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METAPHORS REGARDING SOCIAL WORK CONCEPT AND SPIRITUALITY

Hıdır APAK - Metin ERDEM***

ABSTRACT

The main aim of this study is to put forward perceptions of social work students about “social work” via metaphor analysis, and this led to another aim that is to investigate in detail metaphors about spirituality used by students. The study was conducted of 192 students as 1st, 2nd, 3rd and 4th grades students in Social Work Department of Science and Art Faculty at Bingöl University in 2018-2019 academic years. The data of the study was collected by answering the question “To my mind, the social work profession is like/resembles to ..., because...”.

The data of the research were arranged in the form of phenomenology which is a qualitative research design. The analysis of the data was done by content analysis technique. As a result of literature investigation, open ended sentence complete forms, which were generally seen in the academic studies, were used. Within this frame, to reveal the perceptions of the participant students’ about “social work” profession, sentence complete was used starting with "Social work is like, because....." in order to reveal the perceptions of the "social work " profession. According to the results of the study, 76 different metaphors were produced for the social work profession. Nine different themes were identified by considering the common features of these metaphors. These themes are spiritual, enlightening / guiding / informative, radical / political / ideological, life / nature, protective and preventive, helpful, epistemic, guiding and professional descriptions. In the context of this study the theme “spiritual” was examined in detail.

*  Dr. Öğr. Üyesi, Bingöl Üniversitesi Fen Edebiyat Fakültesi, Sosyal Hizmet Bölümü, E-posta: hidirapak@gmail.com

**  Arş. Gör., Bingöl Üniversitesi Fen Edebiyat Fakültesi, Sosyal Hizmet Bölümü, E-posta: metin.erdem.21@gmail.com

STRUCTURED ABSTRACT

The word metaphor as a term means, using a word for another word instead of its own meaning. That is, words generate metaphoric concepts interacting with each other (Sloane, 2001: 493-495). As is seen, the functionality of metaphor is argued in different dimensions (Booth, 2003: 14). The most important function of the metaphor is that information contributes to the process of progression (Goodman, 2003: 65). Another function of metaphors besides bearing both subjective and objective meanings, is to create depth of thinking in individuals who use metaphors. This plays an important role in enabling individuals to understand the outside world through cognitive processes (Arslan and Bayrakçı, 2006: 103; Pawlowski et al. 1998: 83).

Metaphors try to explain what is hidden and what is not explained. In the social work discipline, metaphors have been used in different functions. While working with clients, metaphors have the function of identifying the problem and keeping the communication channels open. It is also known that metaphors has an important place in the training of social worker candidates in social work education. With these perceptions and definitions, it is possible to determine what kind of social work implications will be made for intervention or advocacy. Along with this, spirituality has had an important place since the early periods of the social work discipline whose focus was serving for people. It also has been an important aspect of human experience since the existence of him/her. Social work puts human at the centre and supposes to help him/her. The person who is the subject of this profession that develops on the basis of helping is accepted as spiritual because of its nature whatever belief he/she has.

Individuals who arrive at social work departments to become social workers also develop a variety of personal attitudes about social work discipline and profession, depending on the experiences as a result of their informal observations during their childhood, and their interactions with different lessons they have about social work. From this point of view, it is important for the instructors during social work education to reveal the perceptions developed by the students about the "social work" phenomenon. In this respect, the general aim of this research is to reveal the perceptions of social worker candidates about the concept of "social work" through metaphors. In the context of this aim, answers to the following questions were sought:

1. With which metaphors social work undergraduates explain their perceptions about "social work" concept?
2. On the basis of their common characteristics under which themes can the metaphors generated by the students related to social work discipline be collected?
3. What are the spiritual metaphors developed by students in relation to the discipline of "social work"?

It is also hoped that the metaphors and reasons generated by the students for the concept of social work in the study will guide academics working at the university level on how to relate these concepts with real life situations. This research reveals how social work students perceive social work discipline and profession through metaphors that help to

express what is desired to be expressed in the most practical, creative and lasting way.

This research has been carried out within the scope of phenomenology which is one of the qualitative research designs. It is aimed to reveal the individual perceptions by entering into the phenomenological field of the individual by metaphor analysis in qualitative researches. In this research, the perceptions of social work students about the concept of "social work" were examined and interpreted. All the undergraduates of Bingöl University Social Work Department during the fall semester of the 2018-19 academic year were selected as the study group. The research was carried out with 192 volunteer participants. The data collection tool of the research consists of two parts. The first part consists of the demographic questions of participants' class level and gender, while the latter part consists of an open-ended question aimed at examining the perceptions of students about the concept of social work. Students were asked to use metaphors for us to understand their perceptions of social work. The obtained data were analysed by content analysis technique. The analysis of the metaphors used by social work students/participants was completed in four stages: (1) coding and elimination, (2) theme and category development, (3) validity and reliability, and (4) transferring the data to virtual environment.

According to the findings, students have defined the concept of "social work" with many metaphors. A total of 76 different metaphors produced by 168 students for the concept of social work were evaluated as valid. This situation shows the relative semantic depth that social work creates in individuals. All the metaphors obtained were examined and taking into account their common characteristics; they were collected under nine conceptual themes such as 'spiritual', 'illuminating', 'radical', 'vital', 'protective', 'helpful', 'epistemic', 'advisor' and 'professional descriptions'. Metaphors intensifies mostly in the theme of the 'spirituality'. In the data obtained from the students, it is seen that the spiritual metaphors (21%) are used more than the other themes. The spiritual metaphors produced by the social work students about the concept of social work were collected in two different categories. Participants most commonly used the "Non-Theistic" (f=23) dimension when producing spiritual metaphors. This is followed by the "Theistic" dimension (f=16). The most frequently repeated metaphor in the non-theistic category is the 'conscience' metaphor. The social conscience metaphor follows the personal conscience metaphor. The subcategories of "theistic approach" respectively are; angel, charity, Hızır, confession, Jerusalem, miracle and people of heaven.

It is accepted that the metaphors used by the students are meaningful in their lives. Such metaphors can serve as an important bridge between students and social work. Thus, it can be deduced that most of the students defined social work proceeding from spiritual feelings in their minds.

In conclusion, the findings of this study provide important information that metaphors can be used as powerful tools to reveal the relation between social work and spirituality utilizing personal perceptions of social work students about spirituality. In this study, it is

stated that social work is expressed through different forms of metaphors.

Keywords: Spirituality, Metaphor, Social Work, Social Work Students

SOSYAL HİZMET KAVRAMINA YÖNELİK METAFORLAR VE MANEVİYAT

ÖZET

Bu araştırmanın genel amacı, sosyal çalışmacı adaylarının “sosyal hizmet” kavramına ilişkin sahip oldukları algıları metaforlar aracılığıyla ortaya çıkarmak ve öğrencilerin kullanmış oldukları manevi metaforları derinlemesine incelemektir. Bu da araştırmanın bir diğer amacı olan öğrencilerin kullanmış oldukları manevi metaforları derinlemesine inceleme amacını ortaya çıkarmıştır.

Çalışma Türkiye’de Bingöl Üniversitesi Sosyal Hizmet bölümünde öğrenim gören 192 öğrencinin katılımıyla gerçekleştirilmiştir. Bu algıyı tespit etmek amacıyla 2018-2019 öğretim yılında Bingöl Üniversitesi Fen-Edebiyat Fakültesi Sosyal Hizmet bölümünde öğrenim gören 1, 2, 3, ve 4. sınıf olan 192 öğrenci oluşturmuştur. Araştırmanın verileri her öğrencinin, “Benim için sosyal hizmet mesleği... gibidir / benzemektedir. Çünkü...” cümlesini tamamlamasıyla elde edilmiştir.

Araştırmanın verileri, nitel araştırma desenlerinden olan fenomenoloji (olgubilim) biçiminde düzenlenmiştir. Verilerin analizi içerik analiz tekniğiyle yapılmıştır. Bu inceleme sonucunda araştırmalarda genel olarak, katılımcılara açık uçlu cümle tamamlanması şeklinde olduğu görülmüştür. Buna göre araştırmaya katılan sosyal hizmet bölümü öğrencilerinin “sosyal çalışma (hizmet)” mesleğine ilişkin sahip oldukları algıları ortaya çıkartmak için “Benim için sosyal hizmet (sosyal çalışma) mesleği..... gibidir/benzemektedir. Çünkü.....” cümlesi ve sosyo-demografik durumu ölçen soruların yazılı olduğu bir form verilmiştir. Veriler içerik analizi tekniğiyle çözümlenmiştir.

Bu araştırmanın sonuçlarına göre, sosyal hizmet lisans öğrencilerinin, sosyal hizmet mesleğine yönelik olarak 76 farklı metafor üretilmiştir. Bu metaforlar üzerinden ortak özellikleri dikkate alınarak 9 farklı tema belirlenmiştir. Bu temalar, maneviyat, aydınlatıcı/rehberlik/bilgilendirici, radikal/politik/ideolojik, yaşamsal/doğa, koruyucu ve önleyici, yardım edici, epistemik, yol gösterici ve mesleki tanımlamalar şeklindedir. Bu çalışma bağlamında maneviyat teması detaylı bir şekilde değerlendirilmiştir.

Anahtar Kelimeler: Maneviyat, Metafor, Sosyal Hizmet, Sosyal Hizmet Öğrencileri.

1. Introduction

Humankind has been interested in using metaphors since ancient times. Especially it is known that metaphors were frequently used by ancient philosophers (Modell, 2009; Cassirer, 1997). Aristotle (2008: 59-68), one of these philosophers, defined the metaphor as “transference of meaning”. Therefore, it can be seen that the word metaphor is derived from Latin and Ancient Greek. The word metaphor is derived from the words “meta” and “pherein”. “Meta” means beyond, extreme and “pherein” means carry, and undertake. The combination of these words means “to carry beyond” (Salman, 2003: 53). The word metaphor as a term means, using a word for another word instead of its own meaning. That is, words generate metaphoric concepts interacting with each other (Sloane, 2001: 493-495; Dağcı and Kartopu, 2016: 106).

According to Goodman (2003: 65), many writers handled metaphor only as a specialty of language. However, it must not be seen only as a specialty of language (Wickman et al., 2009), it should be considered as a natural part of our daily language and result of experienced daily language (Lakoff and Johnson, 2005: 25). Similarly, Pugh (1989), states this situation as “metaphors are part of daily lives of people even though they are not aware of it”.

Tompkins and Lawley (2002: 2) generally concluded specialties of metaphors in four items. They are as (1) defining with a different word, (2) analogy to a different word, (3) considering in a different dimension, (4) interpreting differently.

As is seen, the functionality of metaphor is argued in different dimensions (Booth, 2003: 14). The most important function of the metaphor is that information contributes to the process of progression (Goodman, 2003: 65). Another function of metaphors, besides bearing both subjective and objective meanings, is to create depth of thinking in individuals who use metaphors. This plays an important role in enabling individuals to understand the outside world through cognitive processes (Arslan and Bayrakçı, 2006: 103; Pawlowski et al. 1998: 83).

Nesterova (2011: 46-49) collects functions of metaphors under seven themes as naming, creating abstract concepts, directing, producing new knowledge, psychological influence, diversification of paradigm, communicative and educational function.

Metaphors try to explain what is hidden and what is not explained. For this reason, academics use metaphor to explain their scientific theories and concepts (Lewis, 1996). In the social work discipline, metaphors have been used in different functions. While working with clients, metaphors have the function of identifying the problem and keeping the communication channels open. It is also known that metaphors has an important place in the training of social worker candidates in social work education. Many scholars have advocated the use of metaphors in social work (Goldstein, 1999; Duffy, 2001). In the social work discipline, the main reason for the use of metaphor for students is explained as describing or explaining their perceptions about a problem or topic with metaphor (O'Brien, 2009: 30-42). It is also revealed through these metaphors how students perceive individuals, groups, families, and societies. With these perceptions and definitions, it is possible to determine what kind of social work implications will be made for intervention or advocacy.

Along with this, spirituality has had an important place since the early periods of the social work discipline whose focus was serving people. It also has been an important aspect of human experience since the existence of him/her (Kavas and Kavas, 2014: 907). Social work puts human at the centre and supposes to help him/her. The individual, the subject of this profession, that develops on the basis of helping is accepted as spiritual because of its nature. Since serving human without understanding him/her would conflict with the aim of the aid, social work must face with the fact that it should understand the person with all of his/her aspects. Spirituality, at this point, becomes one of main

dimensions in understanding human being for social work. Even Sheridan (2003) emphasizes spirituality by describing social work as having religious or moral basis.

In this respect, the general aim of this research is to reveal the perceptions of social worker candidates about the concept of "social work" through metaphors. It was found that the majority of the metaphors used by the students were spiritual ones. This led to the other aim of the study as to examine those metaphors used in depth. In addition, it has been revealed how various disciplines are perceived with metaphors in studies conducted in different disciplines (Eraslan, 2011; Koç, 2014; Ocak & Gündüz, 2006). However, no studies have been conducted on social workers trying to explain the discipline of social work with metaphors. With this study, this gap has partially meant to be alleviated. The purpose of this study is to find out where social work discipline stands in the meaning world of social work undergraduates. Within this context, answers to the following questions were sought:

1. With which metaphors social work undergraduates explain their perceptions about "social work" concept?
2. On the basis of their common characteristics under which themes can the metaphors generated by the students related to social work discipline be collected?
3. What are the spiritual metaphors developed by students in relation to the discipline of "social work"?

2. Method

This research has been carried out within the scope of phenomenology, which is one of the qualitative research designs. Phenomenology is described as a research model that examines the meanings attributed to events and situations in the light of individual perceptions and experiences (Creswell, 2003). It is aimed to reveal the individual perceptions by entering into the phenomenological field of the individual by metaphor analysis in qualitative researches. In this research, the perceptions of social work students about the concept of "social work" were examined and interpreted.

2.1. Study Group

All the undergraduates of Bingöl University Social Work Department during the fall semester of the 2018-19 academic year were selected as the study group. The research was carried out with 192 volunteer participants. The permission form was obtained from Bingöl University Institutional Review Board (IRB) (09.01.2019 and numbered 2019/3). Gender and class level information of the participants are given in Table 1.

Table 1: Statistical Data About Participants

Gender	n	%	Grade	n	%
Female	115	59,9	1. Grade	41	21,4
			2. Grade	47	24,5
Male	77	40,1	3. Grade	50	26,0
			4. Grade	54	28,1
Total	192	100,0	Total	192	100,0

Of the students who participated in the study, 115 (59.9%) were female and 77 (40.1%) were male. There is a balanced distribution among the class levels of the students.

2.1.1. Data Collection and Tools

The data collection tool of the research consists of two parts. The first part consists of the demographic questions of participants' class level and gender, while the latter consists of an open-ended question aiming to examine the perceptions of students about the concept of social work. Students were asked to use metaphors for us to understand their perceptions of social work. Firstly, the studies using

metaphors as data collection tools in determining individual perceptions were investigated (Eraslan, 2011; Kemp, 1999; Koç, 2014). As a result of this review, it was seen that in open ended questions, to use a metaphor and to state its cause was asked as sentence completion. In this regard, in this research, to reveal the perceptions of the participants about "social work" profession, they were asked to complete the following sentence:

"To my mind, the social work profession is like/resembles to.....
because....."

After the distribution of the form, the meaning of 'metaphor' was explained and stated that they should concentrate on just a single metaphor about social work. After that, they were asked to express their perceptions with the sentence in the form and the data of the research was collected in this way.

2.1.2. Data Analysis

The obtained data were analysed by content analysis technique. Content analysis is investigating and comprehending written documents or other information and symbols contained in other communication mediums (Neuman, 2013).

The analysis of the metaphors used by social work students/participants was completed in four stages: (1) coding and elimination, (2) theme and category development, (3) validity and reliability, and (4) transferring the data to virtual environment.

In the first stage, the metaphors produced about the concept of "social work" were listed and a temporary list was made. Then the metaphors in the sentence completion forms were checked, and the papers not containing a valid metaphor and those left blank were excluded. Thus, 24 answer papers were excluded from the study and not evaluated. In addition, a code for each students who produced a metaphor (eg, S1: the first student, S14: the fourteenth student) was given in brackets immediately after the metaphorical expression.

In the second stage, the metaphors were examined in terms of common features. Nine different conceptual themes were created at this stage. In the third validity and reliability stage, two important processes were carried out: (1) the concepts forming the themes were assessed in terms of consistency within the themes and with the other themes and tested whether they constitute a meaningful whole. (2) In order to ensure the reliability of the study, five expert opinions were consulted to confirm that whether metaphors represent a conceptual theme.

At the last stage, metaphors and themes were transferred to the computer for quantitative data analysis and presented in the tables. The frequencies and percentages of the classified data were presented in tables. Furthermore, in order to better understand the explanations in the study, metaphors and citations related to metaphors were quoted and interpreted, thus, it was aimed to contribute to the improvement of the validity and reliability.

3. Findings

In this section, the findings related to the metaphors generated by social worker candidates about social work were presented in the tables and interpreted. This section has been reviewed under the main headings of 'metaphors and themes used by students' and 'analysis of the spiritual theme'.

3.1. Metaphors and Themes Used by Students

Despite having a century-long history, there is still no common definition to clarify the identity of social work. Reasons for not making a definition include breadth of professional work, use of basic principles and evidence based standards for implementation principals, and socio-political context (Gitterman, 2014). Social work with its complex structure is a "big umbrella" that covers many areas (Van Ewijk, 2009).

A total of 76 different metaphors produced by 168 students for the concept of social work were evaluated as valid. The high number of metaphors produced suggests that students have many and various meanings towards the concept of social work. The frequencies and percentages of produced metaphors are presented in Table 2.

Table 2. The Metaphors Generated by Students About Social Work Profession

Metaphor	F	%	Metaphor	F	%	Metaphor	F	%
Sun	14	8,3	Boat	2	1,2	Hospital	1	0,6
Light	11	6,5	Way	2	1,2	Compassion	1	0,6
Personal Conscience	10	5,9	Mother	2	1,2	Miracle	1	0,6
Family	7	4,2	Magic Wand	2	1,2	Outstretched Hand	1	0,6
Tree	6	3,6	Love	2	1,2	People of Heaven	1	0,6
Angel	5	3,0	Slave	2	1,2	World	1	0,6
Map	5	3,0	Seed	1	0,6	Servant	1	0,6
Social Conscience	4	2,3	Flower	1	0,6	Life Buoy	1	0,6
Water	4	2,3	Regret	1	0,6	Smile	1	0,6
Helping Hand	4	2,3	Bee	1	0,6	Golden proportion	1	0,6
Charity	4	2,3	Iceberg	1	0,6	Touch	1	0,6
Scales	4	2,3	Confession	1	0,6	Hızır (an immortal person believed to come in time of need)	1	0,6
Candle	3	1,8	Pill	1	0,6	Jerusalem	1	0,6
Hope	3	1,8	Duty	1	0,6	Almsgiving	1	0,6
Father	3	1,8	Bureaucracy	1	0,6	Servant of capitalism	1	0,6
Teacher	3	1,8	Shepherd	1	0,6	Fire	1	0,6
Doctor	3	1,8	Salt	1	0,6	Wire fence	1	0,6
Medicine	3	1,8	River	1	0,6	Protector	1	0,6
Compass	2	1,2	Nest	1	0,6	Medical dressing	1	0,6
Rescuer	2	1,2	Key	1	0,6	Therapist	1	0,6
Porterage	2	1,2	Supermen	1	0,6	Africa	1	0,6
Book	2	1,2	Train	1	0,6	Empty figure	1	0,6
Money	2	1,2	Repairman	1	0,6	Bottomless well	1	0,6
Puzzle	2	1,2	Ocean	1	0,6	Umbrella	1	0,6
Roof	2	1,2	Bridge	1	0,6	Luminousness	1	0,6
Torch	2	1,2						

Table 2 shows that the metaphors such as sun, light, personal conscience, family, tree, map, angel, scale, charity, social conscience and helping hand are produced in large numbers. The total number of these metaphors is 76. The proportion of these metaphors produced in high numbers to the total number of the metaphors is 44%.

When the table is examined, it is seen that the recurrence frequency of the produced metaphor changes between 1 and 14. The most frequent metaphor is the metaphor of 'sun' (8.3%). For example; S177: *"To my mind, the social work profession is like the Sun because it provides services to all people without any discrimination."*

The metaphor of the 'light' follows the metaphor of 'light' metaphor produced by 11 students: *"To my mind, the social work profession is like light because it allows the exclusionary groups to be realized"* (S12).

Some of the metaphors listed in Table 2 are given with their reasons as follows:

S98: "To my mind, the social work profession is like a map because it shows the choices for life in which one can choose where to go."

S175: "To my mind, the social work profession is like a family because it helps people when they need help."

S13: "To my mind, the social work profession is like a teacher because it teaches the life."

S69: "To my mind, the social work profession is like a puzzle because it always tries to complete the missing pieces."

S48: "To my mind, the social work profession is like a slave because we are slaves of capitalism who heal the victims of it."

As is seen, the perceptions and understandings of the students towards the social work profession are multi-dimensional. For this reason, after the percentages and frequencies of the metaphors used by the students were evaluated, the metaphors were divided into themes. Metaphors generated by the students about the concept of social work were collected under nine different conceptual themes in terms of common features. In Table 3, metaphors are thematically classified.

Table 3. Metaphor Themes That Social Work Students Have About The Concept of Social Work

Themes	Metaphors	Metaphor Frequency (F)	Metaphor Numbers (N)	Percentage (%)
SPIRITUALITY	Personal Conscience (10), Social Conscience (4), Angel (5), Hope (3), Compassion (1), Love (2), Confession (1), Key (1), Miracle (1), People of Heaven (1), Charity (4), Smile (1), Touch (1), Hızır (1), Jerusalem (1), Magic Wand (2),	39	16	%21,0
ILLUMINATING/GUIDANCE/INFORMER	Candle (3), Torch (2), Light (11), Book (2), Bridge (1), Luminousness (1),	20	6	%7,9
RADICAL/POLITICAL IDEOLOGIC	Regret (1), Slave (2), Bureaucracy (1), Almsgiving (1), Servant of Capitalism (1),	6	5	%6,6
VITAL/NATURE	Sun (14), Tree (6), Water (4), River (1), Ocean (1), Iceberg (1), Salt (1), Bee (1), Fire (1), Seed (1), Flower (1)	32	11	%14,5
PREVENTIVE	Life Buoy (1), Pill (1), Roof (2), Nest (1), Wire fence (1), Protector (1)	7	6	%7,9
HELPFUL	Family (7), Outstretched Hand (1), Father (3), Mother (2), Duty (1), Boat (2), Train (1), Money (2), Medical dressing (1), A helping hand (4), Supermen (1), Rescuer (2),	25	10	%15,8
EPISTEMIC/KNOWLEDGE BASED	Puzzle (2), World (1), Hospital (1), Africa (1), Empty figure (1), Bottomless well (1), Umbrella (1), Golden proportion (1), Scale (4),	13	9	%11,9
ADVISOR	Map (5), Compass (2), Way (2)	9	3	%3,9
PROFESSIONAL DEFINITIONS	Teacher (3), Doctor (3), Therapist (1), Porterage (2), Servant (1), Shepherd (1), Medicine (3), Repairman (1)	15	8	%10,5
TOTAL		168	76	100,0

All the metaphors obtained were examined and by taking into account their common characteristics; they were collected under nine conceptual themes such as 'spiritual', 'illuminating', 'radical', 'vital', 'protective', 'helpful', 'epistemic', 'advisor' and 'professional descriptions'. Metaphors intensify mostly in the theme of the 'spirituality'. 21.0% of the students used spiritual based metaphors for social work.

When it is looked at the common points of the definitions made about the concept of spirituality; great power or connection with God that is transcendence (Ekşi et al., 2016; Mackinlay, 2004; Richards & Bergin, 2011), meaning and aim attributed to life (Canda, 2008; Tanyi, 2002; Tuncay, 2007) and religious belief (Matthews, 2004; Richards & Bergin, 2009; Wagler-Martin, 2007) dimensions are at the forefront. Also, spirituality includes meaning, purpose and relations with self, other people, universe, existence, and God.

There is also an outward aspect of spirituality which is not only considered as a personal matter. Today, what prompts many social workers to make a career in social work is the belief in social justice, compassion, increasing opportunities, and protecting individuals in need, and finding a perfect way to deal with these beliefs (Mathews, 2009; Sheafor and Horejsi, 2014) and at the same time their own spiritual beliefs and values. Social work has always protected the existence of feelings about serving people that includes humanitarian aims and awareness of hereafter (Yaman et al., 2015: 15). This situation is considered as partially effective in the preference of the profession and department as well as effective on the descriptions of social work students for spirituality. In this respect, students also used spiritual metaphors to describe social work.

With the aim of in-depth analysis of the spiritual metaphors used by the participants, the metaphors related to spirituality were examined in more detail in the following section.

3.2. Analysing the Theme of “Spirituality”

In this chapter, the spiritual metaphors produced by the social work students about the concept of social work were collected in two different categories. The participants most commonly used the "Non-Theistic" (f=23) dimension when producing spiritual metaphors. This is followed by the "Theistic" dimension (f=16).

Table 41. Classification of Metaphors Related to Spirituality

Category	F	Category	F
<i>Theistic Approach</i>		<i>Non-Theistic Approach</i>	
a. Angel	5	a. Conscience(Personal)	10
b. Charity	4	b. Social Conscience	4
c. Hızır	1	c. Smile	1
d. Confession	1	d. Love	2
e. Jerusalem	1	e. Touch	1
f. Miracle	1	f. Hope	3
g. People of Heaven	1	g. Compassion	1
h. Magic Wand	2	h. Key	1
Total	16	Total	23

Spirituality in non-theistic approach considers; non-religious subjects, secularity, belonging to society and at the same time one's life experiences. Therefore, spirituality is concerned with human development, values and meaning (Bash, 2004). Non-Theistic (non-Theoretic) approach corresponds to the horizontal dimension or "other relations - with oneself, others and the environment". Horizontal dimension focuses on the integrity of being human and how people develop in terms of harmony and integrity (Carroll, 2001). The sub-categories of the non-theistic approach are conscience (f=10), social conscience (f=4), hope (f=3), love (f=2), smile (f=1), touch (f=1), mercy (f=1) and key (f=1).

Table 5. Reasons of “Non-Theistic” Metaphors

METAPHOR	REASON (BECAUSE)
Conscience (Personal)	S1: <i>“It aims to help people.”</i> S5: <i>“To help people and touch their conscience is a work related to conscience.”</i> S57: <i>“It does not exist within everybody.”</i> S89: <i>“Conscientious people help.”</i> S115: <i>“It does not keep quiet against injustice and is with the oppressed.”</i> S131: <i>“We listen to our conscience and do our duty best in this profession.”</i> S158: <i>“It is the one which makes man into man and is a judging court.”</i> S17: <i>“It proceeds in the true path.”</i> S72: <i>“Some of the people’s problems are on our own initiative.”</i> S80: <i>“It does not have the right to do wrong.”</i>
Social Conscience	S24: <i>“It reminds people that they have a conscience.”</i> S83: <i>“We are interfering with disadvantaged groups in the increasingly numbing society.”</i> S159: <i>“It consciously deals with the issues.”</i> S20: <i>“It helps the disadvantaged individuals.”</i>
Hope	S124: <i>“It has the potential to reveal the good human within individual.”</i> S160: <i>“It finds the hope that exists within everybody.”</i> S8: <i>“It is an important step to make the future better.”</i>
Love	S51: <i>“It is peaceful and becomes happy as it helps.”</i> S15: <i>“It gets better as it increases.”</i>
Compassion	S154: <i>“To touch the conscience is to call the heart.”</i>
Key	S79: <i>“It saves human from social, physical, and psycho-social conviction.”</i>
Smile	S3: <i>“The best part of the profession is to be a smile on people’s faces.”</i>
Touch	S16: <i>“It tries to normalize life of human by touching deep problems in their lives.”</i>

The most frequently repeated metaphor in the non-theistic category is the metaphor 'conscience' metaphor. The social conscience metaphor follows the personal conscience metaphor. Conscience with its simplest definition is the voice within us and the subjective consciousness that gives the most important provisions on our personality. It is a feature of our personality that we value and measure the whole of our behaviours, moral intentions and thoughts.

Humankind accepted to solve the problems of people who always face problems and protect them in society as a conscientious duty and performed this task mostly (Acar and Çamur Duyan, 2003). The concept of conscience can be perceived by many as a concept based on religion. The personal conscience of a social worker may not necessarily come from a religious orientation; however, for many, religious orientations are a strong source of motivation to work with others as social workers when the existing structure of community is considered. However, also this concept is used without any religious orientation (Constable, 2013; Şirin 2018: 1289).

Conscience is not one of the basic arguments that must exist within the social work discipline. However, as social workers violate their consciences, the social work process becomes mechanistic, one-way and ultimately fictional. This leads to the emergence of robotic social workers. A social worker who acts with conscience is motivated to make the right decision. In addition, the practitioner can work diligently to decide what is right.

According to Table 5, it is seen that social work students are more committed to providing 'better service' as a reason when they use the 'conscience' metaphor. Moreover, working mostly with disadvantaged people in the profession and emphasizing the help can be shown as reasons for using the conscience metaphor. It seems that "moral values systems, standards of behaviour, feelings of right and wrong" (Barker, 1995: 67), which is defined in the concept of conscience, also led students to use conscience metaphors while defining social work. Students' emphasis on 'conscience of society' besides conscience can be explained as seeing social work as a representative of conscience which mostly does

not exist in society. In addition to this, it can be assumed that, with the use of this metaphor, students have a sense of responsibility against the society.

With these expressions, the following discussion arises: Can conscience education be given in the social work education process? It can be argued that social work education contributes to the moral responsibility of the person if it is thought that the social work education process is developed in ethical principles and responsibilities context. As a matter of fact, Bisman (2004) emphasizes that professional values and ethical principles should serve as inspiration, guidance to practice and research and motivation rather than as a prescription.

After the conscience metaphor, 'hope' is the most used metaphor in the 'non-theistic' category. Looking at Table 5, the reasons for using the metaphor of hope are expressed as "being a potential force, existing within everybody and future". According to Collins (2015), hope is an indispensable quality in social work. The potential of transformation and change for social workers and clients helps to preserve the beliefs for the future.

Social workers are often working with clients who are in pain or crisis situations, experiencing the untimely death of a loved one, experiencing a disaster, and faced with difficulties. Difficult times push people to question the meaning and purpose of life. Those who have suffered a serious illness or have suffered long-term persecution or experience the war need to find a way to make sense of life. Spiritual concerns such as hope, intention, intrinsic strength and doubt arise in relation to the lives of many clients (Derezotes, 2006; Gotterer, 2001). In this context, the sense of hope is at the centre of social work practices. Hope serves as a tool for people to cope with disappointment, hopelessness, trauma and negativity. Social workers should be a profession of hope if they want to make a difference in the world of their clients (Boddy et al., 2017) because the hope is an important tool in coping with the problems of the clients.

When Table 4 is examined, the metaphor of love and compassion also comes to forefront from the spiritual metaphors that students use when defining social work. Canda and Furman (2010: 74) use love and compassion items as two of twelve items related to the concept of spirituality in order to help professional work in social work practice. Attachment with love is one of the dimensions that explain spirituality. Love is one of the most basic human emotions, and social workers can be seen in expressing love in terms of a more generalized "love of mankind", rather than a sincere and special meaning of the word (Morley & Ife, 2002). On the grounds of the metaphors of love that the students have stated, the love of humankind is at the forefront.

The concept of compassion is also an important metaphor under the category of non-theistic. The healing qualities of compassion have been discussed and used for centuries. Compassion is related to micro, mezzo and macro-level social work practices (Collins & Garlington, 2017). Compassion is seen as an important factor in the majority of social workers preferring the social work profession (Mathews, 2009; Sheafor and Horejsi, 2014). In the study, it is stated that the students have a sense of compassion when they define social work.

Table 6. The Reasons of “Theistic” Metaphors

METAPHOR	REASON (BECAUSE)
Angel	S27: “It’s a profession that provides benefit to people.” S67: “It reaches out to everyone.” S146: “It always strives to improve the wellbeing of people.” S148: “It makes its best to make people better.” S68: “It helps disadvantaged groups.”
Charity	S63: “It meets the need of people.” S45: “It struggles to overcome the problems in society.” S29: “It does good work.” S25: “It is to help people without expecting a reward.”
Magic Wand	S41: “It touches lives of people positively.” S14: “It touches the life of everyone and aims to make them better.”
Confession	S149: “People tell us about the evil they have done so that they get relaxed.”
Miracle	S95: “Helping desperate people is to present miracles to them.”
People of Heaven	S56: “Those who are worthy of heaven are the ones who are doing good deeds and help the people in need.”
Hızır	S103: “It reaches to everyone in their most difficult times.”
Jerusalem	S105: “It is sacred.”

The subcategories of "theistic approach" respectively are; angel (f=5), charity (f=4) Hızır (f=1), confession (f=1), Jerusalem (f=1), miracle (f=1) and people of heaven (f=1).

According to Bash (2004); in the theistic approach there is a superior power which has a distinct representation from the individual's existence. The theistic approach corresponds to the vertical dimension or the "relationship with transcendental" dimension of Carroll's (2001: 7) assessment. When it is thought through the spiritual point of view of the person who struggles for understanding, aiming, bonding and transcending; it is seen that vertical dimension is a dimension that focuses on understanding spiritual groups and belief systems.

The most frequently repeated metaphor in the theistic category is the 'angel' metaphor. Looking at Table 6, the students mostly give the "angel metaphor" for the reasons as "reaching out everybody, helping and benefiting people, getting people become better." According to the Dictionary of Turkish Language Institution, angel is defined as "a spiritual being who is believed to mediate between God and people and that is made of light." The task of the angels is to help people in the direction of God's will. The students used the angel metaphor in this context and justified it in the "helping" dimension. Reasons such as helping disadvantaged, reaching out everybody, providing benefit emphasize the pure and helpful features of the angels.

In the theistic category, the metaphor of the angel is followed by the 'charity' metaphor. Charity is used to mean that God is in the centre and helping people only to please God with no expectation from people (S25: "To help people without expecting a reward"). This metaphor is generally explained by reasons such as "good deeds, to help charitably". Social work has started as philanthropy or charity outside the university as an applied science.

As a profession, social work began with an initiative to meet the needs of people living in urban areas in the early 1800s. Until the early 1900s, these services were provided by members of faith groups and wealthy philanthropists who did not receive formal education, and were not aware of nature of human behaviours (Zastrow, 2013: 2). The initiation of the profession is based on philanthropy organizations. Although studies based on the concept of volunteering and philanthropy have very important functions in the society's life, it is seen that these studies are inadequate. The profession that started with philanthropic organizations in this respect was later institutionalized as an academic discipline. However, in the recent times, though being weak, debates on philanthropy have also been

made in social work discipline. It seems that spirituality and social work are getting closer to each other. McKernan (2005) suggests that its main reason is to see some religious beliefs and philanthropy in the root of social work, and the will to build a bridge between social work and spirituality.

Looking at other theistic metaphors used by students, it is seen that religious images and symbols are generally used. As justifications of these metaphors, it can be seen that a divine specialty is attributed to social work.

4. Results

Individuals who arrive at social work departments to become social workers also develop a variety of personal attitudes about social work discipline and profession, depending on the experiences as a result of their informal observations during their childhood, and their interactions with different lessons they have about social work. From this point of view, it is important for the instructors during social work education to reveal the perceptions developed by the students about the "social work" phenomenon. During the teaching of the "social work" concept; it is foreseen that the use of metaphors that will enable the establishment of relations with real life situations and thus enable the understanding of the concepts more concretely can contribute positively to the elimination of the emerging problems and learning difficulties. It is also hoped that the metaphors and reasons generated by the students for the concept of social work in the study will guide academics working at the university level on how to relate these concepts with real life situations.

This research reveals how social work students perceive social work discipline and profession through metaphors that help to express what is desired to be expressed in the most practical, creative and lasting way.

According to the findings, students have defined the concept of "social work" with many metaphors. This situation shows the relative semantic depth that social work creates in individuals.

In the data obtained from the students, it is seen that the spiritual metaphors (21%) are used more than the other themes. It is accepted that the metaphors used by the students are meaningful in their lives. Such metaphors can serve as an important bridge between students and social work. Thus, it can be deduced that most of the students defined social work proceeding from spiritual feelings in their minds.

In conclusion, the findings of this study provide important information that metaphors can be used as powerful tools to reveal the relation between social work and spirituality utilizing personal perceptions of social work students about spirituality. In this study, it is stated that social work is expressed through different forms of metaphors.

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