconsistent Parent Approach: These are the types of families that are not clear when the parents expect which attitude and when, and show different reactions one day and the next. It is the type of family in which complex practices are dominant at the point of worship, and the prayers are held irregularly. In this type of family, religious practices have always been a problem, and it is not possible to have a permanent religious education and training.

Indifferent and Indifferent Parents Approach: Negligent family type. In this type of family, the child creates his own personality and religious structure by being influenced by external factors such as friends from outside the family or social media. Religious life is completely dependent on personality formation. In this type of families, religious issues are far from being the subject of discussion or conflict.

Repressive and Authoritarian Family Approach: This is the type of family where religious conflict is most common. Parents impose their own worldviews as an element of pressure. In particular, they want

all the religious rituals they want to be done within the framework of their own acceptance. Otherwise, conflict arises (Küçük, 1994).

Overprotective Family Approach: Children growing up in this type of family become people who lack self-confidence and cannot do whatever they want. Especially in religious matters, there will be no conflict as the family will do whatever they want. Although it is accepted that the family has a constructive role in protecting and supporting the child, the overprotective attitude observed in the family often limits the individuality and freedom of the child (Matsani Rizvançe & Pişkin, 2019).

Extremely Tolerant Family Approach: In the family type where there are no rules and where each individual lives freely, a phenomenon with rules and rules such as religion is not made a subject of conflict. The family has left each individual alone with their free will and has put the responsibility on themselves. It is out of the question in conflict, as it will not be a problem to deal with or not to deal with religious issues.

Perfectionist Family Approach: Excessive love and excessive regulation in this family type cause conflict when applied to the field of religion. Failure to perform religious rituals on time and as desired causes conflict within the family. Especially the fact that different interpretations find supporters in the family will cause problems during the implementation.

Conclusion

In adolescence, which is a troublesome and challenging period in terms of developmental characteristics, religious life or belief style is also a problem, as are many issues. This period represents a critical period as it is the period in which the deepest changes in life are experienced. In this period, when many internal and external factors are active, religion and religious belief have an important place. The most extreme attitude of this period towards religion is denial. However, this should be considered as a reflection of the period without being defined as complete rejection or disbelief. Especially the balanced and moderate approaches of family members will minimize the problems and will be instrumental in overcoming them harmlessly.

For this reason, it is useful to approach the adolescent person by analyzing the developmental characteristics of children and the intellectual and

behavioral data they reveal in this period. In particular, the fact that the subject is a phenomenon that one will encounter at every stage of his life, such as religion, belief, spiritual values, brings out a situation that requires even more attention. In particular, approaches such as correct communication within the family, a tolerant approach, a libertarian relationship, and not putting pressure on one's own truths will help the adolescent to get through the religious and spiritual conflict unscathed and to pass the adolescence period harmlessly.

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