

First Submitted: 12 October 2023/Accepted: 22 November 2023

DOI: <https://doi.org/10.61707/ijy3zdw70>

## Examination of the Relationship Between Syrian Refugees' Spiritual Level and Socio-Cultural Adaptation

Ömer Faruk Cantekin<sup>1</sup>, Fatma Rümeysa Taşbaş<sup>2</sup>

### Abstract

*This study aims to examine the relationship between the spirituality level of the Syrian refugees and their sociocultural adaptation and to determine which demographic characteristics these two variables differ according to. The relational survey model, which is one of the quantitative research methods, was used in the research. The Spirituality Scale developed by Şirin, the Sociocultural Adaptation Scale adapted to Arabic by Yalçın, and the demographic data form were used to collect the data. The population of the research was accepted as Syrian refugees over the age of 18, residing in Ankara, beneficiaries of the Turkish Red Crescent Community Center. Through the Turkish Red Crescent Ankara Community Center, data were collected from 212 Syrian refugees over the age of 18 residing in Ankara. The collected data were analyzed with the IBM SPSS Statistics 25 package program. As a result, it was determined that there is a positive and significant relationship between sociocultural adaptation and spirituality. It was found that there was a significant relationship between spirituality and sociocultural adaptation scores and gender, employment status, education level, and length of stay in Turkey, but there was no significant relationship between marital status and age.*

**Keywords:** Migration, Spirituality, Social Work, Sociocultural Adaptation, Syrian Refugee

### INTRODUCTION

During the Syrian Civil War, which started in 2011 and continues today, the number of people who were displaced and took refuge in other countries has exceeded 6 million. Turkey ranks first among the countries where Syrian refugees migrate. As of 19 January 2023, 47,603 Syrians under temporary protection are accommodated in temporary shelters and 3,466,173 Syrians with temporary protection live outside the temporary shelter centers (Refugees Association, 2023). The most important reasons why Turkey ranks first among the countries preferred by Syrians are its close geographical location and the similarity of the various cultural characteristics of the Syrian population and the Turkish population. Another reason is the phenomenon of religion, which plays a major role in ensuring social cohesion. It is thought that the fact that the majority of Syrian refugees are Muslim and the Muslim population in Turkey is high is a factor that facilitates the adaptation of Syrian refugees. In a study conducted, it has been observed that religious activities, which have been determined to have a great impact on the society, are frequently carried out in the social life of Syrians in Syria (Erkan, 2017). It is thought that high levels of participation in religious activities will have a facilitating effect on social acceptance and sociocultural adaptation. On the other hand, spirituality is also considered as a strong aspect of people. According to Jung, a person cannot live without social interaction and cannot attribute a real meaning to his existence without believing in an extraterrestrial existence. Therefore, he needs spiritual power (Jung, 2016: 46). Teater (2015) included spirituality while expressing the areas that would be useful to examine in determining and evaluating the strengths of the clients. According to Teater, while evaluating clients, social workers should include their internal mechanisms in the process and examine areas such as cultural values, spirituality, motivation, resilience, past achievements, and interpersonal communication. In practice, based on the perspective of powers, spirituality is a guiding field for individuals to reach their goals (Teater, 2015). According to Seligman's classification of character strengths, spirituality, which includes having consistent thoughts about the meaning and purpose of life, is among the character forces. Determining character strengths and ensuring that they are used in daily life experiences plays an important role in both improving the resilience

<sup>1</sup> Associate Professor, Department of Social Work, Faculty of Health Sciences, Gazi University, [cantekin@gazi.edu.tr](mailto:cantekin@gazi.edu.tr), ORCID: 0000-0001-5096-3233

<sup>2</sup> PhD Student, Department of Clinical Oriented Social Work, Ankara Yıldırım Beyazıt University, [rumeysaatbas@gmail.com](mailto:rumeysaatbas@gmail.com), ORCID: 0000-0002-6112-6702

and coping skills of the person and increasing social functionality (Özdemir-Bişkin & Sop, 2021). In this respect, a high level of spirituality is important in the context of social functionality and sociocultural harmony. It is important to examine the factors that will increase the level of sociocultural adaptation and to use them in adaptation activities. According to Narlı (2019), if sociocultural harmony cannot be achieved, immigrants cannot feel that they belong to that culture and may resort to illegal means by creating various gang groups in order to both strengthen their belonging and express their identities.

When the studies conducted in this context are examined, it has been concluded that African refugees turn to religious activities to cope with negative situations and that religious activities affect their relations with their social environment and their psychological well-being levels positively. This research stated that spirituality increases not only biological recovery but also cognitive development (Neeland et al., 2016). In a study conducted with refugees from Iraq, Somalia, Sudan, and Ethiopia with different religious beliefs, it was observed that not only Muslims but also Christians had high levels of religious coping and they believed that their experiences here would be rewarded because they believed in the existence of an afterlife (Ennis, 2011). In the study of Ward et al., it was observed that cultural similarities increase compliance. The sociocultural adaptation level of nations that believe in different religions and speak different languages was found to be lower (Ward et al., 1998). People with different religions, languages and cultures experience more conflicts and this negatively affects the level of socio-cultural adjustment (Masgoret & Ward, 2006). According to a study conducted in England, it was stated that neighborly relations influence sociocultural harmony and sense of belonging; respecting religious beliefs in neighborly relations and celebrating religious days increase sociocultural harmony (Hickman, Crowley & Mai, 2018). In a study conducted in Ethiopia, the relationship between sociocultural adaptation and religion was examined and a program was organized with the participation of opinion leaders from all religions to learn the characteristics of each religion. As a result of the program, it has been revealed that members of various faiths develop a mutual understanding of each other's beliefs and can enrich, deepen, and expand their own religious lives. As a result of the study, it was stated that although religion is not the only solution to sociocultural adaptation, it is a major cause of social exclusion. For this reason, clergy are important in increasing and integrating sociocultural adaptation (Karbo, 2013). It is thought that a high level of spirituality that increases social participation will also positively affect sociocultural harmony, and supporting this situation using scientific research methods will serve to improve social cohesion and reduce risk factors. Psychosocial support aimed at increasing sociocultural adaptation and social functionality should aim to empower and reintegrate the individual into society.

## METHODS

In this study, the relational survey method was used as a quantitative data collection method. The relational screening method is a research method that is frequently used in social sciences and allows us to determine to what extent two or more variables affect each other (Gürbüz & Şahin, 2018). The population of the research consists of 11,270 Syrian refugees over the age of 18, residing in the province of Ankara, who were the beneficiaries of the Turkish Red Crescent Ankara Community Center between 29 September 2021 and 21 April 2022. The purposive sampling method was used in the research. This sampling method ensures that rich situations are determined, and in-depth research is carried out depending on the purpose of the study (Büyüköztürk et al., 2018). According to the formula  $\{n: N.t2 .p.q/d2 .(N1)+t2.p.q\}$  to be used to calculate n sample size for the estimation of the population mean, the sample number was determined as 95, and data were collected from 220 people (Büyüköztürk et al., 2018).

The questionnaire data form used in the research consists of three parts: 1) Personal information form, 2) Spirituality Scale, and 3) Sociocultural Adaptation Scale.

In the personal information form, variables such as gender, age, length of stay in Turkey, employment status, marital status, education level, perceived income level, number of people living in the household and the district in which they live are included. The Spirituality Scale, developed by Şirin, consists of 27 items and 7 sub-dimensions (Şirin, 2018). The Sociocultural Adjustment Scale developed by Yalçın was adapted from English to Arabic. The scale is a 5-point Likert-type scale consisting of 21 items and 5 sub-dimensions (Yalçın, 2018). Data was collected from 220 people, 8 data were found to be incorrect, and 212 data were included in the

analysis. The analysis of the data collected from 212 people was made with the IBM SPSS Statistics 25 package program.

## FINDINGS

In this part of the study, the findings obtained from the data collected by the Turkish Red Crescent Ankara Community Center are presented. Data collected from 212 people were included in the analysis. When the normality test of the Sociocultural Adaptation Scale and the Spirituality Scale were examined, the kurtosis and skewness values were found to be between 1 and -1. Thus, it was concluded that the data showed a normal distribution (Hair et al., 2013).

**Table 1. Demographic Characteristics of the Participants**

Variable		N	Percent
Gender	Female	110	51,9
	Male	102	48,1
Age	18-22	52	24,5
	23-35	76	35,8
	36-64	56	26,4
	65 years and older	28	13,2
District name	Altındağ	81	38,2
	Mamak	48	22,6
	Keçiören	30	14,2
	Pursaklar	27	12,7
	Çubuk	14	6,6
	Yenimahalle	9	4,2
	Çankaya	2	0,9
Length of stay in Turkey	Gölbaşı	1	0,5
	Less than 1 year	0	0
	1-3 year	44	20,8
	3- 6 year	63	29,7
	6-10 year	69	32,5
Employment status	10 years and more	36	17
	Working	121	57,1
Marital status	Non-working	91	42,9
	Married	126	59,4
Perceived income level	Single	86	40,6
	Low	111	52,4
	Middle	91	42,9
Education level	High	10	4,7
	Primary school	23	10,8
	Secondary school	58	27,4
	High school	45	21,2
	Undergraduate	73	34,4
Number of people living in the household	Graduate	13	6,1
	1	20	9,4
	2	28	13,2
	3	18	8,5
	4	38	17,9
	5	34	16
	6	31	14,6
	7	27	12,7
	8 and more	16	7,5

In the study, 110 women and 102 men participated. It was observed that the majority of the participants were between the ages of 23-35, lived in Altındağ district of Ankara, had been in Turkey for 6-10 years, were employed, married, had low perceived income levels, and had bachelor's degrees.

**Table 2. Statistics on the Spirituality Scale and Sociocultural Adaptation Scale**

	N	Min.	Max.	Mean	Cronbach's Alpha
Sociocultural Adaptation Scale	212	22	105	72,91	0,96
Spirituality Scale	212	29	133	82,45	0,95

The total average score of the Syrian refugees on the Sociocultural Adaptation Scale is 72.91. The highest score obtained was 105 and the lowest score was 22. The higher the score, the higher the sociocultural adaptation and it can be said that the sociocultural adaptation of the Syrian refugees participating in the research is at a moderate level. The total average score taken from the Spirituality Scale is 82.45. The highest score obtained was calculated as 133 and the lowest score was 29. As the score obtained from the scale increases, the level of spirituality increases. It can be said that the spirituality of the Syrian refugees participating in the research is at a moderate level.

**Table 3. The relationship between the spirituality level and socio-cultural adaptation of Syrian refugees**

	Sociocultural Adaptation	Spirituality Level
Sociocultural Adaptation	1	,798
Spirituality Level	,798	1

Although the correlation coefficient is classified in different ways in the literature, it is generally accepted as 0.00-0.30 weak, 0.31-0.49 moderate, 0.50-0.69 strong, and 0.70-1 very strong (Tavşancıl, 2006). According to the results of the Pearson Correlation analysis, it was concluded that there is a very strong and positively significant relationship between the spirituality level of the Syrian refugees and their sociocultural adaptation. In other words, as the spirituality level of the Syrian refugees increases, their socio-cultural harmony also increases.

**Table 4. The relationship between the level of spirituality and socio-cultural adaptation of Syrian refugees and gender**

	Gender	N	Mean	Sd	t	p
Spirituality Level	Female	110	2,65	,95	6,40	,001
	Male	102	3,48	,90		
Sociocultural Adaptation	Female	110	3,11	1,17	5,06	,001
	Male	102	3,85	,93		

Spirituality and socio-cultural adjustment of Syrian refugees show a significant difference according to gender ( $t [212] = 6.40$ ;  $p < .05$ ). Men's spirituality level and sociocultural adaptation was found to be higher.

**Table 5. The relationship between the level of spirituality and socio-cultural adaptation of Syrian refugees and their employment status**

	Employment Status	N	Mean	Sd	t	p
Spirituality Level	Working	121	3,50	,81	8,740	,001
	Non-working	91	2,44	,94		
Sociocultural Adaptation	Working	121	3,93	,69	7,921	,001
	Non-working	91	2,85	1,28		

In the study, employees were found to have higher levels of spirituality and socio-cultural adaptation than non-employees. Based on the scale score average, it was concluded that the socio-cultural adaptation of the employees was high.

**Table 6. The relationship between the spirituality level of Syrian refugees and their education level**

Education Level	N	Mean	Sd	F	P
Primary school	23	2,02	,85	31,843	,001
Secondary school	58	2,38	,96		
High school	45	3,30	,84		
Undergraduate	73	3,62	,67		
Graduate	13	3,75	,33		
Total	212	3,05	1,01		

In this study, it was found that as the level of education increased, the level of spirituality increased. The lowest spirituality scale score obtained is at the primary school level, while the highest score is at the graduate level.

## **DISCUSSION**

In the study, it was found that there is a positive and highly significant relationship between the socio-cultural adaptation of the Syrian refugees and their spirituality levels. In the results of the study conducted by Kuru (2022), in which the role of religious and spiritual factors in coping with psychosocial problems of refugee adolescents in Turkey was investigated, it was stated that benevolence and having an understanding of Islam can facilitate social cohesion. In another study, it was stated that Sudanese refugees were assisted in religious practices (Khawaja et al., 2009). Similarly, in the study conducted by Park et al., it was stated that individuals with high spirituality are more successful in coping with situations that cause post-traumatic stress disorder than those with low spirituality (Park et al., 1996). According to Park (2005), even if people contradict logic after a stressful or difficult event, they are more likely to interpret the events according to religious beliefs. In addition, there is an important connection between the meaning people attribute to events and their beliefs (Park, 2005). In a study, it was concluded that there is a significant relationship between coping with stress and religious coping methods (Karakas and Koç, 2014). In another study, it was determined that Islam emerged as a support mechanism during the migration of immigrants, settling in the country of immigration and continuing their lives (McMichael, 2002). In another qualitative study conducted with refugees, it was concluded that their religiosity helped them in the migration process and that people's religiosity increased in the country of immigration. In addition, it has been seen that Muslims see the difficulties as a spiritual test and receive support from the concept of patience in overcoming this situation. In the same study, it was observed that most of the religious refugees interviewed had moderate attitudes, that is, they accepted other immigrants (Ennis, 2011).

When previous studies are examined, it can be said that spirituality has a healing effect in traumatic situations experienced by people. Syrian refugees experience many things that can cause traumatic effects, such as migration experience, loss of relatives, leaving the place of residence, worsening economic conditions, and exposure to discrimination. Considering similar studies, it can be stated that individuals with high spirituality use religious coping methods as healing and supportive and that spirituality plays an important role in adapting to the living place.

A significant relationship was found between gender and sociocultural adaptation, and it was determined that the sociocultural adaptation level of men was higher than that of women. When the literature is examined, Yurt (2019) examined the integration of Turks in Austria and found that there was no significant difference between gender and adjustment, but the average sociocultural adaptation of men was higher than that of women. In another study examining the adaptation of immigrants in Turkey, no significant relationship was found between gender and adaptation (Adila, 2020). In one study, it was reported that married women, women with children and working women had less time to pray or go to places of worship (Ennis, 2011). This may cause women to have lower spirituality. When the relationship between sociocultural adjustment, spirituality, and gender is examined in the present study, it is seen that men score higher on both scales. The high socio-cultural adjustment score of men can be explained by the fact that they take more place in business life and thus their participation in social life increases. The high spirituality scores of men can be explained by the fact that they participate more in collective activities that increase spirituality in social life. .

When the relationship between education level and sociocultural adaptation was examined, it was concluded that there was a statistically significant difference and the group with the highest adjustment level was at the undergraduate level. Ataca and Berry (2002) also stated in their study that as the level of education increases, the level of sociocultural adaptation also increases. In the study, it was found that the spirituality and socio-cultural adaptation of the employees were higher. Other studies also support this result (Ataş, 2021; Lynch et al., 2012; Özyayın, 2021). In our study, a significant relationship was found between the length of stay of Syrian refugees in Turkey and their socio-cultural adaptation levels. It was also found that those who have stayed in Turkey for 6-10 years have the highest level of sociocultural adaptation, which is similar to the findings in the literature. As the duration of living in the migrated place increases, sociocultural adaptation also increases (Lahti, Horenczyk and Kinunen, 2011; Ward et al., 1998; Yıldız, 2020). Similarly, in a study conducted with Syrian students studying in Ankara, it was observed that social cohesion increased as the length of stay in Turkey increased (Yıldız, 2020). This can be explained by the increase in the interaction of immigrants with the local

people as the number of years increases, the learning and application of the characteristics of the place where they live, and the increase in communication by learning the language.

## **CONCLUSION AND RECOMMENDATIONS**

Due to the Syrian Civil War, which started in 2011 and still continues, a total of 3,618,918 Syrians with temporary protection came to Turkey. While 59,877 Syrians with temporary protection live in the shelter center, 3,559,041 Syrians with temporary protection live outside the temporary shelter centers (Presidency of Migration Management, 2023). Turkey ranks first among the countries where Syrians migrate the most. The reasons for this situation may include Turkey's border with Syria, the presence of similar cultural values and the policies implemented. In this study, it was aimed to examine the relationship between the socio-cultural adaptation level and the spirituality level of the Syrian refugees living in the province of Ankara and to determine the demographic data affecting the socio-cultural adaptation and spirituality level. Due to the increase in the number of refugees in Turkey, it is thought that finding and applying factors that will facilitate sociocultural adaptation will contribute to social cohesion and this is why research is important. In this study, in which the spirituality levels and socio-cultural adaptation levels of the Syrian refugees were examined, quantitative data collection methods were used and the relational screening method was used. The population of the research consists of Syrian asylum seekers over the age of 18, residing in Ankara, who were the beneficiaries of the Turkish Red Crescent Ankara Community Center. Purposive sampling method was used in the research. Collaboration with the Turkish Red Crescent Ankara Community Center was made in the collection of data, and data were collected from 220 Syrians with temporary protection who received service from there. However, due to the missing data from 8 people, 212 data were included in the research and the sample of the research was formed. In the study, data were collected with a questionnaire data form including Sociocultural Adaptation Scale, Spirituality Scale and personal information form. The Cronbach alpha values of the scales used in the research were calculated in the analysis and they were found to be 0.96 for the Sociocultural Adaptation Scale and 0.95 for the Spirituality Scale. As a result of the analysis, a positive and significant relationship was found between the spirituality levels of the Syrian refugees and their socio-cultural adaptation. This finding is similar to the literature. When the demographic data were examined, a significant relationship was found between sociocultural adaptation and gender, and it was observed that the scale scores of men were higher. Likewise, a significant difference was found between spirituality and gender, and it was determined that the scale score of men was higher than that of women. It was observed that sociocultural adaptation and spirituality scale scores did not differ according to marital status and age.

In the study, a significant relationship was found between the sociocultural adaptation scale score and the level of education, and it was concluded that the group with the highest adaptation level was at the undergraduate level. Similarly, a significant relationship was found between the spirituality scale score and the level of education. As the level of education increases, the level of spirituality also increases, and it has been observed that the group with the highest spirituality score is postgraduate. When the relationship between working status and sociocultural adaptation score was examined, a statistically significant difference was found and it was determined that the sociocultural adaptation level of the employees was higher than the sociocultural adaptation level of the non-working ones. Likewise, the level of spirituality of employees is higher than that of non-workers. When the relationship between perceived income level and sociocultural adaptation scale score was examined, it was found that the sociocultural adaptation score of the participants who stated their income level as medium was higher than stated that their income level was low or high. When the relationship between the spirituality score and the perceived income level is examined, it has been observed that express their perceived income as medium and high have a higher spirituality score than those who express it as low. When the relationship between the length of stay of Syrian refugees in Turkey and the level of socio-cultural adaptation is examined, it is found that the group with the highest adaptation score is those who have lived here for 6-10 years. A statistically significant relationship was found between the number of people living in the household and the place of residence and the sociocultural adaptation score, but when the differentiation between the groups was examined, it was found that this difference was not significant.

Suggestions that are thought to be useful in the light of the findings are as follows:

*Micro Level Recommendations*

- Creating intervention plans that support the spirituality of asylum seekers in social work practices can support sociocultural harmony. It can be ensured that the competence of social workers in the field of spirituality-sensitive social work can be increased by giving more place to the spirituality-sensitive social work model in the content of social work training.
- The dissemination of spiritual counseling specifically for Syrian refugees may contribute to the increase of spirituality and benefit socio-cultural harmony.

*Mezşo Level Recommendations*

- It can be aimed to ensure social cohesion by including Syrian refugees in spirituality-based trips in municipalities.
- As the level of education increases, the level of socio-cultural adjustment also increases. For this reason, increasing the participation of Syrians with temporary protection in education in our country and making improvements to support language learning can increase the level of sociocultural adaptation.

*Macro Level Recommendations*

- The spirituality and socio-cultural adaptation scale scores of the employees were found to be higher than did not work. For this reason, the development of policies that support employment can contribute to the support of sociocultural adaptation by increasing the social functionality of individuals.
- It was determined that the sociocultural adjustment score of women was lower than that of men. It is thought that making improvements specific to women and establishing adaptation programs to increase women's participation in social life will increase adaptation.

## REFERENCES

- Adila, A. (2020). Relations between adaptatation, multicultural personality, post traumatic growth and psychological symptoms of immigrants in Turkey, Master Thesis, Maltepe University Graduate School of Education, İstanbul, 43-53.
- Ataca, B., and Berry, J. W. (2002). Psychological, sociocultural, and marital adaptation of Turkish immigrant couples in Canada. *International Journal of Psychology*, 37(1), 13-26.
- Ataş, Ö. (2021). Social cohesion level of Syrian migrants 'sample of Gaziantep'. Master Thesis, Hasan Kalyoncu University, Institute of Social Sciences, Gaziantep, 54-76.
- Büyüköztürk, Ş., Kılıç-Çakmak, E., Akgün, Ö. E., Karadeniz, Ş. and Demirel, F. (2018). *Eğitimde bilimsel araştırma yöntemleri* (Twenty-Fifth Edition). Ankara: Pegem Academy, 88.
- Ennis, S. (2011). Religion, Spirituality and The Refugee Experience. Doctoral Thesis, RMIT University, School of Studies, Social Science and Planning, Melbourne, 222-371.
- Erkan, E. (2017). Syrian Refugees and Religious Life: Compliance, Encounter, Similitude: The Case of Gaziantep. *İlahiyat Akademi*, 4(6), 1-36.
- Gürbüz, S. and Şahin, F. (2018). *Sosyal bilimler araştırma yöntemleri* (Fifth Edition). Ankara: Seçkin Academic and Professional Publications, 130.
- Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., and Tatham, R. L. (2013). *Multivariate data analysis*. London: Pearson Education Limited, 1-119.
- Hickman, M., Crowley H., and Mai, N. (2008). *Immigration and social cohesion in the UK*. London: The Joseph Rowntree Foundation, 19-185.
- Internet: Presidency of Migration Management. (2023). Temporary protection. Web: Retrieved from <https://www.goc.gov.tr/gecici-koruma5638> on 09 January 2023.
- Internet: Refugees Association. (2023). Number of Syrians in Turkey. Web: Retrieved from <https://multeciler.org.tr/turkiyedeki-suriyeli-sayisi/> on 04 October 2023.
- Internet: Narlı, N. (2019). Refugees become gangs when social cohesion is not achieved. *The Independent Turkish*. Web: Retrieved from <https://www.indyturk.com/node/105046/haber/sosyolog-nil%C3%BCfer-narl%C4%B1-sosyal-uyum-sa%C4%9Flanamad%C4%B1%C4%9F%C4%B1nda-n%C3%BCteciler-%C3%A7etele%C5%9Fiyor> on 23 March 2023.

- Jung, C. (2016). *The Undiscovered Self* (trans. E. Cengiz). Kocaeli: Olympia Publications, 43-100.
- Karakaş, A. C. and Koç, M. (2014). The Relationship between Religious Coping and Coping with Stress Methods: An Analysis from Various of Variable. *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, 3(3), 610-631.
- Karbo, T. (2013). Religion and social cohesion in Ethiopia. *International Journal of Peace and Development Studies*, 4(3), 43-52.
- Khawaja, N., White, K., Schweitzer, R., and Greenslade, J. (2009). Difficulties and coping strategies of Sudanese refugees: A qualitative approach. *Transcultural Psychiatry*, 45(3), 489-512.
- Kuru, N. P. (2022). The role of religious and spiritual factors in coping with psycho-social problems of refugee adolescents in Turkey. Master Thesis, Yalova University Graduate Education Institute, Yalova, 103-129.
- Lahti, I. J., Horenczyk, G., and Kinunen, T. (2011). Time and context in the relationship between acculturation attitudes and adaptation among Russian-speaking immigrants in Finland and Israel. *Journal of Ethnic and Migration Studies*, 37, 1423-1440.
- Lynch, C. P., Hernandez-Tejada, M. A., Strom, J. L., and Egede, L. E. (2012). Association between spirituality and depression in adults with type 2 diabetes. *The Diabetes Educator*, 38(3), 427-435.
- Masgoret, A. M., and Ward, C. (2006). Culture learning approach to acculturation. In D. L. Sam (Editor), *The Cambridge handbook of acculturation psychology*. Cambridge: Cambridge University Press, 58-77.
- McMichael, C. (2002). 'Everywhere is Allah's place': Islam and the everyday life of Somali women in Melbourne, Australia. *Journal of Refugee Studies*, 15(2), 171-188.
- Neeland, K., Adedoyin, A., Bobbie, C., Griffin, M., Adedoyin, O., Ahmad, M., and Nobles, C. (2016). Religious coping strategies among traumatized african refugees in the United States: A systematic review. *Social Work and Christianity Journal of the North American Association of Christians in Social Work*, 43(1), 95-107.
- Özdemir-Bişkin, S. and Sop, A. (2021). Turkish Adaptation of The Character Strengths Inventory Early Childhood Form: A Validity and Reliability Study. *Bolu Abant İzzet Baysal Üniversitesi Eğitim Fakültesi Dergisi*, 21(1), 177-193.
- Özaydın, Z. (2021). The effects of participation of Syrians in Turkey into working life on social adaptation process: The case of Siteler, Ankara. Master Thesis, Kırıkkale University Institute of Social Sciences, Kırıkkale, 146-160.
- Park, C. (2005). Religion as a meaning-making framework in coping with life stress. *Journal of Social Issues*, 61(4), 707-729.
- Park, C. L., Cohen, L. H., and Murch, R. L. (1996). Assessment and prediction of stress-related growth. *Journal of Personality*, 64, 71-105.
- Şirin, T. (2018). Spirituality Scale: Development, Validity and Reliability. *Turkish Studies*, 13(18), 1283-1309.
- Tavşancıl, E. (2006). *Tutumların ölçülebilmesi ve SPSS ile veri analizi*. Ankara: Nobel Publications.
- Teater, B. (2015). *Sosyal hizmet kuram ve yöntemleri* (trans.. A. Karatay, D. Barna-Çiftçi). Ankara: Nika Publications, 49-67.
- Ward, C., Okura, Y., Kennedy, A., and Kojima, T. (1998). The U-curve on trial: A longitudinal study of psychological and sociocultural adjustment during cross cultural transition. *International Journal of Intercultural Relations*, 22, 227-291.
- Yalçın, Ö. (2018). Arabic adaptation, reliability and validity study of the sociocultural adaptation scale-revised (SCAS-R) among a sample of Syrian refugees living in Gaziantep/Turkey. Master Thesis, Hasan Kalyoncu University, Institute of Social Sciences, Gaziantep, 30-48.
- Yıldız, N. (2020). The perceptions of social adaptation of The Syrian graduate students who is studying in Ankara in the context of multiculturalism and identity. Unpublished Master's Thesis, Ankara Yıldırım Beyazıt University Institute of Social Sciences, Ankara, 98-110.
- Yurt, B. (2019). Sociocultural adaptation research on Turkey's immigrants in Austria. Master Thesis, Manisa Celal Bayar University Institute of Social Sciences, Manisa, 66-154.