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THE RELATIONSHIP BETWEEN

AGE OF LANGUAGE ACQUISITION,

ETHNIC IDENTIFICATION AND

ACCULTURATION OF CIRCASSIANS IN TURKEY

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ABSTRACT

THE RELATIONSHIP BETWEEN AGE OF LANGUAGE ACQUISITION, ETHNIC IDENTIFICATION AND ACCULTURATION OF CIRCASSIANS IN TURKEY

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Identity is achieved through steps of crisis and exploration, and commitment. It occurs during adolescence, and an achieved identity is important for healthy development. Individuals perceive their identities from a personal or a social view. Ethnic identity is a social identity which involves sense of belonging to a particular group, and the studies about ethnic identity development generally is on young children. Moreover, social identity and ethnicity are maintained by language. Ethnically minority people hold language important for their ethnic identity and family has an influence on children's language acquisition and ethnic identity. Families teach their children about ethnic identity thorough exposing the values and behaviors related with ethnic culture to their children. On the other hand, language proficiency has an influence on acculturation, and linguistic acculturation is related with ethnic identification. Thus, it is reasonable to study ethnic language acquisition to understand acculturation and identification. This study is one of the limited research projects studying ethnic language acquisition, familial ethnic socialization and identity. Furthermore, it is the first study which studies age of ethnic language acquisition. In this study, there were 451 individuals. Participants were applied an online questionnaire form which includes items related with ethnic identification, ethnic language knowledge and age of acquisition, acculturation, and familial ethnic socialization. As a result, there was no difference of acquiring ethnic language before age 3 or after age 7 on ethnic identification. However, knowing the language was found to be related with ethnic identification. Findings were discussed.

ÖZ

TÜRKİYE'DEKİ ÇERKESLERDE DİL EDİNİM YAŞI, ETNİK KİMLİK VE KÜLTÜREL BÜTÜNLEŞIM ARASINDAKİ İLİŞKİ

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Kimlik, kriz, keşif ve bağlılık adımlarını aşarak elde edilir. Ergenlik döneminde ortaya çıkar ve sağlıklı bir gelişim için kimlik kazanımı önemlidir. Bireyler kimliklerini kişisel veya toplumsal bir bakış açısıyla algılar. Etnik kimlik belirli bir gruba ait olma duygusuna içeren bir sosyal kimliktir ve etnik kimlik gelişimi ile ilgili çalışmalar genellikle küçük çocuklar üzerindedir. Ayrıca sosyal kimlik ve etnisite dil tarafından sürdürülür. Etnik azınlıklar etnik kimlikleri için dili çok önemli görürler ve ailenin çocukların dil edinimi ve etnik kimliği üzerinde etkisi vardır. Aileler, çocuklarına etnik kültüre ilişkin değer ve davranışları aktaratak etnik kimliği öğretirler. Öte yandan, dil yeterliliğinin kültürel bütünleşim üzerinde etkisi vardır ve dilsel-kültürel bütünleşim etnik kimlikle ilişkilidir. Bu nedenle, kültürel bütünleşimi ve özdeşim kurmayı anlamak için etnik dil edinimini incelemek mantıklıdır. Bu çalışma, etnik dil edinimi, ailesel etnik sosyalleşme ve kimlik konularını inceleyen sınırlı sayılarda araştırmalardan biridir. Ayrıca, etnik dil edinme yaşını inceleyen ilk çalışmadır. Bu çalışmada 451 katılımcı bulunmaktadır. Katılımcılara etnik kimlik, etnik dil bilgisi ve edinme yaşı, kültürel bütünleşim, ve ailesel etnik sosyalleşme ile ilgili maddeler içeren çevrimiçi bir anket formu uygulandı. Sonuç olarak etnik kimlik açısından etnik dili 3 yaşından önce veya 7 yaşından sonra edinme arasında fark bulunmamıştır. Ancak dili bilmenin etnik kimlikle ilişkili olduğu görülmüştür. Bulgular tartışılmıştır.

Anahtar Kelimeler: sosyal kimlik, etnik kimlik, etnisite, diaspora, ailesel etnik sosyalleşme, Çerkesler, kültürel bütünleşim, kültürün sürdürülmesi, dil

ACKNOWLEDGEMENTS

TEXT OF OATH

I declare and honestly confirm that my study, titled "THE RELATIONSHIP BETWEEN AGE OF ETHNIC LANGUAGE ACQUISITION, ETHNIC IDENTIFICATION AND ACCULTURATION OF CIRCASSIANS IN TURKEY" and presented as a Master's Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are indicated in the text and listed in the list of references.

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Alzira Gamze Gireyhan

06.06.2022

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ABBREVIATIONS

L1   First Language

L2   Second Language

BAS Bidimensional Acculturation Scale

FES Familial Ethnic Socialization

EIS Ethnic Identity Scale

CHAPTER 1
INTRODUCTION

We live in a social world and humans are social creatures who get to contact with each other every day. Through these contacts we express and identify ourselves. First instance that comes to mind in identifying ourselves is who we are; and how we feel and what we know about the world is a hint of what kind of person we are (Horçatsu, 2007). To put up in a simplest way, these kinds of questions' answers make up our identity. Construction of identity is a non-stop process in which a person constructs the outgroups identity as well (Yayak, 2018). Through exploration (Erikson, 1968) we form our identities and reach to a point of resolution about it (e.g., Bayad, 2015; Erikson, 1968). Since we are social beings, our group memberships and group identities take important places in our life. As an individual likes to see himself/herself in a positive identity, it was found that individuals also would like to have a positive group identity and compare their ingroup with an outgroup (Tajfel & Turner, 1986). Thus, according to Social Identity Theory (Tajfel & Turner, 1986), people strive for a positive self and group image and have a desire for a belonging in a group. Ethnic identity, on the other hand, is a part of social identity, it is a categorization of oneself to an ethnic community (Knight et al., 1993). Moreover, it is related with an individual's perception about their ethnicity (Phinney, 1996). An individual who is a member of an ethnic assembly, for instance, is said to have a high ethnic identity and experience, and ethnic friendships (Alba, 1990).

Turkey is a multicultural country in which it has individuals from different ethnic and religious background. Ethnically key minorities in Turkey are Caucasians (also called *Circassians* as an umbrella word, *Abkhazians, Adyges, Daghistanis, Chechens, Ossetians, Ubykhs, Karachays and other various groups*), Kurds, Laz, and Romas; while small minorities are Arabs, Bulgarians, Bosnians, Pomacs and Albanians (Kurban, 2007). Immigrants, and thus minorities in a country, go through a process called acculturation which involves psychological and sociocultural changes (Ferreira et al., 2019). Acculturation is a dynamic process and is influenced by social context/support, type of migration, characteristics of immigrant group and host country, and overall intergroup relationships (Güngör & Bornstein, 2008). According to Berry (1997) there are two issues individuals must solve to acculturate:

culture maintenance and culture contact. Berry's (1980) four-fold model, to be discussed in detail, underlines that there are four acculturation strategies: integration, assimilation, separation, and marginalization. And while acculturating, immigrants or minorities also acculturate linguistically since "social identity and ethnicity are in large part established and maintained through language" (Gumperz & Cook Gumperz, 1982, p.7). Language is used to understand each other (Edwards, 2009) and is maintained by its speakers (Edwards, 1984). Accordign to Heller (1982) language helps building a social identity and is a tool for ethnicity. Ethnic identity is boosted by the ethnic language use, and it is important in minority settings to maintain ethnic language in terms of ethnic identity (Büyükkantarcıoğlu, 2006). According to ethnolinguistic identity theory (Giles & Johnson, 1987) which is based on social identity theory, group membership is also topic of interest, that individuals compare their groups with outgroups and strive for a positive social identity. Thus, if language is an important symbol of a community, then individuals use linguistic strategies to get a positive social identity, such as language adaptation or language loss. According to Flores (2015) acquiring ethnic language up to 3 years is ethnic language development, since language development is related with brain maturation by the age of 3 an almost maturated language acquisition is expected (Karacan, 2000). And after age 7, language acquisition slows down (Anşin, 2006). According to Laroche et al. (1998) as individuals acculturate linguistically, ethnic identification decreases, and even if not spoken by all, language is an important aspect in acculturation (Edwards, 1984) which is transferred to the children by family (Stevens & Swicegood, 1987). Just as language, parents' ethnic and cultural knowledge influences children's ethnic identification (e.g., Alba, 1990; Knight et al., 1993; Umaña-Taylor et al., 2009; Umaña-Taylor & Fine, 2004; Verkuyten, 2004). This is in line with Brofenbrenner's (1979) ecological theory which posits that proximal and distal environments influence individuals' development; thus, family is an important factor in ethnic identity development.

The present study aims to investigate the relationship between ethnic language acquisition and acculturation, and the role of family in this relationship, among minority groups in Turkey. Particulary age of ethnic language acquisition is being investigated since there is little to no evidence about its' influence on acculturation. And this relationship is aimed to be investigated among Circassians in Turkey, since they are one of the largest minority groups (Kurban, 2007), persist

keeping their language (Abd-el-Jawad, 2006), and provide themselves a cultural environment with language, cuisine, music, and customs (Kaya, 2014). Moreover, the relationship between ethnic identification and ethnic language acquisition is aimed to be investigated.

CHAPTER 2
LITERATURE REVIEW

2.1. Social and Ethnic Identity

Identity defines what you have in common with people and what differentiates you from them. Erikson (1968) pointed that identity is achieved through steps of crisis and exploration, and commitment: it is so during adolescence young adulthood since individuals compose their autonomous self (van Limbeek Johansen, 2011), and an achieved identity is important for healthy development, during identity development, individuals explore who they are (Umaña-Taylor & Fine, 2004). Erikson (1968) acknowledged that identity building starts with birth and particularly is affected by adolescence crisis. Later Marcia (1980), who examined the domains suggested by Erikson, proposed identity as "a self-structure – an internal, self-constructed, dynamic organization of drives, abilities, beliefs, and individual history" (p. 100). She also proposed that identity is a result of an identity crisis, which involves a period of search or exploration, leading to a clear commitment and defines four identity types: diffusive in which person has no commitment nor exploration, foreclosed in which a person has commitment to the identity but has no exploration, usually takes place on the basis of parental values, moratorium in which a person has no commitment to identity but has an exploration, and achieved identity is the identity in which a person has a firm commitment following a period of exploration (Marcia, 1980). The notion of identity thus has become widespread among social sciences with Erikson's analyses. Moreover, since the concept of identity constitutes the most basic and most important root of the social system of the society (Çetinkaya, 2017), there has been a differentiation of identity as personal and social identity offered by Social Identity and Social Categorization Theory (Alptekin, 2011; Tajfel et al., 1971; Tajfel & Turner, 1986).

With Social Identity Theory (SIT), Tajfel et al. (1971) proposed that personal identity is a person's perception of himself while social identity is the perception of the group and an individual is likely to see himself, and the group, in a positive way. In the search of how genocides are done, they believed that if people are categorized in different groups, one can see ingroup loyalty and outgroup discrimination. They did

"minimal group studies" in which they tried to spot the situations people distinguish between an ingroup and an outgroup. Participants were meaninglessly grouped and were given booklets which contained matrices to allocate money. Every matrix indicated to a different participant as "these are rewards and penalties for member Number (code numbers inserted here) of your group', or 'of the other group'" (Tajfel et al., (1971, p.156). The task was to allocate money to others. As a result, participants favored their ingroup and discriminated against the outgroup as they gave more points to their ingroup, even though the groups had nothing in common and they were meaninglessly made up. There was no face-to-face interaction between the participants and there was an anonymity of group membership, still, all the participants acted in favor of their ingroup members. Thus, it is clearly seen that human interactions are intergroup interactions in which people make clear distinctions of "us and them" (Hornsey, 2008) and according to Social Identity Theory (Tajfel & Turner, 1986) individuals keep an identity if that particular identity is positively accepted by the society and thus individuals long for a positive self-image of themselves, and since they belong to social groups, the positivity or negativity is projected onto the self-image. It is a sense of belonging to a group or/and a community. Thus, ethnic identity is also a type of social group identity.

Moving on from the social identity theory, Turner et al. (1987) investigated the intragroup relationships in sharper terms which they called Social Categorization Theory and indicated three levels of social categorization which are important for the self-concept: human identity, in which identity is seen as a whole, social identity, which describes the narrower group membership against other groups, and personal identity, which is the subordinate level of identity. Consequently, social identity is our perception of our group membership (Simon et al., 2003) and the opinions of an individual about himself/herself are influenced by the group s/he identifies with. Personal identity, on the other hand, is related with how an individual perceives and distinguishes himself/herself from others. Focusing on the group membership level of social identity, I will further try to explain the terms ethnicity and ethnic identity.

Ethnic identification means categorization of an individual to an ethnic group (Knight et al., 1993), but before moving on to ethnic identity, there is a need to put importance on the sense of belonging. Studies show that satisfaction from a group is important and evident in the situations of individuals who are deprived of such a sense

of belonging and apply every group to become a part (Baumeister & Leary, 1995). Accordingly, the sense of belonging is important for an individual's life. It has an important role in situations such as being important for each other, having a shared purpose and togetherness (Duru, 2007). There are two theoretically based components for ethnic identity, ethnic self-identification, and ethnic identity development (Phinney, 1990). The first component includes ethnic affirmation and belonging, which is based on social identity theory (Tajfel & Turner, 1986). Second component is the extent to which individuals engaged in exploration about ethnic identity. Phinney and Alipuria (1990) suggested that there are two aspects of ethnic practices, one is ethnic self-identification, involvement, and participation in cultural activities, i.e., strength, the other is feeling belongingness to the ethnic group, i.e., valence. Ethnic belonging is interpreted as an individual's belonging to a group and the effectiveness of individuals within that own ethnic group (Alptekin, 2011), the group defined by one's heritage culture, values, traditions, and language (Phinney & Ong, 2007). It was also emphasized by Phinney and Alipuria (1990) that the opposition between in- and out-group is effective in the construction and continuity of ethnic identity. Thus, one can say that ethnic identity is a sense of belonging that differentiates oneself in a particular group from other groups and is related with individuals' perception and comprehension about their ethnicity and the degree of identification (Phinney, 1996), or as Ponterotto et al.'s (2003) definition it includes ethnic belonging, pride, sense of group membership, and positive attitudes towards one's own ethnic group. Though there is an uncertainty of the definition of ethnic identity, generally, it is said to be that it is "reflective of a group sharing ancestry" (Horowitz, 2013, p. 1), which is a social concept towards one's ingroup origins by culture and belonging. It is tied to the past, to the origins of an individual, of a nation (Alba, 1990). Moreover, as an achieved identity is essential for healthy development (Erikson, 1968), a secure ethnic identity is achieved through the experience among the actions and the choices of an individual (Phinney & Ong, 2007). Indeed, ethnic identity is crucial for minorities than the majority; when an ethnic group is minority in any domain, then in such contexts ethnicity becomes salient (Umaña-Taylor & Fine, 2004). Individuals' ties with ethnic or mainstream community, and the strength of it, is has a role in identity formation (Fought, 2006). It is associated with higher ethnic identity search and commitment (Phinney & Alipuria, 1990). Besides, Yip and Fuligni (2002) showed that ethnic

identity salience was higher for participants with a strong ethnic identity, and it was associated with positive well-being as well for high identifiers.

The literature on the development of ethnic identity generally is on young children (as cited in Phinney & Alipuria, 1990), who establish and disclose feelings about their ethnicity and ethnic values in course of time (Knight et al., 1993). Several researchers did models for black identity (Cross, 1978), and Asian-American identity (Kim, 1981); in which these models' identity development process takes the same route as Erikson's (1968), with exploration first, followed by a commitment to the ethnic group. Nagel (1994), on the other hand, studied the two basics of ethnicity: identity and culture, and proposed that ethnic identity is a result of a dialectical process in which it involves what someone thinks his ethnicity is versus what others think someone's ethnicity is. As an instance, she demonstrated that in the USA, white people can choose an ancestor to say that they belong to that ethnic identity but when it comes to African American people, they do not have a chance to say, in fact, they have only one option - black. About the formation and perception of ethnic identity, Yayak (2018) studied the four dimensions of ethnic identity perception, which are being, feeling, doing, and knowing. Being is the self-label a person uses, though ethnic identification is not simple, the results may change according to the questions directed to the people such as who really they are, what are their parents' ethnicity and so on. Feeling is about the feelings towards the ethnic identity, and it does not necessarily mean belongingness to the identity. Doing, which is the most widely used indicator of ethnic identity according to Phinney and Alipuria (1990), involves participation of an individual in social and ethno-cultural practices such as language, friendship, cultural traditions, and symbols (music, clothing, food). Knowing, according to Fishman (1980) is how much someone knows about his culture and history. Moreover, an interview study with immigrants showed that ethnic identity is an important determinant for the "self-definition" dimension for minority groups and it creates a strong perception of ethnicity (Modood, 1997).

2.2. Language Acquisition and Ethnic Identification

Language is one of the important elements of ethnic identity. Language is maintained by its speakers and plays a marker role, even if it is not spoken by all (Edwards, 1984), in acculturation or assimilation of an ethnic group, and it is

transferred through family (Stevens & Swicegood, 1987). This transformation gives information about the degree of importance given to ethnic culture by parents, and later, by children. It resembles to an indication of an identity in which people understand others' ethnic group throughout their accent and language (Edwards, 2009). It is a symbol of ethnic identity and is related with communal context (Fought, 2006; Lauring, 2008). Social identity and ethnicity are maintained by language (as cited in Hansen & Liu, 1997), the individual establishes relations with the society through language, and identity is a value that the individual gains in the society (Çetinkaya, 2017). Language may "symbolize group identity and become an emblem of that identity" (Heller, 1982, p. 3) as, for instance, the majority of the participants reported Circassian language is nationally important and it is a source of pride, prestige, collective commitment and a symbol of identification (Abd-el-Jawad, 2006; Kreindler et al., 1995), or it is considered a way to transmit the culture and traditions to the children (Nesteruk, 2010). Here, in Nesteruk's study, it was shown that family had a great impact on children's language acquisition as well as ethnic identity. The immigrant family's socialization influenced the children. Likewise, Tannenbaum's (2009) findings showed that Israili-Arabs in Israel hold language important for their ethnic and national identity, immigrants from Former Soviet Union put the core value on to language, and Ethiopian people described the language as a family honor. Participants from Tse's (2001) study found ethnic language is vital from early adolescence and onwards when they had a friend that talks the same language and family who spoke to them in ethnic language and encouraged. Furthermore, Kiang (2008) found that Chinese American adults' heritage language proficiency was related with ethnic identity and culture. In another study, Chinese Canadian students expressed that the more they learn their heritage language the more they feel Chinese as their core identity (Comanaru & Noels, 2009).

Age of onset affects different aspects of language, and first three years have critical role (Montrul, 2012) and an immigrant is usually a bilingual speaker, whether they learn their ethnic language or host culture's language by birth. Montrul (2012) makes distinction between two languages in terms of order of acquisition (such as first and second), functional dimension (such as primary or secondary) and sociopolitical dimension (i.e., minority or majority). There are two types of bilingualism according to learning time, such as if a speaker speaks both host culture's and mainstream

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culture's language since birth, this is called as simultaneous bilingualism. Whereas if a speaker grows up in a monolingual context and then learns second language with the onset of school between ages 5 or 6, this is called sequential bilingualism (Montrul, 2012). However, Montrul (2012) also points out that, ethnic language speakers' mother tongue (i.e., heritage language) is the weaker language, whether they are simultaneous of sequential bilinguals. Whether it is simultaneous or sequential, it is argued that language is a predictor of ethnic identity and since the proficiency changes, the sense of identity has also a possibility of change (Phinney, 1990). In line with that, Oh and Fuligni (2010) showed that ethnic language proficiency, rather than ethnic language use, was a stronger predictor of ethnic identity. Mu's (2014) meta-analysis, which was based on 43 datasets, including 3439 individuals from 14 ethnic groups, indicated that there is a medium positive relationship between ethnic identity and ethnic language proficiency and concluded that ethnic identity and ethnic language are not fully free from each other nor dependent to each other. Eastman (1984) used the term "associated language" that she explains as a required component for ethnic identity but does not need to be known or used in daily lives. She further gave the case of Alaska in which a few native languages are known and used by both adults and children. According to this perception, language is a part of ethnic identity on an outer stage thus not speaking the language of that ethnic group would not change that person's ethnic identity. However, if an ethnicity is primordial, that is the individuals of a particular ethnic group feel that they have a right to be in society together as a group, then language becomes a protector of "us" from "them" and is related with ethnicity. Thus, ethnic language can be a marker of the collective social group (Abd-el-Jawad, 2006). Minorities tend to maintain their ethnic features, especially language, if they feel threatened or perceived lower than the majority, or the opposite, they may adapt the majority's language and values if they feel inferior to the majority, meanwhile there is a relationship of maintaining language and socioeconomic status as well, if a language provides higher socioeconomic status than ethnic language, then a person chooses majority's language (Appel & Muysken, 2005). Circassians in Jordan, for instance, do not feel inferior but superior and distinct and maintain their language (Abd-el-Jawad, 2006). Further Imbens-Bailey (1996) studied the relationship between ethnic language and children's closeness with attitude towards ethnic culture. The participants were from same ethnic origins but had different language background. They found that monolingual Armenian children (English speaking only) were less positive about their

ethnic identity than bilingual children. Similar study showed the important relationship between language and ethnic identity (Feuerverger, 1991). She studied with Canadian students with different ethnic backgrounds and found that ethnic language is important for communication and participation in ethnic groups and also showed the relationship between language and identification with the ethnical homeland.

Further, Giles and Johnson (1987) developed ethnolinguistic identity theory which focuses on the language as a part of a group and social identity, taking Social Identiy Theory (Tajfel & Turner, 1986) as a base. As SIT (Tajfel & Turner, 1986) underlines that individuals try to maintain a positive self- and group-image, Giles and Johnson (1987) also proposed that after the comparison of groups, to reach a positive image, one can adapt the social identity of the positive group. If the language is the marker here, in case of negativeness/positiveness of the groups, one may adapt linguistically resulting in bilingualism or even loss of ethnic language. And since minority languages are generally in a low position compared to majority languages (Çetinkaya, 2017), under the influence of this situation, individuals belonging to minority communities may minimize or even reject their native/first language competencies and identities. Similarly, they may exaggerate their language competencies of the majority to gain identity. Furthermore, ethnic minority children may face negative stereotyping by dominant culture because of linguistic and cultural/behavioral differences (Spencer & Markstrom-Adams, 1990).

Since language proficiency also influences acculturation (Clement, 1986), for instance there was a positive relationship between Chinese-Americans' ethnic language proficiency and their strength of ethnic identity (Oh & Fuligni, 2010), and it is needed for maintaining the language and using it at home settings (Abd-el-Jawad, 2006) immigrants may have to choose to assimilate back then. Abd-el-Jawad (2006) studied the language shift, Circassian language importance, and the interaction between Circassian and Arabic among Circassians in Jordan. His first question indicating the three skills of reading, writing, and speaking, revealed that Circassians in Jordan all commanded the three skills of Arabic, but their Circassian skills were weaker compared to Arabic. Though the majority spoke the language, few could read or write it. This can be attributed to the alphabet of Circassian. The Circassian alphabet uses its adapted alphabet based on Russian Cyrillic (Matasovic, 2010). The study also showed that home is the main source of language learning. If there is not a Circassian

language teacher, it would be hard to know writing and reading compared to speaking both in Jordan, Israel, the USA, Turkey, in brief, in any country that it is the same case. However, the researcher (Abd-el-Jawad, 2006) also found that older participants tended to learn it. In Kfar Kama, a village that is dominantly Circassian, Kreindler et al. (1995) showed that Circassian people used Circassian at home and in the village, and it was also used by younger speakers at home and street, however in Abd-el-Jawad's (2006) study Circassians in Jordan reported that especially youngers, they do not use Circassian at the streets, and they use code switching at home or replying back in Arabic, as also was found in Alba et al.'s (2002) study that Chinese, Cuban and Mexican children spoke only English even at home. Montrul (2012) addresses that when ethnic language is used less than majority language, it is usually used in home settings, and it falls astern in terms of morphosyntactic and lexical development. In terms of language maintenance, children of minority groups speak less their heritage language compared to their parents (Appel & Muysken, 2005). And when it comes to the topic, participants reported that they use the heritage language less for formal topics such as religion or politics. Moreover, participants in Jordan commanded majority language skills while Circassians in Kfar Kama valued heritage/ethnic language skills more than the host country's language. Furthermore, more than half of the participants reported that they speak Circassian in private settings rather than public (Abd-el-Jawad, 2006) which supports the researchers (as cited in Güngör & Bornstein, 2008) who proposed that there are different domains and different strategies.

According to Ramírez-Esparza and García-Sierra (2014), language acquisition involves age, competence and cultural identity and people are addressed as a second language learner if they learn a language after years of 3. After the age of 7, children's language learning slows down, and they have difficulty using emphasis which means the children learn more easily at a young age (Anşin, 2006). Moreover, second language teachers consider all types of language teaching after the age of eight or nine as delayed and less efficient. It is shown that from the age of nine, the tendency of the brain system of the individual to adapt to the syntax of the second language gradually decreases (Kara, 2004). Even though research shows that community affiliation is created through language, ethnic identity is reinforced through the use of language, and there are efforts to maintain the existence of minority identity in the case of minorities (Büyükkantarcıoğlu, 2006). There is no study investigating the age of

acquisition of the heritage language and ethnic identification. Nevertheless, Laroche et al. (1998) found that there is a relationship between linguistic acculturation and ethnic identification. As a person acculturates linguistically, there is a "loss" of ethnic identification. This is explained as "attraction-resistance model" by the researchers, in which a person resists losing ethnic identity in the first place when linguistic acculturation occurs. Later, however, this resistance declines. Another finding is that maintaining mother tongue has a developmentary role on children's ethnic identity (Kemppainen et al., 2015), however, this study also did not investigate the age of acquisition but the education language at school. They studied with Russian-speaking students in Estonia and found that when students receive education in their second language, they identify themselves more with Estonian culture and group, whereas students who receive education in their first language they identify themselves with their ethnic group.

As a result, there are findings showing the relationship between language proficiency and ethnic identity (Clement, 1986) and the importance of language acquisition in acculturation process (Anşin, 2006; Kara, 2004) but to my knowledge, there is no study investigating the effect of age of ethnic language acquisition on ethnic identity. Thus, my first aim is to investigate if there is an effect of age of ethnic language acquisition on ethnic identity.

2.3. Familial Ethnic Socialization

The family is the sublime constitution for establishing the ethnic identity conception into children's mind. Since the family transfers the ethnic history and culture to the child, ethnic identity formation firstly lies in families and many individuals express their perception of significance towards ethnic background lies in their early family experiences and upbringing (Alba, 1990). The role of the family is teaching about ethnic history, language, traditions, and important days, and the more the families are endogamously married the more they transfer these to their children (Alba, 1990). For instance, ethnic internal marriage, endogamy, allows the cultural characteristics of the group to be passed on to young people and thus allows the reconstruction and consolidation of ethnic identification and belonging (Stevens & Swicegood, 1987). Moreover, parents who are highly identified with their ethnic identity put importance about teaching it to their children. Another finding that Alba

(1990) indicates that in ethnically diverse settings, parents are more prone to teach ethnic backgrounds. This ethnical teaching from parents is called familial ethnic socialization. Umaña-Taylor and Yazedjian (2006) define familial ethnic socialization as the degree family members teach about ethnic identity, through exposing the values and behaviors related with ethnic culture to their children. Moreover, researchers (Umaña-Taylor & Fine, 2004) indicated that FES can be either overt or covert. In overt familial ethnic socialization, parents directly teach their children about their ethnicity, such as only allowing ethnic language to be spoken at home, buying materials related to ethnicity, whereas in covert familial ethnic socialization parents do not directly teach their children about their ethnicity. Examples for covert familial ethnic socialization can be decorating house with ethnic symbols, cooking cultural meals, listening songs in ethnic language.

In short, parents' ethnic background and knowledge affects children's cultural knowledge and ethnic identity (Knight et al., 1993) and familial ethnic socialization influences children's exploration and judgement (Umaña-Taylor et al., 2009), thus family plays a valuable role for identity development (Umaña-Taylor et al., 2013).

2.3.1. The relationship between ethnic identification and familial ethnic socialization

Besides the importance of ethnic language acquisition, parents have critical role in transmitting cultural values and shaping ethnic identity of their children. According to the ecological theory (Brofenbrenner, 1979) individuals' development is related with their environment, and proximal, such as family, and distal, such as school, environments influence development. The ecological theory provides an explanation for how individuals are affected by and affect their environment, while acculturation helps explaining how cultures and experiences may alter the individuals' degree of adaptation/assimilation (Umaña-Taylor & Yazedjian, 2006). As being a social identity, ethnic identity also is influenced by environmental factors, such as family, neighbors, the position of the ethnic group in the country, and political relations. Thus, these have a role in shaping ethnic identity formation (Bayad, 2015). For instance, Umaña-Taylor and Fine (2004) showed that this formation differs among different generations, or as Knight et al. (2011) showed that it is influenced by the usage of mother tongue and by transferring the ethnic values. In this context, Umaña-Taylor (2001) developed, and

later updated (Umaña-Taylor, Yazedjian, & Bámaca-Gomez, 2004), a scale that measures Mexican respondents' perceptions of the extent to which they were raised by their families according to their ethnic identity. They (Umaña-Taylor & Fine, 2004) investigated the effect of context on ethnic identity formation among schools containing a majority of Mexicans and a minority of Mexicans and reported that familial ethnic socialization is directly related with adolescents' ethnic identity achievement. It was observed that there was a difference in students' identification according to the diversity of the Mexican population in schools, which is consisted with the early mentioned ecological perspective, in which it was observed that the development is affected by the interactions between individuals and their environment (Brofenbrenner, 1979; Umaña-Taylor et al., 2009). Besides, adolescent participants reported more ethnic identity achievement when their parents induced them with familial ethnic socialization, which is described as a dual structure: explicit and implicit. Implicit familial ethnic socialization involves indirect exposure towards children, such as home decoration, or clothing, whereas, in explicit familial ethnic socialization, parents directly transfer the values towards children, such as via watching movies about the ethnic culture, reading books (Umaña-Taylor et al., 2004; Umaña-Taylor & Yazedjian, 2006). Consequently, individuals' descriptions of themselves, i.e., their identities, are made through their interactions through and relationship with family and society (Umaña-Taylor & Fine, 2004; Verkuyten, 2004). Accordingly this study will be investigatin familial ethnic socialization and ethnic identification of the immigrant individuals.

2.4. Acculturation

Acculturation is about psychological change and is a complex process that occurs because of immigration (Güngör, 2011; Güngör & Bornstein, 2008). It involves psychological and sociocultural changes (Ferreira et al., 2019). For Laroche et al. (1998), acculturation is obtaining mainstream society's cultural traits and values. On the other hand, Berry (2003) proposes two levels of acculturation as a framework: cultural/group and psychological/individual level. In his framework, at the cultural level the two cultures contact, and some changes occur, then at the psychological level, psychological acculturation (behavior shift and acculturative stress) occurs and leads to psychological and sociocultural adaptation. According to the author (Berry, 1997) there are two issues on the top of acculturation, one is cultural maintenance, and the

other is cultural contact or participation. One is the importance of cultural identity and characteristics and the strived maintenance of it, while the other is to what extent an individual should become involved in the other culture. These two issues, the author continues, forms the four acculturation strategies, which will be discussed below: assimilation, separation, integration, and marginalization.

Arends-Tóth and Van de Vijver (2006) indicated that psychological acculturation consists of acculturation conditions, acculturation orientations, and acculturation outcomes. Acculturation conditions refer to the context of acculturation such as position in the society, social norms, social support, type of migration, characteristics of the ethnic group and the host society, etc. Acculturation orientations on the other hand refer to how cultures are combined. Here, preference can be in two ways, one may prefer to maintain heritage culture and identity or prefer to have contact with the majority (Berry, 2003). Immigrants can be separated by putting a priority on their own culture and isolation from the host culture, which is separation, or the opposite, they can embrace the majority's culture and derogate their own culture, which is assimilation, or they can embrace both cultures, resulting in integration. Generally, integration is most preferred by the immigrants, followed by separation and assimilation, and marginalization, in which the individual isolates himself from both cultures, appears to be the least frequent (Güngör, 2011). For instance, Berry et al. (2006) did a study with over 5,000 immigrant youths and these clusters emerged, the largest used strategy cluster being integration, second is separation, and the third is assimilation. The smallest to no use of the acculturation strategy cluster emerged as marginalization. Among those acculturation strategies, integration seems to be most adaptive (Güngör, 2011). Studies found that immigrants do not give up on their previous identity with their new-home-identity but use it as a tool to construct a new collective one (Lerner et al., 2007). Benet-Martínez et al. (2002), on the one hand, studied with bicultural people and indicated that not all bicultural people, who embodied both cultures as an identity, perceive their both identities as integrated, and used the term "bicultural identity integration". According to this, both the identities seem compatible if an individual has high identity integration, and oppositional, if they have low bicultural identity integration. They studied with Chinese Americans and found that high BII participants acted accordingly to the primes, for instance they acted Chines when a prime was Chinese, however, individuals low on BII acted opposingly

to the primes, for instance, when they were shown a Chinese prime, they acted more American way.

Moreover, intercultural experiences (i.e., contact and discrimination), ethnic identity and similarity with host culture influence acculturation strategies (Berry, 2003). For instance, if mainstream culture is open to cultural diversity, has low levels of prejudice, and is multicultural and provides psychological support, then minorities may integrate (Berry, 1991) since what ethnic groups demand is recognition, acceptance, and rights (Berry, 2003). As an instance, Clement (1986) found that only if there is high contact, minority individuals are more acculturated than the majority. Moreover, Berry (1980) proposed that an immigrant who prefers one of these acculturation strategies, uses it for all domains of his life. However, research shows that (as cited in Güngör & Bornstein, 2008) immigrants use different strategies for public and private domains, for instance, they value ethnic culture at home settings whereas they adapt to the host society in work and school settings. And lastly, acculturation outcomes are the psychological and sociocultural adaptations (Berry, 2003).

Psychological adaptation affects the sense of well-being, psychological health, and self-esteem while sociocultural adaptation links the individual to the other groups in terms of daily life, it is the learning phase of, for instance, host country's language or culture. As the importance of the majority's attitudes towards immigrants made salient for which acculturation strategies will be used. It is also important to mention the acculturative strategies that mainstream cultures use as Berry (2003) proposed. According to the framework, if the host culture maintains the culture and has sought the relationships between ethnocultural groups, it is referred to as multiculturalism, if it has not sought the relationship with the ethnocultural groups then it is referred to as segregation. On the other hand, if the main society does not maintain its culture and has a good relationship with the ethnocultural groups, it is referred to as a melting pot; and if the main culture also has no good relationship with the ethnocultural group, then it is referred to as exclusion. Similarly, Florack et al. (2003), who studied the perception from the host society's side, studied perceived threat from immigrants in a Turkish sample in Germany and found that if Germans perceive less threat, then they preferred immigrants to maintain both heritage culture and gather the values of the host society. Roccas el at. (2000) studied with immigrants from Soviet Union to Israel

and found that immigrants' perception of pressure to assimilate was negatively related with life satisfaction if individuals find conformity important. Here, the researchers found that immigrants chose integration first as an acculturation option, then separation and assimilation while having a belief in their mind that the host society wants them to assimilate more. The current research will focus on diasporic people's acculturation strategies, specifically the issue of culture maintenance with its relationship with ethnic language acquisition will be investigated.

2.4.1. The Relationship Between Acculturation and Familial Ethnic Socialization

Ethnic identity, which is evolved from childhood to adolescence, is achieved by familial socialization and parents have an essential impact on cultural beliefs (Knight et al., 1993). According to Rumbaut (1994), for instance, ethnic self-identifications are more influenced by adolescents' mothers' ethnic identification. Umaña-Taylor et al. (2009), on the other hand, also considered the family as a context that has an impact on cultural experiences and showed that individuals are more interested in ethnic identity exploration when their families were engaged in FES. The authors defined familial ethnic socialization as parents exposing the values and behaviors related with ethnic culture to their children. Umaña-Taylor and Fine's (2004) idea of ethnic identity formation, which relies on ecological theory, indicates a development through interactions with proximal and distal environment. Thus, the central factor of ethnic identity development of an adolescent is family and its practices. As it was discussed above, it is called familial ethnic socialization when parents talk and teach their children about ethnic culture, ethnic history, and traditions and holidays (Knight et al., 1993). Accordingly, familial ethnic socialization influences individuals' behaviors, identity, and attitudes, thus influences acculturation (Lo, 2010) since parents who are highly identified with their heritage culture tend to talk and teach more about their culture and speak heritage language at home which leads children to preserve and/or strengthen their ethnic identity. Umaña-Taylor and Fine (2001) found that there is a relationship between ethnic identity achievement and familial ethnic socialization. This result can be attributed on family being the first and long-lasting environment a person contacts with. For instance, Umaña-Taylor and Fine (2004) indicated that children approve their ancestral roots when their family puts importance on ethnic socialization. These socializations, in turn, influence the

acculturation process of the youth. It can be concluded that familial experiences have a role in shaping of one's ethnic identity and youth understand their ancestral roots thorough FES and it may rise a sense of belonging (van Limbeek-Johansen, 2011).

2.4.2. The Relationship Between Acculturation and Ethnic Language Acquisition

To be integrated in society, immigrants need to learn the host culture's language, which usually demands a suppression of ethnic/heritage language (Ferreira et al., 2019). Though, people persist their knowledge about ethnic language, despite maintaining ethnic language and culture is hard. In the current research, age of ethnic language acquisition is important, however there were little to no literature about specifically the relationship between acculturation and age of ethnic language acquisition. There were only studies about the importance of age of language acquisition in second language learning. Before discussing studies about age of acquisition, it is important to start with importance of ethnic language acquisition. Individuals show differing intensity of awareness and acceptance of ethnic identity which can be explained such as by socioeconomic status (Phinney, 1990), child rearing and parental attitudes (Spencer & Markstrom-Adams, 1990). However, until 1996, there was little to no study which discusses the role of ethnic language on ethnic identity development. Then, Imbens-Bailey (1996) studied the knowledge of ethnic language and its relationship between children's closeness with and attitude towards ethnic culture. It was hypothesized that not knowing heritage language would result in the usage of *I* more common, and thus creating a blockade towards ethnic community. Author found that monolinguals were less positive about their ethnic evaluation compared to bilingual American Armenians. Hence, it is seen in the literature that ethnic language is important for ethnic identity development, which arises the question that is there a specific age period for learning ethnic language so that it affects acculturation?

According to Flores (2015) acquiring ethnic language in early years of life (up to 3 years) defines ethnic language development. On the other hand, Montrul (2008) discusses that ethnic language is not completely being done learning. According to the author, an ethnic language speaker is a deficient speaker of ethnic language since for some reasons before its learning process completes at an appropriate proficiency, excessive exposure to second language begins. Montrul (2008) discusses the

importance of age in acquiring heritage language. Onset of L2 acquisition leads to a loss in L1, in fact, it gets restricted to familiar context. However, continues the author, if L1 acquisition does not stop and children reach a sufficient experience, they will learn their heritage language without effort. The important age in change of languages, and so the loss of first language, is between 3 and 7, according to the author, thus the important acquiring age is up to 3 years. In my study, I will keep these studies in mind while clustering the age ranges. Even though it is shown that, as mentioned above, ethnic language has an influence on ethnic identity and thus acculturation, the specific age of ethnic language acquisition and acculturation has not been investigated according to my literature search. I will be looking for the relationship between age of language acquisition and acculturation in my study.

There are many studies which show the relationship between ethnic language and ethnic identity (Imbens-Bailey, 1996; Mo, 2014; Oh & Fuligni, 2010; Bankston & Zhou, 1995). Phinney et al. (2001), for instance, examined ethnic language proficiency, cultural maintenance by parents, and social interactions with peers from the same ethnic group. They studied with 3 different ethnic groups and one of the common results was ethnic language knowledge had a positive effect on identity. Moreover, social interaction from someone within the same ethnic group was also related to ethnic identity, and it was more related than ethnic language proficiency. And lastly, parents' cultural behaviors, as in the current study familial ethnic socialization, had also positive impact on ethnic language proficiency. Other studies like Bankston and Zhou (1995) and Imbens-Bailey (1996) also indicated that ethnic language and ethnic identity are related to each other. Even though there is no study directly investigating the relationship between ethnic language acquisition and acculturation, Umaña-Taylor and Fine (2004) found that familial ethnic socialization is directly related with adolescent ethnic identification, and also familial ethnic socialization influences individuals' behaviors, identity, and attitudes thus influences acculturation (Lo, 2010). Moreover, ethnic identity is achieved by familial socialization and parents have remarkable effect on cultural beliefs (Knight et al., 1993) and children accept their heritage when their family puts importance on ethnic socialization (Umaña-Taylor & Fine, 2004). These socializations thus influence the acculturation of individuals. In light of these findings, it is expected that age of ethnic language acquisition will indirectly effect acculturation through familial ethnic socialization. According to my limited research on literature, this study will be the

first one studying age of ethnic language acquisition. In the next section, I address to diasporas since the current study will focus one of them, Circassian diaspora in Turkey.

2.5. Circassian Diaspora

What ethnically different people are called is the diaspora. There are different definitions of diasporas, for instance, Demir and Bolat (2017) indicated the distinctive features of diasporas as diffusion from the roots to at least one or two locations, keeping the shared motherland memories, dreams and/or legends alive, feeling foreign since the belief that they do not or cannot be accepted by the host country, the acceptance of their motherland as their real home and the belief of returning, devotion of themselves to the protection, development, security, and well-being of their motherland/homeland, and the continuous relations with the homeland. According to Safran (1991) "classical diasporas" are formed via the distribution to two or more foreign regions from their or their ancestors' real home, sharing a collective memory or view of their home country, having the thought that they are never fully accepted and may never be accepted, in the host country, feeling disconnected and foreign, having a desire to return to their homeland and idealizing the homeland, having a belief that they need to work for the protection and change of their homeland, and lastly, via maintaining their relationship with the homeland which is an important way to define their ethnic consciousness and solidarity. Clifford (1994) on the other hand stated that one does not have to have all the characteristics determined by Safran (1991) to define diaspora. He further explained that in addition to the desire of returning and sense of belonging, the pain caused by the deterritorialization experience, the problems encountered in the adaptation process, and the common consciousness brought by being an opponent also have an important effect on the formation of the diaspora and common points of diasporas are having constant thoughts about returning, longing for the homeland. They live in the host country while remembering and desiring another place, that is, the homeland. As an instance to diasporas, Tölölyan (1996) examined the Jewish diaspora and stated that diasporas have a collective memory as an important part of their identity, that they value maintaining their relations with each other and with the motherland and express this bond. Similarly, Vertovec (1997) stated that the diasporic community with collective memory, has high diasporic awareness, they have ties with their home

country. Diaspora does not last for a short while and diasporic people are both trying to fit and to resist to the host culture and its norms (Clifford, 1994). Based on these lights, I aim to further give information about the Circassian diaspora in Turkey, among other diasporas, and related constructs.

Circassians are autochthonous peoples of the North Caucasus mountains (Aslan, 2005). The word Circassian, which describes the Caucasian people, is an umbrella word given by governments before the people used it (Okçuoğlu, 2019). The word "*Circassian*" used in Turkey and "*Caucasian*" used in Russia for people who emigrated from the Caucasian region or people who live in it (Okçuoğlu, 2019). The definition of it is used sometimes for the people who speak Adyghe language and originated from the North Caucasus, and sometimes for different Circassian groups. To illustrate it, Besleney (2014) refers to three different conceptualizations of the word "Circassian". The first one is an umbrella word used in and by Turkey for all of the North Caucasus diasporas. Second is the usage for Adyghe people/Adygeans, Abkhazians, Abazins/Abazas, and Ubykhs, which are Northwest Caucasian people, by Turkey. These people are connected to each other ethnically and linguistically but differentiated in a language-based from Northeast Caucasian people. And the last usage and meaning is the one that has been referred to as Adygeans by the world in the 18-19th centuries. In the current study, I will use the word Circassians with its first umbrella meaning. Today, the majority of the Circassian diaspora is dispersed to Turkey, Syria, Jordan, United States, and Germany (Bram, 1999). Investigating the Circassian society, it consists of sub-sizes (*"alt boy"*) and groups, also every person belongs to a "clan" (*sülale*), and their 7-generation-ancestors' clans are perceived to be kin (Aksoy, 2018). The unwritten customs, behaviors, mannerisms, and legal rules that regulate the social life of Circassians are called *Khabze* (Demir & Bolat, 2017). Social behavior rules, which include the duties and responsibilities of Circassians, have sacred importance. It is above all in the Circassian communities to obey these rules. Hospitality and respect have an important place in khabze and are almost sacred elements of Circassian culture (Kaya, 2004). One of the most important elements of Circassian social life is the Thamade institution, which can be evaluated in connection with khabze. In the Circassian community, Thamade is the eldest and the director of the clan, the family who gets high respect and loyalty (Aksoy, 2018).

Furthermore, Abd-el-Jawad (2006) demonstrated Circassians as "an ethnic group that was forced to flee its homeland in the form of collective emigration" (p. 53). Despite the efforts to protect the diasporic identity, the Circassians who were exiled to the territory of the Ottoman Empire, [even though the empire was not ready to receive such amount of people due to its internal crisis (Chochiev, 2007)], were placed in various places within the scope of the settlement policies which caused cultural and linguistic ruptures (Okçuoğlu, 2019). The Circassians, who lived in the Northwest Caucasus until the middle of the nineteenth century, were exiled to the Ottoman lands starting from the 1860s as a result of the Caucasian-Russian Wars. With great massacres and genocides as a result of Russian expansionism and forced displacement from the homeland, Circassians' diasporic experience has begun. Archives indicate that 1-2 million Circassians lost their lives in this process (Akdeniz Göker, 2018) and Turkey is a host for an approximately 2.5 million Circassian population (Kaya, 2004). The demographic structure of the region in terms of history consists of the historical autochthonous peoples; Adyghe (Shapsugh, Abzekh, Hatukhay, Besleney, Kabardey, etc.) - Abkhaz-Ubyh, Chechen-Ingush groups and the peoples living in the Dagestan region (tribes such as Andi, Avar, Lak, Lezgi, etc.), and peoples who settled later; Karachays, Balkars, Nogays, Kumyks, and Ossetians, a people of Indo-German origin (Aslan, 2006). The Caucasian-Russian Wars, which lasted more than a hundred years, ended on May 21, 1864, when Russia declared that the war was over and the Caucasus was conquered (Aksoy, 2018). Today, this date is considered to be the symbolic date of the Circassian Exile all around the world. Thus, the Circassian diasporic identity is primarily based on being traumatically removed from the lands where the roots are located. It was tried to ensure that the idea and longing of the motherland in the diaspora was kept alive by transferring what happened in exile from one generation to the other in a strong way (Aksoy, 2018). And after the 1960s, ethnocultural identities started to be expressed with the influence of the ideological polarization of the Cold War period. There was a search for a political identity based on the rights of the Circassian society on the basis of socialist thought on the one hand, and a search for an identity that defended the return to the motherland along with Circassian nationalism, on the other (Aksoy, 2018). For instance, to win the status of "ethnic minority", to improve relations with the republics of North Caucasus, to create and improve socio-economic, political, and legal situations in their homeland in the Caucasus, Circassians in Turkey put a

lot of effort in ethnic community associations (Chochiev, 2007).

According to the literature and previous findings, my aim is to investigate the relationships between age of ethnic language acquisition, ethnic identification, familial ethnic socialization, and culture maintenance dimension of acculturation. My hypotheses are as:

Hypothesis 1: There will be a difference of ethnic identification levels based on age of ethnic language acquisition.

    Hypothesis 1a. People who learned their ethnic language will have higher ethnic identification compared to the ones who did not learn at all.

    Hypothesis 1b. People who learned their ethnic language as a first language, i.e., between ages 0-3, will have higher scores on ethnic identification subscale compared to the ones who learned it as a second language, precisely between ages 3-7 and 7 and over.

Hypothesis 2: Familial ethnic socialization will predict ethnic identification.

Hypothesis 3: Familial ethnic socialization will predict culture maintenance dimension of acculturation.

Hypothesis 4: Age of ethnic language acquisition will predict culture maintenance dimension of acculturation.

CHAPTER 3

METHOD

3.1. Participants

Snowballing sample was done, i.e., participants were recruited from social media and such networks, and were encouraged to share the study's link via using those networks. A total of 664 people participated in the study, while 200 of them did not complete the survey. After data cleaning, a total of 451 data remained. Age range of the participants was not restricted but only requested to be 18 and above, since the research is focused on identity development, thus the age range was between 18-75, with a mean age of 34.

3.2. Measurements

3.2.1. Demographics

Participants' age, sex, the place of birth mother, father, the place of growing of mother, father, and self, ethnicity and identification, ethnicity of the parents, self and partner, language, language acquisition, language knowledge and who talks the language was required to be answered.

3.2.2. Bidimensional Acculturation Scale

The original 20-item Bidimensional Acculturation Scale is a measure of attitudes of culture adoption and maintenance developed by Ryder et al. (2000). Güngör (2007) translated the items in Turkish and transformed the words according to Turkish and Belgian culture. Moreover, she developed 14 more items (The Acculturation Scale) which is as a continuation of the scale, which measures the positive attitudes towards heritage and mainstream culture. The scale is 4-point Likert scale from 1 (not true at all) to 4 (definitely true) and the Cronbach alpha for culture maintenance is .81, for culture adaptation is .61. In the current study, Belgians was replaced by Circassians. The scale includes items such as "I like the way of thinking and worldviews of Turks

(or *Circassians* as a different item)" (*Türklerin/Çerkeslerin düşünce yapısını ve yaşama bakışlarını beğenirim*).

3.2.3. Familial Ethnic Socialization Scale

Familial Ethnic Socialization Scale, FESS, (Ailevi Etnik Sosyalleşme Ölçeği), was first developed by Umaña-Taylor (2001) then updated by Umaña-Taylor and Fine (2004) and translated by Bayad (2015). It is a 10-item scale with 5-point Likert, as 1 indicates never and 5 indicates always. The scale has two factors as implicit and explicit. Cronbach alpha for implicit factor is .78, for explicit factor is .91. Overall Cronbach alpha for the scale is .92. The scale consists of items such as "My family teaches us about our ethnic/cultural background." *(Ailem bize etnik kültürel geçmişimizi öğretir.)*, "The people my family spends most time with is those of the same ethnicity as us." *(Ailemin en çok vakit geçirdiği insanlar bizimle aynı etnik kökene sahip olan insanlardır)*.

3.2.4. Ethnic Identity Scale

Ethnic Identity Scale (Etnik Kimlik Ölçeği), developed by Umaña-Taylor, Yazedjian, and Bámaca-Gómez (2004), translated by Bayad (2015), is a 15-item scale with 4-point Likert, as 1 indicating it does not express me, and 4 indicates it expresses me so much. The items 1, 2, 7, 10, 13, and 16 will be reverse coded. The scale consists of 3 subscales as exploration (keşif), resolution (kararlılık), and affirmation (olumlama). The scores obtained from the exploration and decision subscales categorize the participants' identity status (Common [yaygın], Blocked [engellenmiş], Deferred [ertelenmiş], Successful [başarılı]) as positive or negative. In order to determine the level of identification with the ethnic identity of the participants, the scores they get from the affirmation subscale are loaded to the previously determined identity status with a positive and negative label, depending on whether they are above or below the average. The increase in the total score does not increase the level of identification. Rather, the low or high scores from the subscales determine the participant's ethnic identity status. Cronbach alpha for exploration is .83, for resolution is .76 and for affirmation is .66. There are items such as "My feelings about my ethnicity are mostly negative." *(Etnik kökenimle ilgili hisselerim çoğunlukla olumsuzdur.)*, "I participate in activities that will teach me about my ethnicity." *(Bana etnik kökenim hakkında şeyler öğretecek aktivitelere katılıyorum)*.

3.2.5. Language Acquisition

This is a fill-in-the-blank question is written by the researcher. The first question, which is "Do you know Circassian?" *(Çerkesçe biliyor musunuz?)* "When did you learn Circassian? (If it is taught even at a certain time in your life, specify the age range. If you have never learned, you can write "I did not learn".) *(Çerkesçeyi ne zaman öğrendiniz? (Hayatınızın belli bir döneminde dahi öğretilirse yaş aralığını belirtiniz. Hiç öğrenmediyseniz "öğrenmedim" yazabilirsiniz.))* and "When did you learn Turkish? (If it is taught even at a certain time in your life, specify the age range. If you have never learned, you can write "I did not learn".)"

3.3. Procedure

Participation call was made through online network sites and individuals were recruited through snowball sampling method. They completed scales online, using SurveyMonkey. Before responding the survey, participants read the informed consent and took part in the study voluntarily with the knowledge about the confidentiality of responses. Scales took an average of 10 minutes to complete. Participants did not receive any payment for participation to the study.

3.4. Data Analysis

After data collection and data cleaning, using SPSS 22, first hypothesis was tested using one-way ANOVA. Second, third and fourth hypotheses was tested using simple linear regression analysis.

CHAPTER 4
RESULTS

4.1. Data Cleaning

A total of 664 individuals took part in the study. However, there was a total of 200 participants who did not complete the whole survey which means the completion rate of the study is 70%. Nearly 80% of the people who dropped out did read and signed the informed consent and left the survey on the demographic information page. A few of them completed demographics but left the survey on one of the scale pages. The data were downloaded from SurveyMonkey by filtering "completed ones", thus total of 464 participants have completed the survey. One data was cleaned since it did not meet the requirement of living in Turkey. Participants with the ID numbers of 20, 225, 340, 379, 393, and 398 were univariate outliers in culture adaption dimension of acculturation. Participant with the ID number 57 was univariate outlier for culture maintenance dimension of acculturation; 221 and 421 were univariate outliers for FES; and 41 and 94 were univariate outliers in ethnic identification. In addition to this, participant with the ID number of 337 was determined as multivariate outliers. All outliers were deleted from the data and analyses were conducted using the data of 451 participants.

4.2. Hypothesis Testing

Simple regression analyses were conducted for testing whether there is a relationship between ethnic identification and age of ethnic language acquisition, between familial ethnic socialization and ethnic identification, between familial ethnic socialization and culture maintenance dimension of acculturation, and between age of ethnic language acquisition and culture maintenance dimension of acculturation. Table 1 shows descriptive statistics.

Table 1.

Descriptive Statistics

Sample Characteristics	*n*	*%*	*M*	*SD*
Gender				
Female	234	51.9		
Male	217	48.1		
Ethnic Identification of Mother				
Other	13	2.9		
Turkish	53	11.8		
Circassian	379	84		
Laz	6	1.3		
Kurdish				
Ethnic Identification of Father				
Other	12	2.7		
Turkish	17	3.8		
Circassian	421	93.3		
Laz	1	0.2		
Kurdish				
Amount of Circassian knowledge				
Can speak, read, write	66	14.6		
Can understand and speak	74	16.4		
Can only understand	137	30.4		
Don't understand, can't speak	174	38.6		
Talking Circassians with				
Other	82	18.2		
No one	185	41		
To relatives	104	23.1		
To grandparents	14	4		
To mother	30	6.7		
To father	13	2.9		
To siblings	19	4.2		
Ethnic identification of self				
Only Turk	5	1.1		
More Turk than Circassian	18	4		
As Turk as Circassian	68	15.1		
More Circassian than Turk	84	18.6		
Only Circassian	276	61.2		
Know Circassian				
Yes	205	45.5		
No	246	54.5		
Age			34.18	13.48
Age learning circassian			3.38	6.63
Age learning turkish			2.43	2.34

Note. N=451

A Pearson product-moment correlation coefficient was computed to assess the relationship between the main variables', culture maintenance dimension of acculturation, familial ethnic socialization and ethnic identity. Relationships between the variables are given below in Table 2. When the table is examined, there was a statistically significant, positively weak correlation between FES and BAS ($r = .240$, $p < .01$); a statistically significant, positively very weak correlation between EIS and BAS ($r = .153$, $p < .01$); and a statistically significant, positively weak correlation between EIS and FES ($r = .378$, $p < .01$).

Table 2.

Results of Correlation Analysis

Variables	*M*	*SD*	1.	2.	3.
1.BAI	100.7	10.07	1		
2.FES	36.71	8.03	.240**	1	
3.EIS	36.29	4.97	.153**	.378**	1

*Note. N = 451, ** p < .01.*

For testing Hypothesis 1, a One-way ANOVA was conducted to predict age of ethnic language acquisition's impact on ethnic identification. A one-way between-subjects factor of age of language acquisition (4 levels: between 0-3 ages, between ages 3-7, after age 7, the ones who did not learn) analysis was conducted. The relationship between age of language acquisition and Ethnic Identity (EI) scores was statistically significant, $F(3, 447) = 4.78$, $p = .003$. Table 3 summarizes the result of ANOVA.

Post-hoc tests using Tukey's HSD showed that the difference between people who learned the language between ages 0-3 and people who did not learn at all was significant ($p = .047$). The difference between people who did not learn at all and people learned the language after age 7 was again significant ($p = .006$). The difference between people who did not learn at all and people who learned the language between ages 3-7 was not statistically significant ($p = .11$), and the difference between people learned the language between ages 0-3 and between ages 3-7 was not statistically significant ($p = .84$). The difference between people who learned the language between

ages 0-3 and after age 7 was also not significant ($p = .46$). Therefore, Hypothesis 1a was supported but Hypothesis 1b was not supported.

Table 3.

One-way ANOVA with age of ethnic language acquisition predicting ethnic identification

	The ones who did not learn		Between ages 0-3		Between ages 3-7		After age 7		$F(3, 447)$	η^2
Variable	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*		
Ethnic Identification	35.17	5.29	36.52	4.74	37.29	4.75	37.55	4.19	4.79**	.031

Note. ** $p < .01$.

For testing Hypothesis 2, a simple linear regression was conducted to predict ethnic identification based on their familial ethnic socialization level. The model as a whole explained a significant proportion of variance in ethnic identification, $R^2 = .172$, $F(1, 449) = 93.25$, $p < .001$. Familial ethnic socialization as a predictor did significantly predict ethnic identification, $\beta = .41$, $t(449) = 9.65$, $p < .001$. Thus, Hypothesis 2 was supported. Table 4 summarizes the result of regression model.

Table 4.

Linear Regression with FES predicting EI

Variable	*B*	β	*SE*	*t*
Constant	26.58		1.02	25.98
FES	.26	.41	.03	9.66

Note. Results: $F(1, 449) = 93.25$, $p < .001$, $R^2 = .172$.
*** $p < .001$

Concerning Hypothesis 3, a simple linear regression was conducted to predict culture maintanence dimension of acculturation based on their FES level. The model as a whole explained a significant proportion of variance in culture maintenance dimension of acculturation, $R^2 = .224$, $F(1, 449) = 129.47$, $p < .001$. FES as a predictor did significantly predict culture maintanence dimension of acculturation, $\beta = .47$, $t(449) = 11.38$, $p < .001$. Thus, Hypothesis 3 was supported. Table 5 summarizes the result of regression model.

Table 5.

Linear Regression with FES Predicting Culture Maintenance Dimension of Acculturation

Variable	*B*	β	*SE*	*t*
Constant	42.34		1.41	29.98
FES	.43	.47	.04	11.38

Note. Results: $F(1, 449) = 129.47$, $p < .001$, $R^2 = .224$.
*** p < .001

Lastly, concerning Hypothesis 4, a simple linear regression was conducted to predict culture maintanence dimension of acculturation based on age of ethnic language acquisition. The model as a whole explained a significant proportion of variance in culture maintanence dimension of acculturation, $R^2 = .014$, $F(1, 449) = 6.24$, $p = .01$. Age of ethnic language acquisitin as a predictor did significantly predict culture maintanence dimension of acculturation, $\beta = .12$ $t(449) = 2.5$, $p = .01$. Thus, Hypothesis 4 was supported.

Table 6.

Linear Regression with Age of Ethnic Language Acquisition Predicting Culture Maintenance Dimension of Acculturation

Variable	*B*	β	*SE*	*t*
Constant	57.65		.37	155.66
Age of language acquisition	.12	.12	.05	2.5

Note. Results: $F(1, 449) = 6.24$, $p = .01$, $R^2 = .014$.
*p < .05

CHAPTER 5

DISCUSSION

In this study, the relationships between age of ethnic language acquisition, ethnic identification, familial ethnic socialization, and culture maintenance dimension of acculturation were investigated. The study was conducted with a total number of 451 Circassian diaspora people. Results revealed unexpected findings for the first hypothesis, specifically Hypothesis 1b, which predicted that the relationship between people who learned their ethnic language as a first language, which is before age 3, rather than late learners will have higher ethnic identification was not statistically significant. Other hypotheses were supported. Possible explanations for results take part in the next section. Then, scientific contributions of the study, limitations and future directions take place.

The first hypothesis aimed to find a difference of ethnic identification levels based on age of ethnic language acquisition, however, there is no study so far investigating the importance of age of ethnic language acquisition on ethnic identification. In support of Hypothesis 1a, which predicts knowledge of ethnic language will influence ethnic identification was supported. Ethnic identification scores did differ between the ones who did not learn their ethnic language and who learned it between 0-3 ages or after 7. Interestingly, there was no difference on ethnic identification between the ones who did not learn their ethnic language and the ones who learned between 3-7 ages. This raises the question of what happens between ages 3 and 7. Flores (2015) and Montrul (2008, 2012) indicated that the critical period for ethnic language development is up to 3 years of life and early exposure to language is important for phonology to have a native-like skill compared to second-language learners after three. Moreover, Montrul (2008) adds that ethnic language in fact is not completely done being learned, which is because of excessive exposure to second language begins. Thus, the onset of second language acquisition results in a loss of first language. This is the case if the first language acquisition stops with the onset of second language learning. The author indicates that the changing the languages and the loss of first language is between 3 to 7 years. In the current research, there is no difference of ethnic identification between those who learned their ethnic language between 3-7 years and those who did not learn at all. This may be because of the

language shift occurring at that time period as Montrul (2008) proposed. However, the inadequacy of literature about the age of ethnic language acquisition and ethnic identity development and data being correlational makes it hard to interpret the results. Based on these results, the key point is learning the ethnic language, since both early learners' (3 and below) and late learners' (7 and above) ethnic identification was influenced by the age of acquisition of language compared to the ones who never learned the language.

Hypothesis 1b, which emphasized that people who learned their ethnic language as a first language, i.e., 0-3 ages, will have higher scores on ethnic identification than to the ones who learned it as a second language, specifically between ages 3-7 and after 7, was not supported. There was no significant difference on ethnic identification between three age groups, which are 0-3, 3-7, and after 7. These findings are interesting since it was found that ethnic language has an influence on ethnic identity (Mu 2014), and thus acculturation. And the important age range for acquiring ethnic language is up to 3 years (Flores, 2015; Montrul, 2008). However, while expecting a difference between those who learned their ethnic language up to 3 years and after 3 years, there was not. Thus, these results reveal that while age of ethnic language acquisition is not related with ethnic identification, ethnic language acquisition is with it. Even though this study did not find a difference of ethnic identification between early and late learners, it was emphasized that being an early learner of a language, i.e. before age 3, gives the native skills of that particular language (Montrul, 2008, 2012). As the current research indicated that learning the language up to age 3 or after age 7 makes a difference on ethnic identification, these results are consistent with the other studies (e.g., Mo, 2014; Oh & Fuligni, 2010; Imbens-Bailey, 1996; Bankston & Zhou, 1995). Thus, ethnic language acquisition is related with ethnic identity.

Hypothesis 2, which focuses on investigating the predicting role of familial ethnic socialization on ethnic identification, was supported. Ethnic identity, which is a social identity, is interacted with social environments such as school, neighborhood, work and so on. Family, on the other hand, is the first social interaction environment of an individual. The current research addressed this and showed that ethnic identification was indeed predicted by familial ethnic socialization, in line with other studies (e.g., Knight et al., 2011; Umaña-Taylor & Fine, 2004). Mostly a person lives with his/her family until late adolescence/young adulthood and since a stable identity

is established during adolescence (Erikson, 1968), this identity formation thus influenced by family as well. As perspectives pass through generations within families (Arnett, 2003), familial ethnic socialization transfers all knowledge to a next generation, while having an influence on the development of ethnic identity. Thus, familial ethnic socialization is crucial for ethnic identity development, which includes identity exploration, resolution and affirmation (Umaña-Taylor et al. 2009). It is noteworthy the vast majority ot the participants had Circassian mothers and fathers.

Hypothesis 3, which was the predicting role of familial ethnic socialization on the culture maintenance dimension of acculturation, was supported. Third hypothesis specifically focuses on culture maintenance dimension of acculturation since current research investigates the preservation of the ethnic culture and ethnic identity, not being integrated or assimilated. As Umaña-Taylor and Fine (2009) put up, familial ethnic socialization is exposing the values and behaviors related with ethnic culture to the children by their parents. Since the idea of ethnic identity formation relies on ecological theory (Umaña-Taylor & Fine, 2004), proximal environment, here family, is a crucial factor of ethnic identity development. In the current research, the model explained a considerable proportion of variance in ethnic identification. Thus, familial ethnic socialization did predict ethnic identification as consistent with other studies (Lo, 2010; Phinney et al., 2001; Umaña-Taylor & Fine, 2004; Umaña-Taylor et al., 2009). This leads to a conclusion that parents who are highly identified with their heritage culture tend to talk and teach more about their culture and speak their heritage language at home which leads children to preserve and/or strengthen their ethnic identity. And through influencing their children's behaviors and identification, parents influence their children's acculturation (Lo, 2010). Parental transformation of ethnic history and cultural knowledge influences identity formation through social interaction, which, in turn, influences acculturation. Through familial ethnic socialization, individuals explore and develop their ethnic identity and choose an acculturation strategy accordingly.

The fourth hypothesis which is about the predicting role of age of ethnic language acquisition on maintenance dimension of acculturation was supported. According to my literature research there was no study investigating the relationship between age of ethnic language acquisition and acculturation. Therefore, studying the age of ethnic language acquisition is a contribution of this study. In line with literature

(e.g., Phinney et al., 2001) previous results of the current study revealed that ethnic language knowledge is related with ethnic identification. Acculturation process has an ethnic identity component, such that these two constructs are occasionally used interchangeably since ethnic identity refers to a belongingness of a group (Liebkind, 2006). Analyses showed that age of ethnic language acquisition predicted culture maintenance dimension of acculturation. However, even though this relationship came out to be significant, it is noteworthy to underline that the effect was weak. The importance of age in acquiring an ethnic language was stressed by Montrul (2008). According to the author, the important age range for the change of languages and the loss of first language is between 3 and 7. Though the current results did not reveal a relationship between age of ethnic language acquisition and ethnic identification, that relationship was indeed found for acculturation. Whereas only knowledge of an ethnic language is important for ethnic identification according to my study, age of language acquisition also seems to be important for culture maintenance dimension of acculturation. One explanation for this relationship between age of ethnic language acquisition and culture maintenance dimension of acculturation could be that learning ethnic language from birth and being native may influence the judgement and choices later in life. Though it is a weak interpretation, literature depicted that being native or nonnative in a language does influence emotion expression, judgement and decision making (e.g., Hadjichristidis et al., 2019). Learning ethnic language early in life seems to be related with maintaining culture in a multicultural place. This may explain why Circassians put importance on language (e.g., Abd-el-Jawad, 2006, Kreindler et al., 1995). It is important to note that even though minority people lack identification with majority, it does not necessarily mean they reject having a contact with the majority (Snauwaert et al., 2003).

Identity development is influenced by environmental cues and family socialization is an important aspect of one's identity (e.g., Umaña-Taylor et al., 2009; van Limbeek Johansen, 2011). Van Limbeek Johansen (2011) also found that families who are high in FES score higher in psychological well-being and the youth engage in ethnic identity exploration more, which leads to an identity resolution (van Limbeek Johansen, 2011). Ethnic language is one of familial socialization and studies (e.g., Oh & Fuligni, 2010) argued that minority parents' maintenance of ethnic language indicates that they have a stronger identity compared to ones who lost the ethnic

language. However, the host language's importance starts when children's formal education begins. It is depicted that after ages 8-10, it is less likely to lose first language, if not lost by then (Montrul, 2008). It is noteworthy that simultaneous bilingual children are more prone to lose first language than sequential bilingual children, since simultaneous bilinguals are more exposed to the host language than sequential bilinguals, who first learns their ethnic language and later host language by the beginning of formal education (Montrul, 2008).

Age of ethnic language acquisition then is one of the factors influencing acculturation. Studies also indicated that children's vocabulary, thus ethnic language development, is affected by maternal language use (Prevoo et al., 2013; Willard et al., 2014) and home activities such as playing as a family, dinner, reading (Cheung et al., 2018). Moreover, it is also affected by older sibling's first language usage (Cheung et al., 2018). Taken as a whole, ethnic language knowledge is important for ethnic identification. On the other hand, ethnic identity and acculturation are impacted by familial social socialization in which families teach children about heritage culture and traditions. Even though age of ethnic language acquisition did not make a difference on ethnic identification in this study, it is related with culture maintenance dimension of acculturation. Liebkind (2006) indicates that individuals return using ethnic identification after several generations in which the author interprets that this can be caused by the labels that the majority use, my study may also put a light on this research area by showing the importance of age of ethnic language acquisition and familial ethnic socialization. Thus, being exposed to familial ethnic socialization and acquiring ethnic language on early ages, or after 7 as the results suggest, is related for individuals to have high culture maintenance. However, in evaluating these results, it is important to remember that this is a correlational design study and the data do not demonstrate causality or establish the direction of effect.

5.1. Scientific Contributions

First contribution of the current study is highlighting the relationship between ethnic language acquisition and acculturation, more specifically, culture maintenance dimension of acculturation. Second contribution is the investigation of the age of ethnic language acquisition and its relationship with acculturation, and ethnic identification. Vast literature only focused on association between ethnic language and

ethnic identity (e.g., Bankston & Zhou, 1995; Imbens-Bailey, 1996; Mo, 2014; Montrul, 2008; Oh & Fuligni, 2010; Phinney et al., 2001), they did not investigate if there was an age factor on acquiring ethnic language. Current study revealed that knowing ethnic language is related with higher ethnic identification compared to not knowing ethnic language at all. And learning the language up to age 3, or after age 7 as the study resulted, makes a difference on acculturation strategies, especially when it comes to maintaining ethnic culture. Parents who are highly identified with their ethnic identity put importance on teaching it to their children, which results in familial ethnic socialization. It might be said that when ethnic language and familial ethnic socialization are combined, the likelihood of maintaining ethnic culture may increase.

5.2. Limitations and Future Directions

In addition to important contributions, this study has some limitations. First and important limitation of the current study is the correlational design. The correlational design does not demonstrate a causality because of third variable problem and the direction of causality (Field, 2009). Further studies are needed to use different methods such as experimental designs to have a causal relationship. Another important limitation is that the study was cross-sectional. Longitudinal designs enable making robust conclusions about studies. Making the study longitudinal would prevent time gaps by observing the child periodically. In studies predicting acquiring ethnic language and ethnic identification factors can use longitudinal designs to concede a causality and reliability. It could especially be better to make the study longitudinal when studying age factor, since in this study there was unexpected results with age of ethnic language acquirement and ethnic identification. Longitudinal design can be advantageous while studying language, identity, and acculturation all together.

Another limitation is the method of the study. Survey is a commonly used method but is also open to bias in which participants may not be honest with answering the self-report measures, due to social desirability, for instance, and impact on the reliability and reality of the study. Completion rate could also be a limitation in the current study. 30% of the participants didn't complete filling out the survey and most of them dropped out after signing the informed consent, without filling in demographic information. A few of them left the survey in the middle of it, during the scales. Even though confidentiality was emphasized on the informed consent, it seems that some of

the participants did not want to deliver their demographic information. It is noteworthy that the survey took 10 minutes in average according to the SurveyMonkey results. Even though the survey took short time, it may be that the ones who quit research in the middle of it assumed the research was long. These dropouts may have occurred because the environment of the participants could not be controlled in online surveys. Face-to-face surveys may be more effective in controlling these conditions and finding out why participants do not want to participate in the research.

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APPENDICES

APPENDIX A: Information about the study

Değerli katılımcı,

Bu araştırma, Türkiye'deki Çerkes diasporasının kimlik algısını ve kültürlenmesini ölçmek amacıyla, Dr. Öğretim Üyesi Evrim Güleryüz danışmanlığı doğrultusunda, psikoloji yüksek lisans programı tezi kapsamında psikolog Alzira Gireyhan tarafından yürütülecektir. Katılım için onam formunu okuyup gönüllü olarak katıldığınızı beyan etmeniz yeterlidir. Anketi yanıtlamak yaklaşık 20 dakika sürecektir ve yalnızca bir kez doldurma hakkınız olacaktır. Araştırmaya 18 yaş ve üzeri tüm bireylerin katılımı hedeflenmektedir.

Bu araştırmada sizin ya da bir başkasının kimliğini ortaya çıkaracak bir bilgi talep edilmeyecektir. Vermiş olduğunuz tüm bilgiler gizli kalacak olup yalnızca araştırma amacı ile kullanılacaktır. Araştırma sonuçlarının bilimsel olarak yayınlanması halinde dahi kimlik bilgileriniz gerekmeyecektir, verdiğiniz yanıtlar anonim (isimsiz) olarak kalacaktır.

Bu anket çalışmasına katılmak tamamen gönüllülük esasına dayanmaktadır. Ankete katılmama, veya yarıda bırakma hakkına sahipsiniz. Katılımınız araştırma için çok kıymetlidir.

Çalışma için Yaşar Üniversitesi Etik Komisyonu'ndan etik kurul onayı alınmıştır.

Soru ve önerileriniz için alzira.gireyhan@outlook.com adresinden iletişim kurabilirsiniz.

Psikolog Alzira G. Gireyhan

Yaşar Üniversitesi Psikoloji Yüksek Lisans Öğrencisi

APPENDIX B: Informed consent form

Çalışmanın özellikleri, yöntemi ve amacıyla ilgili anlaşılabilir bir şekilde yazılı olarak bilgilendirilmiş olduğumu beyan ederim. Bu çalışmaya katılmamın bir gidere neden olmayacağı gibi bir gelir de getirmeyeceğinin farkındayım. Bu çalışmada benimle ilgili kimlik bilgilerim alınmadan, toplanan bilginin kaydedilmesini kabul ediyorum. Bu bilgiler üzerinden benimle ilgili kişisel çıkarımlara varılması mümkün değildir. Bu bilgilerin üçüncü kişi veya kurumlarla paylaşılmayacağı konusunda güvence verilmiştir. Çalışma bilimsel bir dergide yayınlanırsa dahi bilgilerden kimlerin katılmış olduğu anlaşılmayacaktır. Anketi tamamladıktan sonra fikrimi değiştirirsem bilgilerin toplanması ve işlenmesiyle ilgili olurumdan vazgeçemem. Çalışmanın anonim olmasından dolayı kişinin isteği üzerine veri silinmesi mümkün değildir, çünkü kimin hangi formu doldurduğu araştırmacılar tarafından dahi bilinmemektedir.

Yukarıda yer alan ve araştırmadan önce katılımcıya verilmesi gereken bilgileri okudum ve katılmam istenen çalışmanın özelliklerini ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. Kimliğim bilinmeksizin yanıtlarımın toplanmasını ve araştırmacılar tarafından saklanmasını kabul ediyorum. Bu anket çalışmasını istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğimi ve bıraktığım takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım. Anketi tamamladıktan sonra olurumu geri alamayacağımı biliyorum.

( ) 18 yaşından büyüğüm/yaşındayım ve açıklamayı okudum, anladım. Araştırmaya gönüllü olarak katılmayı kabul ediyorum.

APPENDIX C: Demographical information form

Araştırmaya katılmayı kabul ettiğiniz için teşekkür ederim. Anketi yanıtlarken bir nedenle ara verilmesi gerekirse yanıtlarınız kaybolacağından kaldığınız yerde devam edemeyebilirsiniz. Ara vermek zorunda kalırsanız anketi kapatıp, doldurmak için hazır olduğunuzda, bir önceki sayfaya geri giderek ankete yeniden başlamanızı ve tamamlamanızı rica ederim.

Cinsiyetiniz: ( ) Kadın ( ) Erkek

Doğum yılınız: …

Annenizin etnik kimliği nedir? (*Cevabınız seçeneklerde yer almıyorsa veya birden fazla seçenek sizin için uygunsa "Diğer" kutucuğunu doldurunuz.*)

☐Türk ☐Çerkes ☐Laz ☐Kürt ☐Diğer(lütfen belirtin)

Babanızın etnik kimliği nedir? (*Cevabınız seçeneklerde yer almıyorsa veya birden fazla seçenek sizin için uygunsa "Diğer" kutucuğunu doldurunuz.*)

☐Türk ☐Çerkes ☐Laz ☐Kürt ☐Diğer(lütfen belirtin)

Çerkesçeyi ne kadar biliyorsunuz? (Birden fazla ifade seçebilirsiniz):

☐Konuşmayı, okuma yazmayı biliyorum.

☐Anlayıp konuşabiliyorum.

☐Yalnızca anlayabiliyorum, konuşamıyorum.

☐Anlamıyorum ve konuşamıyorum.

Ailenizde kimlerle anadilinizde konuşursunuz? (*Cevabınız seçeneklerde yer almıyorsa veya birden fazla seçenek sizin için uygunsa "Diğer" kutucuğunu doldurunuz.*)

☐Hiç kimse ☐Akrabalar ☐Nine, dede ☐Anne ☐Baba ☐Kardeşler ☐Diğer (lütfen belirtin)

Etnik kimliğinizi nasıl tanımlarsınız?

☐Sadece Türk

☐Çerkes'ten çok Türk

☐Türk kadar Çerkes

☐Türk'ten çok Çerkes

☐Sadece Çerkes

APPENDIX D: Language acquisition

Çerkesçe biliyor musunuz?

☐Evet ☐Hayır

Çerkesçeyi kaç yaşında öğrendiniz? (*Hayatınızın belli bir döneminde dahi öğretildiyse yaş aralığını belirtiniz. Hiç öğrenmediyseniz "öğrenmedim" yazabilirsiniz.*): …

Türkçe'yi kaç yaşında öğrendiniz?: …

APPENDIX E: Bidimensional Acculturation Scale

Aşağıda kültürlenmeye dair bazı maddeler vardır. Her cümleyi dikkatli okuyunuz. Cümledeki durum sizin için ne kadar doğruysa altındaki yuvarlağa tıklayınız. Cümle sizin için her zaman doğru ise "Çok doğru", genelde doğru ise "Doğru", genelde doğru değil ise "Doğru değil", hiçbir zaman doğru değil ise "Hiç doğru değil" idafesinin altıdaki kutucuğa işaretleme yapmanız rica olunur.

	hiç doğru değil	doğru değil	doğru	çok doğru
1) Türk kültürünün geleneklerini genellikle uygularım	1	2	3	4
2) Çerkes kültürünün geleneklerini genellikle uygularım	1	2	3	4
3) Bir Türkle evlenmeye istekli olurdum	1	2	3	4
4) Bir Çerkes ile evlenmeye istekli olurdum	1	2	3	4
5) Türklerle sosyal faaliyetlerde bulunmaktan hoşlanırım	1	2	3	4
6) Çerkeslerle sosyal faaliyetlerde bulunmaktan hoşlanırım	1	2	3	4
7) Türklerle birlikte çalışmakta rahatım	1	2	3	4
8) Çerkeslerle birlikte çalışmakta rahatım	1	2	3	4
9) Türk eğlencelerinden (film, müzik gibi) hoşlanırım	1	2	3	4
10) Çerkes eğlencelerinden (film, müzik gibi) hoşlanırım	1	2	3	4
11) Sıklıkla "tipik bir Türk " gibi davranırım	1	2	3	4
12) Sıklıkla "tipik bir Çerkes " gibi davranırım	1	2	3	4
13) Türk kültürüne özgü davranışları sürdürmek ya da geliştirmek benim için önemlidir	1	2	3	4
14) Çerkes kültürüne özgü davranışları sürdürmek ya da geliştirmek benim için önemlidir	1	2	3	4

	1	2	3	4
15) Türk kültürünün değerlerine inanırım	1	2	3	4
16) Çerkes kültürünün değerlerine inanırım	1	2	3	4
17) Türk kültürünün şaka ve mizah anlayışından hoşlanırım	1	2	3	4
18) Çerkeslerin şaka ve mizah anlayışından hoşlanırım	1	2	3	4
19) Türk arkadaşlar edinmekle ilgilenirim	1	2	3	4
20) Çerkes arkadaşlar edinmekle ilgilenirim	1	2	3	4
21) Türklerin dilini daha iyi bilmek isterdim	1	2	3	4
22) Anadilimi daha iyi bilmek isterdim	1	2	3	4
23) Türk bayramlarını genellikle kutlarız	1	2	3	4
24) Çerkes bayramlarını genellikle kutlarız	1	2	3	4
25) Türklerin düşünce yapısını ve yaşama bakışlarını beğenirim	1	2	3	4
26) Çerkeslerin düşünce yapısını ve yaşama bakışlarını beğenirim	1	2	3	4
27) Bir çok Türk arkadaşım var	1	2	3	4
28) Bir çok Çerkes arkadaşım var	1	2	3	4
29) Tipik bir Türk gibi davranmaktan ve öyle görünmekten hoşlanırım	1	2	3	4
30) Tipik bir Çerkes gibi davranmaktan ve öyle görünmekten hoşlanırım	1	2	3	4
31) Türk arkadaşlarla beraber vakit geçirmekten hoşlanırım	1	2	3	4
32) Çerkes arkadaşlarla beraber vakit geçirmekten hoşlanırım	1	2	3	4
33) Her zaman Türklerden yakın arkadaşım olmasını isterim	1	2	3	4
34) Her zaman Çerkeslerden yakın arkadaşım olmasını isterim	1	2	3	4

APPENDIX F: Familial Ethnic Socialization Scale

Aşağıda ailevi etnik sosyalleşmeye dair bazı maddeler vardır. Maddelerde bahsedilen "etnik/kültürel değerler" **Çerkes etnik kültürel değerleridir.** Her cümleyi dikkatle okuyunuz. Cümledeki durum sizin için ne kadar doğruysa altındaki yuvarlağı tıklayınız. Cümle sizin için her zaman doğru ise "Her zaman", genelde doğru ise "Sıklıkla", kısmen doğru ise "Bazen", genelde doğru değil ise "Nadiren", hiçbir zaman doğru değil ise "Hiçbir zaman" ifadesinin altındaki kutucuğa işaretleme yapmanız rica olunur. Lütfen hiçbir cümleyi boş bırakmadan hepsini değerlendiriniz.

	Hiçbir zaman	Nadiren	Bazen	Sıklıkla	Her zaman
1. Ailem bana etnik kültürel geçmişimi öğretir.	1	2	3	4	5
2. Ailem etnik/kültürel değerlerimiz ve inanışlarımıza saygı duymam konusunda beni teşvik eder.	1	2	3	4	5
3. Evimiz etnik/kültürel geçmişimizi yansıtan şeylerle dekore edilmiştir.	1	2	3	4	5
4. Ailemin en çok vakit geçirdiği insanlar bizimle aynı etnik kökene sahip olan insanlardır.	1	2	3	4	5
5. Ailem bana etnik/kültürel değerlerimiz ve inanışlarımız hakkında şeyler öğretir.	1	2	3	4	5
6. Ailem etnik/kültürel geçmişini bilmenin ne kadar önemli olduğunu söyler.	1	2	3	4	5
7. Ailem etnik/kültürel geçmişimize özel bayramları kutlarlar.	1	2	3	4	5
8. Ailem bana etnik/kültürel geçmişimizi öğretir.	1	2	3	4	5
9. Ailem bizimle aynı etnik/kültürel geçmişten gelen sanatçıların şarkılarını dinler.	1	2	3	4	5

10. Ailem etnik/kültürel geçmişimizi temsil eden konser, festival v.b. etkinliklere katılır.	1	2	3	4	5

APPENDIX G: Ethnic Identity Scale

Aşağıda etnik kimliğe dair bazı maddeler vardır. Maddelerde bahsedilen
"etnik/kültürel değerler" **Çerkes etnik kültürel değerleridir.** Her cümleyi dikkatle
okuyunuz. Cümledeki durum size ne kadar ifade ediyorsa altındaki yuvarlağı
tıklayınız. Cümle sizin için her zaman doğru ise "Beni çok ifade eder", genelde
doğru ise "Beni ifade eder", genelde doğru değil ise "Beni az ifade eder", hiçbir
zaman doğru değil ise "Beni ifade etmez" ifadesinin altındaki kutucuğa işaretleme
yapmanız rica olunur.

	Beni ifade etmez	Beni az ifade eder	Beni ifade eder	Beni çok ifade eder
1. Etnik kökenimle ilgili hisselerim çoğunlukla olumsuzdur.	1	2	3	4
2. Etnik kökenimle ilgili şeyler öğrenebileceğim aktivitelere katılmadım.	1	2	3	4
4. Etnik kökenimi yansıtabilecek (yemek yemek, müzik dinlemek, film izlemek gibi) şeyleri tecrübe etmekteyim.	1	2	3	4
5. Etnik kökenimi daha iyi öğrenebileceğim organizasyonlara katılıyorum.	1	2	3	4
6.Bana etnik kökenimi öğreten kitaplar/dergiler/gazeteler ya da benzeri materyaller okuyorum.	1	2	3	4
7. Etnik kökenim hakkında olumsuz hislerim var.	1	2	3	4
8. Etnik kökenime maruz kaldığım aktivitelere katılıyorum.	1	2	3	4
10. Etnik kökenim beni mutsuz ediyor.	1	2	3	4
11. Kitap, dergi, gazete okuyup; internet araştırması, güncel olayları takip etmek gibi	1	2	3	4

şeyler yaparak etnik kökenim hakkında bir şeyler öğreniyorum.				
12. Etnik kökenim hakkında ne hissettiğimin bilincindeyim.	1	2	3	4
13. Seçme şansım olsaydı başka bir etnik kökenden olmayı tercih ederdim.	1	2	3	4
14. Etnik kökenimin benim için ne ifade ettiğini biliyorum.	1	2	3	4
15. Bana etnik kökenim hakkında şeyler öğretecek aktivitelere katılıyorum.	1	2	3	4
16. Etnik kökenimi sevmiyorum.	1	2	3	4
17. Etnik kökenimin bana ne ifade ettiği hakkında belli bir algım var	1	2	3	4