

AUTOBIOGRAPHICAL MEMORIES
OF FIRST-AND SECOND-GENERATION BALKAN IMMIGRANTS
AND PLACE ATTACHMENT TO THE HOMELAND

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2019

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Thesis submitted to the
Institute for Graduate Studies in Social Sciences
in partial fulfillment of the requirements for the degree of

Master of Arts

in

Psychology

by

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2019

DECLARATION OF ORIGINALITY

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ABSTRACT

Autobiographical Memories of First- and Second-Generation Balkan Immigrants and Place Attachment to the Homeland

In the last century, thousands of Turkish and Albanian people immigrated to Turkey from Balkans due to the political and religious oppression. In this study, we investigated the memories of first-generation immigrants who were born in Balkans and immigrated to Turkey and the second-generation immigrants who were born and raised in Turkey. Paired groups of parents (first generation) and their children (second generation) recollected two self-defining memories about their immigrant identity and completed self/identity measures of homeland attachment, homeland identity and immigrant identity. The second generation additionally reported two vicarious memories from their parents' lives. The narrative coding revealed prominent themes in memories such as assimilation in Balkans, adaptation to and alienation in Turkey, and embracing national/immigrant identity. Furthermore, the second generation reported more generic and integrative memories compared to the first generation and the two groups narrated memories of similar events, yet with relatively diverse themes. Further comparison between the two generations revealed no differences in terms of self/identity measures and memory phenomenology ratings except that the second generation rated their memories higher in positivity and sensory detail compared to the first generation. Moreover, the associations between self/identity measures and memory phenomenology ratings in the second generation implied stronger interrelations between self and memory. Lastly, second generation immigrants reported vicarious memories with either comparable or stronger phenomenology compared to the personal memories.

ÖZET

Birinci ve İkinci Nesil Balkan Göçmenlerinin Otobiyografik Anıları ve Balkanlara Mekansal Bağlılık

Geçtiğimiz yüzyıl içerisinde, binlerce Türk ve Arnavut Balkanlarda gördükleri politik ve dini baskı sebebiyle Türkiye'ye göç etti. Bu araştırmada, Balkanlarda doğup Türkiye'ye göç etmiş birinci nesil göçmenler ve Türkiye'de doğup büyümüş ikinci nesil göçmenlerin anılarını inceledik. Ebeveyn (birinci nesil) ve çocuklarından (ikinci nesil) oluşan eşli gruplar göçmen kimlikleri hakkında iki adet benlik tanımlayıcı anı yazdılar ve memlekete bağlılık, memlekete aidiyet ve göçmen kimliğine aidiyet ölçekleri doldurdular. İkinci nesil göçmen grubu ek olarak, araştırmaya katılan anne-babalarının hayatından da iki anı yazdılar. Anıların içerik ve anlatı tarzı kodlandığında; etnik/göçmen kimliğinin benimsenmesi, Türkiye için adaptasyon ve ötekileştirme, Balkanlar için ise asimilasyon temaları öne çıktı. Ek olarak, ikinci nesil birinci nesle göre daha genel ve bütünlüycü anılar yazdı ve iki grup benzer olayları içeren fakat görece farklı temalarda anılar yazdılar. İki nesil arasındaki diğer karşılaştırmalar Balkanlara olan bağlarında, göçmenlik aidiyetlerinde ve anıların fenomenolojik değerlendirmelerinde bir fark olmadığını gösterdi. Yalnızca, birinci nesil ile karşılaştırıldığında, ikinci nesil anılarını pozitiflik ve duyuşal detay alt ölçeklerinde daha yüksek puanladılar. İlâveten, ikinci nesilde ortaya çıkan memlekete bağlılık, göçmenlik aidiyeti ve anı özellikleri arasındaki bağıntılar, ikinci nesil için daha güçlü bir benlik-bellek ilişkisine işaret etti. Son olarak, ikinci nesil göçmenlerin yazdıkları kendilerine ait ve ebeveynlerine ait anılar karşılaştırıldığında; kişisel anıların, ebeveyne ait anılara kıyasla eşit ya da daha güçlü fenomenolojik özelliklerle hatırlandığı bulundu.

ACKNOWLEDGEMENTS

I would like to thank to my current thesis advisor and longtime research advisor Prof. Ali Tekcan for his patience, endeavor, advice and respect. I am very glad that our interests tuned, and I followed this path. I would also like to thank Assist. Prof. Nur Soylu and Assist. Prof. Reyyan Bilge for their elaborative contribution and kind, motivating words which kept my excitement alive.

I am grateful to my friends, Banu, Seda, Esra, Hilal, Zeynep, Şeyma, Dilara, Rumeysa, and Beyza for their endless support and love. I would like to thank Züheyra Tokaç, for taking this walk with me, you are an inspiration.

I feel sincerely grateful to Elifnur Özden, Işıl Sörgün and Öykü Ekinci for being such kind friends and rescuers for helping me with the coding process. I also appreciate my other lab partners; Müge Özvarol, Nazike Mert, Selen Küçüktaş, Gamze Sofuoğlu, Naziye Güneş Acar and the research assistants we worked together; Kıvılcım Değirmencioğlu, Selma Hekim, Mustafa Fırat, Beliz Canlı, Derya Karademir and Deniz Hacıbektaşoğlu for their understanding and brainstorming in the office and lab. I would like thanks TÜBİTAK (Scientific and Technological Research Council of Turkey) for their supportive grant in my graduate study.

I am indebted to my participants and my supporters who helped me find them for their enormous labor and efforts to make this happen. Your memories are safe with me and I feel lucky to have heard each one of your stories.

Finally, I would like to give my family and in-laws the credit they deserve. My parents, Mustafa and Semra Çelenlioğlu, without your guidance I would have not reached this point. My brothers and my sister; Rasih, Abdülhadi and Elife, you were my first advisors in life, the first things I learnt, I learnt them from you. I want to

express how grateful I am for the sincere support of my in-laws, the Erman family, Şeyma and Gül. Lastly, words are not enough to express my gratitude for Üveys Erman, you taught me to search for meaning.

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CHAPTER 1

INTRODUCTION

The connection of autobiographical memory to self and identity development has been studied with an emphasis on the personal past events; mostly focusing on those that take place in adolescence and young adulthood (Habermas & Bluck, 2000; McAdams, 1985; McAdams & McLean, 2013; Rathbone, Moulin, & Conway, 2008). The interrelation between memory and identity in terms of both effecting the formation and continuity of each other (Conway, 2005) is prominently represented in the self-defining memories. Self-defining autobiographical memories are vivid, intense, frequently recalled, and most importantly, they describe the personality and identity of the memory owner (Singer & Blagov, 2004; Singer & Moffitt, 1991). In that sense, self-defining memories can be used for self-disclosure and there may be various self-defining memories for various personalities and identities of an individual (e.g., self-defining memories about relationships (McLean & Thorne, 2003)).

On the other hand, intergenerational and vicarious memory studies showed that not only the personally experienced events, but also the narratives of experiences of our close others are important for our selves (Fivush, Bohanek, & Zaman, 2011a; Fivush & Merrill, 2016; Merrill, Booker, & Fivush, 2018; Merrill, Srivinas, & Fivush, 2017; Pillemer, Steiner, Kuwabara, Thomsen, & Svob, 2015; Rubin & Umanath, 2015; Svob, 2014; Svob, Brown, Taksic, Katulic, & Zauhar, 2016; Thomsen & Pillemer, 2017; Zaman & Fivush, 2011). For instance, intergenerational narratives and vicarious memories serve personal functions as well. Some of these functions are directing decisions and changing perspectives, establishing and

maintaining relationships, learning about the self, others, the world and values (e.g., Merrill et al., 2018; Pillemer et al., 2015; Svob, 2014). Overall, this implies a remarkable functional parallelism between personal memories and memories of close others in terms of the interrelation between memory and identity. In the current research, personal and vicarious memories' relation to self and identity is investigated in terms of Balkan immigrants' attachment to and identification with their previous city in the Balkans, the homeland. Additionally, pursuing the survey with parent-child pairs of first- and second-generation immigrants paved the way for exploring intergenerational transmission of homeland bonding and immigrant identity memories within family.

1.1 Intergenerational narratives

In every family, there are stories repeatedly told by family elders; often the heart-warming memories of an adventurous youth. These memories are meaningful for both the narrator and the listener, as “narratives are the process by which we share and create autobiographical memories, and through shared narration we create individual identities” (Fivush, Habermas, Water, & Zaman, 2011b, p. 322).

Therefore, the narration process is interconnected with family, social and cultural dynamics (for review: Fivush, 2008; Fivush et al., 2011b; Fivush & Merrill, 2016; McAdams & McLean, 2013). The connections include both the effect of listeners; their presence and listening attitudes (Fioretti, Pascuzzi, & Smorti, 2017; Pasupathi, Stallworth, & Murdoch, 1998), and the effect of having listened others; as children learn narrative style from their parents (Fivush, 2011).

Fivush and Merrill (2016) provide a general perspective based on Bronfenbrenner's (1977, 1986) ecological perspectives theory, concerning the stories

individuals hear from others during development. Accordingly, as children grow up, they are exposed to different stories from three levels: the micro-system, the exo-system and the macro-system. Stories of micro-system are the narratives of events that are shared by both the child and the parent. As children hear stories told by parents, they learn how to reminisce, deal with emotions of memories -especially of stressful events-, collaborate in narrating and learn how to better know themselves and their parents (Merill et al., 2017; Merrill et al., 2018; Pillemer et al., 2015; Zaman & Fivush, 2011). At the second level of the framework, the exo-system includes communicative (Assmann & Czaplicka, 1995) and intergenerational narratives (Fivush & Merrill, 2016) which are conceptualized as events from parent's life before the child was born. Similar to the narratives of shared experiences, reporting communicative memories from parents or grandparents are associated with higher well-being (Duke, Lazarus, & Fivush, 2008) and less internalizing and externalizing behaviors in adolescents (Fivush et al., 2011a). The significance of communicative memories is that they provide a gateway to the lives which children under normal circumstances do not get involved, such as workplace of parents. Finally, the macro system consists of parameters that transcend personal lives, such as family history, cultural/political history and master narratives. Family history is beyond memories of parents, it includes narratives about ancestors and family myths, which can be combined with the cultural/political history. The stories about how previous family members dealt with political and historical events in the past, such as wars or upheavals demonstrates how grand family narratives and political history converge (Fivush & Merill, 2016). On the other hand, master narratives refer to a narrative style used by a group of people. For instance, McAdams (2013) suggests a master narrative for the American culture: redemption stories. Redemption stories

have a narrative style where the narrator interprets a seemingly bad event as turning out to have a good outcome in the end, such as death of a parent resulting in better family ties (McAdams & McLean, 2013). Overall, the interactions between individuals and the narratives they hear -especially told by close family members- may contribute to development of self-defining memories in terms of both content and narrative style. Concerning immigrants, the political/cultural history of the homeland may merge with the family history and provide a broader life narrative perspective to the second-generation, built up with shared and communicative narratives with parents.

1.2 Vicarious memories

Moving from narrative identity to phenomenological experiences of recollection, perception of events that are experienced by others were first studied under the name of “reported events”. In these studies, reported events were conceptualized irrespective of personal relevance (e.g., news reports) and were investigated in terms of reaction times for reporting the events, how forgettable they are and dates of the events (Larsen, 1988; Larsen & Plunkett, 1987). On the other hand, Pillemer et al. (2015) was first to compare the phenomenological experiences of recollecting memories originally belonging to parents and friends (i.e., vicarious memories) to recollecting personally experienced memories. They asked participants to report four specific event memories; a personal memory they told to one of their parents, and a memory from their parent’s life; a personal memory they told to a friend, and a memory from their friend’s life. Afterwards, they rated these memories in terms of positivity, emotional intensity, vividness, imagery, physical reaction and visual perception (observer vs. own perspective). Participants also answered questions

about the centrality of the event in the memory and for which purposes they use these memories.

The ratings of emotional intensity and physical reaction during recollection, visual imagery, vividness, centrality and the self, directive and social functions of the memories were higher for the personal memories compared to vicarious memories. The findings supported that although at a lower intensity, vicarious memories were also used for identity formation, understanding self, building and improving relationships and making better decisions. Similarly, the patterns formed by the means of memory phenomenology ratings (i.e., their relationships with each other) were similar in personal and vicarious memories, which implied a parallelism between the two types of memories. Moreover, even though vicarious memories were mostly seen with the observer perspective; there was still a substantial amount of vicarious memories (about one fourth) which were seen with participant's perspective. Overall, the study by Pillemer et al. (2015) may be considered as a pioneer research to gain insight about the position of "memories of others" with respect to personal memories.

1.3 Intergenerational memories in immigrants

Memories of immigrant families are particularly favorable for studying the transmission of historical knowledge because of the great transitional impact of migration in people's lives: "Emigrating from one country to another involves a major transition; from a life characterized by one set of features to one characterized by a new set of features" (Brown, Hansen, Vanderveen, & Conrad, 2012, p. 167). A reminiscence bump around years of immigration is suggested in both personal memories of first-generation immigrants (Schrauf & Rubin, 2001; Shi & Brown,

2016) and reported memories of parents in second-generation immigrants (Svob, 2014; Svob & Brown, 2012). This implies that immigrants recollect more memories around the time of immigration, and this trend is transmitted to the second generation.

Svob and Brown (2012) and Svob (2014) asked immigrant college students whose parents experienced a political uprising (conflict group) and Canadian college students (non-conflict group) to report 10 important events from their parents' lives. The content and features of events reported by the conflict group and the non-conflict group were compared. One-fourth of events reported by immigrants were about historical events, such as immigration and military service, whereas no Canadians remembered historical events from their parents' lives. In addition, out of 30 immigrant participants, 28 considered immigration as an important event from parents' lives. In another study, Svob (2014) compared Canadian, immigrant and refugee young adults. Interestingly, self-relevance of events from parents' lives was higher in immigrants than Canadians. Yet, the self-relevance ratings of parent-events in refugees were not different from Canadians. Another distinction between refugees and immigrants was that immigrants reportedly used social function of parent-events more than refugees.

In terms of significance of historical events from parents' lives, Svob (2014) revealed that even though historical and non-historical events from parents' lives were associated with various functions; historical events were especially used by the second generation to understand self and parent. Svob et. al. (2016) similarly suggested that children of East Croatians and West Croatians both rated war-related events from their parents' lives more impactful on their identities, yet this effect was stronger for East Croatians (where the war was more disruptive).

Intergenerational narrative studies with immigrants suggest a transmission of memories between generations. This transmission of historical knowledge about migration, wars or political upheavals reveals a unique influence on the next generation's identity development, in the direction of more use of self and social functions of parent-memories in immigrant families and of historical events. The results imply that immigrants may be an interesting group in order to study the importance of personal memories of previous generations for the self and identity.

1.4 Place attachment and place identity

Identity has various aspects that become prominent in different individuals or at different times, in accordance with the circumstances. Along with ethnic, religious or national identities, one's feelings of belonging to a place is another aspect of the self (Proshansky, 1978). Therefore, attachment to and identification with a place may be one of the themes in self-defining memories of immigrants. Bonds with homeland is especially relevant to immigrants' personal memories of self and identity in two ways: having left a city may stimulate one's self-conceptualization in relation to that city. In addition, being a foreigner in a new place may feature the homeland identity as a unique characteristic in the new environment. For instance, Du (2017) suggest that Chinese immigrants express stronger belongingness to their place of origin compared to their place of residence.

In order to investigate how place, self and identity may be linked, concepts such as place attachment and place identity were utilized. Place attachment refers to "the affective link that people establish with specific settings, where they tend to remain and where they feel comfortable and safe" (Hernández, Hidalgo, Salazar-Laplace, & Hess, 2007, p. 310). Like place attachment, place identity is a self-related

construct which explains another way of person-environment relationship.

Proshansky (1978, p. 155) defines place identity as “those dimensions of self that define the individual’s personal identity in relation to the physical environment”.

Lewicka (2008) further investigated the relationship between place attachment, place identity and place memory. She hypothesized that there would be a reciprocal relationship between being interested in and knowledgeable about a place and growing emotional bonds with there. The results suggested that residence duration, having previous generations who lived in the city, historical features in the city, interest in the city history and knowledge about the city were all positively related with place attachment (Lewicka, 2008). Furthermore, Knez (2014) suggested in his model that longer residential time predicts higher emotional bonds (attachment/closeness) with the place, which in turn predicts a stronger cognitive bond (coherence, correspondence). In the case of immigrants, age of immigration (i.e., residential duration in the homeland) and connections with homeland after migration may be especially relevant to emotional/cognitive bonds with the homeland, which may in turn may be associated with emotional qualities of immigrant identity memories. At this point, studying with immigrants may provide insight about how one identifies with a place where she/he abandoned. Relatedly, studying with second-generation immigrants may enable to investigate the transmission of place meanings to the next generation through intergenerational narratives.

1.5 History, population and narratives of Balkan immigrants in Turkey

In this study, the participants were Turkish and Albanian first- and second-generation Balkan immigrants from Yugoslavia, Bulgaria and Greece. A brief overview of the

historical background of our sample reveals that Balkan immigrants in Turkey hold a unique population characteristic for studying the interrelations between memory and homeland bonding.

The Balkan region in the Southeastern Europe is organically associated with the Turkish history, dating back to the sixth century. Prior to the Ottoman Empire's stepping into the Balkans, Turkic tribes Kumans and Kipchaks migrated to the Balkans in the twelfth century (İnalçık, 1993). From then on, saints and dervishes like Anatolian Sarı Saltuk Baba in the thirteenth century settled in the Balkans and paved the way for Islamization and Turkification of the region (Kiel, 2009). Subsequently, in the fourteenth and fifteenth centuries the Ottoman conquest dominated Balkans reaching to Belgrade, competing against forces of Venice and Hungary (İnalçık, 1993; 2011). Throughout those years, intensive migration from Anatolia to Balkans occurred via both governmental interventions of forced immigration and personal attempts of willful immigration of peasants and townsmen for various reasons like fertility of the lands (Aktepe, 1951; Barkan, 1952; İnalçık, 1993; 2011).

Under the reign of Ottoman Empire, Turks and other Balkan nations such as the Greek, Bulgarian, Serbian and Macedonians were settled in company of each other until the nineteenth century. Before the first world war, Ottoman Empire was defeated in two major wars in the Balkans, the Russo-Turkish War (1877-1878) and the Balkan Wars (1912-1913). During those times, atrocity towards Turks and Muslims arising from the Russian invasion of Balkans and from ethnic cleansing purposes of newly founded Balkan nation states resulted in great amounts of death and migration of Turks and Muslims (İnalçık, 1993). The Ottoman Empire's migration policy was to welcome Muslims from the Balkans, irrespective of their

ethnicities (Ağanoğlu, 2001; Çavuşoğlu, 2007). Şimşir (1989) asserts that 1,253,500 people immigrated from Balkans because of the Russo-Turkish war (among them about 515,000 people permanently settled in the Ottoman lands, the rest went back to Balkans after the war) and between 1912 and 1920, 413,922 Muslims immigrated to Turkey after the Balkan wars (McCarthy 1998). On the other hand, 261,937 Muslims died in the Russian-Turkish war including deaths due to the migration (Şimşir, 1989), and 632,408 people died in the massacre during the Balkan wars (McCarthy, 1998).

The Turkish-Muslim immigration from Balkans to Ottoman lands proceeded after the Republic of Turkey was established in Anatolia in 1923. The migration policy of the Ottoman Empire was to welcome Muslims irrespective of their ethnicity. On the other hand, Turkish Republic welcomed Turks -regardless of their religion- from Greece, Yugoslavia, Bulgaria and Romania in order to increase the Turkish population within the new borders (Ağanoğlu, 2001; Çavuşoğlu, 2007). Between 1924 and 1933, 380,243 Turks immigrated from Greece to Turkey via population exchange (Geray, 1962).

Bulgaria constituted the largest Turkish population at the time when the Ottoman Empire collapsed (Vatansever, 2008), and between 1923 and 1951, 463,042 Turkish people immigrated from Bulgaria to Turkey (Şimşir, 1986). The immigration applications increased during the periods when the Communist regime's oppression towards Turks and Muslims increased (Ağanoğlu, 2001). Between 1951 and 1969, the Bulgarian government banned Turks from migrating to Turkey, and increased the oppression towards them (Ağanoğlu, 2001). A survey with Turkish immigrants from Bulgaria in 1950-1951 revealed that 74% of the immigrants declared to have experienced maltreatment before the immigration. Later in the decade, as the

oppression towards Turks increased, hundreds of thousands of petitions were written for immigration, and when the ban was abolished, around 130,000 Turks immigrated from Bulgaria to Turkey between 1969 and 1978 (Şimşir, 1986). Finally, in 1989, Bulgaria declared forced immigration of Turks from Bulgaria, and until August, 310,000 Turks immigrated to Turkey. Toğrol (1989) states that later in 1989, the secretary of the communist party changed and the maltreatment towards Turks decreased (e.g., Turks had been forcedly given Bulgarian names, and the new secretary Petar Mladenov announced that the original Turkish names will be returned to Turks). This implementation caused some of the immigrants to go back to Bulgaria (Eren, 1993; as cited in Aġanođlu, 2001).

Another massive Turkish immigration from the Balkans in the twentieth century was from Yugoslavia. The Turks in the Yugoslavia wanted to immigrate because of dispossession of Turks' lands and commercial commodities, forced marriages with the Slavs, banning of Turkish/Islamic clothing, forced settling of Turkish families in Slavic villages, prohibition of praying in mosques and Islamic education, etc. Between 1923 and 1933, 108,179 people immigrated to Turkey. Between 1934 and 1949, more than 9,000 people immigrated (De Vergottini, 1949). Between 1952-1967, 175,392 immigrants settled in Turkey (Yücelden, 1976; as cited in Aġanođlu, 2001). Turkish immigrants from Yugoslavia wanted to settle in large cities such as Ankara, İzmir and İstanbul to start their business or find employment suitable with their previous professions (Öktem, 1968; Zaim, 1957), and most of the Balkan immigrants settled in Marmara and Aegean regions (Geray, 1962). A critical point regarding the immigrants from Yugoslavia is the Muslim Albanian population who identify themselves as Turks, and desire to migrate to Turkey for similar

reasons. In 1952, Turkey accepted Albanian immigrants if they can speak Turkish or if they identify themselves as Turks (Çavuşoğlu, 2007).

Overall, among these thousands of Balkan immigrants, the ones who immigrated between the years of 1950 and 1990 at the ages between 3 and 25 were considered the most suitable for this research as the first-generation immigrant participants. Their children who were born and raised in Turkey participated as the second-generation immigrants. A similar approach was adopted by Çalışkan (2014) who conducted interviews with Turkish first- and second-generation Yugoslavia immigrants in Turkey and investigated the intergenerational transmission of collective memory. The expressions of immigrants about Turkey and Yugoslavia revealed a binary conceptualization of the terms. The interviewees referred to Turkey as *anavatan* (motherland, the country one's ancestors belongs), and referred to Yugoslavia as *memleket* (homeland, the place somebody is from). Similar expressions were present in the study conducted by Kolukırık (2006) to investigate the adaptation of Bulgaria immigrants to Turkey. The interviewees emphasized their Turkish background expressing that they are not Bulgarian non-Muslims, but are pure Turkish Muslims who had originally immigrated from Anatolia to the Balkans in the past. Through utilizing the narrative perspective in this current study, the contents in the memory reports of the first- and second-generation Balkan immigrants were coded and analyzed in order to explore the similar and new concepts in the memories of Balkan immigrants.

1.6 Present study

This study investigated the relationship between self and memory in Balkan immigrants in addition to the intergenerational transmission. On behalf of

self/identity measures, bonding with homeland (place attachment and place identity) and immigrant identity was investigated. Regarding to the memory; narrative style, content and phenomenological experiences of recollection were examined. Specificity and integration in narratives were coded and qualitative method was additionally utilized for exploring the event types and themes to gain insight about the content of immigration memories.

The research had four main questions. The first question concerned the self: “Do the first- and second-generation immigrants differ in ratings of homeland attachment, homeland identity and immigrant identity?” in other words, “Do generation (first or second) and scale type (place attachment, place identity and immigrant identity) have an effect on identity related scores?”. The second question addressed memory qualities: “Do the first- and second-generation immigrants differ in terms of narrative style, content and phenomenological experiences with regards to memories about being a Balkan immigrant?”. The third question targeted the interrelation between memory and identity: “Are identity (as measured by the bonds with homeland and immigrant identity) and memory qualities (centrality, accessibility, sharing, emotional intensity) related?”. Finally, the last question referred to the transmission of memories: “Do the second-generation immigrants have different phenomenological experiences when recollecting vicarious memories (i.e., intergenerational memories, memories of parents) and their own personal memories?”.

We hypothesized that first-generation immigrants would have higher place attachment with and place identity to homeland, and higher immigrant identity compared to the second-generation immigrants. Secondly, we expected first-generation immigrants to narrate personal memories stronger in centrality and

memory phenomenology (i.e., emotional intensity) compared to the second generation. Thirdly, we expected positive correlations between self (bonding with homeland and immigrant identity) and memory ratings (centrality, accessibility, sharing, emotional intensity). Lastly, we expected second-generation immigrants to rate personal memories stronger in phenomenological experiences compared to vicarious memories. However similar patterns of memory experiences in personal and vicarious memories were also expected. Additionally, we explored how physical-semantic proximity to the homeland in Balkans (i.e., immigration age, frequency of visit and stay, knowledge about and interest in the homeland, exposure to Balkan related stimuli) is associated with bonds with the homeland and immigrant identity. Moreover, for the second-generation immigrants, we hypothesized that ethnic/cultural family socialization would additionally be associated with bonds with the homeland, and closeness with parents would be associated with vicarious memory qualities.

CHAPTER 2

METHOD

2.1 Participants

Thirty-three parent-child pairs participated in the study. The parent group (22 female, 11 male) consisted of first-generation immigrants aged between 41 and 77 ($M = 57.16$, $SD = 9.66$) who immigrated from Balkan countries to Turkey between 1956 and 1991 (see Table 1 and Table 2). Their age at immigration was between 4 and 22 ($M = 12.03$, $SD = 5.40$) as presented in Table 3. Of these participants, 16 immigrated from Bulgaria, 13 from Macedonia, two from Greece and one from Kosovo. First-generation immigrants' open-ended answers addressing their reasons for migrating to Turkey were categorized and presented in Table 4.

Table 1. Participants' Descriptive Statistics (N = 66)

	First-generation immigrants (n = 33)				Second-generation immigrants (n = 33)			
	Min	Max	M	SD	Min	Max	M	SD
Age	41	77	57.16	9.66	19	52	31.12	8.41
Immigration age	4	22	12.03	5.40	-	-	-	-

Table 2. Distribution of Immigration Years

Immigration Year Intervals	Frequency
1955-1965	6
1966-1975	10
1976-1985	11
1986-1995	5

Table 3. Distribution of Sample's Age at Immigration

Immigration Age Intervals	Frequency
4-8	8
9-13	12
14-18	7
19-22	5

Table 4. First-generation Immigrants' Motives for Migration

Reported reasons for migration	Percentage
Political, ethnic and religious oppression in Balkans	24.2
To return to homeland (Turkey)	21.2
To live an Islamic life	18.2
Family decision	9.1
Forced migration	9.1
Voluntary migration	9.1
For better education	3.0
Not responded	6.1

The second group (27 female, 6 male) consisted of second-generation immigrants (i.e., the children of the 33 adult first generation immigrants) who were born and raised in Turkey. Their age ranged from 19 to 52 ($M = 31.12$, $SD = 8.41$). Among the 33 second-generation immigrants, 29 participants' both parents were Balkan immigrants.

Among all participants, 72% had family members or relatives living in Balkans and 57% had friends living in Balkans and 97% had family members or relatives in their current city in Turkey. Furthermore, 37% of all participants indicated that they have never visited their homeland in Balkans, 40% indicated that they visit their homeland less often than once a year and 23% indicated that they visit their homeland at least once a year. Concerning demographics, 20% of participants indicated to have medium-low income, 52% medium income, 25% medium-high income and 3% high income. The education levels differed across generations.

Among first generation immigrants; 66% indicated to have middle school degree or lower, 25% high school degree and 9% undergraduate or graduate degree. Among second generation immigrants; 6% indicated to have middle school degree or lower, 27% high school degree and 67% undergraduate or graduate degree.

Participants were reached through snowball sampling via mutual connections of personal and online contacts. Participants' names were put into a lottery and three random pairs received 100 Turkish liras through drawing lots, in return for their participation.

2.2 Measures

2.2.1 Personal autobiographical memory task

Both first- and second-generation participants were asked to report two autobiographical memories about their immigrant identity, with a modified version of the Self-Defining Memory task (Singer & Blagov, 2004; Singer & Moffitt, 1991). They were instructed to write two memories which define them as a Balkan immigrant or made them recognize that they are a Balkan immigrant. In addition, the memories were required to be remembered in a clear way and still considered to be important, to evoke intense emotions in them, to occur in a short time with a specific start and ending, and to be directly about them (see Appendix A for the English version and Appendix B for the Turkish version of the instructions).

2.2.2 Vicarious autobiographical memory task

The second-generation immigrants additionally reported two memories from their parent's life who participated in the study. They completed a modified version of the personal autobiographical memory task, adapted to use for parents' self-defining

memories. Participants were instructed to write two memories which define their parent as a Balkan immigrant or made their parents recognize that they are a Balkan immigrant. In addition, the memories were required to be remembered in a clear way and still considered to be important by the parent, to evoke intense emotions in their parent, to occur in a short time with a specific start and ending, and to be directly about their parent. In order to emphasize the vicarious nature of memories, they were instructed to write memories which happened without the participant's presence, and that they learnt about via hearing it from the parent who owns the memory (see Appendix C for the English and Appendix D for the Turkish version of the instructions).

2.2.3 Centrality of Events Scale

Centrality of Events Scale (CES: Berntsen & Rubin, 2006) is a self-report measurement that addresses the centrality of the memory for participant's life story and identity. The short version of the scale with 7 items was used (e.g., "This event was a turning point in my life", "I feel that this event has become a central part of my life story", "This event has colored the way I think and feel about other experiences"), and the items were rated on a 5-point Likert-type scale (1 = definitely not, 5 = definitely yes) (see Appendix E for the English and Appendix F for the Turkish version of the scale). The validity test of the scale revealed Cronbach's α 's between .88 and .92 in different samples (Berntsen & Rubin, 2006).

2.2.4 Memory phenomenology ratings

Eight self-report items from Memory Experiences Questionnaire (MEQ: Sutin & Robins, 2007) were used with slight alterations in order to measure

phenomenological experiences while recollection memories. The items belonged to the six subscales of the MEQ: vividness (“My memory for this event is vivid”), accessibility (“This memory was easy for me to recall”), sensory details (“As I remember the event, I can hear it in my mind” and “My memory for this event involves a lot of sensory information”), emotional intensity (“This memory evokes strong emotions in me”), sharing (“I frequently talk about this event with others”) and valence (“The experience described in this memory is positive” and “The experience described in this memory is negative”), which were rated on a 5-point Likert-type scale (1 = strongly disagree, 5 = strongly agree). The internal consistency of the original scale revealed a Cronbach’s α of .79. In addition, adopted from Pillemer et al. (2015), participants were asked from which perspective they see the event in their mind: observer perspective, protagonist perspective, from both perspectives or unable to imagine the event (see Appendix G for the English and Appendix H for the Turkish version of the ratings).

2.2.5 Place Attachment Scale

Place Attachment Scale (Li, 2012) is originally developed to measure the emotional bond between individuals and their university as a place (e.g., “I have significant memories of Pitt (University)”, “I am always glad to meet people from Pitt if out of town”, “Pitt is very special to me”) and includes 30 items. The Turkish version of the scale revealed a Cronbach's α of .91 based on the short version with 17 items (Yaşaroğlu, 2017). For the purposes of this study, three items were excluded as they were not relevant to the second-generation immigrants who did not live in that city and 14 items from this latest version were used with slight alterations to make it applicable to all participants. The items were modified to address the homeland in

Balkans (e.g., “I have significant memories of there”, “I am always glad to meet people from there if out of town”, “It is very special place to me”) and were rated on a 5-point Likert-type scale (1 = definitely disagree, 5 = definitely agree). First-generation immigrant participants received these questions for the homeland city in Balkans where they used to live before they immigrated to Turkey. Similarly, second-generation immigrants rated the items for the same place where their parents lived prior to immigration (see Appendix I for the English and Appendix J for the Turkish version of the revised scale).

2.2.6 Place Identity Questionnaire

The questionnaire developed by Casakin, Hernández, and Ruiz (2015) constitutes four direct items about place identity and it was used in both groups: “I identify myself as being from there”, “That city is part of my identity”, “I feel like I belong there”, “I feel like I am from there”. The items were rated on a 5-point Likert-type scale (1 = definitely disagree, 5 = definitely agree) (see Appendix K). The Cronbach’s alphas for the original four-item scale were .98 and .81 in two different versions for city and for neighborhood (Casakin, Hernández, & Ruiz, 2015).

2.2.7 Adapted Immigrant Identity Scale

We adapted the four items in Place Identity Questionnaire developed by Casakin et al. (2015) to immigrant identity: “I identify myself as an immigrant.”, “Being an immigrant is a part of my identity.”, “I feel like I belong to society of immigrants.”, “I feel like I am an immigrant from there.” (see Appendix L for the adapted scale). The items were rated on a 5-point Likert-type scale (1 = definitely disagree, 5 = definitely agree).

2.2.8 Physical/semantic proximity to the homeland

Further questions which were expected to be related with place attachment were asked to participants, concerning their homeland city in Balkans.

2.2.8.1 Interest in homeland and its history

Participants were asked to what extent they are interested in the history of their city. The item was rated on a 5-point Likert-type scale (1 = not at all, 5 = extremely). In addition, they were asked questions about how frequently they are exposed to information about the homeland city in Balkans (i.e., reading about that city or watching movies/documentaries) with a 5-point Likert-type scale (1 = never, 5 = always).

2.2.8.2 Knowledge about the city

Participants were given six open-ended questions about the city in Balkans where they/their parent lived before immigration: When was the city opened for settlement? What is the story of the name of the city? Which states/civilizations lived in that city in the history? What makes the city famous? Who is the current mayor of the city? Are there any well-known people coming from that city? The scoring was based on the total number of proper answers to the questions and ranged between zero and six.

2.2.8.3 Physical connections and demographic questionnaire

Participants were asked about where they/their parents used to live in Balkans prior to immigration, how long they lived there, when and why they immigrated, how frequently they visit homeland and how long they stay, if any relatives/friends still

live there and how close they are with them. In addition, participants were asked about their age, education, income, where they live and who they live with.

2.2.9 Familial Ethnic Socialization Measure

Only the second-generation immigrants completed this scale in order to explore the effect of conserving the homeland/Balkan culture in the new residence Turkey. The 9-item Familial Ethnic Socialization Measure was developed by Umana-Taylor (2001), and later revised by Umana-Taylor and Fine (2004) into the 12-item version. The items were rated on a 5-point Likert-type scale (1 = never, 5 = always). The measure was translated into Turkish and revealed a Cronbach's alpha of .91 for the 5-item overt subscale (e.g., "My family teaches me about our family's cultural background") and .78 for the 5-item covert subscale (e.g., "Our home is decorated with things that reflect my cultural background") (Bayad, 2015). This 10-item version of the scale was used with the second-generation immigrants.

2.2.10 Questions about closeness with parent

Second-generation participants rated eight items about their relationship with the parent who also participated in the study in order to explore the relationship between closeness and intergenerational memory transmission. The items addressed empathy (e.g., "I know that she/he is emphatical when she/he talks to me") and communication (e.g., "We can talk about our feelings with her/him without hesitation."). These eight items about closeness with parent were rated on a 5-point Likert-type scale (1 = definitely not true, 5 = definitely true).

2.3 Design and procedure

Each member of a parent-child (i.e., first generation-second generation) pair wrote their answers on the questionnaires separately and individually. If a participant expressed any difficulty (e.g., due to old age) for writing down memories or completing the questionnaires, a researcher or an instructed family member assisted the participant to complete the research. Participants completed the memory task and the scales in the place and time of their choice. Participant pairs were requested in the informed consent form not to share their reports with each other until both complete the procedure on their own.

The first-generation immigrants started with reporting two memories which define them as a Balkan immigrant. After writing down both memories, they started filling the CES (Berntsen & Rubin, 2006) and the modified MEQ (Sutin & Robins, 2007) for the two reported events. Afterwards, they completed the Place Attachment Scale (Li, 2012), Place Identity and Immigrant Identity Scales (Casakin et al., 2015) and rated various qualities of their city in Balkans. Following, they completed the residential demographic measures.

The second-generation immigrants went through the same procedure, except; in addition to the two personal immigrant identity memories, they reported and rated two vicarious memories which define their parent as an immigrant, and they completed the place-related surveys considering their parent's previous city in the Balkans. In addition to the procedure in the first-generation group, they received the Familial Ethnic Socialization Scale (Umana-Taylor, 2001) and answered questions about their relationship with the parent who participated in the study.

Ethics committee approval was received prior to data collection (see Appendix M) and after the data collection was completed, participants were further informed about the objectives and expected results of the study.

2.4 Coding

2.4.1 Narrative style

Memories were coded for specificity and integration according to the classification system developed for self-defining autobiographical memories by Singer and Blagov (2000). Three sub-categories of the specificity coding were used: specific, episodic and generic memories. Two sub-categories of the integration coding were used: integrative and non-integrative memories. Specificity is a criterion about the temporal extent and detailedness of the memory. Briefly, events which occur within 24 hours and contain expressions of details such as emotions or dialogs are considered as specific narratives, such as the memory of the farewell with relatives in train station on the immigration day. Episodic memories narrate wider periods and include generalized expressions without specific details, such as memory a summer holiday in the homeland. Generic memories narrate one of many identical events, which may occur in equal or nonequal time intervals. For instance, memories of religious rituals, annual national festivals, traditional family gatherings which include expressions of repeated experience of identical event are coded as generic narratives (Singer & Blagov, 2000).

The narratives were primarily coded by two Turkish female psychology graduate students. The inter-coder agreement for specificity coding between the first and second coder was 95.7% after discussing the disagreements. The disagreements

were additionally coded by a third coder to finalize the scores, who was a Turkish male psychology instructor.

Besides specificity, integration was coded with two sub-categories in accordance with the coding system suggested by Singer and Blagov (2000) with two sub-categories: non-integrative and integrative memories. Non-integrative memories only narrate the plotline of the event or give general background information. They may include sensory details, rich descriptions or strong emotions; however, they do not contain expressions of why this specific memory is important or meaningful to the narrator. On the other hand, integrative memories convey the significance of the memory for the narrator along with explaining the meaning making process behind. Because, stating that it is an important memory is not sufficient for integration, the narrator must explain why that memory is important or what is the lesson learnt from that memory. Such integrative expressions may address the narrator's sense of self (e.g., "Looking back, I realize that having immigrant parents made me this hardworking girl") or may contain general lesson learning about affairs of the world (e.g., "After that, I learnt that being an immigrant means not being accepted in any of the places.").

The narratives were primarily coded by two Turkish female psychology graduate students. The inter-coder agreement between the first and second coder was 92.0% for integration coding. The disagreements were additionally coded by a third coder to finalize the scores who was a Turkish male psychology instructor.

2.4.2. Content

We coded memory content in two domains: event type and narrative theme. In event type categorization, only the event in memory (the occasion happening in a certain

place and time) was coded (see Appendix N). Therefore, the categories referred to the circumstances or nature of the event (e.g., immigration day, interrelations with locals, settlement struggles, vacation events etc.) However, for the most narratives, additional expressions of meaning, thoughts or emotions were present. The overall narrative including these expressions were coded for narrative themes (see Appendix O). For instance, events which did not have direct immigration related circumstances (e.g., sightseeing in a touristic place) could have immigration related meanings when the whole narrative was considered (e.g., nostalgia for Balkans). As a result, considering overall narratives which transcendence the plotline revealed more abstract theme categories at a higher level.

The categories were created by the researcher and additionally coded by two graduate students to assess inter-rater agreement. At first, a total of 194 memories were read and 6 narratives which did not provide the requirements in the instructions were excluded. The event and themes of each memory was generated freely after reading 188 memories. Afterwards, conceptually relevant categories were merged together, and the narratives were coded based on the finalized categories by the researcher and second coder who were Turkish female psychology graduate students. Same as specificity and integration coding, the first and second coder discussed their disagreements and the memories which were still not agreed on were coded by a third coder who was also a Turkish female psychology graduate student. The narratives which did not belong to any of the categories or were equally likely to belong more than one category were coded as unclassifiable. The inter-coder agreement between the first and second coder was 96.8% for event type coding and 96.2% for the theme coding.

CHAPTER 3

RESULTS

In this chapter, analyses concerning differences between the first- and second-generation immigrants and the relationship between self/identity and memory will be presented. First, narrative qualities of the self-defining immigrant identity memories reported within the scope of this study were explored through coding qualitative narrative structures of style (i.e., specificity and integration) and content (i.e., event types and themes). Secondly, the difference between the first and second generation was investigated, in terms of self/identity and memory. For this purpose, a 2 (generation: first and second) x 3 (scale type: place attachment, place identity, immigrant identity) mixed design ANOVA was conducted to examine the differences between generations in terms of homeland bonding and immigrant identity. Next, multiple independent samples t-tests were conducted to compare the first- and second-generation immigrants' personal memories in terms of self-report memory ratings (i.e., centrality, vividness, accessibility, auditory detail, sensory detail, emotional intensity, sharing, positivity and negativity), using Bonferroni correction. Following the comparisons between the first and second generations, the interrelations between self and memory were investigated through the correlations between the homeland bonding/immigrant identity scales and memory qualities, separately in two generations. Lastly, in order to explore the intergenerational transmission of memories, self-report memory ratings of personal and vicarious memories of the second generation were examined via paired samples t-tests.

3.1 Memories of first- and second-generation immigrants: Qualitative coding of style and content

The narratives of first and second generation's immigrant identity memories were explored through qualitative narrative coding of style and content. The narrative style concerned temporal duration and detailedness of the memories (i.e., specificity coding) and the presence or absence of meaning making expressions in the narrative (i.e., integration coding). The content was coded in terms of the circumstantial features of the event in memory (i.e., event type coding) and further elaborative expressions in the narrative (i.e., theme coding).

3.1.1 Narrative style: Specificity and integration

Specificity and integration in narratives of the first- and second-generation immigrants were coded and their frequencies in personal and vicarious memories were calculated. Visual inspections and Pearson chi-square tests implied that memory type and frequencies across categories of specificity ($p = .043$) and integration ($p < .001$) were not independent. Comparing specificity of first- and second-generation immigrants' personal memories (see Figure 1), second-generation immigrants reported more generic memories compared to first-generation immigrants. Compatibly, the first generation reported more specific and episodic events compared to the second generation.

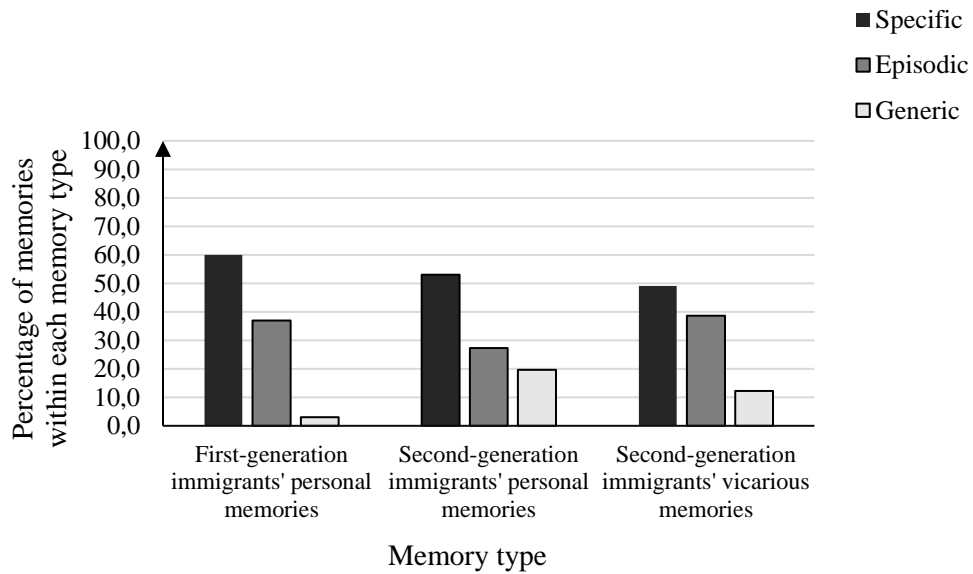


Figure 1. Distributions of specific, episodic and generic memories

Moreover, comparing the integration of personal memories (see Figure 2), second-generation immigrants reported more integrative memories compared to the first generation. When it comes to vicarious and personal memories reported by the second generation, the percentages revealed that more personal memories were coded as integrative compared to vicarious memories.

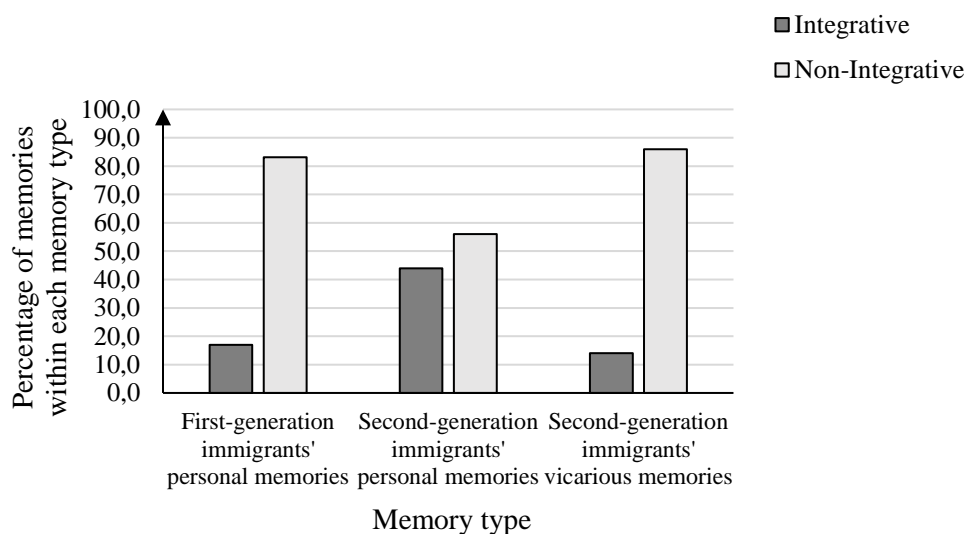


Figure 2. Distributions of integrative and non-integrative memories

3.1.2 Content: Event type and themes

Event types and themes of narratives were coded according to the categories created based on memories collected in this study (see Appendix N and Appendix O for category descriptions). The frequencies of memories across categories of event types and themes were generated. As presented in Table 5, inspection of the descriptive data on event coding revealed that in all memory types, a major percentage of memories were “interrelations with locals” events. The three most frequent event types in first generation’s personal memories were: immigration day, interrelations with locals, settlement struggles in Turkey. The second generation’s personal memories’ most frequent three event types were: interrelations with locals, socializing/gathering with in-group and vacation/trips/sightseeing. Lastly, the most frequent three event types in second generation’s vicarious memories were: interrelations with locals, settlement struggles in Turkey and accident/death events. Two categories were completely specific to the first-generation immigrants’ personal memories and second generation’s vicarious memories: immigration day and settlement struggles.

Table 6 presents the distribution of memories in theme categories which revealed that the three largest percentages of memories were coded as adaptation to Turkey, assimilation in Balkans and separation sadness in first-generation immigrants’ personal memories; embracing national/immigrant identity, alienation in Turkey and solidarity of in-group in second generation’s personal memories; and adaptation to Turkey, nostalgia for Balkans, and alienation in Turkey in second generation’s vicarious memories. Three categories were completely unique to the first-generation immigrants’ personal memories and the second generation’s vicarious memories: separation sadness, nostalgia to Balkans and mischief/accident.

One category was unique to the second generation's memories: connection with family history.

Table 5. Event Type Categories in First- and Second-Generation Immigrants' Narratives

	First-generation immigrants' personal memories	Second-generation immigrants' personal memories	Second-generation immigrants' vicarious memories
Immigration day	20.0	-	4.8
Interrelations with locals	18.5	37.9	23.8
Settlement struggles in Turkey	16.9	-	17.5
Assimilation in Balkans	15.4	3.0	9.5
Accident/ death	9.2	6.1	11.1
Socializing/ gathering with in-group	6.2	28.8	9.5
Vacation/ trips/ sightseeing	6.2	18.2	6.3
Unclassifiable	7.7	6.1	7.9
Cancelled	-	-	9.5
Total	100.0	100.0	100.0

Table 6. Theme Categories in First- and Second-Generation Immigrants' Narratives

	First-generation immigrants' personal memories	Second-generation immigrants' personal memories	Second-generation immigrants' vicarious memories
Adaptation to Turkey	20.0	3.0	28.6
Assimilation in Balkans	18.5	1.5	7.9
Separation Sadness	15.4	-	1.6
Embracing national/ immigrant identity	12.3	42.4	7.9
Nostalgia for Balkans	10.8	-	14.3
Mischief/accident	7.7	-	4.8
Alienation in Turkey	7.7	16.7	11.1
Solidarity of in-group	1.5	16.7	1.6
Connection with family history	-	12.1	4.8
Unclassifiable	6.2	7.6	7.9
Cancelled	-	-	9.5
Total	100.0	100.0	100.0

Overall, the results above implied that second generation immigrants reported more generic and more integrative memories than the first generation. In addition, first- and second-generation Balkan immigrants reported memories of similar events in general, yet there were more unique categories to generation groups among themes.

3.2 Bonds with Balkans and immigrant identity in first- and second-generation immigrants

A 2 (generation: first and second) x 3 (scale type: place attachment, place identity, immigrant identity) mixed design ANOVA revealed no significant interaction, $F(2, 126) = 1.33, p = .268, \eta_p^2 = .021$ and no main effect for generation (the between subjects factor), $F(1, 63) = .50, p = .481, \eta_p^2 = .008$. The analysis indicated a main effect of scale type, $F(2, 126) = 10.96, p < .001, \eta_p^2 = .148$. As shown in Table 7, pairwise comparisons using Bonferroni correction revealed that participants provided higher ratings on immigrant identity scale ($M = 4.09, SD = .82$) compared to place attachment scale ($M = 3.78, SD = .85; p = .003$) and place identity scale ($M = 3.64, SD = 1.10; p < .001$).

Table 7. Place Attachment, Place Identity and Immigrant Identity Scores of First- and Second-Generation Immigrants

	Place Attachment		Place Identity		Immigrant Identity	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
First Generation	3.76	.80	3.71	1.17	4.24	.76
Second Generation	3.79	.91	3.56	1.04	3.94	.86
Total	3.78	.85	3.64	1.10	4.09	.82

Additionally, the correlations between physical/semantic proximity with Balkans and scales for bonds with homeland and immigrant identity were explored

for the first generation (see Appendix P, Table P1) and second generation (see Appendix P, Table P2) immigrants.

3.3 Centrality and phenomenology in the personal memories of first- and second-generation immigrants

Independent samples t-tests were conducted to compare the first- and second-generation immigrants in terms of their ratings on nine memory features: centrality, vividness, accessibility, auditory detail, sensory detail, emotional intensity, sharing, positivity and negativity. Bonferroni adjustment of alpha levels was implemented due to multiple comparisons and the adjusted alpha level was .005 for each test (.05/9). The analyses were conducted for the first and second reported memories separately.

In the first reported memories (see Figure 3), first-generation immigrants ($M = 2.85$, $SD = 1.52$) reported memories lower in positivity compared to second-generation immigrants ($M = 3.97$, $SD = 1.47$), $t(64) = -3.04$, $p = .003$. Similarly, first-generation immigrants ($M = 3.65$, $SD = 1.40$) reported memories higher in negativity compared to second-generation immigrants ($M = 1.97$, $SD = 1.59$), $t(63) = 4.52$, $p < .001$. There were no differences between memories of first-generation and second-generation immigrants in terms of their ratings on centrality ($p = .078$), vividness ($p = .773$), accessibility ($p = .487$), auditory detail ($p = .901$), sensory detail ($p = .346$), emotional intensity ($p = .043$), and sharing ($p = .343$).

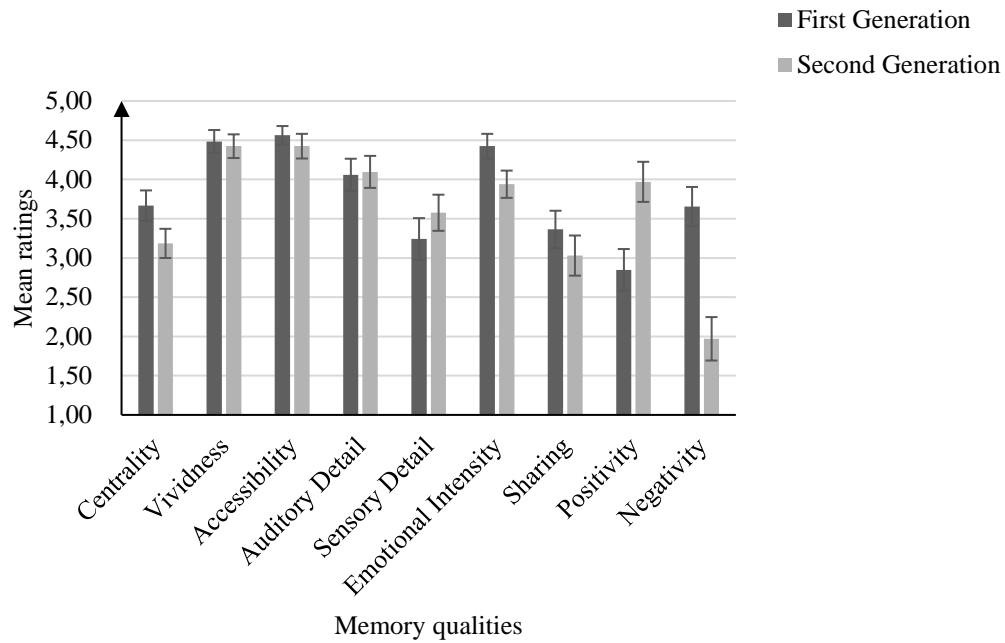


Figure 3. Memory ratings of first- and second-generation immigrants' first reported personal memories

For the second reported memories (see Figure 4), there was a difference between memories of first-generation ($M = 2.70$, $SD = 1.15$) and second-generation ($M = 3.87$, $SD = 1.43$) immigrants only in sensory detail, $t(59) = -3.52$, $p = .001$. There were no differences between memories of first-generation and second-generation immigrants in terms of their ratings on centrality ($p = .861$), vividness ($p = .804$), accessibility ($p = .672$), auditory detail ($p = .747$), emotional intensity ($p = .853$), sharing ($p = .688$), positivity ($p = .324$) and negativity ($p = .268$).

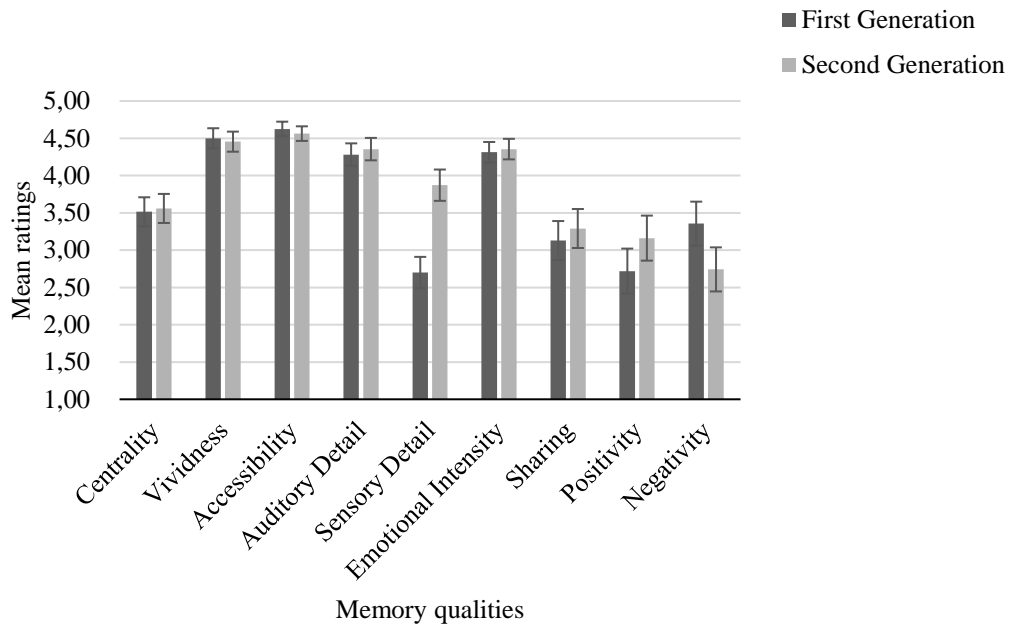


Figure 4. Memory ratings of first- and second-generation immigrants' second reported personal memories

In order to examine the visual perspectives while recollection, the first and second reported narratives were merged as they had similar ratings. Among the memories of first-generation immigrants, 3% were reported to be seen with observer perspective, 88% with protagonist perspective and 9% with both perspectives; and for the second generation, 12% were recollected with observer perspective, 66% with protagonist perspective and 22% with both perspectives.

3.4 What predicts memory qualities?

3.4.1 Interrelations between self/identity and memory

Correlations between place attachment, place identity, immigrant identity and memory qualities (centrality, accessibility, sharing, emotional intensity) were explored separately for first- and second-generation immigrants' first and second reported memories. Vividness, auditory detail and sensory detail ratings were not

included as they were expected to be more relevant to recency of the memory than bonding with homeland. Emotional valence was not included as emotional intensity was regarded as a more comprehensive measure than positivity and negativity of the memory. Additional Spearman correlations were reported for the associations including accessibility, sharing and emotional intensity as these variables were measured based on single items.

When memories of first-generation were concerned, in the first reported memories centrality was correlated with place attachment. Accessibility, sharing and emotional intensity were not correlated with any of the homeland measures (see Table 8). In the second reported memories, none of the memory ratings were correlated with place attachment, place identity and immigrant identity (see Table 9).

Table 8. Correlations Between Place Attachment, Place Identity, Immigrant Identity and Memory Ratings in First-Generation Immigrants' First Reported Memories (N = 32)

	1	2	3	4	5	6
1 Centrality	-					
2 Accessibility	.404*	-				
3 Sharing	.441*	.405*	-			
4 Emotional intensity	.345*	.142	.429*	-		
5 Place attachment	.439*	-.047	.117	.177	-	
6 Place identity	.173	.023	.048	-.157	.647**	-
7 Immigrant identity	.159	-.070	.140	-.018	.565**	.638**

Note: *p < .05, **p < .01. Using Spearman correlation revealed non-significant association between centrality and emotional intensity.

Table 9. Correlations Between Place Attachment, Place Identity, Immigrant Identity and Memory Ratings in First-Generation Immigrants' Second Reported Memories (N = 32)

	1	2	3	4	5	6
1 Centrality	-					
2 Accessibility	.221	-				
3 Sharing	.635**	.105	-			
4 Emotional intensity	.108	.504**	.229	-		
5 Place attachment	.023	.051	.168	.154	-	
6 Place identity	-.095	-.160	-.099	-.260	.647**	-
7 Immigrant identity	.117	.075	-.032	.108	.565**	.638**

Note: *p < .05, **p < .01.

When memories of second generation were concerned, in the first reported memories sharing was correlated with all three homeland bonding scales: place attachment, place identity and immigrant identity. Centrality and emotional intensity were correlated with place identity and immigrant identity, and accessibility was not correlated with any of the homeland measures (see Table 10). In the second reported memories, accessibility and emotional intensity were correlated with place attachment and immigrant identity. Centrality was correlated with immigrant identity, and sharing was correlated with place attachment (see Table 11).

Table 10. Correlations Between Place Attachment, Place Identity, Immigrant Identity and Memory Ratings in Second-Generation Immigrants' First Reported Memories (N = 33)

	1	2	3	4	5	6
1 Centrality	-					
2 Accessibility	.082	-				
3 Sharing	.639**	.108	-			
4 Emotional intensity	.752**	.342	.556**	-		
5 Place attachment	.242	-.060	.491**	.246	-	
6 Place identity	.391*	-.085	.460**	.345*	.620**	-
7 Immigrant identity	.392*	.034	.349*	.370*	.631**	.802**

Note: *p < .05, **p < .01. Using Spearman correlation revealed non-significant association between emotional intensity and place identity, and significant correlation between emotional intensity and accessibility, $r_s(33) = .550, p = .001$.

Table 11. Correlations Between Place Attachment, Place Identity, Immigrant Identity and Memory Ratings in Second-Generation Immigrants' Second Reported Memories (N = 33)

	1	2	3	4	5	6
1 Centrality	-					
2 Accessibility	.445*	-				
3 Sharing	.449*	.433*	-			
4 Emotional intensity	.749**	.628**	.546**	-		
5 Place attachment	.205	.394*	.410*	.371*	-	
6 Place identity	.220	.293	.245	.241	.620**	-
7 Immigrant identity	.373*	.441*	.287	.474**	.631**	.802**

Note: * $p < .05$, ** $p < .01$. Using Spearman correlation revealed non-significant association between emotional intensity and place attachment.

Furthermore, self/identity and memory interrelations were explored separately in positive and negative memories. Positive memories were defined as narratives rated as 4 or 5 (1 = definitely not, 5 = definitely yes) on positivity and negative memories were defined as narratives rated as 4 or 5 (1 = definitely not, 5 = definitely yes) on negativity in the self-report memory phenomenology ratings. The results were interpreted without separating the generation of memory owner and the order of the memory (i.e., first or second reported memories). This revealed a total of 48 pairs for self/identity and memory measures: three self/identity measures (place attachment, place identity, immigrant identity) x four memory ratings (centrality, accessibility, sharing, emotional intensity) for the first and second generation's first and second reported memories. As a result, among 48 pairs, in negative memories only one pair of self/identity and memory measures was positively correlated, and among positive memories, five pairs of self/identity and memory measures were positively correlated.

3.4.2 Predicting memory qualities from self/identity measures in first-generation immigrants

In order to explore the prediction efficacy of self/identity measures on memory ratings, four regression models with three predictors (i.e., place attachment, place identity and immigrant identity) and an outcome variable were tested. The outcome variables of the four models were centrality, accessibility, sharing and emotional intensity. The analyses were conducted for first and second reported memories separately. The model significantly predicted emotional intensity ratings of the second reported memories in first-generation immigrants; $F(3, 28) = 4.20, p = .014$ with an R^2 of .311. Among the three predictors, place attachment ($\beta = .464, t(28) = 2.18, p = .038$) and place identity ($\beta = -.778, t(28) = -3.41, p = .002$) predicted emotional intensity ratings of the memories.

The models did not predict any of the centrality, accessibility and sharing scores in the first reported memories of first-generation immigrants. Overall, the results should be interpreted with caution due to small sample sizes.

3.4.3 Predicting memory qualities from self/identity measures in second-generation immigrants

The models were applied to second-generation immigrants and it significantly predicted sharing ratings of first reported memories; $F(3, 29) = 4.01, p = .017$ with an R^2 of .293. None of the three predictors significantly predicted sharing scores of first memories. In addition, the model significantly predicted emotional intensity scores of the second reported memories; $F(3, 27) = 3.88, p = .020$ with an R^2 of .301. Among three predictors, only immigrant identity significantly predicted emotional intensity scores of second reported memories, $\beta = .688, t(27) = 2.514, p = .018$.

The model did not significantly predict accessibility and centrality scores in any of the memory types. Overall, the results should be interpreted with caution due to small sample sizes.

3.5 Intergenerational transmission: Personal and vicarious memories of the second generation

Paired sample t-tests were conducted to compare second-generation immigrants' personal and vicarious memories in terms of centrality, vividness, accessibility, auditory detail, sensory detail, emotional intensity, sharing, positivity and negativity. Bonferroni adjustment of alpha levels was implemented due to multiple comparisons and the adjusted alpha level was .005 for each test (.05/9). The analyses were conducted for the first and second reported memories separately.

In the first reported memories, there were no differences between personal and vicarious memories in any of the qualities; centrality ($p = .569$), vividness ($p = .008$), accessibility ($p = .125$), auditory detail ($p = .155$), sensory detail ($p = .545$), emotional intensity ($p = .631$), sharing ($p = .798$), positivity ($p = .008$) and negativity ($p = .040$).

For the second reported memories, there were significant differences between personal and vicarious memories in terms of centrality, vividness, accessibility, auditory detail and emotional intensity. Personal memories ($M = 3.49$, $SD = .94$) were rated higher in centrality compared to vicarious memories ($M = 2.89$, $SD = 1.17$), $t(28) = 3.22$, $p = .003$. Personal memories ($M = 4.39$, $SD = .73$) were rated higher in vividness compared to vicarious memories ($M = 3.46$, $SD = 1.14$), $t(27) = 3.95$, $p = .001$. Personal memories ($M = 4.51$, $SD = .63$) were rated higher in accessibility compared to vicarious memories ($M = 3.68$, $SD = 1.04$), $t(28) = 3.82$, p

= .001. Personal memories ($M = 4.32, SD = .98$) were rated higher in auditory detail compared to vicarious memories ($M = 2.82, SD = 1.28$), $t(27) = 5.89, p < .001$. Finally, personal memories ($M = 4.37, SD = 1.04$) were rated higher in emotional intensity compared to vicarious memories ($M = 3.48, SD = 1.55$), $t(26) = 3.08, p = .005$. There were no differences between personal and vicarious memories in terms of their ratings on sensory detail ($p = .149$), sharing ($p = .245$), positivity ($p = .263$) and negativity ($p = .425$). On the other hand, focusing on the relationship between various memory qualities in vicarious and personal memories, two very similar patterns of memory ratings emerged for the personal and vicarious memories in the first reported (see Figure 5) and the second reported (see Figure 6) memories. In other words, the patterns formed by the means of memory ratings (excluding positivity and negativity) were very similar in personal and vicarious memories.

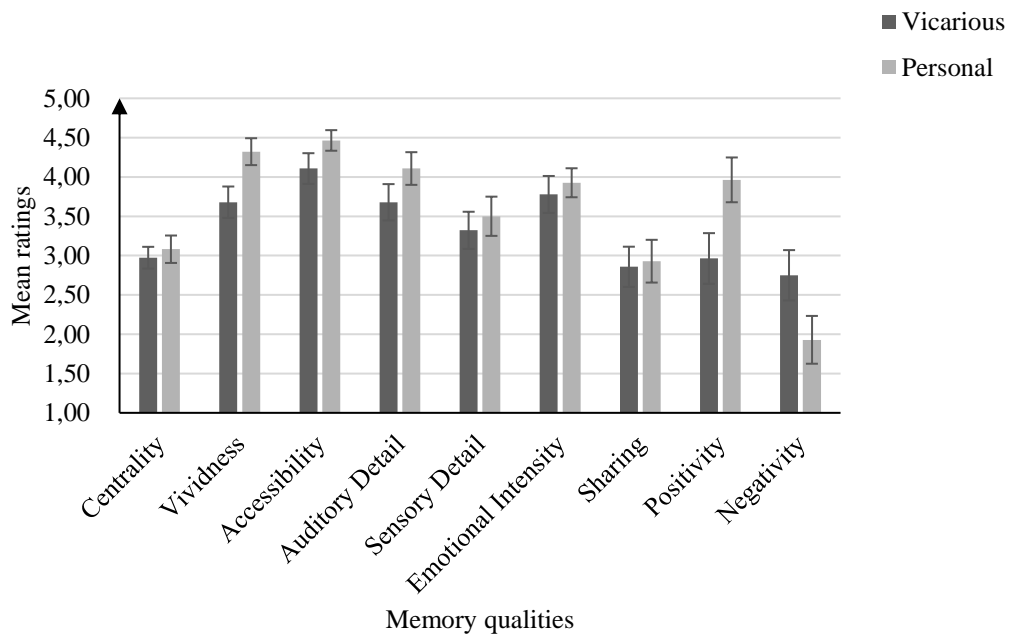


Figure 5. Personal and vicarious memory ratings for the first reported memories

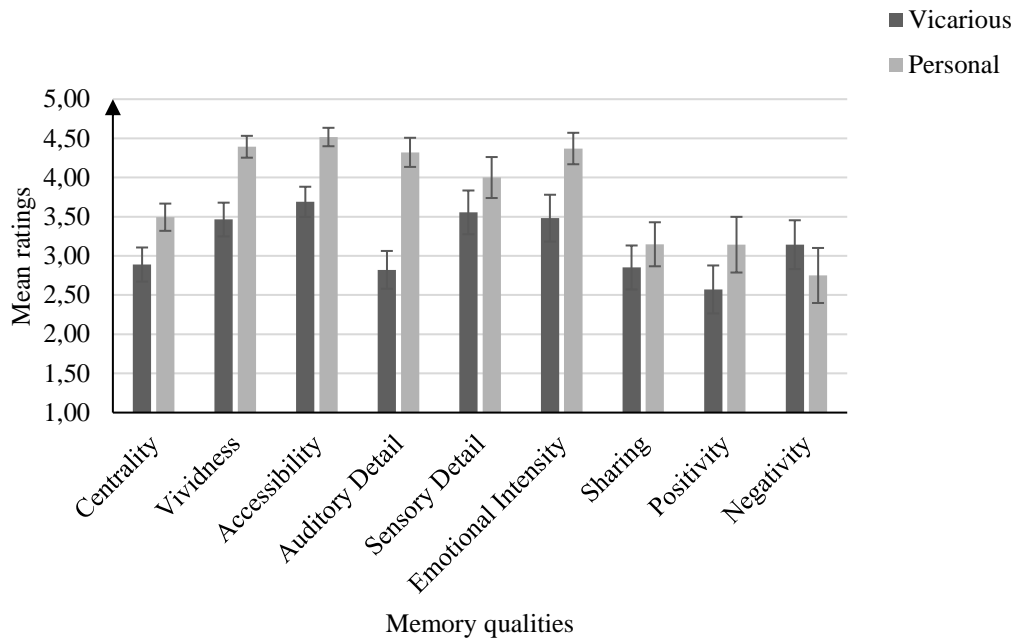


Figure 6. Personal and vicarious memory ratings for the second reported memories

In order to examine the visual perspectives while recollection, the first and second reported narratives were merged as they had similar ratings. Among the personal memories, 12% were reported to be seen with observer perspective, 66% with protagonist perspective and 22% with both perspectives. Among the vicarious memories, 43% were recollected with observer perspective, 23% with participant's own perspective and 30% with both perspectives, 4% were reported as not visualized at all.

Lastly, the correlation coefficients between closeness with parent questionnaire and vicarious memory qualities revealed an association only for the sharing ratings in the second reported vicarious memories, $r_s(28) = .585, p = .001$. This suggested that as closeness with parent increased, the second generation more frequently shared the parent's memory.

CHAPTER 4

DISCUSSION

The current study examined first- and second-generation Balkan immigrants' bonds with homeland and their self-defining memories as immigrants. The participants were two paired groups: parents who were born in Yugoslavia, Bulgaria or Greece and immigrated to Turkey (first-generation immigrants) and their children who were born and raised in Turkey (second-generation immigrants). We explored the qualitative features of Balkan immigrants' narratives about being an immigrant and investigated the differences and parallels between the two generations. In addition, concerning the intergenerational transmission, we examined whether and how parent memories were reflected in the second generation's memories.

4.1 Narratives of Balkan immigrants

The themes emerged in the previous qualitative studies with Balkan immigrants were very similar to the content of the memories reported in the current study. For instance, Çalışkan (2014) similarly conducted interviews with Turkish first- and second-generation Yugoslavia immigrants in Turkey and suggested a binary conceptualization of Yugoslavia and Turkey in the narratives. The interviewees referred to Turkey as *anavatan* (motherland, the country one's ancestors belongs), and referred to Yugoslavia as *memleket* (homeland, the place somebody is from). Such conceptualization of homeland in Balkans and Turkey was apparent in the narratives of the current study as well (e.g., "Turks in Bulgaria always referred to Turkey as motherland (*anavatan*), they lived with this longing.", "We used to go to homeland (*memleket*) from Turkey for each summer holiday." or "After 20 years, I

went to Macedonia, we went to my primary school, I sat on my desk, I was very emotional. Homeland (*memleket*) cannot be forgotten.”).

Moreover, Kolukirik (2006) investigated the adaptation of Bulgaria immigrants to Turkey. The interviewees emphasized their Turkish background expressing that they are not Bulgarian non-Muslims but are pure Turkish Muslims who had originally immigrated from Anatolia to the Balkans in the past. Very similar expressions were frequently narrated in the current study (e.g., “We immigrants are pure Turks who were settled in Balkan countries with the Turkification policy of Ottoman empire.” or “Most importantly, I am a descendant of the Ottoman, I am completely and purely Turkish, so I chose Turkish Republic to immigrate.”).

In addition, building a house in the new country was one of the common concepts emerged both in the study by Kolukirik (2006) and in the current research. Participants in this study narrated expressions about building houses, such as “One of the things immigrant families give importance is building houses. That is why every member of the family who can work, works and supports the family economy.”. Such narratives draw attention to another common concept in Balkan immigrants’ narratives: the solidarity and diligence of immigrants, which was also apparent in the study by Ünal (2012) about identity formation of Balkan immigrants in Turkey. Defining immigrants as hardworking people was frequently expressed in the narratives (e.g., “Immigrant people are so hardworking, so clean.” or “Immigrants generally define themselves as hardworking, my family as well.”).

In conclusion, many parallelisms emerged between the narratives of Balkan immigrants in literature and contents in the narratives of the first- and second-generation Balkan immigrants in the current study.

Overall, such commonalities in the narratives of Balkan immigrants may be discussed as a part of the three-level ecological systems approach adopted by Fivush and Merrill (2016): the micro-system, the exo-system and the macro-system. Stories of micro-system are the narratives of events that are shared by both the child and the parent. The exo-system includes intergenerational narratives which are conceptualized as events from parent's life before the child was born, which were also concerned in the current study as vicarious memories. Finally, the macro system consists of the parameters that transcend personal lives, such as family history, cultural/political history and master narratives. Master narratives refer to a narrative style used by a group of people. Within this direction, the themes prevalently addressed in the narratives of Balkan immigrants across various studies may be considered as master narratives for this group, such as the dual conceptualization of the country emigrated from and the country immigrated to, emphasizing Turkish background or solidarity and diligence of immigrants.

4.2 Comparing first- and second-generation immigrants

There was no difference between the first- and second-generation immigrants in terms of their bonds with homeland and immigrant identity. This finding was on the contrary of our expectations that first-generation immigrants would have stronger emotional bonds with the homeland, as they were born and had more experiences there. Alternatively, it may imply that bonds with homeland were successfully transmitted to the next generation within family. Furthermore, the differences between these scales were investigated and immigrant identity was scored higher than both place attachment and place identity scales. Considering what they measure, it may be argued that immigrant identity is more concerned with the current lives of

the participants compared to homeland related measures, which are more concerned with their past days. In accordance with the Self-Memory System (Conway, 2005), being an immigrant may be more connected to current goals of the self than being from the Balkans, therefore the organization of the working self may promote immigrant identity more strongly than place identity.

In terms of memory qualities, when the two generations were compared, first-generation immigrants reported more specific and non-integrative memories and the second-generation immigrants reported more non-specific (i.e., episodic and generic) and integrative memories. Higher proportion of specific memories in the first-generation immigrants may be due to having experienced the immigration personally and spent more time in Balkans. The event type distributions support this claim, as the highest percentage of events in the first-generation group are classified as immigration day, which are inherently specific and unique to the first-generation group. On the other hand, episodic and generic memories of the second generation may imply lack of specific incidents about being an immigrant. Therefore, the second generation may be more inclined to describe generally what it is like to be an immigrant based on traditions and customs of immigrants. The frequent event types reported by the second generation also support this claim as the “vacation” memories generally narrate about a longer episodes and “socializing with in-group” memories often describe repeated traditional gatherings such as weddings. Furthermore, more integrative narratives in the second-generation’s memories may result from the generic descriptive narratives that are likely to contain expressions of what it is like to be an immigrant.

Regarding the self-report memory phenomenology ratings, in the first reported memories, only the ratings of emotional valence were different between

generations: first-generation immigrants' memories were more negative, and second generation's memories were more positive. This finding can be interpreted in consideration of the content coding of first and second generation's memories. Seemingly negative themes such as "separation sadness" and "assimilation in Balkans" were more prevalent in first generation immigrants and the "embracing national/immigrant identity" theme which has positive connotations such as feelings of pride was more prevalent in second generation's memories. In addition, when second reported memories were concerned, these differences disappeared, and a new difference emerged: second-generation immigrants rated their memories higher on sensory detail. Further examination of means revealed that the first-generation's sensory detail scores decreased from first memory to the second memory, which may be related to their age or oldness of their memories. Overall, the comparison between the first and second generation's memories revealed that first-generation immigrants reported more specific, less integrative and less positive memories with less sensory detail compared to the second generation. Interestingly, Singer, Rexhaj and Baddeley (2007) asked older adults and college students to report their self-defining memories and found that older adults reported less specific, more integrative and more positive memories than young adults, which are exactly opposite of our findings when we consider that the first generation is older. At this point, it may be argued that self-defining memories about different aspects of the self, such as being an immigrant may pave the way for memories with different qualities that go beyond the general effects of age.

4.3 The relationship between self/identity and memory

We hypothesized that self/identity measures of place attachment, place identity and immigrant identity would be positively correlated with centrality, accessibility, sharing and emotional intensity of the memories. We did not hypothesize about qualities of vividness, sensory detail and auditory detail for their potential relationship with recency and remoteness of the memory in time (i.e., age at event) which could bias the interpretation while comparing the two generations. As a result, the analyses were conducted only with centrality, accessibility, sharing and emotional intensity.

In first-generation immigrants, place attachment, place identity and immigrant identity did not correlate with almost any of the memory qualities. On the other hand, in second-generation immigrants' memories, place attachment was moderately correlated with accessibility and sharing, place identity was moderately correlated with centrality and sharing, and immigrant identity was moderately correlated with all centrality, accessibility, sharing and emotional intensity. Overall, the results suggest that second-generation immigrants' scores approximated more systematic distributions where positive correlations between self/identity (i.e., bonds with homeland and immigrant identity) and memory ratings were present. On the other hand, there were no systematic relationships between self/identity measures and memory ratings in the first-generation immigrants, as supported by the exploratory regression analyses. The reason behind this result may be the complexity of living through the immigration process. Associations between positive memories about a place and bonds with that place are suggested in literature for immigrants (De Sá, 1998). However, considering the frequently reported events and themes by the first generation (e.g., assimilation in Balkans, separation sadness), the negativity

of these events may explain the uncorrelated variables. Another support for this claim is the differences between the first- and second-generation immigrants' memories in terms of their emotional valence. Second-generation immigrants reported more positive memories compared to the first-generation immigrants, and more intercorrelations between self/identity and memory were found for the second generation. Lastly, although must be interpreted cautiously due to the small sample sizes, when positive and negative memories were explored separately, more interrelations between self/identity and memory were found for the positive memories.

4.4 Intergenerational transmission of memories

We compared personal and vicarious memories of second-generation immigrants and different results were found for the first and second reported memories. In the current study, vicarious memories were defined as memories from parents' lives which were reported by the second generation. In order to emphasize the vicarious nature of these memories, the second generation participants were instructed to write events directly experienced by the parent in the absence of their children (the second generation). Contrary to the results of Pillemer et al. (2015), there were no differences in memory qualities of personal and vicarious memories in the first reported memories. However, when second reported memories were analyzed, personal memories were rated higher than vicarious memories on centrality, vividness, accessibility, auditory detail, and emotional intensity, similar to the results in Pillemer et al. (2015).

The results suggest that in first reported memories, vicarious narratives which were close to personal narratives in terms of centrality and memory qualities could

be recollected by the second generation. This finding is not compatible with the findings of Pillemer et al. (2015) and it may be explained through the content of memory. Pillemer et al. (2015) asked participants to report a specific memory from their parents' lives. However, in the current research, participants were asked to report a self-defining memory about being an immigrant from their parents' lives, which could be more intense in terms of phenomenology and more relevant to the second generation's sense of self. Interestingly, when the second reported memories were concerned, the difference between personal and vicarious narratives increased, in a manner to favor personal memories, implying an advantage of personal memories as Pillemer et al. (2015) suggested. The difference between the first and second reported memories may be explained by a potential quota for central vicarious memories. In other words, when participants were asked to report more than one memory, they could easily recollect various central and intense events from their personal lives. However, concerning vicarious memories, if they have limited central memories from their parent's lives, they might have reported them firstly. Therefore, differences between personal and vicarious memories might have emerged in the second reported memories. Such an argument implies both the potential centrality of vicarious memories and the advantage of personal memories over vicarious ones.

Previous research conducted with immigrants also explored intergenerational transmission of memories. Schrauf and Rubin (2001) and Shi and Brown (2016) suggested that more events around the time of immigration are recollected in first generation immigrants, and Svob and Brown (2012) argued that this reminiscence bump for the immigration years is transmitted to the second generation when they report events from their parents' lives. Furthermore, Svob (2014) compared

immigrants and locals in Canada and argued that immigrant young adults rated parent-events higher on centrality to self than local Canadians. Moreover, when functions of parent-events were explored, participants reported to use historical events (e.g., immigration, military service, political risings) from parents' lives more frequently for understanding their self and understanding their parents (Svob, 2014). Similarly, Merrill, Booker and Fivush (2018) investigated the functions of intergenerational narratives and argued that they are used to learn about the parent by young people. At this point, studying self-defining memories for the self and for the parent was particularly in line with these finding. Our results suggested that second generation immigrants could report self-defining memories for parents as well and they even rated them similarly to their personal memories in terms of centrality and other phenomenological experiences in the first reported memories.

Lastly, in both first (see Figure 5) and second reported memories (see Figure 6), the patterns formed by the means of various memory qualities were very similar in personal and vicarious memories, excluding the means of positivity and negativity. As argued by Pillemer et al. (2015) the similarity in memory quality patterns may suggest that personal and vicarious memories are recollected in similar ways; however, personal memories are reminisced with stronger experiences.

4.5 Limitations

A main limitation of the study was the relatively small sample size to conduct regression analyses and utilize further structural modelling of the relationship between self/identity and memory. Carrying out the study with pairs of first and second generation had advantages as well; however, it complicated the participant recruiting process as withdrawal or rejection from a member of the pair resulted in

cancellation of the pair altogether. Secondly, the sample size could be increased via conducting the study online. However, especially the older age group in the first generation required additional support and instructions while answering the questions and completing the surveys. Therefore, the items in the questionnaires could be simplified. Lastly, the difference in the education levels of the first and second generation was a limitation regarding its potential effect on differences in narratives and comprehensibility of the instructions.

4.6 Conclusion

The study made unique contributions to the literature in terms of investigating self and memory relationship with particular aspects of the identity in immigrant families. Conducting the study with pairs of first- and second-generation immigrants within families paved the way for examining the intergenerational transmission of homeland bonding, immigrant identity and autobiographical memories. Furthermore, the results comparing personal and vicarious memories may take part in the discussion about defining the scope of autobiographical memory.

Exploring the qualitative features in narratives of immigrants provided grounds for discussing potential master narratives in memories of Balkan immigrants in Turkey, as they were in line with the already existing qualitative researches. Furthermore, defining the event types and themes in immigrant memories resulted in a valuable descriptive base for understanding self-defining autobiographical memories in generations of immigrants. Overall, the results suggested that there are both unique and common memory qualities of the first- and second-generation Balkan immigrants and intergenerational immigration memories are prevalently reported.

APPENDIX A
AUTOBIOGRAPHICAL MEMORY TASK

The purpose of this study is to investigate the memories of people who immigrated from one country to another. We will ask you to write two of your memories and evaluate them on some aspects.

Which Balkan country are you an immigrant of? _____

Below, we ask you to write two memories which define you as a Balkan immigrant. These memories must satisfy the following conditions. Please write a memory that;

- o You remember in a clear way
- o You still find important and evokes positive, negative or both types of intense emotions
- o Defines who you are as an immigrant
- o Makes you feel that you are a Balkan immigrant

Please try not to write memories of events that occur repeatedly ("I used to drink coffee every morning) or depict extended episodes ("We used to live in Manisa in my childhood years). The events we ask for must have a clear beginning and ending and start and end at a specific time and must be directly about you.

To sum up, we ask you to write two memories which contain the features above. If you have any questions, you can ask now.

APPENDIX B

AUTOBIOGRAPHICAL MEMORY TASK

(TURKISH)

Bu çalışmanın amacı bir ülkeden başka bir ülkeye göç etmiş insanların ve çocuklarının anılarını incelemektir. Bu araştırma kapsamında sizden 2 anınızı yazmanızı ve her anıyla ilgili bazı değerlendirmeler yapmanızı isteyeceğiz.

Hangi Balkan ülkesi göçmenisiniz? _____

Aşağıda sizden, kendinizi bir Balkan göçmeni olarak tanımlayan 2 anınızı anlatmanızı istiyoruz.

Bu anılar aşağıdaki özelliklere sahip olmalıdır:

- o Net bir biçimde hatırladığınız
- o Hala önemli bulduğunuz ve sizde olumlu, olumsuz ya da her iki türden de yoğun duygular uyandıran
- o Bir göçmen olarak kim olduğunuzu anlatan
- o Size Balkan göçmeni olduğunuzu hissettiren

Bu anıların sürekli tekrar eden bir olay (“her sabah mutlaka kahve içerdim”) ya da uzun bir dönemi anlatan (“çocukluk yıllarımda Manisa’da otururduk”) olaylar olmamasına dikkat edin. İstedığımız olaylar, belirli bir başı ve sonu olan, kısa süre içinde başlayıp bitmiş ve doğrudan sizinle ilgili olaylardır.

Özet olarak sizden yukarıda belirttiğimiz özelliklere sahip 2 anınızı anlatmanızı istiyoruz. Herhangi bir sorunuz varsa şu anda sorabilirsiniz.

APPENDIX C

VICARIOUS AUTOBIOGRAPHICAL MEMORY TASK

We will ask you to write two memories from the life of your parent (the one who participated in this study) which you learnt about through listening from him/her and evaluate them on some aspects.

Which Balkan country is your parent an immigrant of? _____

Below, we ask you to write two memories from your parent's life which define him/her as a Balkan immigrant.

These memories must satisfy the following conditions. Please write a memory that;

- o Your parent remembers in a clear way
- o Your parent still finds important and evokes positive, negative or both types of intense emotions in him/her
- o Defines who your parent is as an immigrant
- o Makes your parent feel that he/she is a Balkan immigrant
- o You learn through hearing it from your parent

Please try not to write memories of events that occur repeatedly ("He used to drink coffee every morning) or depict extended episodes ("She used to live in Manisa in her childhood years). The events we ask for must have a clear beginning and ending and start and end at a specific time and must be directly about your parent.

To sum up, we ask you to write two memories from your parent's life who participated in this study and which contain the features above. If you have any questions, you can ask now.

APPENDIX D

VICARIOUS AUTOBIOGRAPHICAL MEMORY TASK

(TURKISH)

Şimdi sizden, çalışmaya katılan anne ya da babanızın, kendisinden dinleyerek öğrendiğiniz iki anısını yazmanızı ve ilgili değerlendirmelerde bulunmanızı isteyeceğiz.

Araştırmaya katılan ebeveyniniz hangi Balkan ülkesi göçmenidir? _____

Aşağıda sizden, araştırmaya katılan ebeveyninizin hayatından, kendisini bir Balkan göçmeni olarak tanımlayan 2 anısını anlatmanızı istiyoruz.

Bu anılar aşağıdaki özelliklere sahip olmalıdır:

- o Anne ya da babanızın net bir biçimde hatırladığı
- o Anne ya da babanızın hala önemli bulduğu ve kendilerinde olumlu, olumsuz ya da her iki türden de yoğun duygular uyandıran
- o Bir göçmen olarak anne ya da babanızın kim olduğunu anlatan
- o Anne ya da babanıza Balkan göçmeni olduğunu hissettiren
- o Anne ya da babanızdan dinleyerek öğrendiğiniz

Bu anıların sürekli tekrar eden bir olay (“her sabah mutlaka kahve içermiş”) ya da uzun bir dönemi anlatan (“çocukluk yıllarımda Manisa’da oturmuş”) olaylar olmamasına dikkat edin. İstedığımız olaylar, belirli bir başı ve sonu olan, kısa süre içinde başlayıp bitmiş ve doğrudan anne ya da babanızla ilgili olaylardır.

Özet olarak sizden yukarıda belirttiğimiz özelliklere sahip, araştırmaya katılan ebeveyninizin 2 anısını anlatmanızı istiyoruz. Herhangi bir sorunuz varsa şu anda sorabilirsiniz.

APPENDIX E

CENTRALITY OF EVENTS SCALE

Please rate the items below by circling the number you find appropriate considering the first/second memory you wrote. While answering, you can go back and read the memory again if you want.

	Definitely Not			Definitely Yes	
I feel that this event has become part of my identity.	1	2	3	4	5
This event has become a reference point for the way I understand myself and the world.	1	2	3	4	5
I feel that this event has become a central part of my life story.	1	2	3	4	5
This event has colored the way I think and feel about other experiences.	1	2	3	4	5
This event permanently changed my life.	1	2	3	4	5
I often think about the effects this event will have on my future.	1	2	3	4	5
This event was a turning point in my life.	1	2	3	4	5

APPENDIX F

CENTRALITY OF EVENTS SCALE

(TURKISH)

Lütfen biraz önce yazdığımız birinci/ikinci anıyı düşünerek, aşağıdaki soruları uygun bulduğunuz rakamı işaretleyerek cevaplayın. Dilerseniz soruları cevaplarırken geri dönüp yazdığımız anıyı tekrar okuyabilirsiniz.

	Kesinlikle		Kesinlikle		
	Hayır				Evet
Bu olayın kimliğimin bir parçası haline geldiğini hissediyorum.	1	2	3	4	5
Bu olay, kendimi ve dünyayı anlamamda bir referans noktası haline geldi.	1	2	3	4	5
Bu olayın hayat hikayemin merkezi bir parçası haline geldiğini hissediyorum.	1	2	3	4	5
Bu olay, diğer olaylarla ilgili duygu ve düşüncelerimi etkiledi.	1	2	3	4	5
Bu olay, hayatımı kalıcı bir biçimde değiştirdi.	1	2	3	4	5
Sık sık bu olayın geleceğim üzerindeki etkileri hakkında düşünürüm.	1	2	3	4	5
Bu olay, hayatımda bir dönüm noktası oldu.	1	2	3	4	5

APPENDIX G

MEMORY PHENOMENOLOGY RATINGS

Please rate the items below by circling the number you find appropriate considering the first/second memory you wrote. While answering, you can go back and read the memory again if you want.

	Definitely Not			Definitely Yes	
My memory for this event is very vivid.	1	2	3	4	5
This memory was easy for me to recall.	1	2	3	4	5
As I remember the event, I can hear it in my mind.	1	2	3	4	5
My memory for this event does not involve a lot of sensory information (sounds, smells, tastes, etc.)	1	2	3	4	5
This memory evokes strong emotions in me. ¹	1	2	3	4	5
I frequently talk about this event with others. ²	1	2	3	4	5
The overall tone of the memory is positive.	1	2	3	4	5
The overall tone of the memory is negative.	1	2	3	4	5

When you visualize this event, which visual perspective below suits your recollection of the event best?

- Observer perspective
- Protagonist (own) perspective
- Both
- I cannot visualize the event.

¹ The original item was reverse coded: "This memory does not evoke strong emotions in me."

² The original item was: "I frequently think about or talk about this event with others."

APPENDIX H

MEMORY PHENOMENOLOGY RATINGS

(TURKISH)

Lütfen biraz önce yazdığımız birinci/ikinci anıyı düşünerek, aşağıdaki soruları uygun bulduğunuz rakamı işaretleyerek cevaplayın. Dilerseniz soruları cevaplarken geri dönüp yazdığımız anıyı tekrar okuyabilirsiniz.

	Kesinlikle Hayır			Kesinlikle Evet	
Bu olayla ilgili anım çok canlı.	1	2	3	4	5
Bu anı benim için hatırlaması kolay bir anıydı.	1	2	3	4	5
Olayı hatırladığımda, zihnimde seslerini duyabiliyorum.	1	2	3	4	5
Bu olayla ilgili anım çok fazla duyuşal bilgi içermiyor (sesler, kokular, tatlar, vs.).	1	2	3	4	5
Bu anı bende güçlü duygular uyandırıyor. ³	1	2	3	4	5
Sık sık bu anı hakkında başkalarıyla konuşurum. ⁴	1	2	3	4	5
Bu anının genel havası olumlu.	1	2	3	4	5
Bu anının genel havası olumsuz.	1	2	3	4	5

Bu olayı gözünüzde canlandırarak düşündüğünüzde, olayı aşağıdakilerden hangi bakış açısına en uygun şekilde hatırlıyorsunuz?

- Dışarıdan bakan bir gözlemci perspektifinden
- Olayı yaşayan kişi perspektifinden
- Her iki açıdan da
- Olayı gözümde canlandıramıyorum.

³ The original item was reverse coded: "Bu anı bende güçlü duygular uyandırmıyor."

⁴ The original item was: "Sık sık bu anı hakkında düşünür ya da başkalarıyla konuşurum."

APPENDIX I

REVISED PLACE ATTACHMENT SCALE

Please consider the place you lived before immigration (your old city) /the place your parent lived before immigration (his/her old city) while carefully reading the items below and circle the numbers most appropriate for you.

	Definitely disagree	Disagree	Partially agree	Agree	Definitely agree
I would feel happy if I go there. ⁵	1	2	3	4	5
I have significant memories about there.	1	2	3	4	5
I suggest to others that they should visit there.	1	2	3	4	5
I like there.	1	2	3	4	5
I don't enjoy telling people about important places of there. ⁶	1	2	3	4	5
I put things around me to remind me of there.	1	2	3	4	5
That place seems unfamiliar to me.	1	2	3	4	5
I lose track of things happening there. ⁷	1	2	3	4	5
I tell people my memories about there. ⁸	1	2	3	4	5
I am proud of there.	1	2	3	4	5
I am always glad to meet people from there. ⁹	1	2	3	4	5
I would feel relaxed there if I were there. ¹⁰	1	2	3	4	5
That place is very special to me.	1	2	3	4	5
That place does not mean a lot to me. ¹¹	1	2	3	4	5

⁵ The original item is "I feel happy when I am there."

⁶ The original item is "I don't enjoy showing people important places of there."

⁷ The original item is "When I am not there, I lose track of things happening there."

⁸ The original item is "I tell people about things that happened to me there."

⁹ The original item is "I am always glad to meet people from there if out of town."

¹⁰ The original item is "I feel relaxed there."

¹¹ The original item is "That place means a lot to me."

APPENDIX J

REVISED PLACE ATTACHMENT SCALE

(TURKISH)

Lütfen göç etmeden önce yaşadığınız yeri (eski şehrinizi) /ebeveyninizin göç etmeden önce yaşadığı yeri (eski şehri) düşünerek aşağıdaki cümleleri dikkatlice okuyun ve size en uygun gelen rakamı işaretleyin.

	Kesinlikle katılmıyorum	Katılmıyorum	Biraz Katılıyorum	Katılıyorum	Kesinlikle katılıyorum
Oraya gitsem kendimi mutlu hissederim. ¹²	1	2	3	4	5
Orayla ilgili kayda değer anılarım vardır.	1	2	3	4	5
Başkalarına orayı ziyaret etmelerini öneririm.	1	2	3	4	5
Orayı severim.	1	2	3	4	5
İnsanlara oradaki önemli yerlerden veya mekânlardan bahsetmekten hoşlanmam. ¹³	1	2	3	4	5
Orayı hatırlatan eşyaları yanımda bulundururum.	1	2	3	4	5
Orası bana yabancı gelir.	1	2	3	4	5
Orayla ilgili gelişmeleri takip etmem. ¹⁴	1	2	3	4	5
Orayla ilgili anılarımı insanlara anlatırım. ¹⁵	1	2	3	4	5
Orası ile gurur duyarım.	1	2	3	4	5
Oradan gelmiş birileri ile karşılaşmaktan memnun olurum. ¹⁶	1	2	3	4	5
Oraya gitsem rahatlamış hissederim. ¹⁷	1	2	3	4	5
Orası benim için çok özeldir.	1	2	3	4	5
Orası benim için çok şey ifade etmez. ¹⁸	1	2	3	4	5

¹² The original item is “Orada iken kendimi mutlu hissederim.”

¹³ The original item is “İnsanlara oradaki önemli yerleri veya mekanları göstermekten hoşlanmam.”

¹⁴ The original item is “Orada olmadığım zaman orasıyla ilgili gelişmeleri takip etmeyi bırakırım.”

¹⁵ The original item is “Orada yaşadıklarım ile ilgili şeyleri insanlara anlatırım.”

¹⁶ The original item is “Şehir dışında iken oradan birileri ile karşılaşmaktan memnuniyet duyarım.”

¹⁷ The original item is “Orada rahatlamış hissederim.”

¹⁸ The original item is “Orası benim için çok şey ifade eder.”

APPENDIX K

PLACE IDENTITY SCALE

Please consider the place you lived before immigration (your old city) /the place your parent lived before immigration (his/her old city) while carefully reading the items below and circle the numbers most appropriate for you.

	Definitely disagree	Disagree	Partially agree	Agree	Definitely agree
I identify with this city. ¹⁹	1	2	3	4	5
This city is part of my identity.	1	2	3	4	5
I feel like I belong to this.	1	2	3	4	5
I feel like I'm from this city.	1	2	3	4	5

¹⁹ The original questionnaire is a 6-point Likert-type scale (1 = not at all, 6 = very much).

APPENDIX L

ADAPTED IMMIGRANT IDENTITY SCALE

Please consider the place you lived before immigration (your old city) /the place your parent lived before immigration (his/her old city) while carefully reading the items below and circle the numbers most appropriate for you.

	Definitely disagree	Disagree	Partially agree	Agree	Definitely agree
I identify with being an immigrant.	1	2	3	4	5
Being an immigrant is part of my identity.	1	2	3	4	5
I feel like I belong to immigrants' social group.	1	2	3	4	5
I feel like I'm an immigrant from there.	1	2	3	4	5

APPENDIX M

ETHICS COMMITTEE APPROVAL

T.C.

BOĞAZIÇI ÜNİVERSİTESİ

Sosyal ve Beşeri Bilimler Yüksek Lisans ve Doktora Tezleri Etik İnceleme Komisyonu

Sayı: 2019-29/40

28 Mart 2019

Saliha Çelenlioğlu
Psikoloji

Sayın Araştırmacı,

"Mekansal Otobiyografik Bellek ve Mekansal Kimlik" başlıklı projeniz ile ilgili olarak yaptığımız SBB-EAK 2019/36 sayılı başvuru komisyonumuz tarafından 28 Mart 2019 tarihli toplantıda incelenmiş ve uygun bulunmuştur.



Dr. Öğr. Üyesi İnci Ayhan



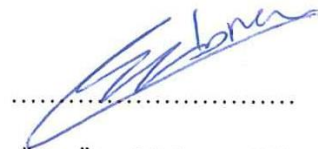
Prof. Dr. Feyza Çorapçı



Doç. Dr. Mehmet Yiğit Gürdal



Doç. Dr. Ebru Kaya



Dr. Öğr. Üyesi Şebnem Yalçın

APPENDIX N

EVENT TYPE CATEGORIES

Category	Description	Sample Narrative
Immigration day	The event takes place during the immigration day. It includes departure from homeland, the journey itself and the arrival.	Year 1978, my age was 13. After departing from relatives and friends, we got on the train which was going to bring us to Turkey. Everyone was so sad. When we arrived at Edirne, I went to bathroom and suddenly screamed. In the mirror I saw my face in black. The carbon black of the train made my face unrecognizable, but everyone was so sad that nobody realized it.
Settlement/ adaptation struggles	The event is about the efforts for settling in Turkey. It includes struggles in accommodation, finding a job, speaking Turkish, getting used to local culture etc.	My father and aunt -when they were immigrants in Turkey- used to sell milk and socks in the bazaar. One day, while he was selling milk in the streets, he saw his friends, so he changed his way on his bike and extended his way home. Being an immigrant is hard, children at that age selling things...
Assimilation in Balkans	The event is about the assimilation practices towards Turks/Muslims in Balkans. It includes banning of Turkish names, Turkish speaking, traditional clothing etc.	My mother and her family immigrated to Turkey in 1989. She tells me how they were subjected to the name changing law of Bulgarian government before immigration, and that when they had to pick a new name, she chose the name "Anna". The reason was it was similar to the Turkish name "Ana".
Socializing/ gathering with in-group	The event takes place within the in-group of the narrator (either with immigrants in Turkey or with Turks/ Albanians/ Muslims in the Balkans) It includes eid, weddings, conversations with family, relatives and friends who are also immigrants.	My grandfather started to enjoy telling memories as he got old. One day he again started to tell his memories and revealed his photographs. When the memory ended, we started looking at the photographs, and one of them attracted my attention. It was dated May 1, 1971, there was my grandfather and his friends in the photograph. It was taken in Bulgaria. They were having a picnic, they all looked happy.
Interrelations with locals	The event is about personal interrelations with locals of Turkey, who are not immigrants. It may take place in neighborhood, school, workplace etc. It includes both positive events (e.g., having good time with neighborhoods) and negative events (e.g., locals' refusal of immigrants' Turkish/Muslim identity).	Our house had 3 floors. In the second floor we had a tenant. I was mopping the stairs that day, and we did not used to step on the stairs with shoes. While I was mopping, our tenant stepped on the stairs where I just cleaned. I felt very mad, and we started arguing. I can never forget our tenant told me: "You will mop and i will step. This place is ours. You are non-Muslims you came from another country; we are the locals here." But we are Muslims alhamdulillah. Those words had hurt me so much.
Vacation/ trips/ sightseeing	The event is about a vacation, trip or sightseeing. It includes visit to homeland city in Balkans after immigrations, family trips, touristic trips etc.	Before going to Gostivar my daughter asked me questions about there. But I didn't want to tell her much before going there. I wanted her to go to Gostivar and see it herself. When we got off the plane and were on our way to Gostivar, we both started to feel excited. We went to wedding together, visited graveyard, went to historical Ottoman mosques and spent great time.
Accident/ death	The event includes an accident happening to the narrator or is about death of someone. It includes death of a family member, car accidents, natural accidents like bee sting and childhood mischiefs etc.	In 1989 immigration started to Turkey. I also went to the town from village in order to apply to Turkish consulate. While we were waiting our turn to hand in our papers, Bulgarian police's dog bit me from my leg. My jeans were thick, so it didn't harm me, but I was so scared.

APPENDIX O

THEME CATEGORIES

Category	Description	Sample Narrative
Assimilation in Balkans	The theme is about assimilation towards Turks/Albanians/Muslims in Balkans. It also includes atrocity, physical and psychological oppression.	During the years my father was a student there, speaking Turkish was banned, Turkish names were changed to Bulgarian names. One day, when my father was at school, he was listening to Turkish songs which were sent from Turkey as a gift with his Turkish friends in the dormitory. But the security guards or polices entered the room suddenly and just because they were listening to Turkish music, they punished these students with violence and with a fine.
Nostalgia for Balkans	The theme includes nostalgic narratives of homeland. It requires a positive tone when narrating about the homeland, and it must be about the good old days back in the Balkans.	There was cinema screen in Bulgaria. One summer night we gathered with friends, there was cinema in the middle of the village. Movies of Şoray and Kadir İnanır came from Turkey, we watched them. When I was 12, Barış Manço came to Burgaz to give a concert. I persuaded my father and he brought me to the concert, it was so beautiful.
Separation sadness	The theme is about the sadness the narrator feels over separation from Balkans. It includes farewell memories on the day of immigration, or memories of longing after immigration.	The last day everyone came to see us off. This was an ending; everyone was giving each other long hugs and was crying. In those times, medium of transportation was train. The belongings were entrained, the farewell has ended, and the train whistle started. And we had put an end to our lives in there.
Adaptation to Turkey	The theme is about adapting to Turkey and Turkish culture. It includes settlement, speaking Turkish language or psychological adaptation. It may include memories of failure or success in adaptation.	One day, while I was walking in the street, I ran across the milkman of the neighborhood. Meanwhile, an old lady waved at me through her window. She asked "girl, can you call the milk man?". I said "Yes, milkman arrived", because I didn't know the meaning of the word "call". That lady could not buy milk that day.
Mischief/accident	The theme is about accidents and childhood mischiefs. It does not require interpretative narrative style; it may only include the event narrative of an accident.	My grandfather had beehives in the garden of our house in Bulgaria. Being childish, I was 5-6 years old and somehow it came to my mind and I tucked in the stick in my hand to the hole in the beehive. Surely the bees did not like it. They took me to the hospital as my mother who came to my screams dismissed the bees around my head.
Embracing national/immigrant identity	The theme is about feelings of pride and acceptance of being Turkish/Albanian/Muslim or being a Balkan immigrant. It may direct include expressions of pride, or realization and acceptance of one's identity.	It was the first day of high school. While meeting with friends, their reaction when I told them that I was an immigrant made me happy. Alongside, my literature teacher's reaction when I told that I was a Balkan immigrant made me feel very proud. When he learnt where I was from, he asked me to talk about there and I told them about the places I heard from my father and places which are take a big place in their memories.
Alienation in Turkey	The theme is about alienation and social bullying immigrants come across in Turkey. It includes locals' refusal of Turkish/Muslim identity of immigrants.	There is a memory my father always tells. After immigrating to here, they went to a family's house to ask for their daughter's hand in marriage. They were shocked with the reaction of the family they went to. They told them "We do not give our daughter in marriage to someone who does not have Turkish blood in his veins". However, we immigrants are pure Turks who were settled in Balkan countries with the Turkification policy of Ottoman empire. It was the first time they experienced such discrimination and they felt very sad.

Connection with family history	The theme is about the connection the narrator feels with his/her family history. It includes expressions of stepping into their shoes, acknowledgement of past family stories in the present time and forging bonds between the past selves and present ones.	About 6 years ago, my mother's brother visited my mother's village, where they left just like that. They shot videos of there when they were there. Then we watched them altogether. This really impressed me. The places my mother used to tell me were in front of me vividly. Weird, but it was just like how I imagined. The house they lived those memories and the mulberry tree in the garden... This desolation and the lands/houses we have in a foreign country made me feel like an immigrant completely.
Solidarity of in-group	The theme is about the strong social bond between Turks/Albanians/Muslims back in the Balkans, or immigrants in Turkey. It includes expressions of unity, solidarity and bonding as an in-group.	In that summer holiday, we went to Skopje with my family. After attending a wedding, we had an accident on our way home in my father's village. In a few minutes all relatives of my father came to the scene of accident. I felt there that we were a very big family. It really touched me to have this many relatives and solidarity in a country I wasn't born in.

APPENDIX P

THE CORRELATIONS BETWEEN PHYSICAL/SEMANTIC PROXIMITY
WITH BALKANS AND BONDS WITH HOMELAND

Table P1. Correlations Between Bonds with Homeland (Place Attachment, Place Identity, Immigrant Identity) and Participant Statistics in First-Generation Immigrants (N = 32)

	1	2	3	4	5	6	7
1 Place attachment	-						
2 Place identity	.647**	-					
3 Immigrant identity	.565**	.638**	-				
4 Immigration age	.058	.060	.097	-			
5 Visit frequency	.326	.183	.310	-.108	-		
6 Visit duration	.261	.172	-.022	.071	.610**	-	
7 Knowledge about homeland	.411*	.341†	.166	.263	.461*	.159	-
8 Exposure to Balkan related stimuli	.541**	.307†	.315†	-.208	.339	.015	.117

Note: †p < .10. *p < .05. **p < .01. Associations with visit frequency were reported using Spearman correlation due to the ordinal nature of the variable.

Table P2. Correlations Between Bonds with Homeland (Place Attachment, Place Identity, Immigrant Identity) and Participant Statistics in Second-Generation Immigrants (N = 33)

	1	2	3	4	5	6	7
1 Place attachment	-						
2 Place identity	.620**	-					
3 Immigrant identity	.631**	.802**	-				
4 Visit frequency	.563**	.323	.467**	-			
5 Visit duration	.435*	.290	.893**	.751**	-		
6 Knowledge about homeland	.109	.199	.422*	.392*	.381*	-	
7 Exposure to Balkan related stimuli	.532**	.426*	.461**	.434*	.379*	.487**	-
8 Cultural socialization	.529**	.521**	.564**	.528**	.383*	.446**	.633**

Note: †p < .10. *p < .05. **p < .01. Associations with visit frequency were reported using Spearman correlation due to the ordinal nature of the variable.

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