

FROM THE PERSPECTIVE OF EXISTENTIAL COMMUNICATION AND  
FEMINIST PARADIGM: THE IMPACT OF FATHER - DAUGHTER  
COMMUNICATION ON SELF-PERCEPTION



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## PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

06.09.2021

EKİN SÖNMEZ

## ABSTRACT

This work is focused on the thought that the nature of communication between a father and his daughter influences how that woman will perceive her identity. It is known that a person's perception of his own identity affects his attitude. A person who has a positive perception of identity can realize himself by reaching his reality, while it is thought that a person with a negative and non-constructive perception of identity will experience difficulties in reaching his reality. The objective of this thesis is to review father-daughter communication and attain its effects on how a woman perceives her identity. Father-daughter communication will be discussed based on the Existential Communication concept of the existential philosopher Karl Jaspers, who puts communication at the core of his philosophy.

Semi-structured in-depth interviews were conducted with seven female participants who were identified by applying the snowball sampling recruitment technique. During the interviews, the participants were asked questions about their communication with their father. Records of the interviews were analyzed and resolved with the thick description method. The participant data obtained from the in-depth interviews was reviewed in the context of the Existential Communication concept and the findings include results that support the hypothesis of this master thesis work.

**Keywords:** Existential Communication, Feminist Existentialism, Self Concept, Self-Perception, Karl Jaspers, Philosophy of Communication, Interpersonal Communication

## ÖZET

Baba ve kızı arasındaki iletişim şeklinin, kadının benliğini algılayış biçiminde etkili olduğu düşüncesi, bu çalışmanın odak noktasını oluşturmaktadır. Kişinin sahip olduğu benlik algısının, tutumuna etki ettiği bilinmektedir. Pozitif yönde gelişim göstermiş benlik algısına sahip bir kişi, kendi gerçeğine ulaşarak kendini gerçekleştirebilecekken, negatif ve yapıcı olmayan benlik algısına sahip bir kişinin gerçeğine kavuşmada zorluklar yaşayabileceği düşünülmektedir. Bu tezin amacı, baba ve kız iletişimini inceleyerek, kadının benliğini algılayış biçimine etkisini ölçmektir. Baba ve kızı arasındaki iletişim biçimi, iletişimi felsefe anlayışının odak noktası yapan varoluşçu filozof Karl Jaspers'in Varoluşsal İletişim kavramı üzerinden değerlendirilecektir.

Kartopu Örnekleme araştırma yöntemiyle belirlenmiş olan yedi kadın katılımcı ile yarı yapılandırılmış derinlemesine mülakat görüşmeleri yapılmıştır. Yapılan görüşmelerde katılımcılara, babaları ile iletişimlerine ilişkin sorular yöneltilmiştir. Görüşme kayıtları, yoğun betimleme yöntemiyle analiz edilerek çözümlenmiştir. Derinlemesine mülakat görüşmeleri neticesinde elde edilen katılımcı verileri, Varoluşsal İletişim kavramı bağlamında incelenmiş ve ulaşılan bulgularda, çalışmanın hipotezini destekler sonuçlar elde edilmiştir.

Anahtar kelimeler: Varoluşsal İletişim, Varoluşsal Feminizm, Benlik Kavramı, Benlik Algısı, Karl Jaspers, İletişim Felsefesi, Kişilerarası İletişim

## PREFACE

The objective of this thesis is not to reveal strengths of existential philosophy or criticize its weaknesses. This thesis is intended to explore the phenomenon of communication through a philosophical approach.

I would like to state that this thesis work has been prepared from the viewpoint of a communication professional and acknowledge the fact that a research study to be carried out with a combination of philosophy and psychology experts may provide healthier results.

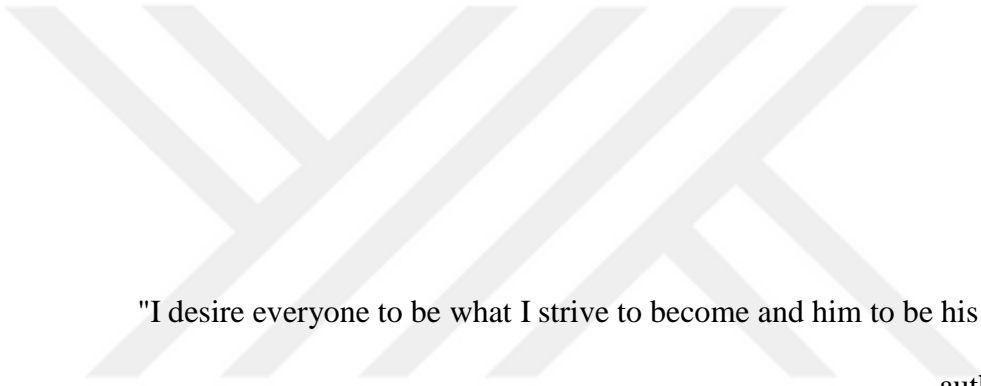
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"I desire everyone to be what I strive to become and him to be his sincere and authentic self."

H. J. Blackham

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## 1. INTRODUCTION

Communication stands out as a key need for humans to maintain their individual and social existence. It evolves with humans and has always been a part of human relations. When experiencing mutual communication, individuals also facilitate creation of an environment of development for each other. The objective of this thesis is to review the effects of communication between a father and his daughter on the self-perception of the daughter in the context of interpersonal communication. The main purpose of examining father-daughter communication is to attain the effects of father-daughter communication on how a woman positions herself as a subject in the society. This thesis advocates that the type of mutual communication that a woman establishes with her father influences her self-appraisal and self-perception. It will attempt to investigate the type of father-daughter communication through the existential communication approach, which is the starting point of existential philosopher Karl Jaspers' philosophy, while it will strive to address women's existence in society through Simon De Beauvoir's, the leading existential feminist, thoughts on existential feminism. A brief introduction will be provided first on existential philosophy to ensure better understanding of the existential communication concept of Karl Jaspers. Principles of existential philosophy will be addressed to gradually progress towards the principle of communication, which is included among the principles of existentialism. The third chapter will provide a description of the concept of communication and present the concept of interpersonal communication. In the third chapter, the German philosopher Karl Jaspers' philosophy will be explained, giving an account of how Jaspers defines communication. Furthermore, the

concept of existential communication will be addressed through concepts that are referred to as stages of communication by Jaspers and from the perspective which will be used here to examine father-daughter communication. Existential communication is defined as the true communication through which individuals can realize their existence, and this chapter will throw light on what "Existential Communication" is all about and how it takes place. The fifth chapter will shed light on the perspective of existential feminism by addressing, in an indirect manner, social gender roles to resolve women's existential problem, and also provide information about topics of women's position in society, self-realization of women and self-identification of women as individuals. The sixth chapter will provide insight into, and explain the concept of fatherhood. Finally, the seventh chapter will provide descriptive definitions of the self-concept and offer a general framework of the concept.

## CHAPTER 2: PHILOSOPHY OF EXISTENTIALISM

This thesis reviews father-daughter communication from an existentialism point of perspective. The concept of existential communication which forms the basis of the existential philosopher Karl Jaspers' perspective of existentialism has been utilized as the core concept in reviewing the father-daughter communication. The first chapter of the thesis describes the philosophy of existentialism to promote better understanding of the thought of existentialism characterizing Karl Jaspers's philosophy which is focused on communication. This chapter will provide a brief overview of existentialism and concentrate on Karl Jaspers' philosophy.

### 2.1 Existentialism

Existentialism is a philosophical approach which emerged in the Continental Europe towards the end of the 20th century and asserts that human existence does not have a specific essence with limits and that the human beings are "deserted in the world" with their freedom. Especially, the destruction, death and uncertainties about the future caused by the World War II which then led people into existential crisis were main factors why this philosophical approach were met with great interest and embraced by people. Existentialism which became a familiar and interesting philosophical approach during a period characterized by disruptive and pessimistic individual mood seeks answer to certain problems, such as hopelessness, fatigue, depressions and concerns over future, which are deeply related to the life and existence of humans. Some of the questions which the philosophy of existentialism seeks to answer: What does 'being' mean? Does existence have a purpose? What is it like to be at death's doorstep? What are the values and functions of sexual, spiritual,

religious and political devotion?" (Çüçen, 2018, p.20). Through such questions, this philosophy promoted development of thoughts on human existence.

Existentialism is the philosophical approach that humans exist through their actions and that existence precedes essence. Although we know that Karl Jaspers used the term of "philosophy of existentialism", the term "existentialism" was also used by the French philosopher J.P. Sartre who was also included in the same tradition.

Whereas, it was the Danish philosopher Soren Kierkegaard who turned the philosophy of existentialism into an intellectual problem and made it a subject of philosophy

(Çüçen, 2018, p.18). The main point of the philosophy of philosopher Kierkegaard, who is known with his discourses that form the basis of existential philosophy, is its opposition to Hegel's rationalism viewpoint that will "deprive a human from his inner world, spirit and existential concerns". The reason beneath this opposition is that, as described in Hegel's discourses, addressing human life with a strictly rationalist system will move him/her away from his existential reality. "According to

Kierkegaard who opposes rationalism and argues that the ideal of objectivity is blind to inner life and subjective experience of individuals and that it does not make any contribution to the understanding of human life, rationalist systems compress the entire reality into a thought system, minimizes everything to rationality, and make people forget anything other than rationality and most importantly, existence"

(Cevizci, 2009, p.933). However, according to Kierkegaard, humans should taste and experience freedom through his life and experiences despite rationality (Özen, 2012, p. 269). He argues that a man who can reveal his existence and reach the truth is someone who can experience concerns, melancholic feelings and hopelessness with courage. It is because a human exists through these personal and subjective items.

Additionally, in Kierkegaard's philosophy, existence is possible only when one can get into an appropriate type of communication with others and the God.

Not being referred to as an existential thinker in some philosophical works despite being a philosopher who belongs to the contemporary texture of the 20th century's existentialism philosophy, Nietzsche took interest in melancholia in which one finds himself in his struggle for existence and addressed one's interactions with the world that he experiences. "He states that every human should create his own value and that existence requires a man to realize and achieve what human existence requires" (Cevizci, 2015, p. 947-960). Nietzsche emphasizes that a man needs to have a purpose to maintain his life and to exist and states that he desires to give human beings a purpose. This purpose will be a man's answer to why he should choose existence over nothingness in this world.

Albert Camus, whose discourses include themes focusing on reflections of eternal end of human spirit and indifference of the world to man's desires, tries to give meaning to the notion of absurdity through an existential perspective. Emphasizing that the notion of absurdity can be encountered in two cases, Camus describes these cases as follows: "human mind's desire to believe that the world can be explained with human terms and the reality that the world cannot be explained this way" (Thody, 1957, p.4). He describes human's desire for a clear explanation of the world as a hopeless pursuit, and according to him, the origin of absurdity is "the conflict between our awareness of death and our desire for infinity". The mystery of existence and human's endeavors to reason this world lead a man to the notion of absurd.

According to the theist existential philosopher Gabriel Marcel's existentialism, a man can choose who he will become through his own experience and choices and he can

assume the responsibility of being for himself. Marcel argues that a man's state, which is in a process of constant being and motion, rather than remaining stationary like an object, plays a key role in determining his individual course. According to Marcel's philosophy, the essence of existence is to reach the authentic true self by overcoming personal obstacles and limitations. Marcel expresses that a human who can set out on a hopeful journey into the depth of existence like an explorer will get very close to realizing himself. Marcel asserts that a man's commitment to realize himself is all about hope. According to him, "a man will realize his ontological meaning and value based on his relation with the Being whom he hopefully approves and to whom he turned with all his sincerity or whom he hopelessly rejects and sets himself apart from"(Koç, 2008, p. 161).

In a similar fashion to Karl Jaspers, Marcel argues that a man cannot reach his existence alone by emphasizing the importance of communication in realizing one's existence. "He can exist only when he communicates with another person and dwells upon himself as a being that exists for that other person" (Foulquie, 1998, p. 105). Marcel believes that a man needs to find and reveal his inner self through another as a requisite for realizing his existence as a human.

Jean Paul Sartre is an existential philosopher who played a key role in raising awareness about existentialism in societies through its perspective that addresses human problems, and his works often give signs of his own individual life. The key points, moods and thoughts that Sartre focus on in his works include "loyalty, decision, fear and death" (Kaufmann, 1997, p.45). Sartre asserts that a man can shape his life through his unique choices and decisions and takes the readers to the notion of responsibility by stating that a man is thus required to realize his own choices. Similar to the philosophers who deal with the basis of existence, Sartre also points out the concept of freedom. Exploring the states of freedom and their impact on humans,

Sartre, according to some philosophical historians, clearly mentions his philosophy in his book titled *Being and Nothingness* (2009). Sartre's thoughts that put forward the sense of responsibility related to the consciousness of freedom also form the basis of the Existential Feminism which will be addressed in the following chapters.

According to Sartre, "There is no phenomenon other than existence, and Existence is created by this phenomenon of existence" (Çüçen, 2015, p.43).

Upon review of Maurice Merleau Ponty's philosophy, it is possible to speculate that his philosophy deals with experiences that a man has as part of his daily life, explores the concrete world of men from an existential viewpoint and addresses bodily perceptions. Ponty thinks that a man can reason the world which he lives in through his subjective experiences. One does not create his unique individuality based on his surrounding, but gets to know himself within the world by turning towards his surroundings.

If our embodiment is integral to our subjectivity, however, if thought presupposes the physical act of speech and emotion consists in embodied activity, and if we only become aware of our thoughts and emotions through observation of these embodied activities then our subjective lives are knowable to others (at least in principle) in much the same way as they are knowable to us, ourselves, and our subjectivities genuinely make contact and affect one another in the space of social interaction (Crossley, 2013, p. 47).

The communication emphasized in Merleau-Ponty's philosophy represents a "social world" (Crossley, 2013, p. 47) that embraces differences and promotes authentic sharing by exceeding human's subjective form of being. "With its contemplations, a human not only sets the direction of his own existence, but also turns his world into a universe of culture" (Taşdelen, 2011, p.52).

As one can deduct from the philosophical perception of existentialism thoughts, it is not possible to fit existentialism into a clear definition due to its perspective that is not bound with definite limits and due to the fact that existentialism does not move forward within a set of perceptions that have limitations. This is because although philosophers developing thoughts and perspectives on the Existential Philosophy embrace basically similar understandings, they come up with different meanings and interpretations of phenomena. When common ideas and starting points of philosophers who present thoughts on existentialism are considered, it is seen that they put men's life experiences at the center.

In her book titled *Çağdaş Felsefe* published in 1979, Bedia Akarsu describes existentialism as follows:

A man's closeness or distance to us cannot be measured in meters or kilometers. A mother who knows that his son is in danger at a remote place is closer to him than the sofa on which she is sitting. Measurements of the heart are expressed in existentialism terms, subjective categories and qualitative determinations are expressed in existential terms. Thus, against the categories of the essence (Essentia) philosophy, there are existential categories of the existential philosophy. "Being in the world" is an existential determination, not a determination related to the space (Akarsu, 1979, p. 122).

Existence can be thought as an intellectual field of activity that emerges in a man's subjective depth and embodies his free contemplations. However, some existential philosophers such as Sartre, argue that the endeavors to define existence might cause existence to lose its unique spirit. This is because, as expressed by Akarsu, existence is in man's essence.

Philosophy can be traditionally described as a world of concepts and understandings. Therefore, it more often focuses on concrete topics and problems. On the other hand, existential philosophy, which is a sub-discipline of philosophy, focuses on the lives of individuals, how they build their lives and realize their existence in life. Existentialism is a philosophical thought or approach that forms the basis of understanding humans' nature through their actions. Expressing the relation between non-human unconscious objects and the conscious humans, existentialism asserts that humans, with their will and consciousness, have been thrown into the world of objects. In this sense, existence refers to resolving the existence of subjects that exist in life with their will by questioning what their existence means (Çüçen, 2018, p.19). Although existential philosophers put forward an individualist approach by arguing that humans are individuals, they do not embrace an isolated state of human. They argue that a human can exist with the existence of others and that his subjective life revealed through his experience and individuality as well as the reality of existence emerge through a social life. "Freedom means not being dependent on others, but as soon as a commitment arises, I feel responsible for feeling others' freedom at the same time as my own freedom. I cannot target freedom unless I pursue others' freedom as well." (Eliot, 2002, as cited in Urgancı, 2020, p. 61).

A man, who by his nature can realize his existence within the society, can, through communication, make freedom possible for both himself and the other. As a result, mutual existence can take place through communication.

## **2.2 Principles of Existential Philosophy**

The concept of communication, the main focus area of this thesis work, is one of the principles of existential philosophy. The principle of communication is

considered as the starting point of Karl Jaspers' philosophy in particular. The father-daughter communication examined as part of this work has been explained through the concept of communication which constitutes Karl Jaspers' viewpoint of existential philosophy. The principles of existentialism, which are addressed to reach the foundation of the concept of communication and to review the existential philosophy's perspective of the concept of communication, are grouped under six headings.

It will be helpful to examine the common thoughts of existential philosophers to be able to explain what Existential Philosophy is. Common thoughts of existential philosophers and the primary principles of existential philosophy are described under six different headings. These principles include: Existence Precedes Essence; Intentionality; Freedom of Choice or Freedom; Being and Nothingness; Extreme Emotions, Feelings, Absurdity and Death; Communication. These six principles of existential philosophy have been described to answer certain aspects of existentialism such as emergence, progression and perspective.

### **2.2.1 Existence Precedes Essence**

To put it in philosophical terms, every object has existence and essence. "Essence is a set of properties that make an object what it is, while its existence means its actual presence in the universe" (Foulquie, 1991, p.52). Accordingly, the existential philosophy asserts that existence precedes essence. However, it argues that this assertion only applies to "Humans" among all entities. This is because human existence accommodates unique mental functions and an identity system. With his thought system, a human can realize his existence through his free choices, but objects can exist within a system that conforms to certain predetermined laws and conditions. Whereas an object's essence that will emerge in the next stage following existence of the object is known beforehand, the essence that a human will have

following its existence will result from his choices made through his unique decision-making processes. At this point, an example from Paul Foulquie's book titled Existentialism (1991) will help better understanding of the concepts of existence and essence:

All other entities depend on certain laws. What a seed can give and become under certain climate and soil conditions are determined, known and exist before the seed is planted: It will be either a tree or a plant of a given kind, form and size. What the tree will become, i.e. its essence, precedes the emergence of the tree. Additionally, the changes that it will undergo under the effect of seasons- from rising of sap to defoliation- are determined and follow a definite pattern. On the contrary, a human can choose one of many paths under certain conditions. The choice that he made and what this choice brought to him, i.e. essence, will be known after he actually makes his choice (Foulquie, 1967, p.46).

Sartre describes the thought that existence precedes essence by stating: "A human first exists, meets himself and emerges in the world, and only after that he identifies his self and reveals his essence" (Sartre, 1967, p.7). A human will design his own reality by himself. A human, who has the freedom to become his own self, will struggle to become his self and reach his "essence".

### **2.2.2 Intentionality**

According to the "intentionality" principle used by the existential philosophy to describe existence of an individual, the individual is not alone in its habitat. The conscious events which the existential philosophy tries to reason are considered as representation of a constant intentionality. According to the intentionality principle, a human becomes an individual by straying from the "herd" with intentionality.

An individual who shows mental directedness can fulfill its need to discover his own identity by directing towards himself. On the other hand, he directs towards the surroundings and entities in the surroundings in its habitat in which he is not alone. Sartre views the intentionality principle as a requirement for a human to realize his existence and states: "...We thus show that he can realize his existence only by directing towards a purpose outside him, not by withdrawing into himself and breaking apart from others" (Sartre, 1996). This is because existence in existential philosophy cannot exist alone, it get included into a network of interaction and direction with all items that constitute the nature of existence. As expressed by Heidegger: "Dasein (Human Existence) exists only when he is directed to, and interested in, the future as a being" (Çüçen, 2015, p.33). A human maintains his existence by directing himself to, or showing interesting in, himself, another human or an object in his daily life. "The main property of Dasein is to exist-in-the-world and to-exist-with-others. Dasein is not an isolated entity, it is an-entity-interacting-with-others (Mitsein). Mitsein describes the possibility of being with others ontically"(Durum, n.d., p. 2).

### **2.2.3 Freedom of Choice**

Freedom of choice or freedom topics are included among the common principles that are addressed the most by existential philosophers. According to existential philosophers, a human is only free when realizing his subjective existence, and freedom here is addressed with the concept of responsibility. The freedom mentioned here is a conscious state of freedom that emerges along with a sense of responsibility, rather than a state of idleness. "Existential thinkers, believes that human has no other way than choosing, which is a kind of risk, because he is the result of these choices"(Hamrah, 2011, p. 1752).

In this book *Existentialism* (1967), Sartre describes the concept of responsibility as follows:

If existence precedes essence, it can be concluded that: A human is responsible for whatever he is. Thus, the first task of existentialism is to ensure that each human has his existence and takes full responsibility. However, when we say that a human is responsible for himself, we mean that he is responsible for all humans, not just for his unique personality (p.8).

According to existential philosophers, "existence precedes essence only in humans." A human is a free being that can choose the reality of existence and realize himself through his privileges. When choosing his existence, a human can become his own self by reaching his identity or become someone else through different choices. An individual with the freedom of choice assumes the responsibility for the choices that he makes in its struggle to reach his essence and for the free experiences that he has. "In other words, we are amorphous organisms until we create basic and separate identities for ourselves by engaging in conscious actions (i.e. by choosing, making decisions, re-approving older purposes and projects or developing new ones) " (Putnam Tong, 2006, p. 308).

A man must assume responsibility for his own choices and actions in order to give meaning to his ability to make choices and freedom of existence, no matter how restricted his conditions are (Putnam Tong, 2006, p.310). "Each individual is responsible for his own choices and his style of existence" (Çüçen, 2015, p.34). As a tribute to the protagonist of Ferid Edgü's book titled "*Eylülün Gölgesinde Bir Yazdı*" (1997), Mutlu Deveci gives the following comment on human freedom and individualization: "The protagonist succeeds in realizing his existence through

subjective choices, not through his objective being. Him loving everything / everybody despite being outside social formations sets him apart from others with his choices to complete life with identity values. His physical and social shortcomings / disabilities cannot hinder his individualization" (Deveci, 2012, p.330).

According to this, only those who are freely directed towards themselves can reach their existence. (Foulquie, 1967, p.45). A human who can make free choices and perform free actions can create his existence, i.e. his true future.

#### **2.2.4 Being and Nothingness**

The Being and Nothingness principle is another principle on which the existential thought is grounded. All existential thinkers cover topics related to Being and Nothingness in their discourses. As emphasized in the book *Being and Nothingness*, which is authored by Sartre, went down in the history of philosophy as an important work and known as a remarkable example to this principle: "...basic categories of being include being-in-self and being-for-self in manner which establish an opposition between matter and consciousness" (Cevizci, 2009, p.1157).

Additionally, in his book titled *What Is Metaphysics?* (1998), existential philosopher Heidegger describes nothingness as the birth of existence by interpreting the concepts of being and nothingness together. "Nihilation of nothing reveals itself with the occurrence that manifests existence of being. Nihilation of nothing occurs in being what-is. Thus, the question 'What is nothingness?' is added to the question of 'What is being?' which fails to explain being, and existence is derived from the union of both" (Çüçen, 2015, p.35).

### **2.2.5 Extreme Emotions, Feelings, Absurdity and Death**

When examining the life and existential nature of individuals, existential thinkers address their subjective and individual feelings and existential problems. Examples of these subjective and individuals emotions, which may change from person to person, include love, hate, distress and depression. Existential philosophers who want to understand and analyze a person on an individual level address extreme emotions and feelings of humans in their discourses.

"According to Kierkegaard, examples of main emotions and mundane experiences that are included in discourses on existential thought and used to question existence include expectation of death in Heidegger's works, nausea in Sartre's works, and absurdity and revolt in Camus' works" (Çüçen, 2015, p.36). According to the existential thought, these extreme emotions are what make an individual unique and "I". These feelings allow an individual to give meaning to his existence and develop his unique essence. The individual discovers his existence and the meaning of life through such experiences.

### **2.2.6 Communication**

"Being the most essential of all existential tasks, communication is the most valuable and delicate of all possible successes" (Blackham, 2005, p. 63)

Existential philosophers, who argue that existence precedes essence, think that free decision-making processes in a world of choices and a conscious interaction field which detects and interprets the environment play a key role in discovering one's essence. By

incorporating communication into their interpretations that put forward subjectivity and ability to become subject and that existence will reach its essence with what it will gain subsequently, existential philosophers in a way describe the properties of communication that will make a subject truly subject. "It is not possible for being to exist or existence to take place without communication. Accordingly, existentialists see communication as an indispensable action of being" (Amik, 2002, p. 102)

The fact that existential philosophy embraced the necessity of a social life, instead of the idea of Solipsism which takes up "...a philosophical discipline which argues that the only thing that exists is the self-identity and mind of the person" (Yardımcı, 2015, p. 191) through an approach that puts forward subjectivity, shows that they accept communication as a natural prerequisite of becoming an individual. Based on this fact, it is understood that the phenomenon of communication stands out as a principle of existential philosophy that play a key role in essence to be discovered in existence. "We cannot live in solitude and expect to find ourselves: We can find and understand it by being an object among objects or a human among humans in the road, city and crowds" (Foulquie, 1998, p. 72).

Existential philosophers do not consider humans as a type of being that is closed to the outer world. They defend that a human, as a result of his reality and essence, is connected to the outer world and other humans. Heidegger, who describes the thought represented by Dasein (existence) as "defining the forms of human existence, also points out to the role of human's awareness within his habitat in ensuring him to reach his existence, i.e. realization of one's unique essence. He states that this awareness of existence in humans can develop as part of a relation and exchange with the environment (Cevizci, 1999, p. 199). Heidegger suggests that a human must be in a state of connection and communication with all objects and

subjects in the world for him to reach Dasein which is described as "human existence". According to this approach of Heidegger, turning towards to objects and subjects, thinking about them, giving meaning to them, getting into communication with them and taking interest in them play a critical role in a man's endeavor to reach human existence (Cevizci, 1999, p. 199). For us humans, the only possibility that may lead us to ourselves is to reach our reality with a sense of union, having a conversation together, spending time together, openly sharing together; and most importantly, becoming ourselves in this journey to self-identity (Jaspers, 1997, p. 221). Many existential philosophers who identify communication as an element of being and a requirement within the nature of life deal with the concept of communication in their discourses. Arguing that communication manifests itself in the natural existence of humans, Jaspers states "Any kind of communication is fundamentally inherent in the nature of human beings and must be present at all times" (Jaspers, 2001, p. 163). He talks about the importance of proceeding with the intention of infinite communication without thinking about the end or limits of communication and states that humans must make their existence possible this way.

Existential thinkers' understanding of communication covers any kind of communication, including especially communication that arises with freedom. According to the existential philosophy, an individual must be able to freely express himself and reveal his reality in the environment of communication. Existentialists accept direct grasping of the identity and thus existence of the other person in communication and a certain level of communication between consciousnesses as a result.

## CHAPTER 3: COMMUNICATION

The first section of this chapter provides definitions of the concept of communication from different viewpoints and describes the human-centered approach to the concept. Then, in the next section, a general overview of interpersonal communication is provided so that the concept of interpersonal communication, which is a type of communication, can be understood.

### 3.1 The Concept of Communication

The main objective of communication studies, which have played a key role in reaching information about humans for centuries, "has always been to understand the processes through which humans share their ideas and affect each other" (Trenholm, 1986, p.1). Developing a similar understanding of communication, John Fiske also states that an individual evaluates himself through other individuals with whom he communicates and that this is a process of mutual interaction, and suggests that communication is "a process of influencing others' behavior, mentality or emotional reactions" (Fiske, 2003, p. 17). Erdoğan (2011) argues that communication is an important phenomenon that allows a human to realize his both physical and social existence, and states that a human re-creates himself during communication with the society and himself (Erdoğan, 2011, p. 40). He describes this process of humans re-creating themselves through communication within the society as follows: "Re-creating oneself both physically and socially involves" (1) "feeling a requirement or being led to feel a requirement", (2) "thinking about such requirement", (3) "choosing one of the possible actions that can meet the requirement and performing the selected action (to meet the requirement)" and (4) "achieving satisfaction

by meeting the requirement through such action" (Erdoğan, 2011, p. 40). Yaylagül (2010) argues that the social relations that a human establishes throughout his life shapes his nature, and states "...In order to understand the nature and identity of a man, you need to look at how he re-creates himself, not at what he thinks or says" (p. 9).

Gürüz & Temel Eğinli (2019) suggests that a human develops perceptions about himself in line with his social life activities, collects information about himself and thus discovers himself. This effect of communication that gives meaning to human life is called "self discovery" by the authors. "Communication refers to giving an opportunity to talk about a person's own emotions, thoughts and behavior. The person also evaluates himself when other persons convey information about themselves during communication" (Gürüz & Temel Eğinli, p.22). It is through communication that a human can exist with other members of the society with whom he shares his social life and thus can reach his self. The nature of communication that lets people to find their existence plays a key role in life experiences of a human.

Zillioğlu (2014) suggests that a human's actions are shaped by his life experiences and communication with other individuals and that a human evaluates his own actions in order to reason them, reach conclusions from them, identify wrong and right actions and make choices accordingly (p.48). A human "must have a communication tool to organize his thoughts, share them and reproduce them through sharing" so that he can direct the process of knowing his self and actions as shaped by his individual choices (Zillioğlu, 2014, p.48).

### **3.1.1. Interpersonal Communication**

Many studies suggest that interpersonal communication affects a man's identity and personality development, and it has been investigated in different branches of

science such as communication science, psychology, social psychology and sociology. Scientists from different fields have taken a keen interest on communication as it has a human-centered nature and is a perpetual need of humans. The fact that the concept of interpersonal communication, one of the concepts addressed in this thesis, extends to communication, social psychology and sociology has made it possible to investigate the father-daughter communication which is examined as the starting point of this thesis.

In the Communication Science, personal communication is addressed within the context of human communication, while the human relations, types of communication and changes in communication are also investigated. In the context of interpersonal communication, the effects of changes in communication on people and their consequences are also examined. It is argued that an effective communication between two people can take place when the parties to it converge on common signs. Aysel Aziz (2016) suggests that interpersonal communication is distinguished from other types of communication due to its human element, and list "gender, age, education, socio-economic status" as well as "knowledge, attitude, behavior, experiences and values" as the factors that affect success of interpersonal communication.

Stewart (1941) argues that, as the first rule of interpersonal communication, people must not view each other as objects, but instead they must embrace a human approach by taking into account their individuality. When people embrace a human approach towards each other in the communication process, this will improve the depth and quality of communication. In this case, "awareness about human aspects of people" and "willingness and efforts to share one's own perspectives" will also increase in a way which facilitates communication. Stewart makes a connection between the quality of our individual life and the quality of our interpersonal relations. (Stewart & D'angelo, 1975,

p. 34). In interpersonal communication, which shapes how a man reason his existence, makes choices and meet his expectations regarding life and himself, he reaches his own self through communication with others (Sönmez, 2016, p. 53).



## CHAPTER 4: KARL JASPERS AND EXISTENTIAL COMMUNICATION

### 4.1. The Philosophy of Karl Jaspers

In his works exploring humans and the existence of humans, Jaspers mentions problems that deeply affect daily life, such as "being one's self" "being open to others", which he perceived as the basic problem of existential philosophy. According to Jaspers, existential philosophy deals with subjective problems that allow an individual to reveal his reality and reach his own self and emphasize the importance of individual freedom. It is understood that Jaspers's philosophical starting point is the problem of Being. According to Jaspers's philosophy, the main questions regarding being can be worded as follows: "What is being?, Why is there something rather than nothing? Who am I?, What do I actually want?" (Jaspers, 1994, as cited in Erdem, 2007). According to Karl Jaspers, the problem of being is explored through a man's own situation. A man looks for being to be able to reveal and reach his own being. Three forms of being suggested by Jaspers are "World", "Existence" and "Transcendent Being". In his book titled *Varoluş Filozofları* (2015), Çüçen mentions "existence", one of the three forms of being, as follows: A man's essence, which is more than what a self-conscious man knows, is his existence. A man must be free in order to realize his existence and reach the truth of being. "Existence maybe here or not, but it exists in a man as a possibility. A man can take steps towards realizing his existence through choices and decisions that he makes, while existence exists as freedom" (Jaspers, 1994, as cited in Çüçen, 2015, p.2).

Jaspers believes that existence does not manifest itself clearly, but makes itself felt indirectly through "signs" (signa). These signs, i.e. communication, boundary situations and freedom, are described as the language of existence. Communication, the first of these

signs, refers to "existential communication". The following section explores Karl Jaspers' understanding of communication and the concept of existential communication.

#### **4.2. Karl Jaspers' Understanding of Communication**

It was Karl Jaspers who for the first time in the history of philosophy explored communication as a philosophical concept. According to philosophical historians, the starting point of Jaspers' philosophy is grounded on the concept of communication. It is known that Jaspers covers communication as the main subject of his works.

According to Jaspers, the phenomenon of communication is the main component of philosophical understanding and represents a deep journey from one man to another. In his book titled *Karl Jaspers Felsefesinde Hakikat İletişim ve Siyaset* (2007), Erdem shares a statement that Karl Jaspers used when describing the philosophical understanding which he grounded on the phenomenon of communication:

This is the basic thesis of my philosophy: A man alone cannot be human by himself. A man becomes his self in communication with others who reached their own selves. If I stay alone, I crawl into my own shell. I can be open only when I am with other people. Freedom of one's self is possible only if others are free as well. Isolated being or being that isolates itself either remains a possibility or vanishes into nothingness (Jaspers, 1996, as cited in Erdem, 2007, p.66).

According to Jaspers' existence philosophy, communication refers to revealing one's truth of existence through another's existence. "...philosophy begins as wonder and as quest, it begins in the solitude of self-communication. As a quest or search, it cannot remain an activity of self-communication. Its search for meaning and truth

pushes towards communication with others, as well as communication through nature and art"(Glazerman, 1974, p. 15).

Jaspers describes this through the concept of "existential communication." A man's struggle to become his self answers why communication exists and why a person cannot be alone. "Not only is the notion of communication of the essence of philosophy, it is of the essence of being truly human. Authentic being lies in authentic communication between two Existenz"(Glazerman, 1974, p. 16)

According to Jaspers' existential philosophy, a human can only exist in communication with others. "As we, being time-dependent, cannot incorporate truth into our objective property as the single eternal truth and beings can only exist together with other beings, it can be said that communication is the way truth reveals itself in time (Jaspers, 2001, p. 45).

A man can establish communication in different modes while he communicates with other people. These modes of communication include Communication of Existence, Communication of Consciousness-In-General and Communication of Spirit. The first one of them, referred to as "primitive partnership" by Jaspers, is the communication of existence. The following section describes Communication of Existence which is the primitive stage of communication.

#### **4.2.1. Communication of Existence**

"According to Jaspers' philosophical anthropology, Existence (Dasein) is at the bottom of humans' modes of being. This mode of being is the aspect of human that is shaped by his motives and instincts and constitutes his area of physical vitality" (Erdem, 2007). In the communication of existence, which is the lowest stage of

communication, a man's consciousness of being an individual self has not yet developed. The intent here manifests itself as one's desire to gratify his requests. In the communication of existence, humans are together to achieve their objectives. "With Existence (Dasein), a human manifests his lifestyle which includes his endless and limitless interests and approaches partnership with others with feelings of sympathy and antipathy" (Erdem, 2007, p.57). In this type of communication, a person is in a way perceived as a means, and the communication process ends when mutual needs are gratified. This communication stage, which is not considered as proper and sufficient communication by Jaspers, is accepted as the start of a process that is required for existential communication to take place. "According to Jaspers, proper communication is the communication which does not empirically exist and in which a person becomes aware of his existence and creates his self with others. Shedding light on this type of communication is a philosophical duty" (Erdem, 2007, p.57). A human does not question his existence during this communication stage, but communicates in order to ground his consciousness of being.

#### **4.2.2. Rational Human Communication**

This form of communication which emerged as rational perceptions and ideas developed is referred to as general communication of conscious by Jaspers. What matters in this type of communication which takes place when comprehension and interpretation skills are developed is to ensure that the thoughts and judgments of communicating persons are mutually perceived in a correct way and understood by reaching an agreement over common assertions. In this type of communication, persons have not yet been able to found their self-existence, but they may not find their selves without realizing mutual communication of rationalist and realistic conscious. In this book titled *Karl Jaspers Felsefesine Giriş* (2014),

Haluk Erdem describes the general communication of conscious as follows: During the general communication of conscious in which existence is not yet realized, human still lacks. This type of communication also characterized by absence of depth which is still not possible for experiencing. A person who desires to attain his self is not able to reveal this desire during the general communication of conscious. In communication of conscious, which is similar in perception of all beings, humans cannot feel themselves comfortable and embark on quests that stimulate themselves. This is because a person wants to be "self", rather than being "anybody" (p. 46). At this stage of communication, persons are still not able to realize their own beings. However, without this stage, they may not experience other forms of communication and thus fail to find their selves.

#### **4.2.3. Communication of Spirit**

Communication of spirit is different from other types of communication and serves a more social and common content. "Commonality in the idea of a whole, such as state, society, family, university or profession, leads one to comprehensible communication" (Erdem, 2014, p.46). Commonality in this communication refers to sharing a common idea. Again, in this type of communication, person has not yet reached real consciousness of his being, i.e. he is not his self. Although existence of common ideas occurs as a result of interpersonal relatedness, self being of human, i.e. his self identity may not provide a mutual absolute relatedness. Existence waits to realize itself in these types of communication. Existence and realization of the self, which will take place with existential communication, are not experienced with these types of communication. However, a person must go through these stages of communication to reach existential communication.

### 4.3. Existential communication

Existential communication is based on a state of experience, takes place dynamically and is one of the signs that functions within the process and lightens existence. This is why it is called "existential" communication. Since existence is not a static phenomenon, it creates itself within a continuous state of freedom. According to the common idea argued by existential philosophers, a man creates his freedom through his own decisions and choices. "A human questions beings other than himself in his quest for being and then turns towards himself and meets beings in different forms there. In fact, it is all about the being and existence of one and the same human" (Çüçen, 2015, p.177). The *Existenzerhellung*, second book of Jaspers' 3-volume work titled *Philosophie*, tries to answer three questions about how existence takes place: These questions, in a way, describe the existential communication, the phenomenon of communication through which existence takes place. The questions that will at the same time emphasize the main topic examined under this section are as follows: What is existential communication? How does it arise? and What properties does it have? By answering these questions, Jaspers tries to explain the main properties of existential communication, which is one of the signs that shed light on existence.

"This type of communication which enables a man "to be his self" may not be demonstrated or reproduced empirically unlike other types of communication as it occurs within the singularity of two persons who want to be their own selves" (Erdem, 2007, p.64). As a man wants to be his own self and reach his identity in this process of communication, he will not exist as an isolated identity in this process. In this state of communication through which attempt is made to grasp freedom, persons assume a mutual state of creativity. "Communication, one of the signs that shed light on existence, also indicates that

a human finds his own existence through existence of another" (Çüçen, 2015, p.178). Here, a man can also become "his self" with the other party, and loss or rejection of this communication is perceived as loss of real being. It seems possible that existence can be manifested through togetherness of existences during the process, not through togetherness of beings (Jaspers, 1994, as cited in Erdem, 2007).

Thus, Jaspers argues that existence realizes itself in existential communication and that humans can become their selves only during a process of mutual creation in existential communication. Individuals will achieve self realization and self creation in existential communication. "...it implies that this dynamic process is self-creating, self-realizing: engagement with the world develops and explores the potential both of individuals and of the relationship/process itself" (Ashman & Lawler, 2008, p. 259)

However, this self-realization process can only take place through a process that is possible when mutually communicating persons want to become their selves. Haluk Erdem states the following regarding the fact that Jaspers' concept of existential communication takes place with freedom: "Freedom, which means that a man can become his self, is gained through authentic communication that is entered with another person's being. According to Jaspers, this authentic communication is existential communication" (Erdem, 2007, p.65). According to Jaspers, Existential Communication should not be perceived as a tool that is utilized by a human to establish communication, and it should be noted that the real purpose of existential communication is that human himself.

Truth is a phenomenon that keeps people together and a human can reach truth by only resorting to communication. "A human views other humans as the only other party whom he can get along and form an alliance with in this world. In every stage of

being together, people sharing the same fate as each other find the path to truth through love. And that is the path that an isolated, stubborn and selfish human is deprived of" (Jaspers, 2001, p. 46)

There are four stages required for existential communication to take place between people. People must experience these stages in order to maintain real communication. The first one of the four stages is "solitude" which will be explored in the following section.

#### **4.3.1. Solitude**

Jaspers describes the stages of communicating by incorporating solitude into his concept of communication. He argues that existence process of an individual is also accompanied by solitude. In the first stage, a man will realize and face his consciousness and individuality and thus experience solitude. In the second stage, he will get free of this solitude with the awareness of his individuality. This way, he will enter the path to self-realization in a dynamic manner.

Jaspers defines the concept of communication as authentic communication of existences and argues that the state of communication can only take place in a setting of mutual communication with people. According to his understanding of communication, if a man will communicate, the being that the person communicates is definitely a subject. Additionally, it should be noted that Jaspers' concept of "solitude" does not refer to an isolated human experience. What he wants to define with the concept of solitude is a man's communication with himself. According to him, a man who does not experience the solitude stage cannot perform communication as he has not reached his self. The only objective of this solitude process and turning towards the self is to achieve authentic communication (Jaspers, 1997, p. 58)

While a person in mutual communication is communicating with the other party, he is also communicating with and turning towards his self. A man must experience solitude in order to construct his own reality and establish a healthy mutual communication. However, it should be noted that the concept of solitude here refers to turning within one's self, rather than a feeling of loneliness in isolation from the outer world. The solitude mentioned here is a state of creative solitude. In order one to reach his self through communication, he must experience the state of solitude first. Otherwise, a man will not be able to become his real self when communicating with other subjects and thus fail to construct his own reality in the self-identity of the person who he communicates with. Therefore, Jaspers asserts that a man must turn within and experience the stage of solitude in which he can create his self so that he can achieve self-realization through a proper communication.

"According to Jaspers who argues that the state of creative solitude must be clear and without rules: Only those who act like themselves and can tolerate solitude can communicate in the real sense"(Jaspers, 2001, p. 150)

On the other hand, Jaspers states that the relation between communication and solitude as a relation that gives birth to each other. If a man wants to become his own self when communicating with someone, he must have the courage to return back to solitude. Otherwise, he will lose his own self in the existence of another person. A man who demonstrates the courage to experience solitude will find his self in communication and his self will get him closer to other existences. This closeness will give rise to openness, which is the second stage of existential communication.

### 4.3.2. Openness

In the openness stage, i.e. second stage of existential communication, a man gets close to other existences in a one-to-one basis. This closeness is called by Jaspers as "being open" or "self-realization". In being open, a man dares to sacrifice his own being and realizes his own self. The process through which being open takes place does not emerge in existence which isolates itself. Instead, it can occur in a relation with another person. A man can neither be open to himself, nor achieve self-realization by being alone. In this work titled *What is Philosophy?* (1997), Jaspers keeps being open at a linear point with communication and views it as a threshold which determines whether communication -main factor in one's reaching his own self- will take place. "...Communication in the person's life assumes great importance, namely existential communication directed to an open interpersonal dialogue"(Asakavičiūtė & Valatka, 2019, p. 130).

Jaspers states that a man's endeavor to reach himself, his own self in its existence struggle can take place in openness and that such openness can only be possible with authentic communication between people. "The biggest visible openness in the world is communication from personality to personality" (Jaspers, 1997, p. 91)

### 4.3.3. Loving Struggle

The so-called "loving struggle" in existential communication refers to a struggle that is engaged by individuals who are part of mutual communication for each other. "This is why one element of Existens is the loving struggle in which man abandons mere self-preservation, recovers from all anger, restrains injured pride. For no self-isolating truth can remain true" (Jaspers, 1967, as cited in Glazerman, 1974, p.35).

This struggle is a loving struggle in which to existences struggles for their own reality. Parties to the struggle are valued and accepted with their unique properties. "In true communication, a man who becomes his own self with loving struggle gets deeply connected to another person who becomes his own self, too" (Jaspers, 1997, p. 58). However, this can only occur if the people in question see each other at a completely equal level and share the common intention.

#### **4.3.4. Equality in Rank**

For Jaspers, the term "equality in rank" does not mean a type of equality that can be demonstrated, such as equality in terms of social status, education degree or competency in certain fields. "These include phenomenon that can be empirically detected in comparison of two people" (Erdem, 2007, p.69). With the term "equality in rank," Jaspers refers to equality of a human relation. "There must be a willingness to accept the communication partner as an equal, regardless of their status"(Ashman & Lawler, 2008, p. 257). Žižek's discourses which reflect his understanding that finds freedom in the equality in rank approach are also similar: "...One should learn to respect and live with the Otherness of the Other, to develop a tolerance for different lifestyles, and so on" (Žižek, 2008, p.7).

According to Jaspers' understanding, "the consciousness of existence can arise when a man never questions whether he can become someone else and wants to become his own self, when he never compares himself with another, when he pursues to establish communication at an equal level if his self remains other against another man" (Jaspers, 1994, as cited in Erdem, 2007, p.69).

## CHAPTER 5: EXISTENTIAL FEMINISM

This chapter explores, from an existential feminism viewpoint, the problems of women being unable to position themselves in daily life. It also addresses Simone De Beauvoir's views which she uses to question existence of women and argue in relation to women realizing their existence as a subject in the society.

### 5.1. Simone De Beauvoir and Existential Feminism

*"Woman is shut up in a kitchen or in a boudoir, and astonishment is expressed that her horizon is limited. Her wings are clipped, and it is found deplorable that she cannot fly. Let but the future be opened to her, and she will no longer be compelled to linger in the present"*

(Beauvoir, 1993, p.16)

Embracing the principles of existential philosophy that promote experiences and freedom of choice, philosophizing past experiences with complete openness, and bravely fighting against all issues that she problematizes, Simone De Beauvoir approaches women from an existential perspective (Rullman et al., 1998, p.174). It is argued that the relation "based on a rationalist balance established between freedom and loyalty" (Rullman et al. 1998, p.175) which Beauvoir established with Jean-Paul Sartre, who entered her experiential life while still being a university student, had a huge impact on her literary perception. As an existential thinker, Sartre thinks that a

man will create his own being in a world full of freedom and experiences. This thought created a strong perspective over issues problematized by Beauvoir in relation to women.

The fundamental thought of existential feminism, a feminism theory, which argues that a woman must create her own identity by fighting as an individual and taking responsibility is derived from the existentialism philosophy (Kaplan, 2018, p. 2). Similar to the principle of "existence precedes essence" in humans as argued by existential philosophers, Beauvoir also argues that a woman does not realize her existence within a system that conforms to certain predetermined laws and conditions, but rather creates her own essence through her own free choices, directions and actions after coming to the world. Believing that a woman can only achieve freedom in life and existential satisfaction through the fighting plans that she develops to build her own future, Beauvoir asserts that a woman must first choose to exist as a subjective identity (Donovan, 2020, p.236-237).

...a woman can reach freedom in its real sense only in revolt: this is the only path to freedom for persons who do not have the possibility to construct something; they need to deny the boundaries imposed on them in their current situation and put in efforts to lay the groundwork for the future; submission is nothing but resignation and escape; for women, there is no other way but to fight for their freedom (De Beauvoir, 1993, p.41).

"Men who see women as an object and want to treat as if women were their property have put limitations and restrictions on women's freedom for centuries" (Kongar, 2012, p. 32) Beauvoir's existential vision and existential feminism thought encourage women to bravely fight against patriarchal social limitations traditionally imposed on

women. She suggests that women must get free of the usual strict restrictions imposed on them and sometimes embraced by them without any protest and design their own path to transcendence, i.e. "becoming a transcendent being". "A rationalist man is one that can successfully balance the limits of his individual freedom and the sovereignty of social controls" (Kongar, 2012, p. 37).

According to the existential feminism thought, it is believed that a woman who endeavors to construct her unique life design can reach her existence as "a being who personalizes herself against the crowd and finds or realizes herself through an authentic style" (Donovan, 2020, p. 225). Existential feminism, with its viewpoint grounded on the principles of existentialism, argues that a woman must intend to reach the peak of her personal potential identity in the process of getting her potential identity to the point of "free existence". Intentionality, one of the principles of existential philosophy, can be described as women turning towards to their selves and freedom in existential feminism and suggests that women must take and move in this direction with courage. Only this way "...we can find a way of positioning ourselves in our feminist past, present and future" (Simons & Benjamin, 1979, as cited in Putnam Tong, 2006, p. 305).

According to existential feminism, attempts have been made to hinder women's existence as it was restricted by the accustomed approach of the society and the suppressive attitudes resulting from cultural phenomena. In her book titled *Constituting Feminist Subjects* (2013), Kathi Weeks describes this predicament as follows: "This model of subjectivity which culturally constructed does not allow resorting to any stance that is outside the constructing area in which a pure opposition

can be demonstrated to social production mechanisms and their impact" (p.177).

"Vanishing in entirety is a more lasting solution than hardening one's being through consciousness of another: bodily cohesion creates an alienation beyond giving up one's identity under the glances of another" (Beauvoir, 1993, p. 233). A woman must revolt against any intervention against her self-realization by fighting for her independence under patriarchal sovereignty. The only thing that a woman should trust in her fight for independence must be her own will. This model of freedom suggested by Beauvoir through existential feminism can be achieved when a woman replaces her silence with her own will. The silence and acceptance of women in a patriarchal society will cause women to feel insufficient and invaluable (Yıldırım, 2019, pp. 148–149). In existential feminism, self-realization of a woman is linked to, and depends on, the freedom that she can obtain by fighting for herself.

## CHAPTER 6: CONCEPT OF FATHERHOOD

Since our country is characterized by a culture and type of family that is patriarchal, i.e. male-dominant, the father role holds the biggest power (Kongar, 2012, p. 155)

A child's communication with his parents will form the basis of his attitude towards life and the people with whom he will communicate as an individual. Children who experience an environment of strong communication will eventually become self-confident individuals who can achieve self-realization in the society, enjoys acceptance with all of its privileges, and contribute to both his own being and the society (Merican & Tezel Şahin, 2017, p. 1).

It is thought that the mother figure is the first person a child meets and connects and that a child learns rituals of social interaction through his communication with mother. However, when the requirements of psychological and social development, family roles and family communication are considered, the scope of this thought has been expanded with recent studies, and more and more emphasize has been put on the impact and participation of the father figure. According to the traditional division of roles within a family, the mother figure used to be thought and perceived to assume the entire responsibility for child care. However, the mother figure has changed over time and gained a new modern perception, while the father figure, once thought to be the provider and the person who connects the family to the outer world, has also evolved and fathers show increased levels of engagement and participation in child care. Although it varies from culture to culture, the

modern thought that fatherhood is as effective as motherhood in the development of children corresponds to the fatherhood perspective that is embraced in this thesis.

Accordingly, as the approach to the concept of fatherhood changed, the attitude towards fathers and the behavior expected from them have also changed. Besides social and cultural factors, a father's approach and attitude to the concept of "fatherhood" with his individual existence, and the mental reflections of this concept in the "father" also lead to various different perceptions regarding the concept of fatherhood (Daly, 1993, as cited in Erdem & Şenol, 2018, p. 3).

Regarding perception of "fatherhood", it is understood that the traditional role of father has changed from providing financial means and establishing the sense of discipline in his children to a more engaged one which involves taking a keen interest in his children and establishing honest and clear communication with them (Kuzucu, 2011, p. 81). "Playing and talking with children, listening to them, and meeting their basic needs such as nutrition and cleaning form the basis of the communication that father establishes with his children" (Amato, 1994; Thomas, Krampe & Newton, 2008, as cited in Uyanık, Kaya, İnal Kızıltepe, & Yaşar, 2016, p. 526).

Studies investigating the concept of fatherhood have found that certain fathers who are described as an engaged father take a socially, physically and financially active role in the development of their children and that this specific attitude of fathers is closely dependent on the gender of the child. At this point, it is observed that fathers who have a son communicated and interacted more with their sons and made more physical contact with them. Additionally, it is thought that fathers who have a son are more willing to ensure that their child gain certain characteristic traits (Kuzucu, 2011, p. 82).

Suggesting that the impact of fathers on personality development of their daughters is greater than their impact on their sons, Lamb argues, in his book titled "*The Role of the Father in Child Development*" (1976), that fathers of daughters play an important role in the development of gender role and personality of their daughters and the way their social existence takes place (pp. 168-169). "...Growing up in a loving, relatively consistent, and stable family atmosphere, the young child may be more relaxed, self-confident, and more likely to perceive social interaction as a pleasant, enjoyable occupation" (Lamb, 1976, p.174). Arguing that all restrictions and inequalities towards women strike a blow against the women's identity, their endeavor to become independent individuals and overall against their "humanity", Emre Kongar reminds, in his book titled *Kızlarımın Mektupları* (2012), the readers that the concepts of respect and equality first develop in family relations: "Your father who believes that the senses of equality and justice first develop as a result of mutual respect within the family and who loves and respects you as much" (p. 38).

Lamb argues that it is more important for a father to realize his existence with the gains he gets as a father than to realize his existence with his qualities as a man, and states that the way that a father communicates with his child creates a significant impact on the child. The author points out that children become more active and self-confident in their social interactions when their father is honest with and open to them and cares for them (Lamb, 1997, as cited in Kuzucu, 2011, p. 83). "Researches show that proper father-child interactions have a positive impact on the academic success of children, development of a positive perception of identity, development of prosocial behavior and healthy relations with their peers" (Marsiglio, Amato, Day & Lamb, 2000; Thomas, Krampe & Newton, 2008, as cited in Uyanık, Kaya, İnal Kızıltepe, & Yaşar, 2016, p. 519). "A relation in which the father explains instead of resorting to

suppress and helps develop personality of his child instead of resorting to oppress it will enable the children to grow up in a democratic environment" (Kongar, 2012, p. 157). Furthermore, when a child lacks a father figure, does not witness active presence of his father or has a father who plays a passive role towards him, this will negatively impact the psychosocial development of the child and continues to impact the child even during his adulthood (Flouri, 2005, as cited in Şahin Tezel, Akıncı Coşgun, & Aydın Kılıç, 2017, p. 322).

The thought that father-daughter communication affects how a woman will perceive her identity and what kind of attitudes she will develop, i.e. starting point of this thesis, is also supported by Lamb. Lamb comments that when a father deals with his child with a warm-hearted and caring approach, this will positively impact the child's social interactions and identity development. This comment supports the hypothesis of this thesis work. "Fathers who engage in effective interactions with their children, listen to them wholeheartedly and take an interest in their children's activities raise smarter and more creative children who have a vivid imagination" (Dönmezer, 1999, as cited in Şahin Tezel et al., 2017, pp. 322–323). "When carrying out this task, parents should tell their children that they are also very valuable, and respect their children knowing that their personalities matter" (Kongar, 2012, p. 157)

Close communication between a father and his child helps raise a child who can engage in social interactions in a healthy manner. This statement is also aligned with Karl Jaspers' thought of existential communication. The common thought here is to recall the stages of openness, loving struggle and equality in rank which allow a human to realize his self in a "real communication" model that he establishes with another person, i.e. existential communication, and are required for such self-realization according to Jaspers.

## CHAPTER 7: SELF CONCEPT AND SELF PERCEPTION

In line with the research question of the thesis work, this chapter addresses and explores the self concept based on the thought that father-daughter communication impacts how a woman perceives her self. This chapter is intended to provide a general framework and understanding to make sure that the main properties of the self concept are theoretically understood. Information about the concept presented in this chapter is conveyed from the perspective of a communication professional and is based on publications and knowledge of psychology experts.

"I come to myself as a gift"

Ronald Grimsley, 1967

### 7.1. Self Concept

During the first stage of his existence in the world, a human exists with his potential self which is formed by genetic factors. This potential self which exists during the first stage will then be shaped by his interactions with the social environment, choices, observations and environment. The social environment is has a great impact on the development and realization of the potential self. The main reason for this is that each community has a unique cultural structure which has been transferred from one generation to another. A human becomes part of an environment with his potential self, and adapts to his environment through familiar perceptions that he observes and sometimes through the natural environment of the culture. Therefore, people somehow resemble each other and embrace certain character structures that are

observed in the society. In her book titled *Family, Self, and Human Development Across Cultures* (2017), psychologist Çiğdem Kağıtçıbaşı, one of the leading psychologists in the field of social psychology in Turkey, describes social environment and culture as "a system, i.e. set of elements firmly associated with and linked to each other" and "mental programming or software of the mind" (Kağıtçıbaşı, 2017, pp. 5–6). This description is grounded on the thought that culture and social environment have deep effects on the values created by traditional thoughts, discourses and ideas; behavioral habits handed down from generations to generations and the meaning of them; the nature of behavior that make it predictable and thus organizes human attitudes; and the people that constitute a community. "In fact, most of the relations are established when we embrace different social roles imposed on us due to our different statutes in terms of family, profession, game or citizenship. These roles determine the style and properties of our communications, apart from the network, volume and frequency of such communications" (Maisonneuve, 2005, p. 77). Jeanne Liechty describes identity as an "umbrella term" and states that it is a broad term that covers the phenomena of "self-awareness, empathy and critical thinking" (Liechty, 2018, p. 148). Defending a comprehensive view similar to that of Liechty, Arslan makes the following comments on the emergence and development identity: "Identity is the collective product of genetic and environmental factors that shape personality. It is shaped during the psychosocial development of an individual" (Arslan, 1992, p. 7).

While continuing to address a person's potential identity and realization of such potential identity on an individual level within culture, James J. Coleman and Constance L. Hammen mentions, at this point, the first step of one's journey to be unique: "As we begin to experience ourselves as unique persons and develop a

relatively consistent view of ourselves and our world - self-identity, self-evaluation, self-ideal, and assumptions about reality, value and possibility - our view of ourselves becomes the key reference point around which our experience and actions are integrated and provides our unique capacity for self direction"(Coleman & Hammen, 1987, p. 63). In this quest for identity that starts with this key reference point, a man needs to discover his identity in order to maintain his life with a meaningful and satisfactory awareness. Once identity is discovered, potential identity will reach its uniqueness.

"For this is the journey men make: to find themselves. If they fail in this, it does not matter, much else what they find" (Michener, 1949, as cited in Coleman & Hammen, 1987).

During the first years following the emergence of the concept of identity, scientists had doubts whether the concept of identity needed to be questioned first in the field of psychology. From a behavioral point of view, the concept of identity can be interpreted with a similar approach as the one that is used for the concept of spirit. This is because analytical methods, rather than experimental ones, can be used to explore the concept, as is the case with the concept of spirit. Claiming that the definitions made when the concept emerged lacked basic grounds and continued with a repetitive pattern, Epstein states that the concept of identity was defined as "I" or "Me" or both of them as well as the reactions of the individual to himself (Epstein, 1973, p. 404).

However, behavioral scientists, such as Cooley, Mead Lecky, Sullivan, Hilgard, Snygg, Combs and Rogers, state that the Concept of Identity is the most fundamental concept of psychology and is a key factor in understanding behavior of an individual

(Epstein, 1973, p. 404). Cooley, Mead and Goffman, prominent thinkers associated with the symbolic interactionism approach, have developed similar understandings for the concept of identity. Sociologist Charles Horton Cooley put forward the idea that an individual perceives himself the same way as others perceive himself and named this idea on the concept of identity as "looking-glass self". Sociologist philosopher George Herbert Mead, building on Cooley's concept of "looking-glass self", interpreted the concept of identity over "I" and "Me". What Mead wanted to tell with the concepts of "I" and "Me" was that humans have a "social I" and "individual I" in the social life and chose their actions with this awareness. Mead suggests that identity is shaped in two different ways within interaction with the social environment. Differences of these two identity concepts, i.e. "I" and "Me", emerge as we perceive the existence of others and our own existence through these other beings in the natural course of social life. "We can realize ourselves only when we accept that others are in a relation with us. An individual can realize himself as an identity as he takes up the attitude of others" (Mead, 2019, p. 213). Supporting this identity approach, Sullivan and Goffman also suggests that the "I" and "Me" concepts are shaped in social interactions and that different "I"s and "Me"s emerge in different social interaction environments. Goffman describes this social interaction area as a theater stage on which everyone plays their own role. "As long as it represents our perception of ourselves, i.e. the roles that we assume, this mask is our more authentic identity and reflects who we want to become. How we understand our role will, in the end, become an integral part of our personality" (Goffman, 2020, p.31).

## 7.2. Self Perception

"...I need Others to define my identity. Others' thoughts about what I am are engraved in my deepest self identity."

(Žižek, 2002, as cited in Rigel et al, 2005, p.291).

The self perception concept, which was covered with its detailed definitions by Daryl J. Bem in his book *"Self-Perception Theory"* published in 1972, can be briefly described as our interpretations and ideas about ourselves. Within the framework of states of communication and observations ongoing within one's environment, just like a man can reach an idea by evaluating other people through his experiences, he can also come up with certain conclusions about himself, too (Bacanli, 1990, p. 9). "To us as observers, the most important clues to an individual's inner states are found in his behavior. When we want to know how a person feels, we look to see how he acts"(Bem, 1972, p. 5).

"Individuals come to know their attitudes, emotions, and other internal states partially by inferring them from observations of their own overt behavior and/or the circumstances in which this behavior occurs" (Bem, 1972, p. 5). As stated by Bem, a man can direct a kind of inconsistent and conflicting attitudes that may appear in his behavior, in parallel to the interpretations about himself that he reaches through his past experiences and human relations (Bem, 1972, pp.2-5). Self perception that a man develops about himself, i.e. his understanding of his own self and personality, may affect many things, from by the way he exists in his social environment to his business life, family attitudes and corporate relations. "This represents not only a quest for a new union, but also a need for hints to develop a new system (self system) by which he will identify himself. Thus, formation of the self perception system designed to gratify a man's need to have an

identity begins when he engages in communication with the environment" (Bayat, 2003, p. 3). The hypothesis of this thesis work, which intersects at a similar point with this description, suggests that the way a woman interacts and communicates with the father figure in her social environment will affect how she will perceive her identity. The conditions experienced by a woman in her communication with her father can shape the way how she perceives her self. When a woman's self perception is negatively affected by her experiences and observations in the environment of communication with her father, this may lead that woman to face problems such as inability to position herself in life or inability to perceive herself in the status of a subject. It is thought that an environment of communication which sustains the mutual openness between a daughter and her father, maintains the principle of equality between them and in which they struggle to allow each other to realize themselves will positively support the way she will perceive her self. Undesirable perceptions and behaviors to which a person's self is exposed may affect his ability to develop his subjective behavior and thus result in psychological problems (Yee & Bailenson, 2007, as cited Mohebi & Bailey, 2020, p. 4).

The family-centered model, which is one of the items found in the classifications that Diaz Martinez included in his research on self perception model on young individuals (Mohebi & Bailey, 2020, p. 6), draws attention to the prevalence of certain self perception "patterns" among individuals who have a similar social background in family. Whereas, it is understood that some individuals who come from different social backgrounds moved beyond the limits of their environmental experiences and observations and obtained the self perception development skill that is freely maintained on their own self perceptions. "This skill, in the words of van den Brink, is linked to some kind of self perception that represents a developing mindset, rather than a mindset that stands still. Those who shared this growth mindset are more inclined to accept change and incorporate new ideas into a

technology-centered education program" (Mohebi & Bailey, 2020, p. 6). It can be claimed that young persons who are set free to develop such an independent self perception can develop independent self perceptions that exceed the limit of direct effects of the environment, as mentioned in the family-centered model. As family is the first-ever social area which affects a person in terms of self perception and self development, many studies argue that family plays an important role at this point.. It has been understood that the attitude and behavior of family members and their understanding of events and situations affect a child's own perception and thus his attitudes. An individual who can freely communicate within family, i.e. the first-ever social environment that a child engages in, will be able to maintain his self development without any limitation. "The more aware an individual is about himself and the more realistically he perceives himself, the more positively he can proceed" (Arslan, 1992, p. 8). It is argued that a democratic family environment which respects a child's desires and the way he exists is very important in terms of development of a healthy and realistic self perception. "Parents who establish a democratic relation with their children which is based on love and respect, can correct their children, approaches to their children with love and accept them when they make a mistake develop their children's self acceptance feelings"(Kasatura, 2002, p. 26). Regarding behavior towards children, it is emphasized that individuals with a strong self perception can be raised by approaching children on an equal level, giving them the right of choice and the freedom of thought when interacting with them and sometimes by assigning responsibility of small tasks to them.

Individuals who grow up in a democratic family environment can discover their creativity and strengthen their potential as they are allowed the opportunity to learn by trial and error. It is observed that young persons who can express themselves in the family, are included in family decisions and can

clearly state their thoughts grow up as young individuals who are more independent, have self respect and are able to control their behavior during moments of anger (Kasatura, 2002, p. 27).

A child's self perception that is affected by failure to gratify his individual needs or to establish relations with him through a proper approach may be flawed and cause him to face various social and psychological problems during his adulthood. Individuals who have a flawed self perception are likely to be impeded in their life activities and to produce a negative answer to their inner questions of "Who am I?" or "What can I do?" in their minds. It is believed that a person may be under the influence of such negative answers and feedback in his behavior, attitudes and experiences throughout his life, sometimes causing the person to impose restrictions on himself (Arslan, 1992, pp. 11–12).

## 8. RESEARCH METHOD AND ETHICAL CONSIDERATION

The hypothesis of this thesis is that father-daughter communication has an impact on the self perception of a woman that she develops with the feedback and evaluations gained as a result of her interactions with her social environment. In line with this hypothesis, this thesis aims to evaluate father-daughter communication from a communication perspective and shed light on, based on the data obtained, whether father-daughter communication affects self perception and attitude of a woman. For the purposes of the research, a qualitative research method has been chosen in order to reach a reliable and valid result. The main reason why a qualitative research method has been used is that its structure called "empirical knowledge" allows data to be captured through written words, statements provided during a friendly conversation, voice tone, symbols and even objects. In a qualitative research method, researcher's information capturing tool is his observations. The qualitative research method, which allows making evaluations based on data collected in natural flow of things, is mostly preferred by those researchers who want to directly hear, listen and observe life experiences of individuals (Punch, 2020, p. 60).

In today's field researches, researchers make direct observations and engage in sincere conversations with participants, which are only possible in a natural environment of conversation, in order to gain an "insider" perspective of things. They embrace a dynamic and social constructive approach towards social life that builds concepts and observations within the flow (Neuman, 2019, p. 338). Therefore, data obtained by field researchers is captured through the researcher's experience, statements and mimics that persist in the mind, momentary emotional reflections and expressions (Neuman, 2019, p. 351)

Within the framework of the semi-structured interview method, a qualitative method also commonly used in researches on feminism, active engagement of participants was sought, and interviews were conducted with seven women by using the in-depth interview method. Participants who were aged 30 years or above and stated that their self-perception was shaped by their communication with their father and that this affected their personal experiences and relations were identified by using the snowball sampling recruitment technique. Parameters taken into consideration during sampling included age (to include individuals who are 30 years of age or above so that objective retrospective interpretations can be provided) and gender (female).

Before the interviews, which were conducted by using the semi-structured in-depth interview method in accordance with the purpose and hypothesis of the research, open-ended questions were prepared to guide the participants during the interviews. These questions were then asked to the participants in order to ensure that they could share their experiences and thoughts in a trusted and peaceful environment. Punch (2020) states "a successful in-depth interview shares many characteristics with an extended and sincere conversation" (p. 169). Accordingly, a flexible structure was provided during the in-depth interviews conducted with the participants.

Verbal outputs of the in-depth interviews conducted with seven female participants aged 30 years or above as selected through the snowball sampling recruitment technique were transcribed, analyzed with the thick description method, and then interpreted. The four stages, i.e. Solitude, Openness, Loving Struggle and Equality in Rank, which are stipulated in order for Karl Jaspers' existential communication to take place were used as a measure when evaluating the statements of the participants.

In order to collect data during interviews, the participants were informed that the audio of the interviews were going to be recorded and their consent was obtained. The participants were informed that the audio records were going to be transcribed "as is" without changing any words of it. After the participants were informed, contents of the interviews were explained and all participants provided consent, the interviews were conducted. Although the participants consented to disclosure of their full names when analyzing the data obtained, participants were given nicknames to protect their privacy in accordance with ethical rules.

### **8.1. Findings**

Interviews done for the purposes of this study reveal different forms of father-daughter communication from the perspective of women as stated by participants. While some participants reflected on the negative impact of father-daughter communication on their identity, others mentioned positive effects of father-daughter communication on their identity. Statements of the participants have been reviewed according to Karl Jaspers' concept of Existential Communication. The four stages that are necessary for realizing the Existential Communication as defined by Jaspers, i.e. having an environment of communication in which two persons involved can achieve self-realisation, including *Solitude* (courage for creative solitude and independence), *Openness* (interpersonal transparency), *Loving Struggle* (taking responsibility for each other without looking for one's own interest) and *Equality in Rank* (being able to communicate with each other on an equal level despite differences), have been reviewed in connection with how the participants communicated with their fathers.

### **8.1.1. My Father Was Non-existent for Me: "I do not have even a photo with my father"**

The participant Zeynep (62) states that she did not have communication with her father: *"My father was non-existent for me. Though I had a father. I loved my father. But it was always from a distance. He was like a distant figure for me."*

According to Karl Jaspers, "With this type of communication in which freedom is grasped as a possibility, two persons who want to be their own selves engage in a mutual creative process. One can only be his "self" with the other. Loss or rejection of this communication is like losing the true being" (Jaspers, 1994, as cited in Erdem, 2007, p. 64). Based on this view, in order to be his own self, a person needs to communicate with the other. The lack of communication mentioned by the participant alienates herself from her self-identity and the other person. *"We did not have any dialogue with my father. He never had anything to say to me and did not communicate with me. For example, he would not even ask me to do anything, like fetching him something."* Due to the limited communication with the father, the participant could not have an environment of mutual communication in which she could bring herself into being. She articulates: *"When I needed to tell him something or ask for something, I would approach and just tell him. And that was it. We would not enter into any dialogue."*

The participant shares a moment which is the only real communication that she experienced with her father: *"The first and last moment that I was close with my father was when he had a fight with my mother and left home. He then told me that 'you are my mother's memory to me'. His mother's name was Zeynep just like me. I am filled with tears. That is the only moment. Then I knew that he loved me (tearfully)."*

When asked how she would describe the communication between herself and her

father, she said *"distant"* and explained: *"I am angry with my father as he was distant to me. For instance, I do not have even a photo with my father."* The participant emphasizes that the lack of communication with her father created a distance between them and that she could not feel the presence of her father in her life: *"My mother used to talk a lot and often had lots of friends coming over. She used to love dealing with people. And my father was just the opposite. I neither liked that habit of my mother, nor complete absence of my father. That he became nothing."* "Struggle against obstacles which hinder openness and communication without looking for one's own interest is another indicator showing us that existential communication is different from the communication of self-centered being (Dasein). Examples of obstacles in communication include 'masks', 'self-seeking shyness', 'reticence', 'prioritizing safety' and 'conditions stipulated.' All of such obstacles isolates a person from others just like a wall" (Jaspers, 1994, as cited in Erdem, 2014, p.52).

The participant states the following when describing ideal father-daughter communication: *"In my opinion, a father should be like a friend. A father should not be away. As a human, you need to feel safe throughout your life. I mean you need to feel the strength of having someone there for you. What I lack is the love of my father. I wish he was interested in how I was doing at school and in my friends. He does not know a thing about my school or friends."* The participant believes that experiencing mutual communication with her father would have made a difference in her social self and had a positive impact on her life. *"I would be at more ease, not needing to be defensive all the time. I mean I would be able to communicate with people more easily. For instance, at the moment I keep my distance to people and avoid immediately getting into a relation without knowing them first. I restrain myself and*

*need to know people first. If my father was a friend to me, then I would be more comfortable with making friends and talking to everyone."*

She explains the impact of the lack of communication with her father on herself by saying: *"I never felt father's warmth. I did not have the feeling of trust. I do not trust anyone. I do not expect anything from anyone. That might just be the reason for this lack of trust."* Loss of communication between the participant and her father may cause the participant to experience lack of trust along with its effects on her social self: *"I have lack of trust, I do not trust people. We were always alone, and it also contributed to our loneliness. Because I saw him always alone. He always used to sit alone, not talking to anyone. He would not utter a word at home. And my mother was constantly mad at him as he would not talk. This affected me negatively."*

The participant also explains that the lack of communication with her father affected her social identity and social relations: *"Maybe I had bad marriages. If I had gotten along better with my father, maybe then I could have been wiser in choosing a husband. I did not know men well as there was nothing to learn from my father. So, I may have overlooked the negative sides of men. Lack of a father figure meant that I did not know how men should behave. For my first marriage, I chose someone like my father, someone quite. It was a mistake. And for the second marriage, I went for just the opposite, but both were mistakes."* In this case, although her father did not have any direct intervention in the participant's life, she mentions that what she wanted and who she chose to marry were affected by the lack of communication with her father. The participant claims that her marriage choices, which she describes as mistakes, were a reflection of the absence of a father figure.

When explaining the impact of her father on her education choices and future, the participant states: *"My father did not want me to receive higher education, but my mother took care of that problem. For example, I could easily study at a university located in the Anatolia region as my exam score was high enough. However, my father did not let me to study in a different city. I do not know. Even when I was going to attend a vocational trade school, I wanted to study textile art, but he said that it was a men's job. However, my mother insisted on it, took me to the school and got me registered to it."* At this point, intervention of the father in the life and preferences of the participant prevented the participant from making her own choices and taking action accordingly. Such interventions also hinder one from achieving from his own self realization by making his own choices. The participant needed the support of her mother to realize her individual choice and could continue her education only this way. This particular situation of the participant brings us to mind Karl Jaspers' concepts of equality and freedom and true communication. Arguing that communication is one of the core concepts of Karl Jaspers's philosophy, Kurt Salamun describes Jaspers' true communication approach as follows:

"Communication means an authentic intention to accept your partner with his own individual freedom and his self realization, which requires not enforcing one's own standardized life standards upon the other person. In this context, Jaspers in fact makes a reference to the norm of conformity and asks for a "complete equal level" at which the partners of communication must accept each other with their complete personal freedom and possibility of achieving Existenz despite their objective differences" (Salamun, 1988, p. 322).

According to Karl Jaspers, a person can find and realize his self identity only after he experiences an effective period of solitude. During this solitude period, the

person can identify his self and bring himself into being in a mutual communication. The participant expresses her thoughts about solitude and emphasizes that the thought of loneliness creates a perception of fear: *"Now I like being alone, but I did not like it when I was young. Then it would make me scared. I was scared. When we were kids, my parents used to frequently go out, leaving me and my elder brother alone at home and in the dark. I am scared of darkness. When I was a kid, I used to sit still in a corner in fear."* It is understood that the loneliness expressed by the participant is not a creative and productive state of solitude. Haluk Erdem describes the state of solitude mentioned by Karl Jaspers as a requirement for existential communication process to take place as follows: "Jaspers argues that a person needs creative solitude and the power to reflect on becoming his self in order to achieve self independence. Being self is not an external reflection, but it is rather an internal process." (Erdem, 2007, p.66) The participant says that she cannot experience productive solitude and states the following when describing how this affects her perspective of humans in her daily life: *"I do not need anyone. This may be because of the bad experiences I had in the past. I think people create problems."*

### **8.1.2. I Can Communicate with People with More Ease**

When talking about her communication with her father, the participant Filiz (50) states: *"In the school, there were more than 30 students in our class. I had two or three friends whose parents had a high level of social status. My father did not have that kind of a status, but my communication with my father was as good as my friends' communication with their own fathers. It was definitely very good. He had an attitude that gave me confidence."*

The communication of the participant with her father shows the characteristics of the equal rank step, which is viewed by Karl Jaspers as a step to realize existential communication and emphasizes equality in mutual communication. According to Karl Jaspers, mutual communication "involves a complete equality in 'human relation' beyond any differences of age and status" (Erdem, 2007, p.69). The participant chats with her father, and the father consults her for advice and communicates with her viewing her as a individual who is at an equal rank and status with himself. This type of communication plays a key role in ensuring that a woman sees and views herself as an individual. A woman can become her self and feel confidence in herself when she can communicate with her father at an equal rank. The participant describes her dialogue with her father as follows: *"Sometimes he would tell me about his issues with my mother as well as other people that upset him. And if I had known those people, then he would tell me his stories and asked me if he was right or wrong. I was just a small kid then, not a young person yet, I think I was only a fifth or sixth grade student."* While the participant talks about her dialogue with her father, it has been observed that the participant thinks that it was a positive thing that her father communicated with her at an equal rank despite her young age. When asked about whether her would pour out his heart to her, she answers in an invigorated way: *"Yes, he would do that when he drank, and he often drank. If he was in the city, he would wake me up by kissing. As I listened to my father, the next day I would feel asleep at school."* This type of an active communication at an equal rank between the participant and her father has enabled the participant to feel confident. When reflecting on this situation, the participant says: *"As I mentioned, my father made me feel good, gave me confidence, embraced me, and acted with the instinct of protecting me. We spoke the same language, and he could understand my feelings and never*

*raised his voice to me.*" According to Karl Jaspers' understanding of communication, "...being a human takes place through a path where people actually live together, talk to each other and thus seek the truth together" (Jaspers, 1948, as cited in Erdem, 2007, p.70). The participant talks about her communication with father in way which supports this approach: *"I always had good relations with my father. I mean he understood me, listened to me (smiles), cared for me, loved me very much, and secretly got me out of certain problems without even letting my mother know about them."* The participant mentions her father's role in creating this environment of communication between them: *"He understood, never raised his voice to me and was always calm. I do not remember him being angry with me at all."*

*"I attended school when I was a young person, after which I worked in a village as a qualified instructor. That was a very nice year. Then I got a job, and it was also very nice. I never shared my money with anyone, and also my family did not need my money at all. I was a stylish woman, buying any clothes that I wanted. That was nice, too."* Haluk Erdem describes Jaspers' understanding of communication as follows: "It is possible to say that Jaspers' concept of communication brought human into the open. 'Existential communication' plays a vital role in ensuring that humans realize themselves as a free person in terms of existence, general consciousness and spirit and engage in actions that demonstrate the value of humans" (Erdem, 2007, p.71). Within this framework, the participant mentions that she could experience her self identity by engaging in various actions in line with the choices that she made freely: *"I take my decisions myself."*

*"As my father knew me and raised me like this by giving me the freedom to act, he would overlook my certain actions. I am free. I have red lines and I do not allow many persons to cross them. I owe this to my father."* Haluk Erdem explains Karl

Jaspers' existential communication as follows: "Having the possibility to carry out valuable actions depends on being a person first, while being a person depends on communication" (Erdem, 2007, p.70). As a result, it is possible that the communication that the participant established with her father has made existential communication possible. It has been observed that she can freely become her self, maintains her personal life with choices that she makes freely and that this creates a happy and positive perspective in her. The participant talks about how the communication that she established with her father affects her self, character and life: *"I learned how to stand tall, how to be strong and how much trust to place in people from my father. I also remember that I have a father figure who cared for me, in whom I could confide in, and who would protect me. However, I cannot attribute any of these adjectives to my mother."*

*"My father never punished me or got angry with me. I never heard him telling me anything like 'Why did you do this?'. For example, I had a personal wardrobe. I create a living space anywhere for myself. I kept my clothes and other stuff in a well-arranged and tidy manner. Sometimes, Çiğdem (her sister) would go through my clothes in the wardrobe and put them back without properly folding them, and I would get angry when I came back at home in the evening. And, my father would tell 'Do not touch her stuff. Do not upset her.' I remember that very well."*

The participant describes the impact of her communication with her father on her identity and social identity: *"I can establish healthy communication with people. I never hide my true ideas and make false statements just to make other people happy. I expect them to accept me as it is. And, I do not maintain my relations with people who do not accept me this way. Most people love me. I do not hide my true feelings. I like being straight as an arrow. I think I owe it to my father."* The participant thinks that

her perspective of private life is an extension of the *"healthy communication"* that she had with her father and says: *"Do you know? I expect men whom I choose as a husband or boyfriend to pamper me, make me feel special and valuable and care for me. These are my rules. If a man does not behave like my father, I do not take that man seriously. I do not stand beside him. I mean that person must make me feel like my father did make me feel."*

### **8.1.3 I Tried a Lot to Communicate with My Father**

According to the participant named Derya (36), her mother played an effective role in the family communication. When describing her communication with her mother, Derya states: *"What kind of influence does my mother have? Do you mean 'what kind of influence she has over us'? She is the one who calls the shots at home. It is always our mother who understands our mood. She helps us with anything. As it is my mother who protects us against everything, we tend to put our mother ahead of dad. I have an elder sister and she also puts mother ahead of dad. We used to go out to watch movies. My mother used to take us to theatres. She also went out with us to let us play with other kids. We spent most of our time in childhood with my mother. We always looked up to our mother. People often wondered if our parents were separated or not."* Although the participant looks at ease and confident when talking about her communication with the mother, she displays a tense and dull mood when sharing details about her communication with the father. She explains *"We did not share much with our father, so we do not have any good memories with our father"* and continues: *"We sit down together for dinner and say hello to each other. And that is it. We do not talk too much or chat with our father. However, we rather chat with mother. For example, after we had dinner, my mother would make tea. We went into*

*our rooms and pour our hearts to mother. We would talk with her. We would laugh and have fun. With my mother. However, I tried a lot to communicate with my father. Nevertheless, I could not do it as he was a cold person. It is about his personality."*

Karl Jaspers emphasizes the "loving struggle" stage as a key stage for existential communication to take place through which a person can realize his self and manifest his existence. During the loving struggle stage, people engage in a struggle for each other, not against each other. In this stage, people in a communication relation assume responsibility to allow each other to exist without looking for their own interests. And with the responsibility involved, there is no winner or loser, but only existence in this struggle.

The participant shares a section of her dialogue with her father: *"I am a straight shooter. I told him that he did not show any love. I asked him 'Do not you love me?' I told him 'Do not you love me, though it is clear that you do not love anyone apart from my mother?' He said 'Of course, I love you. Why are you asking?' However, he was never someone who showed his love." "You could not tell that he loved. You do not feel his love and you think that he does not love."* In his book titled *The Politics of Experience* (1993), Ronald David Laing states that love allows another person to exist only with affection and care (p.54). (Laing, 1993, p. 54)

"In the Loving Struggle stage, people are expected to mutually communicate in a transparent manner without showing any hesitation or reticence. In this stage, mutual transparency of the two people is required to not only capture objective contents, but also resolve issues. Each person bores through himself/herself through the other one" (Jaspers, 1994, as cited in Erdem, 2014, p.51). It is observed that the participant was alone in her efforts to create an environment of communication to be

able to communicate with her father, and it is understood that the father failed to contribute to her efforts by maintaining his reticence. *"I do not know if it positive or negative since we did not have communication, but my distance with kept growing due to lack of communication. I am not aware of what kind of impact it has on my life."*

It is observed that the father's attitude in communication with his daughter conflicts with the "openness" stage of Jaspers' existential communication. If, during the mutual existence process, people dare to be open to each other, this openness will allow them to reach their identities. People with identities will be able to freely exist with their "openness" and identities. "In communication, a person should be open to himself/herself through others. With this openness also comes the identity consciousness" (Erdem, 2007, p.67). In the Openness stage, no mask is allowed and people can communicate with complete transparency. It is thought that this transparency in communication allows people to communicate by taking off their masks and showing their authentic identities.

*"I would like to talk about a memory. My parents were in Akçay. My grandfather was alive then. My mother used to go there, staying with him for one month and staying with us at home during the next month. She was taking care of him. I was alone one day, and there was excessive lightning that day. I was so scared. My elder sister was married. I wanted to hear my mother's voice. It was because my mother can make you see things through rose-colored glasses. If you listen to her, you would feel euphoric and wonder how the great the world is. Even when you are at the bottom. It is true. Life is not like that, but my mother tells such nice things to hear that you would begin to think that life is great and get away from your problems. So, as I was scared, I called my mother to hear her voice before sleep. My father answered the call. I said 'Father, where is my father?' He said that she went to the seaside with*

*your aunt Güzin. Akçay is a coastal town. I said 'Father, when she comes back, tell my mother to call me as soon as possible.' He said 'Why?' I said 'Just tell her to call me, I want to talk to her.' He said 'Why are you calling at midnight? If you are going to tell her something that may upset her, do not talk to her. Talk to me.' I was in shock. I told him again that 'My mother should call me when she comes back' and then I hung up. And my mother did not call me back because father did not tell her. So, I called again the next day. As the mischief-maker (smiles). As I knew that my mother would get angry with my father, I told her that I had cried last night and been very scared, called her to hear her voice, but my father had told me those things and then hung up the phone. My mother turned completely mad. Of course, she had a fight with my father. For some reason, I wanted to take my frustration out. I was angry with him for not letting me to talk to my mother. What kind of father does that? When I was scared, he ought to have calmed me down by saying nice things. Instead, he told me that I was not supposed to bother my mother and upset her and then he hung up the phone. And he did this while his child was so far away from her parents.*

*He did not care if I was scared and cried."*

The participant associates this attitude of her father to his personality, and it is observed that she wants to justify it in her own mind. *"I think it is about his personality. Additionally, my father lost his mother when he was ten years old and then he was raised by his aunt. Therefore, I think that my father does not know how to show his love as he did not experience much love. Even if I tried, he could not do it. It did not happen. As he did not experience love, he was not able to show it himself. And since he does not display love towards us, you drift apart over time."* Personality, which is considered as one of the factors that affect interpersonal communication, is shaped by hereditary, familial, cultural and social factors and is comprised of a

combination of these factors. Thus, the fact that the participant associates her father's personality, which she considers to be the root cause of his behavior, to his personality can be justified. In their book titled *Kişilerarası İletişimi Etkileyen Faktörler* (2019), Demet Gürüz and Ayşen Temel Eğinli describes the effects of the family factor on personality and people as follows: "Family is the first social group that an individual encounters. An individual's first learnings about society and people take place within the family. Therefore, family members, including parents and siblings, are the first resources and role models that shape the development of an individual's personality. Parents, in particular, form the basis of an individual's learnings about behavior and relations. As role models of the individual, parents continue to play a role in the formation and development of a child's personality over the following years. An individual learns behavior patterns from his family and apply them in his social life." (p.227). The participant provides the following details about the nature of communication that her father embraced: *"I do not know. My father may not be loving us as he did not see much love as a boy. However, he loves my mother so much. So much that he does not allow his kids to talk negatively about their mother. He loves her so much that he does not let anyone to upset her. He has love inside him. But, it is for my mother. It is used up for my mother. He is used to loving only a single person. It is because he saw the biggest love from my mother. That is what I think. Even before his children came to this world. My mother is full of love for everyone, even for people outside the family. So, my father gave all his love to my mother and could not love his children."*

When personality, family and communication factors are considered together, it can be presumed that the father's personality, style of communication and attitude during communication may be reflected in the participant's personality and

communication patterns. According to this view, the type of communication that individuals embrace within family, which is the first social environment that they engage in, can affect communication habits of both current and future generations. When reviewed from the perspective of Jaspers' existential communication, these communication habits are found out to be a factor that can positively or negatively affect whether individuals will achieve mutual "existence", i.e. whether two persons communicating with each other will be able to realize their identities or not.

*"I was so much frustrated. I mean I was really frustrated. I said to myself 'Does a father really do this to his child?' I even asked my mother whether this man was our real father or not. It is because you see and hear examples of fathers when you watch TV or listen to your friends. We grew up in a very large and sweet family with my grandmother, maternal uncles and my aunt's children when they came to Istanbul to study. Everyone in our family loves children. Everyone is fond of children. All of them love children very much. They even care for those children that they see in the streets. When you grow up in such a family environment, you are naturally surprised to see your father behave you like that. I was very surprised. How did a woman like my mother marry someone like my father? I mean, of course, you may not really know whether your husband likes children or not. My mother loves children. Can you imagine that? A husband who does not like children and a mother who loves them. They are the opposite of each other. Nevertheless, he is my father after all. He is her right hand."*

*"My father never acted like a grandfather. He was neither a father to us, nor a grandfather to my child. My father does not know how to love. When he tried to love my child, he was literally pinched my child's cheek and it hurt. Even the child said 'Do not let my grandfather to love me again. He pinches my cheek and hurts me.' And I*

*told my mother about it. Even so, I did not want to break my father's heart, so I told my mother that she needed to be careful next time. I told her that 'Do not let my father tweak Alya's cheek because my child's cheek hurts when he does it.' Now, my mother loves my child very much. She is babysitting her and does whatever Alya wants her to do. And my father goes into hysterics. He grumbles because my mother shows her love to my child all the time. He becomes jealous. It is very interesting, is it not?"*

The participant explains her expectation of father-daughter communication as follows:

*"Communication with father. Father-daughter communication is different from other types of communication. A daughter usually admires her father. She looks for marrying someone who resembles her father. She wants someone who is like her father. She wants someone with personal traits like her father. But that was never the case with me. I always looked for someone who is like my maternal uncle. I wanted someone who could behave me like my maternal uncle did. Though I never wanted to marry someone who is like my father. But I wish my relations with my father were as good as those with my maternal uncle. I would like to hold his hands and walk around. I would like to take his arm and call him my dear father. I would like to call him my sweet chubby. I mean it would be nice. But you know life is different. You do not get to choose your parents. There is nothing we can do."*

*"That my father did not care for me? It was always like that. I never felt that he care for me."*

*"Let me tell you something. If my maternal uncle did not play a role in my life. I mean if I did not see those things that a father should actually do. I lacked it so much. I really lacked it so much. Nevertheless, I struggled a lot to be able to do*

*something together with my father. I said to myself that I would not care who said what. I knew people around me. I said to myself that nobody could affect me at this age anymore. I told my father that we should go out together, have a cup of coffee, pour our hearts to each other and talk about things. I told him that 'You may also have issues. With my mother or with life. If you do not share them and keep to yourself, it will do no good to you. We need to share such things with each other.' I said 'If you need me, just call me.' It should not be so difficult. But we failed. We failed. Daughters are more fond of their fathers, while fathers care more for their daughters. For example, I married, but he never asked me anything like 'Is everything alright? Are you happy with your marriage? Is your husband a good person? Do you know him well? He may seem like a good person, but do you really know him well? After all, you will live together in the same house.' He never asked me anything like that? But, my maternal uncle asked me about my marriage. He called me during the day when my husband was not at home. He said 'Are you alright? Is there anything that upsets you? If you need anything, you can call me day or night. We are not calling you very often fearing that it may disturb your husband. We are not calling you. But if you have any problem, call me.' My maternal uncle did what my father should have done. But my father did not call me. One day I said to him 'Why do not you call me? I recently married, do not you wonder if everything is alright with your daughter? How is she doing? Is he alright? Is he happy?' He said 'I am getting the news from your mother. I hear about you from your mother.' What else can you say on top of that? I am a married thirty two years old woman. What else can you do?"*

The participant mentions her maternal uncle, who she thinks has made up for her lack of father-daughter communication: *"I have a maternal uncle and he was like*

*a father to us. Therefore, I did not suffer too much from lack of father's love. This is because my maternal uncle did everything for us that a father could do."*

The participant emphasizes the type and nature of the communication between her and him: *"What impact did my father have on my life? Did the lack of communication with him influence me? Thanks to my maternal uncle, I did not suffer the lack of a father figure. It was because he was there to support us like a father. When I needed to talk about something, we went out with my maternal uncle. He would drink Raki and I would order a meal. We would pour our hearts to each other. It was just like a father-daughter communication. But this is my maternal uncle. He accepted me as if I was his own daughter and called me many times when he needed to talk to me. I would ask 'Is everything alright?' and he would reply 'Let's go out, I need to talk to you.' I would say 'Sure, maternal uncle.'" We would sit down and talk about things. Thanks to my maternal uncle, I do not know how the lack of father-daughter communication would affect me. But, surely that would be a major issue if it was not for him. A major issue. He completed everything that I lacked. Think about it, with him, we could talk about our problems. Even my aunt in-law was like a mother to me. My maternal uncle married a good woman. My aunt in-law helped us a lot since we were kids. I really love her. She tolerated things that nobody could tolerate. We were kids back then. So, she is great. My maternal uncle is also a great person. As I was mentioning before, I even wanted my boyfriend to ask my maternal uncle for permission to marry me. My maternal uncle told me that it would not be appropriate and that it was my father's place to give permission or not. I mean that is how much I valued him as a father figure for me. Believing that my father did not deserve it, I thought it was not fair for my boyfriend to ask my father for permission to marry me. But, my maternal uncle did not accept it. My boyfriend was also shocked when he*

*heard about my request. He was surprised and said 'Why would I ask your maternal uncle for permission to marry you while your father is still alive?' However, as my maternal uncle did not accept, he asked my father for permission to marry me.*

*"With my maternal uncle Recep? Oh, we used to talk with him and pour our hearts to each other. He used to take us out. He used to buy us deserts. He used to ask if everything was OK or there was any issue that upset me. He used to say: 'A girl should not go out without money. You need to have some money aside. When you get yourself into a problem or find yourself in a difficult situation, you will use that money to take a taxi and come back home. You are a girl, you would hesitate to tell us everything. Maybe you are smoking, I do not know. You will need money for something.' He would think about everything and gave me money. Pocket money and some money to keep aside in case I needed it. We would keep that money. He said 'You will not spend this money unless you really need to. You will keep it, and it will be your guarantee. If you spend any part of it, you are going to tell me. I will give you extra money so that you always have that amount of money aside.' We used to even fight. He used to teach us Karate so that we could defend ourselves. When I had a boyfriend for the first time, I immediately went to my maternal uncle and told him about it. I told him straight and asked his opinion about it. I talked to him. I introduced my boyfriend to him. He told me about the advantages and disadvantages of the situation. He gave me an overview of the situation. He said that I could only learn by experience and that I needed to be careful about certain things. He did everything that a father could do. One day, my elder sister said that she craved for chicken breast pudding at 01.00 A.M. He then went out and searched all of the bakeries in the Göztepe neighborhood to find that pudding. I mean he was very fond of his nieces and nephews. He cared for all of them."*

It is observed that the participant's communication with her maternal uncle, whom she views as a father figure, is characterized by interpersonal openness and communication at an equal rank (in which factors such as status, age, etc. did not hinder communication), unlike her communication with her real father. In such an environment of communication, the participant and her maternal uncle could freely express themselves and become their own selves in the freedom environment made possible by openness and communication at an equal rank.

The relation between openness and becoming one's own self in interpersonal communication, Ronny Miron describes, from Jaspers' perspective, this situation in his book titled *Karl Jaspers From Selfhood to Being* (2012) as follows: "In communication I become open to myself with the other. However, this opening is also for the first time the becoming real of the I as self. If I think that opening is the clarification of an innate character, then I abandon with this thought the possibility of Existenz, which is still creating itself in the process of opening where it becomes clarified" (p.119). (Miron, 2012a, p. 119)

The participant states the following when describing how she perceived her maternal uncle: "He has become more than a father to me. *In every aspect, he is more than a father to me. Even now, whenever I get into a situation, I ask his opinion it. I immediately call him. Immediately. I ask for his advice. I ask him 'What should I do?'*"

The participant shares her feeling of incompleteness regarding his father as follows: "*If he had been a good father to us, I would be whole now from many aspects. You grow up, but something is missing. And you feel what is missing in different occasions and different times. Whatever it is. I mean even though he is in good health, I worry sometimes. After all, he is my father and he is family. If I had the*

*possibility to come into this world again and someone asked me 'Would you want this man as your father again?', my answer would be a clear no. I would never want it. But, there is nothing we can do. Nevertheless, he is not a bad person. Nobody can say that he is a bad person. He does not harm anybody, interfere with you, shout at you or have bad habits such as gambling. I mean he is not a bad person. But, did he succeed in being a good father? No. Never. Not to me, not to my elder sister. He never was a good father."*

#### **8.1.4 I have good human relation skills. I can establish good relations with anyone**

The participant Tülay (54) starts by saying *"I spent my time with my mother when I was a first school student. Then, I spent my time with my father when I was attending the elementary school." "For example, he took me to the school. The school was far away from home. My father took me there. We went there together. It was near my father's workplace. And I would return home with my father in the evening."*

and continues by emphasizing the first signs of her interactions with her father:

*"Although I share some traits with my mother, I am more like my father. My mother also thinks so. I mean I always play it safe. Like my father."* These statements of the participant indicate that she has developed a peaceful acceptance of her father.

The participant talks about her interactions with the father: *"It was nice. We shared everything. We did not keep things from each other at all. My father did not put any restrictions on us. We could behave the way we wanted. Though we knew when and where to stop. Both me and my sister."* The participant's statements show that her communication with her father fits to the description of communication provided by Haluk Erdem in his publication titled *Dünya Felsefesi ve Evrensel*

*İletişim İçin Anlamı (2007)* (Jaspers' Weltphilosophie und ihre Bedeutung für die Universale Kommunikation): "Communication that relates to a person with his own being is called 'existential communication' by Jaspers, and according to him, this is the only 'authentic' type of communication. Existential communication educates people about their existence." (Haluk Erdem, 2007). The environment of communication mentioned as true communication here provides an environment in which the phenomenon of communication that is viewed by Jaspers as a sign of existence can take place. This type of communication provides an environment of communication between people that is characterized by openness, equal rank, loving struggle and creative solitude in which they can let their essence to exist freely and without limits. In such an environment of communication, people can enlighten, educate and develop themselves about their existence.

It is observed that the environment of communication between the participant and her father confirms the free communication environment which is made possible by the stages of existential communication: *"How should I put it, I felt very comfortable when my father was around. I do not feel uncomfortable at all. We are very comfortable. There is no restriction. Our father has never interfered in our decisions about our clothes. For example, I see examples of fathers around me that dictate their daughters about what to wear. I have never seen my father interfere in such things. Everyone could wear whatever they want."* It can be concluded that the father, who allowed her daughter to realize her own identity by providing a free communication environment to her and could freely exist without putting on any masks, has positively contributed to the development of her daughter's individual choices and tendencies. "Existence in the form of a person's authentic identity is true only in communication with the real selves of others" (Erdem, 2007, pp. 30-31).

Accordingly, based on the participant's statements, it is understood that she had a comfortable and safe environment of communication with her father: *"My father's approach had positive impact on me, it did not have negative effects. Whenever I got into a problem, I can go and talk to him about it. I can sit down and talk with him in a normal manner. He has no negative impact on me."*

The participant mentions her communication with her parents: *"He poured his heart to me. He talked to me about things. He still does. My father talks to me. Though, at the moment, he is not completely capable. Due to blood clotting in his brain, there are problems with his language center. For example, he cannot say our names. Although sometimes he is not able to tell his problems, but he still tells us. My both parents talk about things with me. They consult to me. Both of them consult me."*

As emphasized by Brinley Yare in the publication titled *Karl Jaspers* "„Communication in Existenz" (2005), two people communicating with each other should be committed to maintaining their communication in an unmasked manner by being their selves, by "getting involved", at a basically equal rank and with equal engagement and transparency. (Yare, 2005)

While persons enable their existence in communication, they should put in efforts to ensure that they can communicate at an equal rank despite their differences in status, age, gender, skills, etc. by preventing such differences from affecting their communication.

*"He used to walk us around with us sitting on his shoulders. He would play horse with us on this back. (smiles) My father clearly showed that he loved us." "As I always say, my father was very fond of his children. He would not get angry with*

*them. I mean I do not ever remember him being cross with me even if I failed at school."*

The participant describes the impact of her communication with her father on her daily life and personality: *"It was like this in the past, too. I mean I trust my hunches. For example, I do not resort to asking someone for advice when I am going to do something. Even to my husband, I always say 'it is up to you to decide'. But, in the end, he always comes around to my point of view. But it is not that... If I say something will turn out to be bad, it really turns out to be bad. So, I do not really do things by following others' advice. I do things with my own will. That has always been the case. When someone tells me to do a certain thing, I will not do it. Additionally, I do not like taking orders. Nobody needs to tell me to do a thing. Neither my mother, nor my father interferes in our decisions. Though you listen to what they have got to say. I say 'I would like to do something. What do you think?' to listen to their opinions, but in the end I still do what I decide to do. I mean I do not depend on anybody." "I can make my own decisions."*

*"My father has ensured me that I can stand on my own legs. I mean I am not... How should I say? For example, even in my marriage, I do not take risks. I do not get angry easily. I am a very patient person. I have that, too. Thanks to my father, I learned how to be on firm ground. I mean I have self-confidence. I do not lack it. Maybe that is because we were raised under some degree of pressure. Our children are not under much pressure. For example, I do not normally put them under pressure. My mother used to get angry with us, but I do not recall my father be cross with us at all. I do not recall him shouting at us. No, no. He was never cross with us. Just no. Even the children know. He does not have a thing against us or my sister. I mean we never upset my father."*

The participant describes her approach to ideal father-daughter communication through the current condition of her communication with her father: *"A father should not be very harsh. He should be friends with her daughter so that she would not have second thoughts. She should be able to talk to her father whenever she gets into a problem. That is how I was with my father. It still is like that. As I mentioned, I do not remember my father ever reprimanding us. Never. Since he has never done that before, I would cry even if he reprimanded me once. I would cry if my father reprimanded me. I mean I do not remember him reprimanding us at all. Neither me, nor my sister. It was the same when we were kids. I have been married for thirty eight years. Married for thirty eight years. I mean it was like that before I married, too. I never remember him reprimanding us."*

*"My father also took my brother to his store. My younger brother. When he was in third grade... My father used to take him to the store and put a towel on his back when he sweated. He was a caring father."*

The participant emphasizes that her father's attitude and the environment of communication between the participant and her father had positive impact on her personal development, character and life style: *"I have good relations with everyone, for example with my neighbors. I do not isolate myself. If my father was not an easygoing person, maybe then I would be an introvert. I have good human relation skills. I mean I can establish good relations with anyone. However, I would not be able to get close with people if I did not have good relations with my father. Though I always keep a distance without getting too close with people. With anyone including neighbors at the workplace, my neighbours here, my friends... I mean I always keep a distance. In my opinion, it is because of my father. It is also partly because of me being an upright person. Even if I go through a difficult time, I do not tell anyone*

*about it. It is a personal trait. I am a very patient person. I keep my feet on the ground. I also trust my hunches. Growing up in a free environment also helps. I do not rely on anybody, and I am confident about it."*

Karl Jaspers considers freedom as an environment that allows people to reveal their essence. A person will create his own space with his own choices and tendencies and this free environment of existence will allow him/her to reach his essence. Similarly, in a communication taking place within a free environment, people will establish their tendencies freely, make choices that may end of good or bad or right or wrong, and experience the consequences of their choices, which, in turn, will develop their "essence".

The type of communication that the participant's father established with his daughter, the father's attitude and approach to her create an environment of freedom and allow them to mutually establish rapport through their self identities.

#### **8.1.5. My Communication with My Father is Reflected on My General Relations**

The participant Nazlı (30) describes her interactions with her parents:

*"Although we usually did not do much activities together, we used to go out and watch movies. We used to go out to watch movies at least once a week. My father and I used to do things that we liked. We watched movies, have a chat, listened to music. We were more like friends with my father. I think both my parents have effects on me. Though their effects on me are different."*

The participant steers the interview toward her communication with her father and shares a memory involving her father that she cannot forget:

*"I remember the times when we went to the forest or made camps together. He would make decisions on the spur of the moment. There were times when he would, out of nowhere, say 'Let's go to Çanakkale' while we were originally going to Bostancı."*

*"My most unforgettable memory is that trip to Çanakkale. It was one of the best times of my life."*

The friendly communication that the father established with his daughter provides an environment of mutual openness and trust. If a person can, while communicating with a close friend, sincerely convey and provide various examples of his emotions and thoughts regarding his communication with parents or teachers, then this indicates the presence of an environment of mutual openness and trust (Gürüz and Temel Eğinli, 2019).

The participant describes her communication with her father: *"We were more like friends, rather than being a father and daughter. I was not afraid of my father too much. I mean I was a little bit afraid of him as he was my father after all, and he slightly showed that side of him a little bit. But most of the time, he was like a friend to me."*

*"I could talk about anything and have fun. There were some difficult times which were often caused by my mother. Apart from those difficult times, we did not have any problems. He would not get angry with me or interfere with my decisions."*

As mentioned by Anne Marie Dziob in her master thesis titled *The Nature of Friendship: Aristotle and Nietzsche* which was published in 1991 at Duquesne University, according to the connection between friendship and honesty established

by Nietzsche, a person should, first and foremost, be honest and trustworthy in the presence of his friends. This is because friends have an innate value and should provide freedom. Mutual openness and honesty will make it possible to create an environment of trust and get people one step closer to reach their own selves. When describing Nietzsche's understanding of friendship and yearning for honest and open communication which Nietzsche defines as true friendship, Dziob states the following in her thesis: –Nietzsche himself yearns for such a friend to whom he can be honest; to M. Maier (7/15/78) he writes: *–I have become so candid that I can endure only human relationships which are absolutely genuine.*”” He further acknowledges that –if someone is sure of being trusted, he places little value on intimacy” (p.203). According to this, a friendly attitude and figure displayed by a father in communication with his daughter may ensure his daughter to communicate in a trusting, comfortable and open manner. "...It is precisely the friend who helps empower his friend first to continue "seeking above all to become master of myself" and then to effect this self-mastery, to be his own self, to become who he is" (Dziob, 1991, p. 207)

The participant talks about the feeling of trust, which she describes as a positive impact of her communication with her father, as follows: *"He always protected and cared for me. I mean I felt safer back then compared to now. I was always more comfortable and felt safe, thinking that my father was there for me."*

Karl Jaspers argues that openness must be able to be experienced between people so that existential communication can take place and people can allow each other to exist. This openness between people is also supported by the equal rank concept that is viewed by Jaspers as another stage of existential communication. People in communication should approach each other from an equal position and

establish a parallel communication. The participant shares an activity of communication which supports the communication at an equal rank perceived between her and her father: *"My father used to pour out his heart to me. And I shared everything with him. I could talk about anything with him. I never hesitated to talk to him. And he always consulted me and listened to my opinions. He consulted me about his relations or when he was not sure about something and needed to make decisions. For example, he consulted me when they were going to move to Silivri."* The participant states that she maintained her communication with her father despite not living in the same environment any longer after her parents divorced and explains that she has no doubts about his presence in her life: *"I talked with him for prolonged periods at least two or three times in a week. After they moved to Silivri, we could meet less frequently in the winter, but we saw each other much more frequently in the summer. I was also always there in the summer. The frequency with which we met and saw each other changed all the time. I was sure of his existence in my life, and meeting or not meeting with him did not change anything."*

*"They divorced when I was 7 years old. Since we did not live in the same house, we talked on the phone at least 4 days a week. We talked for up to two hours."*

Constancio Rodrigues describes Jaspers' understanding of communication as follows: "In the act of freedom my existence enters into communication with other existences. I cannot really become myself in isolation, says Jaspers, but only in communication and collaboration with others. Not only do I become myself in this "loving strive" of communication with others, but the same is equally true for others, i.e., they also attain to self-realization and self-possession in communication" (Rodrigues, n.d., p. 40).

Rony Miron mentions the relation of openness, which is an element that Jaspers uses to describe the phenomenon of communication, and the freedom environment that is made possible by it: "The 'opening,' or the ability to self-transcend that is typical of Existenz, which enabled it to become acquainted with the possible existence of another Existenz, revealed to it new horizons so far hidden from it. Even before it was exposed to what was beyond it —Being and transcendence— it reached better self understanding" (Miron, 2012b, p. 119)

*"The most positive effect of my father on me is that I am self-confident as I became a more relaxed person."*

Jaspers defends that communication creates an existential consciousness that allows communication to be freely included in ideas and duties that emerge together with identity and real existence. He states that ability of a person who realized his existence with another Existenz is one of the biggest indicators of existence. A person can reach his self in the freedom environment that is established through communication.

*"In an ideal communication setting, the father figure should be present, but the daughter should also be reveal personal information to a certain extent. She should feel relaxed near him. If she feels under pressure, it is possible that she becomes introverted and socializes less with people. I mean if she is more relaxed, not only she will socialize more with people, but also she will have a more stable personality, have a better relation with her father or communicate with him at the very least. In fact, she should not feel under too much pressure. I was not under too much pressure. Therefore, I can communicate with people with more ease."*

Karl Jaspers specifies the love factor in communication as the primary source for reaching one's self, i.e. essence. The participant talks about how her father reflected his love: *"For example, he would directly show his love to me. When I was a child, he sometimes acted as if I were a small kid around five years of age and do adorable things, hug and kiss me. And sometimes he would say let's sleep together today.(Smiles) He did not hide his love very much."*

According to Jaspers, a person can experience his/her existence in the freedom environment when in communication with other persons. A man cannot exist in isolation and alone, but he can reach his essence by engaging in communication with other existences. In communication with another party, a man can reach his essence and also ensure such party also reaches his own essence within an environment of freedom created with loving struggle, equality in rank and openness. Communicating people can thus let each other to exist.

*"What I liked the most was that, me and my father, we loved the same things. I liked being able to talk with him comfortably. I could talk with him about anything. Since he was a well-informed man as he read a lot. Therefore, I could comfortably talk about anything with him. It was very nice learning new things or talking about things that I liked. It was like a therapy. Back then, it was like a therapy to me. It is because I was constantly learning something new, and it made me very happy. Therefore, I felt that I was very lucky to have such a father."*

In the *Communication Ideals, Communication Woes* section of his book published in 2012, Imar O. de Vries describes Socrates' understanding of communication as follows: "The presence of two equal individuals in the same space, questioning and debating without obstacles, is for Socrates a prerequisite for the true

bonding of souls; there needs to be a close relationship between the communicating parties for them to actually connect" (De Vries, 2012, p. 60)

Accordingly, Socrates and Jaspers emphasize the importance of ensuring equality of the individuals in communication and establishing an authentic close relationship between them in providing a true environment of communication.

The participant describe the deficits of her communication with her father and how these deficits affected her life and social communication choices: *"I mean I believe that he should not be as comfortable as me. He should show his father figure a little bit. You should not forget that he is your father, but he should not be too suppressive either. I think it is important that he understand his daughter. Since he is the first man in your life, he inevitably impacts all of your subsequent relations. For example, I am more interested in men like my father. I do not like men who are too courteous. My father was never too courteous. So, I do not know. As he is a role model, maybe he needs to be a bit more cautious."*

*"If my relation with father were like an ideal father-daughter relation, I think I would be more self-confident. I try to create an impression that I am self-confident. But my self-confidence comes from my attempts to hide my weaknesses. However, if he had been a bit tougher and stood firm as a father, it would have been reflected in my personality. I do not about self-confidence, but I would have been braver at least. Sometimes I used to think myself "Everything is alright, but would he support, approve, or come?" I was not brave exactly, and used to worry constantly."*

Jaspers emphasizes that, in order for existential communication to take place, people must be willing to communicate and brave enough to reveal their essence can take place. If people are willing to communicate and brave to be open to both each

and themselves, endeavor to let each other exist, then existential communication can take place and the people will be able to let each other exist by sharing a mutual close relationship. Openness, struggle and equality will give them the courage to become themselves, and thus, individuals will reveal their true selves. Brinley Yare states the following regarding the concepts of dare, willingness and openness emphasized by Jaspers in his understanding of existential communication: —Communication in existence can take place between limited persona, but existential communication requires that both individuals be prepared to entrust their personalities to one another (Yare, 2005, p. 41)

The participant talks about her negative impressions regarding her communication with her father: *“There were times when he got angry. Sometimes he could see things that I could not notice. For example, he got very angry and reacted a lot when I spent time with people who could harm me or when I do something. (She pauses) Alternatively, he also got very angry when he was upset or for example, when my mother overreacted to anything in frustration.”*

The participant talks about her personal reactions and behavior when there was a tension between her and her father: *“Usually I tried to remain calm. When he got angry, it was really extreme. I tried to remain calm.” I often used to calmly apologize, go to my room and do not seem around for a while.”* The participant gives the following answer when asked about how the moment of tensions between her and her father impacted her life style, behavior and thoughts: *“The worst and maybe the most peculiar thing is that I turn in on myself when I face such a problem. I think this is because I could not oppose him. My good relations with him help me to establish good relations with other people, too. However, as I used to apologize and move out of his way whenever there was a problem in the past, I do the same thing now. I do*

*not want to struggle. Now, when I face a problem with someone, I just say "Ok, you are right" and than move on. My communication with my father is reflected in my general relations."* With these words, the participant states that the communication with her father has affected her social identity and relations, and it is understood that the participant establishes a causal relationship between the two.

*"There was a brief period of time when I felt that my father did not care for me. It was when my parents divorced. I really do not remember very well what I felt back then, but I think it was the period that changed the way how I looked at relationships."* Studies on personality development, child development and family communication show that family is an important factor that influences one's identity, personality, lifestyle and perception of life. At this point, regarding the impact of parents on their children, although there is a common perception that mothers are more influential, compared to fathers, on a child's development, recent studies emphasize that the father figure is an important factor in the child's development. *"According to the behavioral psychology, although the father's role seems insignificant due to the limited communication fathers have with their children, a father's impact is even greater in whether a child demonstrate appropriate behavior or not"* (Güven, 2013, p. 40)

*"It caused me to have my reservations about marriage and approach relationship from a distant. They do not make sense after a certain point. I mean it affected me."* "...Family is the place where a child constructs and shapes his identity. A child learns what a "human" is from his family members, and the human model in his mind is formed based on the attitudes of his parents. This human model in the mind of the child reaches a point, from which onwards it will stay with him for the rest of his life" (Güven, 2013, p. 37)

When asked about the creative solitude experience which is viewed by Jaspers as a stage of existential communication, the participant replies as follows: *"When I was a kid, I was frequently alone and I liked being alone. I used to play games, read books or watch something. I used to spend time by myself. Someone would be home always. Since my mother worked, my sisters (nanny) etc. were at home. I had good relations with them and loved each of them, but I often spent time in my room alone even when they were at home. A very close friend of mine lived next door, but I liked being alone and spending time by myself."*

The solitude stage that one must go through in order for Karl Jaspers' existential communication to take place does not refer to a state of isolated loneliness that supports solipsism. According to Jaspers, solitude is a period that enables a man to know himself and prepares him to the communication journey in order to reach his essence. This stage allows a man to reach his own self by entering a period of creative solitude.

The participant supports that she might have experienced the state of solitude emphasized by Jaspers by saying: *"I like being alone now, too. I like producing things. And I think it helped me a lot about that. I like it because this way I have more time to reflect on myself and my life."*

Psychologist Sidney Jourard also points out that the phenomenon of solitude may help a man to discover and develop himself. The fact that human is instructed by the modern society to perceive solitude as a bad phenomenon hinders a man from discovering who he really is and what he really desires. According to Jourard, solitude can enable a man to develop his psychological maturity and reach his self. Society's

incorrect perception of solitude can prevent a man from individually experiencing solitude and setting out on a journey in order to reach his "essence".

It is observed that the participant experienced moments of creative solitude and spent time by herself. It is believed that the state of solitude experienced by the participant may have allowed her to know and create herself.

#### **8.1.6. I Do Not Completely Feel That I Am An Individual**

The participant Beril (30) begins his words by talking about her relation with her mother: *"I was exposed to the influence of my mother as I spent more time with her."* When asked about what she did during her time with her mother, the participant replies: *"Actually I cannot say that we did much together, but I was exposed to her negative influence. I do not recall spending much time together with her."*

She continues by sharing some memories from her childhood: *"I remember my childhood. There was a period of time when my mother used to take me to theatres. I remember some special days, like my birthday."*

The participant then includes her father in her words and says: *"I remember big parties during which I spent time with my father. We used to live in Azerbaijan until I was five years of age. We probably have lots of memories regarding that five-year period. There is a thing that I remember exactly about my father. He used to buy me Kinder Surprise chocolate every day and I collected and put them next to an aquarium. At the moment, I remember that moment. But, I do not have many memories of doing things, going out and spending time with my father."* These statements of the participants indicate the first signs of how she experienced father

deficit. She emphasizes the gift and routine surrounding it and symbolizes it with her father.

She wants to share an old memory about her father: *"I remember my first memory. There are my mother, my father and me in this memory. There is a curfew. During the nighttime curfew we are walking towards our building, my father bends my head down so that I do not hit anything. My mother is also with us. I remember a picture that resembles a happy family. This is what I remember."*

*"Another memory that I clearly remember. He used to come to Turkey every 2 years and stayed for 2 months, but during that he also went to work. He was at work during the day and came back home in the evening. And when he came home, he used to drink tea and watch television. Therefore, I cannot say we spent much time together."*

The participant mentions that her communication with father was limited and thus she was delayed in noticing his existence: *"I do not think so. During childhood, I perceived him as a stranger as I could barely see him. I was growing up without seeing him. Naturally, after a while, he became like a stranger. I noticed that I had a father only after my adolescence."*

*"I realized that he was not a stranger, but then hmm...(pauses) he was a very authoritarian father figure. Therefore, we had communication based on respect."*

Attitudes of parents in a family setting play a key role in the self-realization process of a man. A person shapes his identity through the attitudes of his parents and reinforces his personality, identity and being based on the feedback from them. The participant's communication with her father indicates an example of authoritarian or

suppressive family environment. When a child sees his father or mother as an authoritarian figure, the suppressed passive-aggressive attitude arising in the child against his parents may present an obstacle in self-realization of the child as an individual. A child who is exposed to authoritarian communication of his mother or father experiences difficulty when communicating with others and sometimes acts in an indifferent manner.

An overly authoritarian attitude may cause the child to be raised as a depressed, timid and coward person. Children raised with this kind of an attitude have difficulties in establishing relations with other people (Kaya, 1997 p.200). (Kaya, 1997, p. 200)

The participant states that her father's authoritarian attitude and nature, which made it hard to communicate with him, affected her actions and choices associated with her future: *"In several cases, I blamed my father because he did not give me the right to make a choice. High school... For example, he made me attend the high school that he wanted, instead of the one that I chose."*

In his article titled *"Moral Implications of Karl Jaspers' Existentialism"* (1988), Kurt Salamun mentions the relation between the phenomenon of freedom and communication which was stipulated by Jaspers as a prerequisite in order for communication to take place: "A true intention to accept the communication partner with his own personal freedom and a certain possibility of self-realization; this means not enforcing one's own dogmatized life standards upon another" (p.322). (Salamun, 1988, p. 322) According to this, people should recognize the freedom of each other and allow each other to exist in the environment of communication. Only this way can

existential communication take place and will people achieve self-realization. An accepting approach that allows freedom can ensure that people reach their essence.

*"I mean there are times when I blamed him as my life evolved, but maybe it was my fault. If I had opposed enough, maybe it would not have happened this way. Maybe I just buckled under. Though, certainly there are times when I blamed him."*

Based on these statements of the participant, it is observed that she was indifferent to her father's directions, and it is thought that this situation was caused by the authoritarian and suppressive approach of her father. Freedom cannot be mentioned in such an environment which lacks communication. A free environment needs to be provided in which a man can realize his self and existential communication can occur. Such a free environment of communication can take place through the four stages suggested by Jaspers.

Love in the "Loving struggle"- another stage required for existential communication- can be addressed together with the principles of "interpersonal equality in rank" and "openness" (masks off). Salamun's statements included in the article also supports this: -Jaspers calls the mutual critique and mutual support of the communication partners a 'communicative struggle' or a 'loving struggle,' by which all kinds of power and superiority, prejudice and calculating reserve against the other are tried to be eliminated (Salamun, 1988, p. 322).

The participant states that her communication with her father lacked a loving environment: *"Our communication was based on respect. There was never any place for too much wholeheartedness or shows of love."*

As stated by Mevlüt Kaya (1997) in his article titled *Ailede Anne-Baba Tutumlarının Çocuğun Kişilik ve Benlik Gelişimindeki Rolü* (Role of Parents' Attitude

in the Development of Personality and Identity of a Child), "an authoritarian family environment in which a child does not show sincere love or respect will hinder self-confidence of the child and cause him to be introverted and shy by developing dependence on an external authority" (Kaya, 1997, p. 200). Accordingly, a father's authoritarian and suppressive approach and attitude which does not reflect love and sincerity prevent a person from developing his personality in an independent manner, and in this case, the person will not be able to realize his existence due to being deprived of a free environment in which he could otherwise reach his self. Researches on family communication and development of identity show that the family's attitude is a key factor that affects the development of a person's identity. This is consistent with the properties required by Karl Jaspers' existential communication in which a person can create his own self. At this point, the concepts of openness, loving struggle, equality in rank and solitude highlighted by Jaspers as a requirement for existential communication are manifested in family communication as factors that may affect a child's personality development and whether he can reach his own self. Being able to experience these four stages will provide a free environment of communication, in which person(s) will be able to allow themselves to exist in an independent manner

The participant talks about lack of communication with her father, an unforgettable memory of her about her father and the effects and emotions that these factors arouse in her: *"We had a memory prior to his death. We were in front of a ferry dock... I do not forget that memory, and you may be surprised when you hear its reason. We were standing like this. He wrapped his arm around my shoulders, and I put my arm around his waist like this. We stood like that for a period of maybe thirty seconds or so. It was the most tense moment of my life. I was both pleased and found*

*it to be weird to remain in that position. I was ashamed, and wanted it to end as soon as possible.”*

*“But, I also liked it. I have such a memory with him. It occurred when I was at my 20s, maybe a few years prior to his death. This was a short period of time when we had communication.”*

The fact that the participant felt good as a result of a small show of love which she met with surprise and tension indicates that the father and participant had failed to show their love sufficiently, and these words of the participant make it clearly visible that she needed love and communication.

*“He did not show love to me or my mother, although I saw him try to do it a few times. I think this was because he had not seen love directly from his father.”*

According to Jaspers' understanding of existential communication, love allows two persons communicating with each other to let each other exist. The love mentioned by Jaspers should be construed as an open and active type of love, rather than a stable and hidden love. Rodrigues describes love, which is viewed by Jaspers as a stage of existential communication, as follows within the context of communication: —Communication has also been called loving struggle. The word ‘struggle’ has been used because I am struggling to manifest myself in order to realize myself. At the same time, it is a loving struggle because in struggling to manifest myself I also manifest the other. It is a struggle between self and self for their mutual manifestation. It is a co-operative search for truth (Rodrigues, p.27).

The participant also states that she effectively experienced moments of solitude, which is a stage of existential communication, and she points out that there

was no love environment between her and her father or mother: *"When I was alone, I cried. I often cried in the bed. I was not a child who was loved very much back then. I was just a small kid. As I said, it was because of absence of my father. When we relocated to Turkey, my father had to go to Azerbaijan and this was a shocking development for me, I was only 6 years old at that time."*

The participant talks about the moments of solitude that she experienced: *"As I said, I often cried. I had a friend called Şeyda. Sometimes I spent time with her. My mother did not want me to see her, but still she would not get angry with me for seeing her."*

*"It was OK for her to come to our house, so sometimes I spent time with her. I do not remember what I did, but generally I remember many moments when I cried. For example, I would cry because people did not love me."* "Early adults who are constantly manipulated by their parents and are not allowed to adjust and control their emotions and behavior will also have negative thoughts on their self identities and competencies" (Akçınar & Özbek, 2017, p. 40)

The participant mentions the effects of this situation on her life and states that it also affected her communication with other people: *"After that, my life did not go in the right direction, I was not loved much by my friends. My mother was also absent." As I said, she was always sleeping.* "If parents engage in actions which cause their children to experience feeling of guilt; deprive children of their care and love; threaten children with conditional love (in parents' favor); lead to anxiety and concerns in children, or do not treat children who are young adults as individuals, this will negatively affect the identity of the children" (Harma, 2008 as cited in Akçınar & Özbek, 2017, p. 40)

*"I mean I made my mark, maybe not on everyone's life, but on the lives of people whom I care. I mean, for example, wounded people, people like me, people who experienced absence of father. That is it..."*

*"Maybe I found people who were deprived of a father, and established a privileged connection with them, that is how it happened."*

When asked about how the obstacles in her environment of communication with her father and the lack of communication affected her life, the participant replies: *"There was no father factor in my life. Naturally, I always searched for that father at home, and I think, after a while, I took up that role myself. I remember I had an attitude to protect my father as well. I was a masculine child. Of course, I was a daughter, maybe I had that in me, but that daughter turned into a more masculine child, and after a while, I believe I took up that role."*

-Daughters learn how to be feminine through their easy going relations with their fathers. If a daughter is, for any reason, excluded by her father, she will experience problems with her self respect and in her communication with other people" (İnanç, 2007, as cited in Güven, 2013, p. 40).

When asked about how frequently she communicated with her father and about the type of this communication in order to better understand the type of communication she had with her father, the participant replies: *"We talked every night, but it was things like 'Hello father, welcome, thank you, bring me a cup of tea, etc."*

*"We had conversations, but they were all very brief conversations like 'How was your day? Good' or 'Would you do that? Ok, I will do it.' After I did it, I would*

*tell how I did it. Things like that. We were never like 'How was your day? Today I did that, did this, went to there, etc.' We did not have that kind of conversations. They were all minimal, basic conversations."*

The participant emphasizes the problems that she experienced when communicating with her father and states that there was not an environment of open communication: *"I did not share things with him because I felt that there was a wall of respect between us. What is worse is that I do not remember sharing things with my mother, either. I mean I generally kept things to myself."*

When asked about how she felt when she wanted to communicate with her father, the participant states: *I definitely feared it. As I already said, he usually showed extreme reactions to my requests and words. He was actually an extremely patient person, but maybe because I was hid kid and he wanted me to represent himself, he would quickly get angry and showed exaggerated reactions when I said something irrational. I mean he really would get angry. He did not hit objects or break anything, but he would raise his voice too much and raged.*

At this point, it is understood that there was not an environment of communication at an equal level between the participant and her father and that the participant could not comfortably and openly communicate with her father. This indicates that the participant encountered obstacles in communication with her father and lacks a free environment of communication in which she could realize her self.

*"My father would talk, and when I started to defend myself, he would go angry. Then I started crying. And I remember him once asking me this. Why are you always crying? Talk to me. I mean I remember him telling me why I did not express*

*myself, but I was so afraid of his reactions that I would start crying and even sobbed."*

*"For example, during an argument. Or this used to happen when I share that I wanted to do something or requested something."*

The participant mentions a tense environment of communication between herself and her father: *"He used to get angry. He often got angry with my ideas and requests (she laughs). He got angry a lot. Once, when I was 18 years old, I told him that I wanted to move out. Then, I was at an age when young persons moved out. He was extremely angry with me. I remember it."*

The attitude of the father, who followed an authoritarian approach in his communication with his daughter, caused the participant to embrace an indifferent attitude. Therefore, the participant could not express herself: *"I mean, in general, he would find my ideas silly or extreme. Therefore, he would get angry and I would cry. To be honest with you, I could never express myself."*

It is observed that the father had certain obstacles in communication with the participant and that they could not establish communication at an equal level with openness. When asked whether her father would consult her to listen to her opinions, the participant replies: *"He never consulted me, never. I only remember one situation at home. I expressed my opinion, and that was it. Maybe it was not an important situation, but I can say that I had the chance to express my opinion."*

According to Jaspers' concept of equality in existential communication, people in communication should accept each other as equal in terms of their individual freedom and possibility to exist, despite any differences in terms of rank, status,

richness and situation, by ignoring existing differences in social life (Salamun, 1988, p. 322). This way, communication partners will be able to communicate with each other in an open and equal manner without encountering objective obstacles. This kind of an environment of communication will allow freedom to individuals and they will be able to realize their existence with pure love in their open and equal communication.

The participant talks about a memory of when her father shared something with her: *“Normally, he would not share his problems with me or my mother as he did not want to burden the family. For example, I recall a memory of my parents having a big fight. It was the first time I saw my father crying. He was crying in the living room and explained to me very briefly the situation in a very sorry state, but did not want me to tell my mother about it.”*”

*“I recall such a memory, but, as I said, he generally did not want to share his problems. Once he had his fingers caught in a machine, losing 3 fingers in that incident. The fingers cut off the hand were not reattached. When we saw him, he jokingly voiced his fingers, giving a puppet play showing with his fingers.”* (she laughs)

*“This is because he never wanted us to get upset. When I started to cry, he tried to console me by saying things like 'Do not be ridiculous, there is not any problem. Look, I do not make it a problem. It does not hurt'. I mean he was a kind of person who never wanted to show his problems.”*

When asked about her expectations from communication with father and her ideal father-daughter communication, the participant replies: *“It must certainly be based on openness. I mean father-daughter communication should not be any*

*different than mother-daughter communication. I do not know. They should be both a parent and a friend to their children. They should maintain respect, but also let them children feel their sincerity.*" It is observed that the participant's perception of ideal communication with her father is parallel to Jaspers' understanding of existential communication.

*"I mean I am the one who perceives it. If it were better, if it were more sincere...(pauses)"*

The participant mentions how an ideal father-daughter communication would affect her: *"First of all, I would be more self-confident. For example, I could oppose to things. I mean I can still do it, but I need to be really put under pressure to do it. Then, I could be stand firm where necessary and raise my voice the way I wanted."*

"Behavior of parents has a great impact on raising children who can care for themselves, function independently and are self-confident. Since self-respect develops depending on evaluation of the concept of identity, the starting point for this evaluation is the love that parents show to their children"(Kasatura, 1998, as cited in Günalp & Kabadayı, 2017, p. 2764)

*"If I had a firm relation with my father, one of my basic deficit would be gone and I could be an individual. Then, I could behave the way I wanted anywhere and would not care what people thought about my behavior."* "Children whose individualization is restricted by parents are likely to have a high level of relational identity, rather than properties of autonomous identity." (Akçınar & Özbek, 2017, p. 40)

Children who grow up under an authoritarian approach of family members will have suppressed passive-aggressive attitudes towards parents, which may, in the future, be manifested in their attitude and approach towards people when engaging in social behavior. Trying to be an individual who remains silent and passive towards others and avoids creating problems at the cost of compromising on his personal values that they embrace based on his identities and personalities may cause irreversible wounds in his personality and character. He is highly likely to become an individual who is afraid of making a mistake and estranged from his creative spirit at any point of his life. He may evolve into an individual who doubts other people in his social environment, has not internalized the feeling of trust and thus cannot reflect it to other people, experiences difficulties in getting along with other people, embraces an aggressive attitude from time to time, tends to submit to any kind of authority, and chooses to remain indifferent as a result of his failure to openly express his emotions and thoughts (Güven, 2013, p. 48).

*"At the moment, I do not completely feel that I am an individual. I still do not feel myself whole as an individual, and my gender here does not matter here. This is because I lacked communication and I deeply felt the absence of my father, and I still do so. Therefore, I can say that I would definitely become a different individual."*

#### **8.1.7. My Father Would Not Let Anything Happen to Me**

The participant Nilgün (54) starts her words by saying *"With my father. I mean I spent quality time with my father"*. She then continues to make statements describing her communication with her mother: *"My mother was at home for most of the time, I did not have a big age gap with my mother. She was 14 years older than me. As my mother had 3 children at a young age, she had to do a lot of housekeeping,*

*like making meals, washing dishes, etc. We used to go out with my mother, eating out all the time. She did not like eating at home, and we cooked only dinner for father. So we used to go out a lot. I remember times that I spent with my father. When you just asked me, I remember mostly the times that I spent with mother, but I think I was more fond of my father."*

Putting forward her communication with her father, the participant mentions her interactions with him: *"My father owned a phonograph disc record company, and so he could spend little time at home. And when he was at home, he usually slept. He used to work at his music studio until late hours. Back then, you did not have mobile phones and could not take pictures. He used to take me to a photographic studio to have my photographs taken. So I have many photographs. My father also had a club at the İstiklal Avenue. He used to take me there. I had clothes like the ones that women at Beyoğlu would wear. I wore clothes from Vakko and other similar brands. I would wear them and he would take me to the club. Afterwards, for example, when I was a young girl, my father always took me, not my mother, to special events such as Ümit Besen's Golden Record night, Coşkun Sabah's concert, etc."* The participant states that she had an active and strong social routine with her father.

Communication, which is both a requirement and result of social life, is learned through relations in the society and develops and takes its form as individuals engage in mutual interaction (Zıllıoğlu, 2014, p.49). Therefore, it is thought that the environment of communication between the participant and her father is the result of an effective communication.

Maisonneuve suggests that the depth and concentration of interactions and the way they are expressed affect interpersonal communication. For example, an

interpersonal communication may involve parties requesting much or little affection. Differences can be observed ranging from a hidden distance to in-depth opening. While for some people the language factor is an important factor in communication, for others may choose to communicate with others without bringing their emotions, desires and thoughts to forward. At this point, an interpersonal environment of agreement or differentiation emerges (Maisonneuve, 2005, p. 88)

*“We used pour our hearts to each other. I mean, I was attending high school or about to graduate from high school. One day, we were alone at home and I asked my father 'What is the matter that is bothering you?'. He told me that he was not happy with my mother. I said 'What are you doing in this house if you are unhappy?' To some extent, it was me who sent my father away from home. I thought that if he was unhappy, he should not make me and my mother unhappy, too, and that he should go and be happy.”* In the participant's communication with her father, they chose openness instead of mystery and secrets and experienced a free environment of communication with close relations in a dynamic atmosphere. In such an open and unbiased environment of communication, it is understood that the father's thought of openness and freedom also improved in proportion to the feeling of trust that he received from his daughter. This may positively affect self-confidence and the person's perception of his self-identity. –Family communication with a consensual pattern, marked by deliberation and consensus. The involvement of children in making decisions is given priority. Communication is directed to a greater extent by working together with children. This shows openness between parents and children and vice versa, so what happens is mutual respect for one another's opinions (Hereyah & Purwanti, 2021, p. 382)

*"Hmm.. How should I describe my communication with my father? I saw him not just as a father, but like a figure who was always there to support me like a steady rock. I mean I thought that my father would not let anything happen to me. Like, whatever happens, if I called him, he would make my problems go away. Yes, he gave me that feeling of assurance."*

In the "loving struggle", a stage in which Jaspers argues that individuals can allow each other to freely exist, people communicate "at an equal level" without considering their superiority or inferiority to each other. In this communication and existence struggle, in which each party to it is valued and accepted as "himself", the intention of the communicating people is to let each other exist in a friendly manner without trying to getting better of each other. "Jaspers puts it 'all cards are shown', and the ultimate effect of which will be the establishment of deep personal relationships" (Grimsley, 1967, p. 165).

When a father "brings himself down to the level of the child and talks to him by looking at his eyes, the child will receive the message 'You exist, you are natural, you are valued, you are strong and you deserve being loved' and thus his spirit is nurtured" (Cüceloğlu, 2002, p. 133)

*"A memory that I cannot forget.. (Laughs) There are so many of them.. Let me tell you one of them. I have many stories of mischief. This was something that made me even more appreciated by my father. My grandfather came to visit us in İstanbul from Antep. He was going to stay with us, and my father was sleeping as he worked during the previous night. I was looking for some mischief. I took a few apples, the famous Amasya apples. I was taking a few bites and threw them down onto the street to intentionally hit someone or just for fun. My grandfather reprimanded me by saying*

*'Why are you wasting the apples like that?' My father had just woken up and said to my grandfather 'Father, never reprimand my children again, I work for them.' I never forget that."*

*"He woke up, I mean he had just went to bed 1 hour ago. He works until morning, then comes home and goes to bed. He spends some time with us in the afternoon, then goes to work again in the evening. I felt myself very special when he woke up and said that words." (Smiles)*

"A person who realizes his existence in a healthy environment and continuously nurtures his spirit in the five dimensions of existence will have a healthy and strong image of self identity. He will perceive every situation in his life through a health image of self identity" (Cüceloğlu, 2002, p. 142) and will be able to evaluate both himself and his environment in a healthy and strong manner.

*"He had a different kind of communication with me. Everyone in the family would agree on that and say things like 'She is his father's precious daughter'. This is because he would tell me everything about him. I was just like a friend to him, and he would even talk to me about his girlfriend and introduce me to her, bring her over to me or take me to her. For example, my father took me with him when he traveled. I mean we went to my grandfather's house. The two of us. We visited the owner of the biggest phonograph disc record company in Adana at his house. The two of us."*

When asked if she experienced a creative solitude process, which is the first stage in realizing existential communication, the participant replies: *"A lot. I was alone a lot. Loneliness became my partner. What do I do when I am alone? I read books, watch movies, teach lessons, I conducted energy-related studies, I taught lessons in that field, I taught English lessons. I like being alone, yes. I mean, for*

*example, when my sibling comes to visit me and stays with me for 1-2 days, I feel awful. I like loneliness."* She describes the moments of solitude as "*Quality time alone (smiles)*". At this point, based on the participant's statements, it can be concluded that her creative state of solitude was influential in her capability to turn onto her self and develop healthy perceptions about herself and interpret such perceptions.

When asked if she could easily communicate with her father, the participant replies: "*Yes. My father was asking me if I was seeing anybody. I told him that I was not seeing anybody. Then somebody, with his family, came to ask my father's permission to marry me. My father asked me 'Who is this guy?', I said 'I do not know him, I swear'. I really did not know him.*" It is understood that the participant's communication with her father continued with the common intention of friendship. The fact that the participant could comfortably communicate with her father affected her self perception, supported positive evaluations regarding her father and helped her to experience and perceive her surroundings and social life in the same manner of freedom.

*"For example, he consulted us about his business. For example, Selami Şahin, Coşkun Sabah often came to our house. They used to work on music and compose songs. He used to always consult us about when they needed to choose the songs to add to their albums. He used to play the songs and asked our opinion about them. Listening to others' opinions is a good thing. Every parent who wants to raise strong individuals should consult their children and treat them as individuals."*

When asked about how frequently she communicated with her father, the participant replies: "*Very frequently. I talked with him on a daily basis. There were many times when I leaned my back against him even after I married.*" It is understood

that the stages of openness, equality in rank and loving struggle found in the participant's communication with her father provided a trusted environment of communication between them.

*“As I said before, we talked about his business and many other things. We were gossiping about Selami Şahin's girlfriend and Ahmet Selçuk İlkan. It was fun. After a while, I dated with Ahmet Selçuk İlkan, which set of a reaction. I married because of him. My mistake in my first marriage was also a factor. We talked about various things.”*

The participant describes her understanding of ideal father-daughter communication as follows, and it is understood that this description bears resemblances to the communication between the participant and her father: *Ideal father-daughter communication is very important. It will have an important impact on the daughter's future life and marriage. A father should love his daughter very much, care for her and make it known by saying that he loves her. A daughter needs to hear it. Daughters who do not hear this date or marry men who are much older than themselves. I mean daughters always miss that father figure. To avoid this, a father needs to establish good communication with his daughter. Then, the daughter becomes happy with her marriage as well.* Suggesting that loving people and freely expressing love is a skill of strong and virtuous individuals, Emre Kongar describes the positive and constructive feelings that love can arise in a human as follows: *"Because love is a feeling that dignifies a man and make him beautiful and happy"* (Kongar, 2012, p. 162)

The participant describes the positive impact of her true communication with her father as follows: *"She becomes self-confident. She just does not say 'whatever he*

*likes, I like it, too'. She does not just approve him, but she expresses her own ideas and uses her free will. She does not become submissive."* It is understood that how a woman communicates with her father affects her personal actions and existence. At this point, it is observed that the father provided her daughter with an environment of communication, enabling existential communication to take place, and this gave freedom to the woman regarding her choices and created a strong self perception.

When asked a question about the "loving struggle" stage of her communication with her father, the participant answers: *"He was one of those fathers who only showed their love to their children when they were in sleep. That was the way he was raised. Old people used to say "Do not spoil your child, show your love when your child is in sleep". It was very obvious that my father loved me, but he could not show it. It was just not the way he was raised up. I mean I never heard anything like "My dear daughter, my sweet daughter, I love you". However, I felt it. He just did not utter it, but I felt it from his heart. For example, he understood me very well. I used to swear at him with my looks, I mean, when I got angry. I never forget, one day he turned to my mother while we were having dinner and said 'Tell something to your daughter, look she is swearing at me'. He had made me angry, and I gave him such a look..."* (Smiles)

*"This is one of the positive effects. You have a healthy spirit. You do not get schizophrenia or hidden depression or become a masochist. Otherwise, it is very... Look, today I felt... I could not believe it. What was the name of that girl, Burcu Esmersoy. Her father used to beat him so much, and now he is suffering from a very bad disease. She says 'I felt a relief when I saw him this way'. I mean her father used to beat her with a hose that he removed from the back of water heater if he could not find any other thing to beat her with. Such experiences, of course, cause you to make*

*repeated mistakes. You make repeated mistakes, especially in relations. She married a man like her father and divorced him after a short period of time.”*

The participant describes the type of communication that she believes is required in order for father-daughter communication to have an positive impact on a woman's self perception and life experiences: *“As I told you, in an ideal communication, a father needs to say the words, caress her daughter's hair. He needs to say things like 'My dear daughter, I love you very much, you are precious to me.' This is necessary because otherwise a child may not feel it. Personally, I felt it as a kid, but another child may not feel or know it and therefore feel herself bad. A father should absolutely sit down and talk to his daughter like that. He should say 'You need to know that I always love you, I will be always support you, don't worry at all.' He should explain that he is there to support her daughter. In this regard, father is very important, while mother is not.”*

#### **8.1.8. Escape to Self in Tezer Özlü's Works: Çocukluğun Soğuk Geceleri**

In Tezer Özlü's first-ever novel titled *Çocukluğun Soğuk Geceleri* (1980), the narrator, who is the daughter of an authoritarian father and a taciturn mother, comes to the fore with a identity crisis. She experiences an inner conflict against social pressures and artificial values and puts up an inner resistance against them. This inner resistance creates a state of depression that lasts from childhood to adulthood of the character. She mentions her constant desire of escaping from her home, i.e. the first place that she will start to build her identity, and family as they are characterized with lack of love and communication. "The problematic relation that the narrator has with the family members is the main reason why this home is the first, and perhaps the most

significant, place of conflict in the narrator's life, and her father is the most influential figure in this case" (Çerkeşli, 2013, p. 733) The narrator's fight to manifest her own identity against the strict, suppressive and restrictive role of the father figure that is given more attention in the novel compared to her mother is shown in the narrator's constant desire to escape from her home and family. After all, the narrator wants to exist as a free individual and does not want to submit to social sanctions and family pressure. *"I have been looking at the grey and blue Marmara Sea that lies in front of me. I listen to the things stirring inside me. I want to embark on something new, run to somewhere new, grasp the world. I feel that the world is different than what we are made to experience and taught"* (Özlü, 2019, p.25). In her article titled *"Tezer Özlü Yazınında Kadınlık Durumu ve Öznenin Varoluş Umudu"* (2019), Hazel Melek Akdik specifies the main reason lying beneath Özlü's desire to escape: "A woman seeks to experience her identity free from all social acceptance criteria and question and go beyond the social boundaries drawn up by a patriarchal society." (Akdik, 2019, p. 112)

The narrator wants to get rid of the state of being between a rock and a hard place that she felt during her entire life and struggles to exist with her own identity. The purpose of this struggle is to construct a free and independent "I". Since this struggle turns into a desire to escape most of the time, the narrator is always inclined to leave this place. This desire may take many forms, i.e. desire to leave one's life, desire to leave one's home, desire to leave one's lover, desire to leave one's spouse. In the novel, the inclination to leave first takes place as a suicide attempt and then as an undesired marriage and relationships. *"I will forget what I have learned. I will never pass in front of the school again. I do not want to go back to the blind alley or the instructor parents. One of my older brother's friends wants to marry me. He loves me. I will go*

*to him to not return back to home"* (Özlü, 2019, p.30). In a struggle to reach her own authentic self, the narrator wants to leave this place and find her self, instead of trying to become the person that the society expects her to be. Therefore, she tries to escape and avoid, fighting against herself and her surroundings in order to find her free "I".

### **8.1.9. Struggle for Existence: Esra Oflaz Güvenkaya**

Esra Oflaz Güvenkaya published her work titled *Geçit: Hikâyem ve Ötesi* in 2019 to share the struggle story regarding her personal life. This book, which can be classified as a struggle history, succeeds in putting forward women's problems to an extent. The book gives an account of a girl's struggle for existence that she experienced from birth until adulthood. The strikingly evident father-daughter communication, or lack of communication, described in the book has a deep impact on the woman's life and leads her to a dead end. In the book, the woman questions the lack of communication with her father and seeks an answer to it. "I said 'Why? Why does not my father ever talk to me, *why does he deny my existence?*'" (Güvenkaya, 2019, p.45) Due to lack of communication and love between the daughter and her father, her need for approval cannot be gratified. As a result, the woman becomes alienated from her self and cannot develop her own identity. "*I only realized after many years; not being loved by my parent had created a feeling of worthlessness in me, a perception of self compromise and giving up on myself*" (Güvenkaya, 2019, p.96). Although the woman tries to move on with her life, this deficit and lack of love leads her into an inner uneasiness. "*The words 'be right, do not make a mistake' were ringing in my mind again. Because the doubts, "you will be worse tomorrow, you will be in misery", that my father planted into my head were waiting before sprouting as if they could at any moment get off the ground*" (Güvenkaya, 2019, p.146). This situation

causes the woman to seek a solution, and the solution turns into an act of escaping and avoiding. This pursuit of solution and acts of avoiding indicate the woman's struggle to reach her own self and identity. *"I was avoiding my father, and it was not difficult as we never shared anything at all"* (Güvenkaya, 2019, p156).

Father is always a key figure in a woman's life. *"How could I know there was something worse than being abandoned by your mother? Being abandoned by your father is even worse"* (Güvenkaya, 2019, p.161). A woman needs her father's love, communication and approval and wants to gratify this need in order for her to realize her own existence and develop her identity. If the father is absent in the woman's life and does not meet these needs, this may turn into a problematic state of mind that will last for her entire life. "For example, I discovered that my panic attacks, which I suffered for many years, were caused by father's words that he so often repeated: *"You can be successful today, but what is going to happen tomorrow? You will fail, you will be worse tomorrow, you will be in misery"* (Güvenkaya, 2019, p.174). Due to her problematic life and search for identity, the woman is required to put in a struggle at all times. *"I was going to exist despite my father, I was going to be a very successful business woman despite his secret sign, his prophecy. I was going to reject the programs he loaded to me; I was not going to be in misery, I was not going to be worse, I was not going to share the fate of my mother who was dependent on him. This was going to set me free for my entire life"* (Güvenkaya, 2019, p.169).

The woman wants to reach freedom in order to realize her existence and find her own self. She tries to build a new identity by ignoring the negative impact of his father that she felt her entire life. For this purpose, she intends to build a life in which she can exist with her free choices. With her free choices, she will be able to build a unique identity and realize her existence.

## 9. CONCLUSIONS

This thesis explores the thought that father-daughter communication shapes a woman's self perception. Father's role is thought to influence how a woman manifests her subjectivity in the society and what kind of social relations she experiences. The thesis addresses women's problems of positioning themselves in daily life from the perspective of father-daughter communication. The results confirm the hypothesis that a woman's communication with her father impacts her self perception and how she reveals her existence as a subject in the society.

Based on the thought that father-daughter communication affects a woman's self perception and how she exists as a subject in the society, the thesis also attempts to resolve women's existential problem from an existential communication viewpoint. Regarding evaluation of father-daughter communication, a philosophical perspective is provided, addressing the concepts of existential communication, through which true communication takes place according to Karl Jaspers, and the four stages that constitute existential communication, i.e. Solitude (state of creative solitude), Openness (transparency of people to each other), Loving Struggle (struggle of people to let each other exist) and Equality in Rank (ensuring mutual equality). Semi-structured in-depth interviews were conducted with women aged 30 years or above, and the statements of the participants regarding their communication with their father were analyzed in connection with the four stages that constitute existential communication, i.e. true communication as described by Jaspers. During the interviews conducted with the participants, we came across statements from the participants which suggested that existence of even one of these communication stages in interpersonal communication improved the respective communication

process. The participants who experienced a father-daughter communication that included even one of these four stages, which allow people to let each other exist and provides a positive environment of communication, state that such communication with their father helped them develop a positive self perception. The participants' statements regarding their positive attitude in social relations, which they attribute to the abovementioned factor, also support and confirm the hypothesis of this thesis work.

Negative statements were detected among the statements regarding self perception of the participants who confirm that they did not experience any of the four stages of Existential Communication in their communication with their father and view it as a deficit. These participants also provided statements that suggest that they encountered certain problems in their social relations.

The thesis provides a general overview of existential philosophy and the thoughts embraced by existential thinkers in order to ensure better understanding of Karl Jaspers' concept of existential communication, a concept that belongs to existential philosophy, a subdiscipline of philosophy. The existential philosophy's assertion that a human exists as a result of his interaction and communication with other people, which supports Karl Jaspers' philosophy, is a significant factor that shaped the hypothesis of this thesis.

Existential feminism, which is deeply connected to existential philosophy, forms the basis of women's struggle for subjectivation as it offers a libertarian, transcendent approach to women and the concept of women. From this viewpoint, existential feminism provides a deep understanding regarding women's struggle for existence in the society and helps confirm the hypothesis of this thesis.

The thought that a woman's communication with her father affects her thoughts about her identity and thus her attitudes was addressed through the concept of self perception, and for this purpose, socio-psychological identity theories were explained to an extent that does not exceed the scope of the hypothesis of this thesis.

Experts' opinions on the concept of fatherhood, which is thought to shape the self perception of a woman, were shared to describe the concept of father and fatherhood.

The concept of father-daughter communication, which this thesis is grounded on, was explored within the context of interpersonal communication, and it has been observed that the requirements of interpersonal communication and the requirements of existential communication, defined as true communication by Karl Jaspers, have certain similarities.

It is believed that this thesis, with its different structure that connects existential communication with interpersonal communication, will contribute to the literature by offering a philosophical perspective into father-daughter communication.

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