

EXPLORING THE SENSE OF BELONGINGNESS AND
ITS RELATION TO LANGUAGE PREFERENCE ACROSS GENERATIONS
AMONG TURKISH IMMIGRANTS IN THE UNITED STATES

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ABSTRACT

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This study aims to explore the degree of sense of belongingness towards Turkish and American Identity and its influence on the language preference of Turkish immigrants living in the U.S. The study included 98 first generation, 80 second generation and 77 newly arrived Turkish immigrants who were living or working in the state of New York. A mixed method research design was adopted with a questionnaire and interviews. Quantitative data was collected online through social media and contacting Turkish societies and associations in New York. The data was analyzed through SPSS 20. The qualitative data were gathered via interviews conducted with six first generation, five second generation and five newly arrived Turkish immigrants. The qualitative data was transcribed and analyzed in accordance with the Content Analysis (Strauss & Corbin, 2008; Saldaña, 2009). The results of the data analysis indicated a significant positive relationship between sense of belongingness to Turkish identity and language preference. Regarding the differences among the generations, the results revealed that the first generation Turkish immigrants have a significantly stronger sense of belongingness to Turkish identity than the second generation immigrants. The second generation immigrants were reported to have the strongest sense of belongingness to American identity, but

also feel belonged to the Turkish identity. Additionally, findings of the study showed a significant difference between language preference of first and second generation immigrants. No significance was found between length of residence and sense of belongingness to Turkish identity or language preference in various contexts and daily activities.

Keywords: Sense of Belongingness, Language Preference, Turkish Immigrants in the United States of America

ÖZ

AMERİKA BİRLEŞİK DEVLETLERİ'NDEKİ TÜRK GÖÇMENLERİN NESİLLER ARASI AİDİYET HİSSİN VE DİL TERCİHİ İLE İLİŞKİSİNİN İNCELENMESİ

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Bu çalışma, Amerika Birleşik Devletleri'nde yaşayan Türk göçmenlerin Türk ve Amerikan kimliğine duydukları aidiyet hissi ve dil tercihi ile ilişkisinin etkisini incelemeyi amaçlamaktadır. New York eyaletinde yaşayan 98 birinci nesil, 80 ikinci nesil ve 77 yeni göçmen araştırmaya dahil edilmiştir. Anket ve sözlü görüşme soruları içeren karma yöntemli bir uygulama kullanılmıştır. Nicel veri sosyal medya platformlarında internet üzerinden ve New York'ta olan Türk topluluk ve derneklerine ulaşılarak toplanılmıştır. Veriler SPSS 20 programıyla analiz edilmiştir. Birinci nesilden altı, ikinci nesilden beş ve yeni göçmenden beş kişi ile yapılan sözlü görüşme soruları ile nitel veri toplanılmıştır. Verinin yazılımı ve analizi içerik analizi (Strauss & Corbin, 2008; Saldaña, 2009) kullanılarak yapılmıştır. Veri analiz sonuçları Türk kimliğine duyulan aidiyet hissi ve dil tercihi arasında olumlu ve anlamlı bir ilişkinin olduğunu göstermiştir. Nesiller arası farklılıklarla ilişkin sonuçlar birinci nesil Türk göçmenlerin ikinci nesil göçmenlere göre Türk kimliğine duydukları aidiyetin hissin daha güçlü olduğu ortaya çıkarmıştır. İkinci nesil göçmenlerin Amerikan kimliğine duyduğu aidiyet hissin nesiller arası en güçlü olduğu, ancak aynı zamanda Türk kimliğine ait hissettikleri görülmüştür. Ayrıca, çalışmanın sonuçları birinci ve ikinci nesil göçmenlerin dil tercihi arasında anlamlı

bir farkın olduđunu göstermiřtir. İkamet süresi ve Türk kimliđine duyulan aidiyet hissi veya çeřitli ortamlarda ve günlük aktivitelerde dil tercihi arasında anlamlı bir fark bulunmamıřtır.

Anahtar Kelimeler: Aidiyet Hissi, Dil Tercihi, Amerika Birleřik Devletleri'nde Türk Göçmenler

To My Grandmother
and to the ones
who are in-between

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LIST OF ABBREVIATIONS

U.S.	the United States of America
BLPQ	Sense of Belongingness and Language Preference Questionnaire
FG	first generation immigrants
SG	second generation immigrants
NI	newly arrived immigrants

CHAPTER I

INTRODUCTION

This chapter presents background information about the study. First, it provides information about the purpose, research questions and significance of the study. Next, the theoretical framework of the study is explained. Finally, the limitations and the terms used in the study are presented.

Life is full of moments, but only a few are life-changing. Those moments determine the milestones for the rest of one's life. My life-changing moment was the moment I met a Turkish father and his son, who were immigrants, at an event organized by the Yale Turkish Society of Scholars and Students. I had the honor to teach Turkish at Yale University as a Fulbright Foreign Language Teaching Assistant in 2014. I possessed no information about the American population, the lifestyle or the Turks living in the U.S. when I first stepped on American ground; therefore it was a surprise for me when I received an invitation to a cocktail to celebrate the Turkish Republican Day in October. On the day of the event, my advisor joined me and explained that the Turkish Society of Scholars organizes these kinds of events every year and that these events are seen as opportunities for Turkish descent individuals to meet up, interact and express their Turkish ancestry. During a discussion with one of the members of the society, I overheard a conversation about a Turkish school and how a family member relentlessly tried to make his son participate in it, even though there was a considerable distance between home and school. Having memories of going to Turkish schools in Germany of my own, I kindly asked to join the conversation and told them about the importance of these schools in that it gathered Turkish youth and taught students about the Turkish

culture. While the father was strongly concurring with my ideas, his 15-year old son did not show much interest in the conversation. The father explained that only a handful of Turkish schools were actively engaging with the Turkish youth population and that the location of the schools was inconvenient even by car. He added that teaching Turkish at home was very challenging and insufficient because it limited the amount and variety of language input, and consequently resulted in limited knowledge of the mother tongue. Upon discussion with the father, I got curious about the thoughts of the teenager and asked him in Turkish about the schools and the use of the mother tongue in a country where it was not the official language. After five seconds of silence, I felt the need to paraphrase the question, but as a response the son looked up to his father, which made the father explain his son's lack of Turkish listening and speaking skills. Once having asked the questions in English, the teenager answered that he did not see any good in participating in the Turkish school as English was his most frequently used language and that he had no need in learning neither the language nor the culture to survive in the United States of America. The purpose of the event was to think back at the difficult years prior and after the foundation of the Turkish Republic, strengthen the notion of Turkish identity and share experiences using the Turkish language while benefitting from a big buffet of Turkish food. The event included a slide show of pictures and talks of history professors about the wars fought, the sacrifices made and the Turkish Republic today. On that very important day, it was heartbreaking to hear that the Turkish youth in the U.S. was reluctant to learn the Turkish language and maintain the Turkish identity.

Upon these observations on that day and the ones coming, my curiosity and interest towards language and sense of belongingness, particularly of the Turkish population in the United States of America, began to grow. Was there a difference in thought and interest in terms of the language and belongingness between the Turkish generations? If that is the case, how does this difference influence the general status of the Turkish community and what can be done in favor of the population to preserve the language and sense of belongingness? These questions and the like initiated to the rest of the study.

1.1 Background of the Study

The study of the reasons and consequences of international migration has been very captive among interdisciplinary researchers over the last century. Various studies exist about the immigration wave from the East to the West. These studies not only present the effects of the immigration wave have on the immigrants but also on the population of the country settled in. One of the outcomes of immigration is the change of identification with the home land which related to ethnic identity. Ethnic identity has been referred as a particular subjective sense of belongingness to a given ethnic group and certain feelings and attitudes that accompany this sense of group membership (Phinney, 1990). As the definition indicates, sense of belongingness is closely connected to identity and has been defined as “multiple social relationships stretching between past, present, and future generations and places” by Bennet (2014, p. 658), Sense of belongingness is also associated with loss of language, cultural knowledge and identity which are linked to factors, such as settlement of origin, age of arrival, length of residence and language maintenance (Gustafson, 2009).

Even though immigration is considered as “one of the most stressful events a person can undergo” (Khodaparast, 2008, p.8), the number of immigrants who have left the Turkish borders until today is immense with the earliest immigration being in the last century of the Ottoman Empire. The direction of the Turkish immigration has mostly been westward, particularly to Europe and the United States. Turkish immigrants have mostly settled in the northeastern part of the United States, especially in New York, New Jersey, Connecticut and Massachusetts. New York being the state with the largest Turkish population, large states, such as California, Texas and Florida also hold a considerable number of Turkish immigrants. According to the American Community Survey (ACS) carried out in 2010 and 2014, the number of the Turkish population increased both in the United States and New York City. There is a continuous increase in the number due to the annual arrival of 4,000 Turkish immigrants to the United States as presented in Table 1. Although there is a growing number of Turkish immigrants in the United States, Turkish

immigrants residing in the United States have been neglected in the academia or scarcely analyzed as a group on its own acknowledging their own cultural and ethnic values.

Table 1

Turkish Population in the United States and New York City

	2010 ACS		2014 ACS	
	Total Population	Turkish Ancestry	Total Population	Turkey Ancestry
United States	309,349,689	177,841	318,857,056	206,911
New York City	19,378,102	24,668	19,746,227	32,294

Source: <http://www.census.gov>

The Turkish population in the state of New York is very diverse regarding the educational background, economic conditions and jobs they possess. Kaya (2013) described them as “the most diverse, varying from blue-collar workers to professionals working on Wall Street and owners of large corporations, from less educated service-sector workers to highly educated academic professionals, from conservative Muslims to very secular ones” (p. 81). Despite the educational and occupational differences they possess, immigrants frequently pronounce the fear of language loss during the process of integration to the national identity (Emmenegger-Hindin, 1993). In this sense, Turks in the United States may experience difficulties in maintaining a sense of belongingness and maintaining their language despite the fact that there are schools where the Turkish language and Turkish culture are taught. Due to the diversity of Turkish population in New York City and the presence of different generations in the same environment, the extent of their sense of belongingness to Turkish identity may differ among the Turkish community residing in the U.S. (Uruk, 2006; Yıldırım Dayı 2011). While some may endeavor to protect their Turkish identity from any assimilation, others may not agree and not care as much about their ethnical origin.

As Turkish Americans have not being analyzed sufficiently in literature, there has been a tendency to overlook the differences among Muslim groups and reach to conclusions about the Turkish community through the studies of Muslim communities (Kaya, 2009). So as to efface this misconception, it is crucial to conduct studies with multiple perspectives to uncover the use of heritage and host language, sense of belongingness towards the ethnic and national identity of Turkish Americans. Thus, the present study seeks to investigate whether there is a relationship between the sense of belongingness to Turkish identity and language preference among Turkish immigrants in the U.S.

1.2 Purpose of the Study

The overall purpose of the present study is to explore the extent of sense of belongingness to the ethnic and national identity and its relation to the preference of languages of Turkish immigrants in the U.S. More specifically, the aim is to shed light on the generational similarities and differences among Turkish immigrants (first generation, second generation and newly arrived immigrants) in their sense of belongingness to ethnic and national identity and languages preferred in various contexts.

1.3 Research Questions

In order to analyze the relationship between the sense of belongingness and the language preference of the first generation, second generation and newly arrived Turkish immigrants in the United States the following research questions are examined:

1. Is there a relationship between the sense of belongingness to Turkish identity and language preference among the Turkish immigrants in the United States?

2. Is there a significant difference among the first generation, second generation and newly arrived Turkish immigrants in the United States in their sense of belongingness to Turkish identity?
3. Is there a significant difference among the first generation, second generation and newly arrived Turkish immigrants in the United States in their language preference?

1.4 Significance of the Study

First, even though the sense of belongingness and language preference are considered as concepts of different research areas and have not been widely analyzed in the same context, this study aims to connect these two concepts by examining the relationship between the sense of belongingness and language preference of Turkish immigrants in the United States.

Secondly, most of the previous studies about Turkish immigrants in the United States present vague classifications of the Turkish population. The Turkish population is studied together with the Arab community, which makes it difficult to differentiate Turkish immigrants' ethnical, cultural and linguistic orientations. Therefore, there is a need for data about the Turkish population in the United States (Kaya, 2009). This study aims to fill this gap by focusing only on the Turkish immigrant population in the United States.

Thirdly, the study is conducted with three different groups of the same ethnic group: the first generation, second generation and newly arrived Turkish immigrants. The majority of studies on sense of belongingness has been conducted with a single group of the ethnic minority or in relation to topics on student achievement, psychological well-being and involvement of communities and schools, such as for international students or LGBT members (e.g. Dinnie, Brown, & Morris, 2013; Glass, Kociolek, Wongtrirat, Lynch, & Cong, 2015; McLaren, Schurmann, & Jenkins, 2015; Sha, 2010). In this sense, the study is distinctive with its participants.

Fourth, this study adopted a mixed method approach applying a questionnaire and conducting interviews with the participants. Previous studies have focused on

either a quantitative or qualitative research design (Kaya, 2003; Otcu, 2009; Yağmur & van de Vijver, 2012). However, due to the multidimensional nature of belongingness and language preference, the use of solely one data collection method would be insufficient in providing the comprehensive analysis. Through the inclusion of both quantitative and qualitative data collection methods the study aims to provide a broader and in-depth perspective to the issue.

Last but not least, although a substantial number of studies exist on the sense of belongingness of immigrants, the number of studies with Turkish immigrants in the United States is very limited (Kaya, 2003, 2004, 2009; Otcu, 2009; Yıldırım-Dayı, 2011). Besides providing a positive contribution to the field of belongingness and language preference, the study becomes a significant source of information for parents, teachers and language policy makers who play a great role in the development of ethnic identity and language.

1.5 Theoretical Framework

The sense of belongingness has been studied mostly in various fields of research. In the case of studies on immigrants, it is regarded as an essential part of theories in social sciences such as the classical assimilation theory, segmented assimilation theory and ethnolinguistic vitality theory. In this study, the theoretical framework of the segmented assimilation theory proposed by Portes and Zhou (1993) was adapted to understand the extent of belongingness of first, second generation and newly arrived immigrants. As for the relation between language preference and the sense of belongingness of immigrants, the study was grounded on the ethnolinguistic identity theory of Giles and Johnson (1987).

The classical assimilation theory imposes the idea of ‘straight line assimilation’ (Warner & Srole, 1945) which suggests that immigrants get into a straightforward line towards the American way of living with the eventual outcome of losing their ethnic traits and being incorporated in the host country. The theory was further developed with the introduction of five steps: (1) acculturation, in which immigrants face the new culture and adapt to its patterns, (2) structural assimilation,

which includes the establishment of close relations with the host society, (3) marital assimilation, where intermarriage takes place, (4) identificational assimilation, in which the immigrants begin to identify themselves with the host society, and (5) the end of discrimination and value conflict (Gordon, 1964). Moreover, according to this model, the acquisition of the host language is regarded as the first step of change in ethnic identification and acceptance by the host country. Sadly, this linear theory of assimilation was heavily criticized for simplifying the experience and the analysis of the complex process of assimilation (DeWind & Kasinitz, 1997). For instance, the theory assumes that the only way of full incorporation into the host culture can be performed if “minority language speakers learn English and then shift to the use of only English” (Bean & Stevens, 2003, p. 164) along with immigrants coming together to belong to a single host culture.

As a response to the criticism, Gans (1992) introduced the “bumpy line theory” which concentrates on the existence of a progressive process of assimilation and claims that there are various ways in assimilation, some with no certain end, based on the circumstances. This theory asserts that immigrants may follow different paths towards assimilation depending on environmental pressures, particularly the second generation immigrants, but eventually feel belonged to the host country, which essentially is the same core idea of the classical theory but explained as ‘delayed assimilation’ (Zhou, 1999).

Alba and Nee (2003) presented a different assimilation theory which highlights that all minority groups become indistinguishable from other members of the host country at the end of assimilation. They believe that there are no fundamental differences between the newly arrived immigrants and first generation immigrants, and those differences that exist are exaggerated. In their study, they found no significant difference in the shift to English between newly arrived and first generation immigrants. Even though they acknowledge that the assimilation process can be bumpier for new generations and emphasize the importance of research in earlier immigrants to foresee the experiences of the coming generations, they lay stress on the fact that the direction towards assimilation to the host country is

inevitable which makes it not so different to the classical theory and the forthcoming improvements.

Different from the classical assimilation theory, the segmented assimilation theory (Portes & Rumbaut, 2001) does not regard the host culture superior to other cultures and does not require immigrants to merge into that culture. The segmented assimilation theory praises the existence of cultural elements and considers them as enrichment for the host society. Therefore, assimilation is defined as a constant interaction among different cultures and individuals in this theory. Another difference between the classical and segmented assimilation theory is the outcome of assimilation. While the classical theory stresses that assimilation to the host country is inevitable and investigates various minority groups to support this view, the segmented assimilation theory concentrates on the examination of which features of the society, immigrants and their offspring assimilate to, as there are differences in paths followed based on the ethnic origin, socioeconomic status and family relations (Portes & Zhou, 1993; Zhou, 1999). Portes and Zhou (1993) proposed three possible patterns of assimilation that are likely to be experienced by immigrants and their children: (1) replicating immigrants' integration to the host society (upward or 'straight line' assimilation), (2) permanently staying in the secure ethnic community with low contact with host society (downward assimilation), (3) combining economic and educational advancement with the possession of strong ties with the ethnic community and preservation of its elements and values (selective acculturation). Studies have shown that some immigrants have positive outcomes in the assimilation to the host society; however, other immigrants encounter challenges and barriers which force them to identify themselves with the ethnic culture and become incorporated with the ethnic community (Portes & Rumbaut, 2001). The segmented assimilation theory suggests that the children of immigrants to have a good standing in the host society, resist being fully assimilated to the host culture and maintain strong belongingness with their ethnic identity and community the family's attitudes and beliefs are very crucial (Waters, 1996).

Considering these developments in the assimilation theories, classical assimilation theorists insist that immigrants will leave their ethnic traits behind and become assimilated to the host culture and country, which leads to the interpretation that immigrants will have a stronger sense of belongingness towards the host country. On the other hand, the segmented assimilation theory holds the notion that the maintenance of ethnic cultures and elements may be useful in overcoming challenges in the new country; thus, ties with the homeland should be preserved in the coming generations.

This study adopted the segmented assimilation theory as it aims to investigate whether different paths of assimilation exist for immigrants and what the factors are that lead to a stronger identification with an identity. It was assumed that it is possible for immigrants to develop two different identities, ethnic and national identities, at the same time and that the differences in generations and family relations might influence their identification with the identities.

One of the major elements of every culture is the language of the identity. In the case of the language of the ethnic identity, Brown (2011) highlights the importance of the heritage language by indicating that it is “the essence of ethnic identity” (p. 33). Several studies have contributed through indication that the heritage language is a key factor to ethnic identity (Canagarajah, 2013; Lee, 2013). The debate about the influence of language in identity construction has emerged the theory of ethnolinguistic identity (Giles & Johnson, 1987) which has its roots from the theory of social identity theory of Giles (1977). The ethnolinguistic identity theory claims that once the ethnic group becomes important for the individual, the individual may aspire to make his group distinctive from the others on the linguistic dimension. The theory suggests that individual’s identification with the group influences the usage of language, and interactively, language use influences formation of identity with the group. However, controversial results were found indicating that identity does not necessarily correlate with language use for certain ethnic groups; in other words, limited language use or language loss does not ultimately result in the loss of belongingness towards the ethnic identity (Liebkind,

2006). People may have a strong sense of belongingness, despite not speaking the language or following the traditions and culture (Verkuyten, 2005); for instance, the language shift from Irish to English and the majority of the population using English as the language of communication did not influence the strong belongingness and favorable attitudes towards the Irish identity.

In accordance to the theory, Giles, Bourhis and Taylor (1977) introduced the term 'ethnolinguistic vitality', which refers to the degree of maintenance of distinctive and collective behavior, deriving from the emotional attachment to the ethnic group (Giles et al., 1977), in order to analyze the conditions of loss, maintenance and revival of language of ethnic groups. The main prediction of the theory is that the heritage language of ethnic groups with high ethnolinguistic vitality will maintain the use of language; whereas the language used by those with low ethnolinguistic vitality will be replaced by the host language (Bourhis, Giles, & Rosenthal, 1981). In other words, the stronger the attachment and behavior, the more vitality the group owns and the more likely they are considered a collective group and, with language being one of the distinctive behaviors and entity of the group, the stronger the attitudes towards language the higher the vitality of the group (Yağmur & Akıncı, 2003).

On the relation of sense of belongingness and language preference, the theory of ethnolinguistic identity states that individuals who have a strong sense of belongingness to the ethnic identity will prefer to use the language linked to the ethnic identity. In a similar vein, the present study assumes a positive relation between the sense of belongingness and language preference of immigrants. Thus, the theory of ethnolinguistic identity was referred to.

1.6 Limitations of the Study

One of the limitations of the study is the setting of data collection. Both the questionnaire and the interviews were administered to participants who were living or working in New York City. The reasons why New York City was chosen as the research site was the large and diverse population of Turkish immigrants. The

inclusion of one state may have limited the generalizability of the results to the sample population.

Another limitation is the uneven number of participants in each group and the investigation of only two generations. The inclusion of a third generation group would have given a more comprehensive picture on the similarities and differences among generations.

Finally, the quantitative data collection instrument and the interview questions were designed simultaneously instead of being designed based on the results obtained. However, with the help of the pilot study, possible changes and mistakes in the instruments were minimized.

1.7 Definition of Terms

Sense of Belongingness

Belongingness is defined as the experience of personal involvement and integration within a setting or system to the degree that a person feels like they play a significant role in that setting or system (Hagerty, Lynch-Sauer, Patusk, Bouwsema, & Collier, 1992). It has been stated to be necessary for humans to reach their full potential and psychological well-being.

Ethnic Identity

This term refers to one's sense of self or the extent to which one views oneself in relation to the membership in a particular ethnic group (Phinney, 1990). Ethnic identity can show changes in different contexts and situations and in response to social, psychological and contextual factors and depends on individual beliefs, social experience, values and ethnic group norms (Phinney, Horenczyk, Liebkind, & Vedder, 2001). In the present study the ethnic identity of the participants is indicated as Turkish which is the country of their ancestors.

National Identity

This term is used to refer to the common identity that establishes a sense of belongingness for all member of a multicultural society (Buonfino, 2007). National identity is argued to unify the cultural majority with the diverse groups of cultural minorities (Gray & Griffin, 2014). In the present study national identity is identified as the American identity.

Heritage Language

Heritage language is defined as a language with which individuals have a personal connection (Fishman, 2001) or simply refers to the language that is spoken by immigrants and their children. The heritage language of the present study is Turkish which is the language of their ethnic identity.

Host Language

Host language refers to the language spoken by the general speech community of the host society (Fishman, 2001). In the present study, the host language is accepted as English which is the language spoken by the community in the United States of America.

First and Second Generation

The distinction between the first and second generation immigrants was based on the assumptions of place of birth and the age of arrival in the host country (Erikson, 1968; Portes & Rumbaut, 2001). In the present study, the first generation immigrants are defined as those who were born in the country of origin and have arrived to the host country after the age of 17; whereas the second generation immigrants refer to those who were born in the host country or have arrived before the age of five.

Newly arrived Immigrant

Similar to the distinction of the first and second generation immigrant, the distinction of the newly arrived immigrant is based on the birthplace and the years of stay in the host country. The newly arrived immigrants were identified as those who

were born in the country of origin, but have been in the host country between one to five years.

CHAPTER II

REVIEW OF LITERATURE

This chapter provides a review of literature for the current study. Due to the sociolinguistic nature of the research purpose, this chapter consists of a set of sub-themes so as to provide a sociolinguistic framework. The first subset examines the conceptual framework of the sense of belongingness and its factors influencing the development of language preference. It also includes a review of belongingness and language patterns of different generations which is followed by existing findings on Turkish immigrants in the United States of America. In order to provide a complete understanding of the phenomenon a comprehensive examination of the societal context is required. Therefore, the second subset focuses on the history and patterns of Turkish immigration in Europe and the United States of America.

2.1 Sense of Belongingness

The concept of belongingness has been widely used in a variety of areas, such as education (Freeman, Anderman,& Jensen, 2007; Glass et al., 2015; Sanchez, Colon,& Esparza, 2005), social psychology (McLaren et al., 2015; O'Neill, 2014) and health (Grobeck, 2016; Pesonen& Kontu, 2015), with a range of participants such as adolescents and adults, students and employees, and LGBT and minority communities. Commonly defined as “the experience of personal involvement in a system or environment so that persons feel themselves to be an integral part of that system or environment” (Hagerty et al., 1992, p. 173), the sense of belongingness is experienced in varying degrees, depending on life transitions, such as transitions in school, in work or country, beginning in childhood and continuing to adolescence

and adulthood. Therefore, belongingness is regarded as having a fluid, dynamic nature influenced by external and internal factors (Cartmell & Bond, 2015). Sense of belongingness has been investigated on a variety of scientific grounds with different purposes and methods for over 40 years, which led to adoption of some shared conceptual frameworks and ambiguity in boundaries between disciplines. Being examined in different fields of research, belongingness is generally regarded as an essential part of a theory to understand a certain phenomenon such as the social identity theory, the theory of ethnic identity development, and the theory of sense of community. In the theoretical framework of ethnic identity development, sense of belongingness is considered to be one of the combinations, which affects the process of identity construction and knowledge and understanding of an ethnic group. One of the widely known models of this theory is Phinney's model (1990), which focuses on the changes in ethnic identity starting from childhood to adolescents by highlighting the continuous dimensions of exploration and commitment of one's ethnic society. According to Phinney's model (1990), three stages exist to reach clarity in ethnic identity: Unexamined Ethnic identity, Ethnic Identity Search and Ethnic Identity Achievement. The first stage occurs during childhood when children have limited knowledge about ethnicity and consequently, a low sense of belongingness to any identity or culture. The second stage takes place during adolescence. Adolescents start questioning their own and others views on ethnicity, actively involve themselves in events and think about the effect of one's ethnicity on the society (Phinney, 1990). Finally, in the last stage adolescents have confident and stable sense of selves and are aware of their own roles in their ethnic group.

In the theory of sense of community, the term sense of community is defined as "a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members needs will be met through their commitment to be together" (McMillian & Chavis, 1986, p. 9). The theory consists of four elements: membership, influence over the community, integration of fulfillment needs and shared emotional connections. Sense of belongingness, which is explained as the feeling of being a part of a group, is one of the fundamental attributes which aids in the identification of individuals who do and who do not

belong to a group. To set up these boundaries of membership, groups generally use language, dress codes, traditions and rituals which highlight the importance of their acquisition of a language and practice of culture to be a member of a particular group. The second element influence is a bidirectional notion. On one hand, it includes the idea that attraction to the group is ensured if the member has some influence on the operation of the group. On the other hand, some influence is required on the group members to assure cohesion in the group. The third component is integration and fulfillment of needs which is also known as reinforcement. In order to maintain positive sense of belongingness to the group, the participation in the group is required to be rewarding for the member. Two of the reinforcers identified are status of being a member and competence. The last component is shared emotional connections which points out the importance of having a shared history. It does not necessarily require participation in the history, but identification with it is demanded.

2.1.1 Sense of Belongingness of Immigrants

The literature has shown that most of the research and theories concerning sense of belongingness concentrate on the experience and challenges of students in all levels of education. They are in agreement that unsuccessful transition to a new setting can cause poor academic achievement and issues in interaction; and consequently, a low sense of belongingness (e.g. Rice, 2001; 2010; Sirsch, 2003; Wenger, 1998). The literature further shows that sense of belongingness is also vital for immigrants for the establishment of positive relationships with members of the same community and the host society, building up self-esteem and making commitments to stay in the community and host country (Arredondo, 1984). The concept of ‘belonging’ of immigrants was described by Capra and Steindl-Rast (1991, p. 14) as:

Belonging has a double sense. When I say, ‘This belongs to me’, I mean that I possess something. But when I say, ‘I belong’, I don’t mean that something possesses me, but that I take part in, am

intimately involved with a reality greater than myself, whether it's a love relationship, a community, a religion or the whole universe. So 'I belong' means 'Here I find my place', 'That is it' and at the same time, 'Here I am'.

Sense of belongingness, identity and feeling home are some concepts that are used interchangeably to highlight the dynamic and subjective sense of being a member of a social or cultural group or a physical or imaginary place (Black, 2002). In the case of immigrants, belongingness usually uncovers whenever individuals feel uncertain about where they belong and are unsure about how they should view themselves in relation to the others in the host society. One view is that the majority of immigrants does not simply abandon their previous identity affiliated with their country of origin, but rather intends to use interpretive tools to construct a different identity and balance the two identities in the new society (Lerner, Rappaport, & Lomsky-Feder, 2007). On the other hand, according to Baumeister and Leary (1995), there are requirements to satisfy the need of belongingness and if these are not met depression (Hagerty et al., 1996), hopelessness (Christensen, Batterham, Soubelet, & Mackinnon, 2013), suicidal attempts (Van Orden, Witte, Cukrowicz, Braithwaite, Selby, & Joiner, 2010) or 'uncertainty of belongingness' (Lewin, 1976), which anticipate all immigrants to eventually develop belongingness to the national identity, may occur. In addition to these outcomes, an immigrant's feeling of being an outsider may reflect negatively on the commitment of staying in the host country (Capra & Steindl-Rast, 1991).

One of most common challenges immigrants experience is keeping their ethnic and national identity in balance. Ethnic identity can be understood as the individual's self-concept established from knowledge of membership in a cultural group and the emotional significance attached to it (Tajfel, 1981); whereas national identity is the common identity of all members in a multicultural society (Buonofino, 2007). Literature on how minority groups harmonize these two identities shows that two approaches have been suggested. First, some group members distinguish their belongingness into two categories: political and cultural (Brettell, 2006). Political

belongingness focuses on the national identity including its responsibilities, civic rights and entitlements; on the other hand, cultural belongingness pays attention to the place of birth, inherent cultural practices and customs, a homeland, cultural heritage and familial relationships. In the second approach the minority group is thought to unify ethnic and national identity based on self-identification to a merged, integrated, bicultural identity such as ‘Turkish-American’ (Benet-Martinez, Leu, Lee, & Morris, 2002).

2.1.2 Measurement of Sense of Belongingness

Besides the debate in definition and the controversial conclusions in the studies, measurement of sense of belongingness also poses great challenges to scholars and researchers. As the sense of belongingness is a multidisciplinary field of research, a large variety of quantitative and qualitative measurement approaches have been introduced such as the Sense of Belonging Instrument (Hagerty & Patusky, 1995), Sense of Community Scale (Doolittle & MacDonald, 1978), Student Adaptation to College Questionnaire (Martin Jr., Swartz-Kulstad, & Madson, 1999), interview and fieldwork.

According to Chow (2007), traditionally immigrants’ extent of willingness to stay and become integrated to the host country has been used to measure the sense of belongingness; however, this measurement may not be applicable for immigrants who are eager to leave the home country, but reluctant to be a part of the host society. Thus, he suggested taking into account the role of local communities and the amount of participation of immigrants in these communities such as associations, foundations and businesses.

In another study, Amit and Bar-Lev (2015) considered three basic components of belongingness to develop a more comprehensive index for the sense of belongingness of immigrants. First, they used a scale to capture national identity which is the sense of belongingness to a new society (Amit, 2012). Secondly, they analyzed the extent of self-identification to the home country; and finally, they

included question items about immigrants' commitment to stay in the host country and their willingness to return to their homeland (Chow, 2007).

Considering the studies on Turkish immigrants in the U.S., the majority of the researchers preferred qualitative data collection methods such as interviews, observations and analysis of documents. For instance, Kaya (2003) analyzed the identity formations of Turkish immigrants in the U.S. by conducting in-depth interviews, document analysis and fieldwork. In the same way, Otcu (2009) conducted a study on Turkish immigrants in the U.S. but focused on language maintenance in a school context. In order to collect data she observed students in class, conducted semi-structured interviews and used a survey questionnaire. To summarize, various methods have been introduced with the aim to gain valid and reliable results on the sense of belongingness and Turkish immigrants. Because no study on belongingness with Turkish immigrants as participants was conducted to relate to, this study was conducted using both quantitative and qualitative methods of data collection.

2.1.3 Factors contributing to the Development of Sense of Belongingness of Immigrants

Host society and Ethnic community

Sense of belongingness is characterized by a variety of determinants such as relations with the host society, age, generations and language. Recent studies across different identities and belongingness have shown that acceptance by the host society is a key characteristic promoting belongingness. They found that those immigrants who felt accepted and valued in the host society also had a greater sense of belongingness towards the national identity. On the other hand, a low level of acceptance led to a higher degree of involvement in the ethnic identity; and therefore, a lower sense of belongingness towards the national identity (Nesdale & Mak, 2000). Conversely, Mrhra, Kilduff and Brass (1998) concluded from their study that minorities are generally more likely to bond and establish relations with the members of their ethnic groups rather than socialize with individuals of the host country. They

reported that one of the reasons of this marginalization was exclusionary behaviors and not feeling part of the host society.

According to Verkuyten (2005), identity and belongingness of individuals depend largely on the societal practices and labels used by the national country; however, internalization of the national identity is not for certain. Immigrants can present themselves in accordance with social expectations, but struggle to establish a stable sense of belongingness in between the two identities. The reason is the difficulty of change of an individual's ethnic group relations and the feelings of loyalty and love towards that group (Verkuyten, 2005). On the role of relationships in belongingness, Baumeister and Leary (1995) proposed the 'belongingness hypothesis' which suggests that "human beings have a pervasive drive to form and maintain at least a minimum quantity of lasting, positive, and significant interpersonal relationships" (p. 497). In line with this hypothesis, immigrant's preference for same-race friendships and familial relationships is an indication on the extent of belongingness to the ethnic identity.

Families are the first ethnic communities individuals are in contact with, which makes them the primary way to talk about belongingness. The notion of family is one of the most basic and significant means to distinguish one's belongingness from one group or another. Even though the family is the first environment where the culture and language is learned; and consequently, belongingness is transmitted, differences in upbringing, age, birthplace and experiences in the host country can lead to generational gaps of belongingness. Beddington (2013) conducted a project focusing on the factors influencing changes in identities in the United Kingdom across different ethnic populations and found that younger immigrants show a weaker sense of belongingness to their country of origin than the older immigrants. He concluded that interaction with same-race members, particularly family members, has a great influence on the extent of feeling included in the ethnic community.

Generations

The immigration experience and process after the arrival to a new country has a tremendous impact on peoples' identities and their understanding of home. The changes are not limited to changes in values, identity and behaviors, but also includes changes in physical environments, political atmosphere, social statuses and relationships and economic situations which may result in some form of long-term accommodation (Berry, 2005). This arduous process may be perceived unproblematic and controllable by some immigrants; while others may experience trouble or conflict. This difference is particularly observed in different generations of immigrants.

The first generation immigrants are identified as the group of individuals who were born in their home country and have lived in the host country for more than 10 years. In the case of the first generation Turkish immigrants in the U.S., the hardship they experience during the adjustment process generally causes them to prefer a life among people of their own country isolated from the native culture and life-style. They see these communities as a way of home with shared history, relationships and social networks (Black, 2002; Bryceson & Vuorela, 2002). They favor gatherings in coffeehouses where they can connect to their homeland and speak their heritage language rather than having to use their limited English (Yıldırım Dayı, 2011). Turkish immigrants in Sweden were found to be in a similar dilemma (Bayram, Nyquist, Thorburn, & Bilgel, 2009).

[First generation immigrants are] satisfied with their quality of life and prefer to live in Sweden for the foreseeable future, but on the other hand their ties with their home country are very strong (like watching mostly Turkish-originated media, speaking mostly their mother language, protecting their own identity, ignoring Sweden as a homeland, planning marriages with people of the same ethnic background, etc.) and they do not want to be a part of their new society (Bayram et al., 2009, p. 108).

Besides difference in intentions of arrival, length of stay and educational and economic goals, first generation Turkish immigrants vary in the eagerness of returning home and terminating what they have established in the U.S. Tansel and Gungor (2002) highlighted that first generation immigrants establish a career and a network during the years they stayed, worked and/or studied which they are unwilling to leave behind. Through their stay and economic or personal reasons, the first generations Turkish immigrants in the U.S. may choose to deny their ethnic identity, and in doing so, deny their belongingness to a particular group.

Although the first generation Turkish immigrants have to undergo the biggest challenges and adjustment process to live in the U.S., belongingness issues maintain to take place in the lives of their off-spring, regardless of their place of birth. Kaya (2009) describes the second generation of Turks in the United States as follows:

The second generations Turkish Americans are on the path of Americanization. Their social and cultural preferences are quite different from those of their parents. Their families do not limit their acculturation, as their peers at school and the media also contribute to their socialization. They speak perfect English, many of their friends are Americans and they know American culture much better than their parents do (p. 629).

While the first generation immigrants were sentenced to overcome the difficulties of starting a new life in the U.S, the second generation immigrants, particularly native-born, undergo the painful experience of preserving their link to the ethnic community and also being exposed to different ethnic communities in a multicultural atmosphere like New York City. In order to describe the in-between state, Yıldırım Dayı (2011) expressed that

the second and third generation of Turks who came with the brain wave of immigrant and those who came with the brain wave of immigrant and those who were born in the U.S. are trapped between

two worlds, between their family's expectations and those of the dominant culture (p. 52).

As a result of the state of being between two worlds, Kaya (2009) states that "second generation Turkish Americans tend to assimilate to a greater degree, as they experience higher levels of acculturation and ethnic origins are less significant to them" (p. 630). He adds that one of the reasons for this high level of assimilation was the lack of contact with the country of origin. In line with these studies, the second generation Turkish immigrants have been found to be more oriented toward the host culture and language and less involved with the heritage culture and language than the first generation immigrants (Leyendecker, Schölmerich, & Citlak, 2006; Spiegler, Leyendecker, & Kohl, 2015; Verkuyten & Martinovic, 2012; Yağmur & Akıncı, 2003). Kaya (2003) investigated the identity formation of Turkish immigrants in the U.S and found that the first generation immigrants encounter difficulties in adjusting to the new society and keep strong ties with their homeland; whereas the second generation immigrants are accustomed to life in the host society and have little or no contact to family member or friends in the country of origin. This leads to the conclusion that the second generation Turkish immigrants can easily internalize the American culture, but may not be motivated to learn and embrace the heritage culture. In addition, it indicates that the second generation immigrants may show a stronger belongingness towards the national identity than the ethnic identity.

Another group of immigrants is the newly arrived immigrants who are defined as members of the ethnic community who have been settled in the host country for 1 to 5 years due to forced or voluntary migration (Cartmell & Bond, 2015). Like the first generation Turkish immigrants, the newly arrived Turkish immigrants experience culture shock after realizing the difficulties that need to be overcome as "[...] they need to learn the new language quickly, but they also need to adjust to an unfamiliar culture, find work and shelter, and understand how the local bureaucracy, education and economy function" (Dewaele & van Oudenhoven, 2009, p. 443). In a similar vein, traditions and cultural norms need to be learned as something that may be appropriate or funny in one culture may not be perceived

similarly in the host culture (Vaid, 2006). Most of these immigrants arrive to the U.S. to receive education, learn the host language or find a job which requires them to establish a link with members of the national society and learn the surrounding. However, the urgency to absorb information about the new surrounding, the severing of community ties combined with the loss of social networks and familiar bond, dislocation and cultural differences can cause a temporary or continuous traumatic stress disorder, anxiety disorder, panic and obsessive-compulsive disorder (Jones, 2000).

Language

Language has a fundamental role in the sense of belongingness. Social interactions are marked as one of the most important needs to make a person belong to a community (Baumeister & Leary, 1995; Reis, Collins, & Berscheid, 2000) and the means of social interactions is language, which substantiates an individual's expression of belongingness (Yogeeswaran, Adelman, Parker, & Dasgupta, 2014). Individuals are able to transmit information of any kind across generations through language and it helps them to know about their self, identity and community. It is known that language and belongingness are strongly connected; in a way language is the key indicator of people's belongingness making them belong either "to them" or "to us" (see Fordham & Ogbu, 1986). Padilla and Borsato (2010) depict language as a "glue that holds a single social group together or a collectivity of groups that have enough in common to form complex social networks and to create and maintain a culture" (p. 7). Likewise, Bucholtz (1995) highlights that the connection between language and belongingness is so credible that only the use of linguistic practices of the specific group can be sufficient for an individual to be accepted as a group member and limited or no acquisition of the language can mark them as outsiders showing. This reveals that language is effective in establishing boundaries between in-group and out-group.

Several studies have shown positive relations between learning the host language, sociocultural adjustment and belongingness to the host identity (Ataca &

Berry, 2002; Clément, Noels, & Deneault, 2001; Jasinskaja-Lahti, 2008, Yağmur, 2015). The reasons for learning the host language can be listed as to be able to establish relations with the host population, identify with the host group; and consequently, benefit from important resources of the host culture such as school and jobs. However, contradictory views exist on the role of the heritage language. Cozens (2005) highlights that “[language] maintenance hinges on a number of factors which may positively or negatively influence any migrant community’s ability or desire to retain its ethnic identity” (p. 250). According to Hyltenstam and Stroud (1996), these factors can be summarized as follows:

A minority group that possesses a publicly stigmatized identity, that has few legislative means at its disposal with which to secure its interests, that lives in a society characterized by an assimilatory ideology, and that is disadvantaged in relation to the majority with respect to economic and educational resources, could be expected to be less likely to maintain its language over time (p. 569 – 570).

Literature shows that two opposing views have been put forward on the relationship between ethnic identity and heritage language. On one hand, knowledge of one’s heritage language can help to preserve the ethnic identity, and thereby can facilitate a strong sense of belongingness towards that identity (Virta, Sam, & Westin, 2004). Having stronger relations with the ethnic identity may lead to sociocultural adjustment and also to adjustment to the host culture (Ait Ouarasse & van de Vijver, 2004; Phinney et al., 2001). For instance, Fuligni, Kiang Witkow and Baldelomar (2008) stated that the knowledge of the heritage language of Latin American and Asian adolescents in the United States did not interfere with the amount of participation in the U.S. society. On the other hand, there are studies which argue that the acquisition of the heritage and the host language projects opposite patterns. The study of Yağmur and van de Vijver (2012) showed that the heritage language of Turkish immigrants was accompanied with a stronger sense of belongingness to the Turkish identity, but a loss of knowledge of the host language and attendant a lower belongingness to the national identity.

One of the reasons Turkish immigrants place importance on the use of heritage language is because it is regarded as a symbol of their group's continuity and role in the world. It is considered as the element that links their past with the present and future via music, literary pieces, oral traditions and customs. However, the Turkish immigrants in the U.S face a challenge of learning the host language, but also maintaining their heritage language. On one hand, they are aware that acquisition of the host language facilitates the practice of relevant skills and qualifications (Chiswick, 2002; Walters, Phythian, & Anisef, 2007) and plays a central role in the establishment of communication and relations with the members of the host country. On the other hand, they are afraid that it may also facilitates a certain degree of loss of the heritage language of Turkish immigrants; and therefore, possibly a decline of belongingness in the ethnic identity.

These differences in opinion about the heritage language are particularly alarming in intergenerational relationships of the first generation, second generation and newly arrived Turkish immigrants. While the first generation and newly arrived immigrants may speak the host language as a second language or not speak it at all and tend to have a higher proficiency in the heritage language, the second generation Turkish immigrants are proficient in the host language but their competence in the heritage language is fairly low. The differences in the first languages may lead to a situation where the first and second generation immigrants of the same family do not have a common language for communication in which they both feel comfortable speaking (Fought, 2006). To avoid these contexts, the first generation Turkish immigrants focuses on instilling the importance of knowing and teaching the heritage language. Failure in meeting the needs of language can lead to belongingness issues and ultimately to the loss of ethnic identity (Zentella, 1997).

The possible outcomes are in line with the three-generation model (Fishman, 1964) developed in the United States, which claims that “the immigrant generation makes some progress but remains dominant in their native tongue, the second generation is bilingual, and the third generation speaks English only” (Waters & Jiménez, 2005, p. 110). Empirical data were found to be generally in line with the

model and reveal that immigrants shift to the host language within three or four generations (Gonzo & Saltarelli, 1983). In a similar vein, Grosjean (1982) stated that the first generation immigrants sooner or later realize the need to utilize the host language due to economic or educational necessities. This motivation leads to bilingualism of the second generation immigrants, and monolingualism in the third generation immigrants. However, in the case of Turkish immigrants, studies conducted in Europe show that they tend to be able to maintain their heritage language across generations better than the model predicted (Extra & Yağmur, 2010). The study of Yağmur and Akıncı (2003) on the language use and choice of Turkish immigrants in France revealed that both the first and second generation are reasonably proficient in Turkish, despite the little institutional support for the first language maintenance in schools, media or other communities. Although the younger generation was found to have more positive attitudes towards the heritage language, they reported to prefer the host language in most domains and only the heritage language at home or with their parents. Sadly, literature yielded insufficient information on the three-generation model, language preference and generational differences of Turkish immigrants in the United States.

2.2 Turkish immigration and their Sense of Belongingness

2.2.1 History of Turkish Immigration

Immigration is a world-wide phenomenon that presents both opportunities and challenges for the immigrants and the welcoming countries. Even though immigration has been taking place for thousands of years, the reasons for it have not changed: economic political and natural reasons. Today, 244 million people are reported to live in a different country than the country they were born in (United Nations Population Division, 2015). This number has doubled in the last 25 years. Despite the discussion on main terms maintains, immigrants have been defined as people who have moved from one society to another and have settled into the new society, Stuart Hall stated that “migration is a one way trip. There is no ‘home’ to go back to” (Champers, 1994, p. 9). Although most immigrants feel forced to leave

behind their cultural heritage and values that shape their identity and mostly find themselves positioned as ‘different’ and outside the national society (Kunuroglu, Yagmur, van de Vijver, & Kroon, 2015), it is the presence and preservation of their ethnic identity that makes them unique as an individual and community. This is also eligible for the Turks who have been immigrating with sense of optimism for more desirable conditions in life and better opportunities.

Even though areas, such as the Far East and Latin America, have been receiving a good number of Turkish immigrants recently, Europe and the United States are among the top countries Turks decide to settle in. The large-scale Turkish immigration took place towards Europe; and therefore research on the experiences in the host country and identity shifts of Turkish immigrants is concentrated on those settled in Europe. Comparing the immigration destinations Europe and the United States, the latter possesses numerically less in the amount of literature on Turkish immigrants. Moreover, studies on Turkish immigrants and their experiences as immigrants were initially analyzed in the European context. In order to provide a broader view of the existing literature on Turkish immigrants, belongingness and language, brief information on the history, the current population and studies of Turkish immigrant in Europe is presented, following with the examination of Turkish immigrants in the United States.

2.2.2 Turkish Immigration in Europe

History of Turkish Immigration to Europe

Europe, being one of the most favored continents for immigration, has been receiving immigrants for centuries, but the immigration movement from Turkey to Europe only began in the early 1960s. Due to the damages and shortage of manual laborers after WWII, European countries¹, agreed to permit the entrance of *Gastarbeiter* (guest workers) and sign an agreement with the Turkish Republic (Cruel & Vermeulen, 2003; Koray, 1997). Low living conditions and lack of

¹The Netherlands, Belgium and Austria signed the labor export agreement in 1964, France in 1965 and Sweden in 1967.

economic opportunities in Turkey convinced Turkish people to seek for better jobs and life in Germany as elsewhere in Europe (Avcı & Kirişçi, 2006). Based on the estimates, the *Gastarbeiter* program was only needed for a period of three to five years until the demand for labor would decline to a sustainable level for Germany to handle. Therefore the expectation of the governments was the return of the temporary workers once the economic conditions changed. To make the return effortless, programs, such as the return migration and repatriation program were developed; however, these programs were not accomplished. On the contrary, the Turkish presence in Europe enlarged even though active recruitment ended in the 1980s. The following table shows the population of Turkish immigrants in some European countries in 2015. These numbers do not include the Turkish people who have been naturalized or become citizens of the related European country:

Table 2

Foreign population and Turkish Ancestry in six EU countries

Country	Total Foreign Population	Population of Turkish Ancestry
Germany	12.005.690	1.738.831
France	7.784.418	423.471
The Netherlands	1.979.486	364.333
Austria	1.492.374	113.635
Switzerland	2.438.702	73.861
Great Britain	8.543.120	52.893

Source: 2015 UN report Trends in International Migrant Stock: The 2015 Revision

Today, there are approximately 4 million Turkish immigrants living in Europe forming the largest ethnic minority and non-E.U. immigrants (29%) in the whole continent (Economic Intelligence Unit, 2001). Although Turks are widely spread residing in almost all European cities, Germany alone hosts approximately 2.5

million Turkish immigrants taking in account both naturalized and those who have become German citizens.. According to Fargues (2005), approximately 2.7 million first generation Turkish immigrants lived in the EU in 2004 and 70% of those reside in Germany. Most of them came from small villages in central Anatolia and the Black sea coast. Most of them came from lower socio- economic and educational backgrounds, ready to undertake unskilled jobs that were not appealing to native workers (Anıl, 2010; Avcı & Kırışçı, 2006; Cruel & Vermeulen, 2003).

In the case of the second generation Turkish immigrants, scant information is available on their attitudes, behaviors and identity formation (Groenewold, de Valk, & van Ginneken, 2014). Research about the belongingness process of different generations of Turkish immigrants in Europe shows that the first generation immigrants are characterized by low education attainment and high level of belongingness to their ethnic community. The second generation immigrants perform better than the first generation immigrants and possess different levels of belongingness (Crul & Doornik, 2003; Phalet & Swyngedouw, 2003; Worbs, 2003; Yağmur & Akıncı, 2003).

Studies on Turkish immigrants in Europe

Experiences throughout immigration, generational differences and language use of Turkish immigrants in Europe have been of great interest for researchers. Bayram et al. (2009) conducted a study on the Turkish immigrants in Sweden with a focus on the level of integration into their host community. With the help of the Turkish Consulate and the Federation of Turkish Associations, the researchers reached 520 first and second generation immigrants and filled questionnaires with them during face-to-face interviews. These questions addressed their language knowledge of Swedish and Turkish, their willingness to return to Turkey, how they feel about themselves, how they feel in the Swedish society and their thoughts on the preservation of cultural diversity. Their results suggested that Turkish immigrants have a strong sense of belongingness with 71% feeling Turkish. Furthermore, a high number of participants indicated to belong neither to the Swedish nor Turkish

community and considered themselves in between these countries. Additionally, native born immigrants were 5.9 times more likely to feel as if they were in a foreign country than the immigrants whose birthplace was Turkey.

In the study conducted by Yağmur and Akıncı (2003), they put the spotlight on the language choice and maintenance, and awareness of their ethnic identity of Turkish immigrants based on differences of generations by administering an ethnolinguistic vitality questionnaire, a language use-choice questionnaire and a self-rating scale to 64 first-generation and 111 second generation participants. They stated that the second generation participants were reasonably proficient in Turkish due to the importance given to its acquisition as the first language in the family. Furthermore, they concluded from the results of the ethnolinguistic vitality questionnaire that the younger participants have more positive attitudes towards Turkish than the older participants based on the fact that the first generation Turkish immigrants' ratings of Turkish vitality were lower than the second generation participants. Despite the positive views on the Turkish language, the second generation participants indicated their preference of host language in most domains, except for the communication with family in which they favor Turkish. Therefore, the presence of a language shift towards the host language was noted in the study, which resulted in line of the assumption that communities with low ethnolinguistic vitality and awareness were likely to lose their language and distinctive cultural traits in multilingual settings.

In their large-scale study, Yağmur and van de Vijver (2012) focused on the acculturation orientations of the Turkish immigrants in Australia, France, Germany and the Netherlands. Their aim was to examine the effect of the integration and language policy ideologies of the receiving countries on the identity and language orientation of the Turkish immigrants. For this purpose, 1085 (283 in Australia, 266 in France, 265 in Germany and 271 in the Netherlands) Turkish immigrants were reached and a set of scales, comprising of 212 questions, was prepared in Turkish and in the national language of the particular countries. These scales were the Multicultural Ideology Scale, the Ethnic and Mainstream Identification Scale, the

Ethnic and Mainstream Identity Scale, the Ethnic and Mainstream Behavior Scale, the Islamic Beliefs Scale, the Islamic Beliefs Scale, the Ethnic and Mainstream Social Network Scale, the Ethnic and Mainstream Cultural Norms Scale, the Language Use, Choice and Preference Scale and the Attitudes to Turkish Language Scale. The results of the study showed that the immigrants with a stronger Turkish identity have a greater use of the Turkish language, which led the researchers to the conclusion that “the stronger the identification with the ethnic group, the higher the perceived values of ethnic language” (p. 1124). In terms of the attitudes towards the host language, education was found to be a significant predictor; in other words, more educated participants were reported to be more inclined to value the host language than the lesser educated participants. Lastly, the study found that the Turkish immigrants showed the least heritage language maintenance and a high level of identification with the national identity in the most pluralistic country (Australia); while showing higher level of ethnic identification and a greater value of the ethnic language in less pluralistic countries (Germany, the Netherlands and France).

With respect to the adaptation of the second generation immigrants, Ali and Fokkema (2015) analyzed the influence of family and peers in the assimilation of Turkish immigrants in Western Europe. Furthermore, they examined the impact of parents’ educational level, income and occupational status on the degree of assimilation to the national identity. The participants consisted of 1723 second generation Turkish immigrants from eleven cities in Europe, who completed a survey with questions about demographic information, proficiency level of Turkish, sense of belongingness to the host country, use of Turkish TV and return intentions of parents. The multivariate regression analyses of the data revealed that the level of education of parents determined the degree of assimilation to a considerable extent. Furthermore, frequent contact with Turkish members and close relation with parents were found to negatively affect assimilation. The study also found that the second generation immigrants who went to a school with the majority being members of the host society or have native-born friends were more assimilated to the host country. Accordingly, the researchers concluded that the extent of relations with family and friends significantly affects the degree of assimilation to the host country.

In conclusion, the literature review of belongingness studies conducted on Turkish immigrants in Europe presents different results. Many studies assert that the Turkish immigrants stay connected to their ethnic culture and language; and therefore, have a strong sense of belongingness towards their ethnic identity; even though they face challenges in balancing the two identities (Extra & Yağmur, 2010; Yağmur & Akıncı, 2003). On the other hand, some studies suggest that Turkish immigrants, particularly the second generation immigrants, have integrated and assimilated in the welcoming society and face the risk of losing their sense of belongingness and ethnic identities (Bayram et al., 2009; Leyendecker et al., 2006; Spiegler, Leyendecker, & Kohl, 2015; Verkuyten & Martinovic, 2012).

2.2.3 Turkish Immigration in the United States

The United States of America is one of the most prominent countries of settlement with 13.1% of its total population of 314 million having been born in another country (ACS, 2014). The percentages of ethnic origin of the U.S. population are approximately 11% from Europe, 30% from Asia, 4% from Africa, 51% from Latin America and 2% from Northern America. The foreign-born population is not evenly distributed within states; it is highly skewed in favor of California, New York, Texas, Florida, Illinois and New Jersey (Malone, Baluja, Costanzo, & Davis, 2003). Being the second most ethnic-diverse state, New York is home to 18,976,457 individuals; 3,868,133 (20.4%) of which are registered as immigrants. According to the 2014 ACS, 206,911 individuals of Turkish ancestry reside in the United States.

History of Turkish Immigration to the United States

Even though the number of sources on the history of Turkish immigration patterns to the United States is not adequate, Kaya (2004) proposed an overview on the pattern categorizing it into three waves: the 18th century and the beginning of the 19th century, after World War II and in the late 1980's. It is stated that during the first wave, from the 1820 until 1920, 291,435 foreigners came to the United States, being

the largest immigration from the Ottoman Empire (Otcu, 2009). While only 50,000 of the immigrants were Muslim Turks, the rest were non-Turk non-Muslim groups, such as Greeks and Armenians which were under the rule of the Ottoman Empire. Because of the harsh control and fear of failure in acceptance to enter at the port of entry of the United States, Muslim Turks presented themselves as Christian Syrians or Armenians, took on Christian names and were registered that way by the United States officials at Ellis Island, such as Kayma, Huseyin and Ahmed who became Alli, Sam and Frank (Ahmed, 1986). Moreover, as the Ottoman Empire consisted of three continents at that time, most Turks from the Balkans were registered as Albanians, Bulgarians or Serbians (Kaya, 2003). Ahmed (1986) emphasized that these immigrants were all single men, who escaped the wars in their homeland, and married men who aimed for a better life for themselves and their families.

Similar to the millions of immigrants who passed the Atlantic Ocean, immigrants fleeing from the Ottoman Empire were not ethnically mobilized, had not yet been conscious about their ethnic identity (Fishman, 1973) and identified themselves more as Muslims or Ottomans rather than Turks. The difference between the single and married men was the return of the married men to their homeland once the wars ended, while the single men stayed and got married to American women, which is one of the factors for assimilation to the American culture and loss in sense of belongingness to their Turkish identity. According to Kaya (2004), the Turkish immigrants of the first wave experienced assimilation due to the little amount of contact with the homeland. He described further that the reasons for the limitation of contact is the low number of transportation and communication possibilities.

Between the 1950s and 1980s, well-educated professionals, such as academicians, engineers and graduate students, set off to the United States for education and training purposes. While the first wave preferred to reside on the East coast of the United States, the second wave immigrants settled throughout a wider area from Michigan to California (Halman, 1980). Furthermore, distinctive from the first wave, the groups of immigrants of the second wave included not only men but also women and families, and were much more nationalist and secular in their views.

This can be explained through the major social, political and educational changes in the Turkish Republic founded in 1923 after the fall of the Ottoman Empire. The country was born under the leadership of Atatürk who was of the ideology that a focus on mind and science, an awareness of existence, a belief in success, being a union as a society, and having the aim to provide the Turkish society with welfare, peace and happiness (Güvenç, 1993) are the elements which will assist them to reach to a secular Turkish Republic. Thus, the immigrants of the second wave were aware of their Turkish identity and belonging and took steps to spread and preserve Turkish culture and language by founding various societies and organizing summer visits to establish a connection with the home country (Kaya, 2004). One of the societies founded by immigrants of the second wave is the Turkish Women's League of America which later on established the Atatürk School, a school for Turkish speakers to revive their ethnic identity, culture and language, in 1971 (Otcu, 2009).

The third wave, from the mid-1980s until today, brought a mix of Turkish immigrants ranging from businessmen, workers and students. "As they include conservative, secular, religious, nationalistic, and liberal Turks" (Kaya, 2004, p. 297), the third wave immigrants seemed to be different from the other waves. Their literacy rate was higher and they tended to establish and join professional groups, such as the 54 independent organizations which are actively involved in the Assembly of Turkish American Associations (ATAA). The U.S. Citizenship and Immigration Services (2002) reported an increase of people stating Turkey as their country of last residence from 3,519 between 1951-1960 to 38,212 between 1991 and 2000. In 2000, the U.S. Census announced that 77,679 people in the U.S. reported Turkey as their country of birth and 117,575 people wrote "Turkish" as their first or second response to the optional self-report question on their ancestry. Important factors of the increase of population are the Diversity Immigration Visa Program, U.S. Lottery System, and the success and ideologies of students seeking for opportunities for research and training. Even though all Turkish individuals arrive to the same country, Kaya (2003) mentions that the unskilled and semiskilled immigrants who arrived through the program or help of the family might be unlike those who aimed for graduate studies or professional development opportunities in

that most seem to have a lower English proficiency level and were dependent on the Turkish community or family members for the fulfillment of immediate needs.

Today, the number of individuals of Turkish ancestry living in the United States increased from 117,575 to 195,283, according to the 2000 Census and 2014 American Community Survey (ACS) and the current population of Turkish individuals is reported to be 206,91 according to the most recent ACS. However, the Turkish Consulate to the U.S. in 2000, Mehmet Nuri Ezen stated that there are approximately 350,000 Turks living in the U.S. which is a number far above the number reported by the ACS. It needs to be stated that many Turkish Americans do not participate in census surveys and those who participate tend to call themselves white rather than Turkish American, which leads to the uncertainty of the number (Kaya, 2003). This uncertainty makes it difficult to provide a full frame of the Turkish population in the U.S. The largest portion of Turkish immigrants reside in states in the East of the United States, such as New York, New Jersey, Maryland and Washington D.C; nevertheless, other states such as Washington and California have experienced a growth in the Turkish immigrant population (see Figure 1). Karpat (1995) declared that most of the immigrants who went to the West were professionals; such as scientists, college professors and engineers. It is important to point out that Turkish immigrants are highly educated: 48.7 % of the Turkish Americans 25 years and older have a bachelor's degree; while 25.7 % have graduate degrees (ACS, 2014). This information may be significant for the present study as research shows that increased level of education positively influences the integration process to a new culture and is associated with greater acceptance of mainstream American identity which may lead to lower sense of belonging to the Turkish identity (Alkheziji, Gardner, Martin, & Paolillo, 1997; Ataca & Berry, 2002).

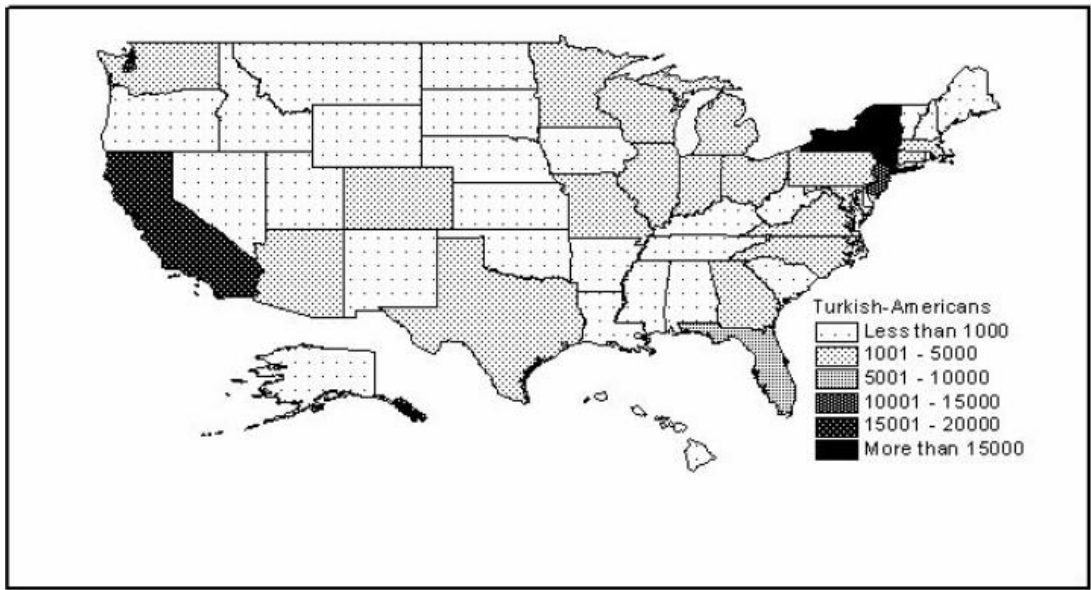


Figure 1. Turkish-American Population by State (2000)²

Ferris (1995) states that the number of Turkish speaking Muslims who came from the Ottoman Empire was 1401 in 1900 in New York. With a rapid increase within half a century, they reached to the number of 17,663 by the 1960s. Mostly being in the suburbs of the multicultural city, the Turkish immigrants spread to live on Brighton Beach and Coney Island in Brooklyn, in Sunnyside and Richmond Hills in Queens, around Rivington and Forsythe Streets in Manhattan and Paterson, Clifton and Cliffside Park in New Jersey (Kaya, 2003). Long Island also adds to the places with Turkish population.

Turkish Identification and Cultural Sites

Organizations and Societies

Due to the variety of educational and social status, Turkish immigrants worked in both skilled and unskilled jobs, ranging from engineers, academicians to waiters and taxi drivers. There are also very successful businesses and companies opened by Turkish businessmen and institutions. So as to be recognized by the New York State Government and to defend the rights of the Turkish community, numerous Turkish American associations and organizations were formed; for example, the American Turkish Society (ATS) and the Turkish American Youth and

²The source of the map is Census 2000, <http://www.census.gov>

Education Foundation (TAYEF). According to the Turkish-North American Business Alliance (TNABA), 40 Turkish organizations are actively sustained; however, the American Embassy in Turkey purposes a different number. They list 67 Turkish American organizations in the U.S.³ Through the work and effort of the Federation of Turkish-American Associations (FTAA) and related organizations, the city government designated a week for the Turkish American as the closest to May 19, the commemoration of Atatürk, Youth and Sports Day. During this week FTAA organizes a Turkish parade with thousands of Turkish and international guests from all around the U.S. every year in May.

Schools

Being on the of the most ethnolinguistic communities from the 17th century until today (Otcu, 2009), New York has a huge variety of languages spoken in and outside school. García (1997) states that only twelve languages of the “five hundred and thirty-one NYC public schools with bilingual programs” (p. 42) are taught, despite the fact that public school students speak one hundred and thirty languages. Unfortunately, Turkish is not one of languages in the list of languages taught in schools. Therefore, Turkish citizens and entrepreneurs decided to open their own schools to teach the language, spread and protect the culture. There are three schools in and around New York; two of which are open on a regular basis. These schools are Amity School in Brooklyn and Pioneer Academy of Science in New Jersey. The third school is the Atatürk School which was founded by the Turkish Women’s League of America who immigrated during the second wave. The American Embassy has a special entry about the mission of the school and the founder organization, Turkish Women’s League of America:

Americans of Turkish origin united to promote equality and justice for women. Organizes cultural and recreational activities to foster better understanding between the people of Turkey, the U.S., and other countries (sic.), including the new Turkish republics of the former

³For detailed information please visit http://ankara.usembassy.gov/in_america.html

Soviet Union; brings together Turkic-speaking people in the U.S. Defends human and civil rights. Operates Atatürk School, which offers courses in Turkish language, history, music and folk dancing; sponsors workshops and seminars for high school teachers. Affiliated With: Assembly of Turkish American Association; Federation of Turkish-American Associations. Also Known As: Amerika Turk Kadın Birliği. (http://ankara.usembassy.gov/in_america.html)

The existence of Turks is not limited to these institutions and organizations. With the immigration of graduates and professors, Turkish clubs for the academic community were founded for the purpose of representing the Turkish society and government as most of the undergraduate, graduate and professors arrived through governmental scholarships. Around 150 student associations are spread around the universities in the United States. Columbia University Turkish Students Association, Intercollegiate Turkish Student Society, Rutgers University Turkish Students Association are the most active student clubs in NYC and New Jersey. The language used in the clubs is mainly English. These clubs and organizations are vital for a less challenged adaptation process for new-coming Turkish scholars and the preservation of contact with the Turkish community.

Media

Considering the importance of media as it is an institution that does “the work of linguistic regimentation and the production and reproduction of linguistic norms” (Heller, 1999, p. 13), Turks publish their own newspaper and launch radio and TV programs. Hürriyet (The Independence) is the first newspaper to be printed in the United States and continues to reach thousands of Turkish immigrants. Additionally, the newspapers Turk of America, Turkish NY and Forum USA are solely published in the U.S. With the aim of serving the Turkish community in the U.S., there are 5 TV programs on local and national channels and 6 programs that broadcast on the digital platform. There are 12 radio stations and programs, such as Voice of Anatolia TV and radio, Turkish Voice radio and Turkish Hour in and around New York.

Although most of them prefer broadcasting in English, there are also some which are in Turkish. To keep up with the Turkish culture and arts, there are various opportunities besides the Turkish parade. Every year in October a Turkish movie festival is organized in NYC by the non-profit organization Moon and Stars. Besides, a project where Turkish movies with English subtitles are shown free every Friday has newly started.

Studies on Turkish Immigrants in the United States

In literature, studies on Turkish American immigrants are limited to the topics of the economic and politic relations of Turkey and the U.S. (see Afacan, 2011; Gurbuz, 2002, Yılmaz, 1999), the psychological challenges experienced throughout the integration process (Aksu, 2011; Bektaş, 2004; Uruk, 2006; Yıldırım Dayı, 2011) and educational achievement of the Turkish-American immigrants (Tatar, 2015). Interest in identity issues and adaptation processes of them has recently sparked with presently a handful of studies. In one of these studies, Kaya (2009) interviewed 38 Turkish descent individuals; eight being second generation and 30 first generation immigrants. The purpose of the study was to examine identity formation of the first and second generation of Turkish Americans immigrants. He found that the first generation immigrants identified themselves as Turkish, rather than Turkish American or American. Differently, it was reported that the second generation immigrants acknowledged their Turkishness and Americanness: and therefore, identified themselves as Turkish Americans. The study showed that they also tended to assimilate to a higher level, since they experienced a greater degree of belongingness issues to Turkish identity and it seemed to be less significant to them. On the other hand, speaking and preserving the skills of Turkish language was concluded as quite common in the second generation immigrants so as to maintain family ties. Kaya (2009) stated that the first generation immigrants still struggle to be part of the American life because of their thoughts of still living in Turkey; whereas the second generation Turkish Americans “serve as a bridge between their first

generation parents and the larger American society, regardless of their own painful in-between position” (p. 631).

In the same year, Otcu (2009) completed her doctoral dissertation on the language maintenance and culture construction in a Turkish heritage school in the United States. The researcher’s core focus was not only on the students of the school but the school administrators, school teachers and parents. For this purpose, she conducted interviews, observed the students in their classes and administered a survey to the parents. The research concluded that there are differences between the first generation adults’ and second generation students’ language beliefs and practices, and between the educators and students. In terms of the role of identity construction of the school, five goals emerged: connection building, collectivity building, contentment building, identity building and diversity indicating. The results of the interviews also demonstrated an emphasis on Turkish as the school language and teacher-oriented pedagogies, similar to teaching in Turkey. Furthermore, it was reported that parents believe in the need and importance to preserve Turkish ways of being and promote the sense of belonging towards the Turkish identity.

Having used a different approach, Bektaş (2004) worked on a research with a focus on psychological acculturation of Turkish international students in the United States. Her purpose was to examine the role of certain factors; for instance acculturation strategies, self-esteem, length of residence in the U.S., cultural distance on the satisfaction and depression level of these students. The study had a quantitative design with six different scales administered to 132 Turkish students enrolled in various U.S. colleges. The data analysis revealed that Turkish students were psychologically adjusted well to the new surrounding in the United States; however, the length of residence and cultural distance were not found to be significant predictors of psychological adaptation. The results also showed a positive effect of self-esteem and satisfaction with life. Put in different words, Turkish students with higher self-esteem were found to be more satisfied with their lives in the United States. The researcher noted that the analysis identified separation attitude as the most preferred acculturation attitude among the Turkish international students.

She suggested that the reason of this result may be related to the temporary stay of the international students in the U.S. She added that Turkish international students generally went to the U.S. with no plans of staying and therefore, their desire and need of assimilation and integration to the new culture and society may have been limited (Bektaş, Demir, & Bowden, 2009).

In a recent study, Aksu (2011) investigated how identification with the heritage culture and mainstream culture and the four strategies of acculturation influence the personality of the first generation Turkish Americans. The researcher analyzed the data obtained through three surveys from 158 Turkish immigrants who were born in Turkey and been in the U.S. for at least two years. For the analysis of acculturation, the Vancouver Index of Acculturation was used. The findings of the index revealed that participants had positive attitudes towards both the heritage and mainstream culture which indicated the use of integration strategy. The researcher was surprised to find out that participants had a higher level of identification with the heritage culture considering that they were living in the mainstream culture for over two years. Considering the length of residence, Aksu emphasized that a positive and significant relationship was found between length of residence in the mainstream culture and the identification of mainstream culture ($r=.25, p< 0.1$), but no significant association between the length of residence in the heritage culture and its identification. This result suggests that the first generation Turkish Americans increasingly identified themselves with the American culture the longer they spent time in the United States; nevertheless, their identification with the Turkish culture did not relinquish.

In summary, this part provided the history of Turkish immigration to Europe and the United States, information on the Turkish associations and organizations and followed by studies conducted in the related context. Due to the low number of relevant studies, it is impossible to reach a general conclusion; but according to the findings of the studies explained above, differences of identity and belonging between the first and second generation have been reported; however, no significant importance of the length of residence in the United States has been found.

Additionally, no findings on the sense of belongings of new arrivals or their language use and preference were found. This current uncertainty and contradiction in results lead to a common need: more and in-depth research with a larger variety of approaches in data collection and sample.

The literature was reviewed to provide a conceptual framework on the phenomenon of belonging with its different theories and models, the impact of language on belonging, and similarities and differences among the three groups of Turkish immigrants. The chapter ends with the history of Turkish immigration in Europe and the U.S. and information on the Turkish community in the U.S followed by the presentation of existing studies conducted on Turkish immigrants. The next chapter gives detailed explanations on the methodology of the study.

CHAPTER III

METHOD OF RESEARCH

The methodological pattern and the research design process are presented in this chapter. Firstly, the design of the study with its philosophy of the selected research design and the importance of the implementation is explained. Secondly, the sample selection procedure, sample, data collection instruments and data collection process are examined, respectively. Finally, the data analysis is explained.

3.1 Research Design

The purpose of the study was to analyze the concept of belongingness and its relation to the preference of language through the implementation of quantitative and qualitative data collection tools. The mixed method design helps to clarify and explain relationships found between variables, which are sense of belongingness and language preference in this study. Furthermore, the use of different research methods for the study of the same research question helps to validate the findings and offsets the weaknesses of each tool (Jick, 1979). Due to the complexity and obscure nature of belongingness and its relationship to language, a single method would be inadequate to reach meaningful results (Bennet, 2014), and therefore the study adopted an explanatory design by firstly applying a questionnaire and next conducting interviews. The questionnaire on the sense of belongingness and language preference consists of four parts: demographic information, level of language proficiency, sense of belongingness, and language preference. The sense of belongingness section included 47 questions on belongingness towards Turkish and

American identity, and the language preference section comprised of 33 questions on language preference in various contexts. Moreover, it focused on the importance of language given by the participants as the level of importance is closely linked to the preference of languages (Dörnyei, 1998; Giles & Johnson, 1987). As a qualitative method, semi-structured interviews with ten questions and 24 sub-questions were designed. The participants of the study were first generation, second generation and newly arrived Turkish immigrants in the U.S. Participants were required to be over the age of 18 and have both of their parents to be of Turkish ancestry.

3.2 Research Site

The study was conducted in New York City for four reasons. It has the largest population of Turkish immigrants in the United States (ACS, 2014) with a significant number of Turkish Americans living in Brooklyn, Queens, Clifton and Paterson. Secondly, major cultural events are organized in New York such as the Turkish Parade or Turkish film festival with thousands of Turkish and international guest. Thirdly, the headquarters of the Federation of Turkish American Associations (FTAA), American Turkish Society (ATS) and Turkish Women's League of America (TWLA) are centered in New York. Finally, New York hosts mosques, businesses and Turkish American schools which all function as places to learn, transmit and develop Turkish identity.

3.3 Participants

The majority of studies on identity and language adopted convenience sampling, snowball sampling or purposeful sampling (Mu, 2015). In this study, two different sampling were adopted which belong to non-probability sampling. The main drawback of this sampling is that the sample is not selected randomly, which may lead to less perfectly representative results of the Turkish immigrants in the U.S. This potential sampling bias has been frequently remarked in the relevant literature.

Notwithstanding, a large number of researchers indicated that the use of non-probability sampling is accepted in sociological research when the primary aim of the study is to analyze the sample explorative or descriptively (Atkinson & Flint, 2001; Van Meter, 1990). Furthermore, employing non-probability sampling can be preferred in studies where a full sample frame of the population investigated is not available. In these cases, conducting probability sampling poses a problem because a list to refer to and randomly select samples does not exist (Hibberts, Johnson, & Hudson, 2012; Kalton & Anderson, 1986). Therefore, the present study adopted the non-probability sampling techniques due to the fact that a full frame of the Turkish immigrants in the U.S. was not available and that the Turkish immigrant population was recorded with other Middle Eastern ethnic groups, which made it impossible to obtain exact numbers of each group of immigrants.

The quantitative data was collected using convenience sampling and purposeful sampling was adopted for the qualitative data to create a representative group for each group of immigrants. This selection technique “requires that the researcher establish in advance a set of criteria or a list of attributes that the units for study must possess” (LeCompte & Preissle, 2003, p. 69). To take part in the research, all of the participants were required to be above the age of 18 and the participant’s parents needed to be born in Turkey. To investigate the effect of generation, the first group was chosen to be the first generation Turkish immigrants. Drawing on the theory of identity formation by Erikson (1968), identity formation starts from childhood and continues until adolescence where the most important process of identity formation is done. Everything that has been learnt about identity in childhood is re-evaluated and finalized in adolescence. According to the Cognitive Development Theory of Piaget (1964), individuals go through five stages to reach abstract reasoning and full awareness of their future. The unexpected realization at the end of the last stage is the beginning of uncertainty in their identity and only in the later ages does the uncertainty decrease. Similarly, Becht, Nelemans, Branje, Vollebergh, Koot, Denissen, Meeus (2016) found in their recent study that individuals between the age of 13 and 18 have a fairly high level of certainty in identity, but they added that a high amount of their participants experienced high

identity uncertainty in middle adolescence (15-16 years). In order to obtain results of participants who have completed their identity formation and have a low identity uncertainty, the first generation immigrants were required to have immigrated to the United States as late adolescents; in other words, older than the age 17. Additionally, the criterion of having been in New York City for ten or more years was applied, which results in the minimum age of first-generation participants as 27. The second group of Turkish immigrants was the secondgeneration immigrants who were identified as individuals either born in the United States or immigrated to the United States prior the age of 5 (Portes & Rumbaut, 2001). The third and last group was the newly arrived immigrants (also new immigrants) who were classified as individuals born in Turkey and having lived in New York City for one to five years. In order to reach meaningful results, 255 Turkish immigrants (98 first generation, 80 second generation and 77 newly arrived immigrants) were contacted for the completion of the questionnaire.

In the case of the qualitative instrument, Creswell (2013) suggested two to ten participants as sufficient to reach saturation of knowledge in mixed method research designs. Thus, the minimum number of participants in each group was determined to be five. The interview was conducted with six first generation, five second and five newly arrived Turkish immigrants.

3.3.1 First Generation Immigrants

The criteria for selecting participants of the first generation group were (1) being born in Turkey, (2) having immigrated after the age of 17, (3) having been in New York City for at least ten years, and, just like all of the participants, (4) demonstrating will to participate in the study.

Participants of the BLPQ

The largest group of the study was the group of the first generation immigrants. This group included 98 (45 female, 53 male) participants whose age

ranged from 27 to 73 ($M= 44.10$; $SD= 10.86$). All of them indicated that they were born in Turkey. Participants stated different levels of education: primary school (10%), secondary school (8%), high school (15%), Bachelor's Degree (33%), Master's Degree (20%) and PhD Degree (14%). 83% of the first generation immigrants reported to be married, 69% of whom were married to a partner with Turkish ancestry. 31% indicated to be married to a spouse who was born in the U.S.

Three main reasons for the arrival to the U.S. were stated. 30% of the first generation immigrants indicated that they arrived to unify with spouse, 28% to maintain graduate studies and 26% to unify with family. 12% of the participants reported that they arrived with the hope of finding a job and 4% arrived to attend language schools. A large group of immigrants reported to have been in the U.S. for 10 years ($N=18$). The rest of the responses on the length of residence spread between 11 to 53 years with the mean of 23.96 ($SD=12.13$). The majority of the participants frequently visit Turkey. 86% indicated that they visit the homeland more than once (26%), every year (35%) or every 2 years (25%). While 10% stated that they go to Turkey every 3 years, 4% reported 4 or more years as the frequency of homeland visits.

The results of the self-report of language proficiency level showed that 96% of the first generation participants reported to have an above-average Turkish proficiency level with a mean of 87.58 ($SD=6.33$). Similarly, a high number of participants also reported to be proficient in English with 84% of them being above-average ($M=81.30$; $SD=4.66$).

The questionnaire also included a question item asking the participants to check which nationality they feel belonged to. 60% of the first generation immigrants indicated to belong to the Turkish identity and 2% to the American identity. 38% identified themselves as Turkish-American.

Participants of the Interview

All of the six first-generation immigrants who were interviewed were born in Turkey and consisted of four male and two female participants. Their ages ranged

from 30 to 46 ($M = 38.00$; $SD = 6.84$) and the number of years they have spent in New York City were 11 to 36 ($M = 22.50$; $SD = 11.40$). Two participants reported that they were single and four participants stated that they were married; all of whom had a spouse of Turkish origin. The educational profile shows that almost all of the participants have received a high school degree or higher ($N = 5$), while only one participant completed her primary school education. A variety of occupations were listed such as housewife, academician and store manager. The results of the frequency of visits to Turkey revealed that four participants visit Turkey every year; whereas one participant travels to Turkey every 2, and one participant every 10 years. Additionally, as for the reasons of immigration to the U.S., four participants indicated that they came because their parents decided to immigrate. Two participants expressed that their purpose of arrival was to receive education. The demographic information about the first generation participants is presented in Table 3.

Table 3

Demographic Information of the First Generation Immigrants

ID	Gender	Age	Education	Occupation	Years of Stay in the U.S.	Frequency of visit to Turkey	Reasons of migration
FG-A	Male	46	High school	Businessman	36	Every year	Family Reunion
FG-B	Male	42	High school	Craft Supervisor	33	Every 2 years	Family Reunion
FG-C	Female	43	Primary school	Housewife	29	Every year	Family Reunion
FG-D	Male	37	PhD	Academician	11	Every year	Education
FG-E	Female	30	University (BA)	Store Manager	12	Every year	Education
FG-F	Male	30	University (BA)	Marketing Specialist	14	Every 10 years	Family Reunion

3.3.2 Second Generation Immigrants

Almost all of the second generation immigrants were born in the United States and had parents who were born in Turkey. Those who were not born arrived to the U.S. before the age of five. All of the participants were above the age of 18.

Participants of the BLPQ

80 second generation Turkish immigrants living or working in New York City responded to the study. Out of these participants 34 were female and 46 were male. Their age ranged from 18 to 46 ($M=27.76$; $SD=7.14$). In terms of education levels, 4% indicated to have received a secondary education degree, 60% received a high school degree, 27% a Bachelor's degree and 9% a Master's degree. While 49 participants indicated to be single, 31 participants stated to be married. Eleven married participants indicated to have a Turkish spouse; whereas 20 participants reported to have an American spouse.

The majority of second generation immigrants reported to be born in the U.S. (90%), but eight participants indicated that they arrived to the U.S. because of their family decision to immigrate (10%). They added that they arrived before the age of five. Responses on the frequency of visits to Turkey suggested that most of the participants visit Turkey every year (36%). 5% stated to travel to Turkey more than once a year, 25% every two years, 16% every three years, 15% every four or more years and 2% reported to have never travelled to Turkey.

The results of the language proficiency self-report suggested that 66% of the second generation immigrants have an average level of Turkish proficiency. On the other hand, almost all of the second generation immigrants reported to be proficient in English (97%) with a mean score of 94.31 ($SD=2.89$).

Besides these question items, the questionnaire also asked about the nationality participants identify themselves with. 37% of the second generation immigrants reported that they have a sense of belongingness to the Turkish identity

and 14% to the American identity. The largest percentage (49%) stated to identify themselves as Turkish American.

Participants of the Interview

This group of Turkish immigrants consisted of five participants, including three male and two female participants. The youngest participants were 18 and the oldest participant was 24 ($M= 20.00$; $SD = 2.83$). All of the second generation participants were students at the university level. Three participants indicated that they annually visit Turkey; one participant stated every three years and one participant expressed that he rarely visits Turkey. In Table 4, the information of the second generation immigrant group participants were summarized:

Table 4

Demographic Information of the Second Generation Immigrants

ID	Gender	Age	Education	Occupation	Frequency of visit to Turkey
SG-A	Male	18	High school	Student	Rarely
SG-B	Male	18	High school	Student	Every year
SG-C	Male	24	University	Graduate	Every 3 years
SG-D	Female	22	High school	Student	Every year
SG-E	Female	18	High school	Student	Every year

3.3.3 Newly arrived Immigrants

The third group of Turkish immigrants was the new immigrants who were required to have been born in Turkey and have been living in the United States for one to five years.

Participants of the BLPQ

This group of participants included 77 Turkish immigrants, 40 were female and 37 were male. The mean age of this group was 28.1 ($SD=4.81$). The youngest participant was 19 and the oldest 45. All of the newly arrived immigrants were born in Turkey. The majority of the participants reported to have a Bachelor’s Degree

(39%) or a Master's Degree (33%). 14% indicated to have received a high school degree and 13% of the group has a PhD. One participant reported to only have received primary education (1%). 30 newly arrived immigrants were single (39%) and 47 were married (61%), 24 of whom had a Turkish spouse and six participants a spouse born in the U.S.

The responses on their arrival to the U.S. were concentrated on two reasons: education and language learning. More than half of the new immigrants arrived to the U.S. to start or continue their academic career through graduate studies (53%) and 18 participants arrived to attend a language school at a university or private institution. Eight participants moved to the U.S. because of marriage, six due to occupational reasons and four because their family members decided to immigrate. In terms of the time of stay in the U.S., the range of years was one to five years ($M=2.88$; $SD=1.63$). 27% of the group of the newly arrived immigrants were in the U.S for one year ($N=21$), 23% for two year ($N=18$), 15% for three years ($N=12$), 1% for four years ($N=1$) and 32% for five years ($N=25$). Most of the new immigrants stated that they travel to Turkey every year (48%). 26% stated to visit relatives in Turkey more than once a year, 18% every two years, 4% every 3 years and 4% stated that they have not yet travelled to Turkey.

The proficiency level self-report results revealed that all of the newly arrived immigrants are proficient in Turkish by obtaining an above-average score ($M=93.74$; $SD=4.04$). On the other hand, their level of English language was reported as the lowest among the groups of immigrants ($M=80.55$; $SD=3.49$).

The questionnaire also included a question item asking the participants to check which nationality they belong to. 88% of the newly arrived immigrants stated that they have a sense of belongingness to the Turkish identity and 12% reported to identify themselves as Turkish Americans. None of the newly arrived immigrants identified themselves as American.

Participants of the Interview

This group consisted of five participants with three male and two female immigrants. The years of stay in New York City ranged from one to five ($M = 2.00$; $SD = 1.73$). Their age ranged from 26 to 28 ($M = 26.80$; $SD = 0.84$) and the reason for immigration was listed as education ($N = 5$). All newly arrived immigrants received a Bachelor's Degree and two participants also stated to have a Master's Degree. The occupations mentioned were mostly in the field of education, such as research assistant and graduate student; but one participant stated to be a lawyer. Additional information that was asked to the newly arrived immigrants was the frequency of visit to Turkey. Due to the short time period of stay, four participants have explained that they have not been able to return, but plan to visit Turkey every year. As illustrated in Table 5, one participant stated that he visits Turkey every two years.

Table 5

Demographic Information of the Newly arrived Immigrants

ID	Gender	Age	Education	Occupation	Years of Stay	Visits to Turkey	Reason
NI-A	Male	26	University (MA)	Research Assistant	1	Every year	Education
NI-B	Male	28	University (BA)	Student	1	Every year	Education
NI-C	Female	27	University (BA)	Lawyer	2	Every year	Education
NI-D	Female	26	University (BA)	Student	1	Every year	Education
NI-E	Male	27	University (MA)	Research Assistant	5	Every 2 years	Education

3.4 Instruments

The instruments consist of a demographic information questionnaire, language proficiency level self-report, sense of belongingness and language preference questionnaire (BLPQ) and interview questions. More information on the instruments are provided below.

3.4.1 Demographic Information Questionnaire

This questionnaire consists of 15 questions to generate participants' general information such as gender, educational background, frequency of visit to Turkey and reason for immigration. Information on the age, birthplace and years of stay in the U.S were required to be answered (see Appendix B).

3.4.2 Level of Language Proficiency Self-report

The aim of this part of the questionnaire was to gain information about the proficiency level in the languages through self-report items designed as 5-point Likert scales (see Appendix B). Although there are contrasting views towards the use of the self-reporting approach to measure language achievement, many studies found self-reported subject achievement to be remarkably consistent with actual achievement (Anaya, 1999; Cassady, 2001; Cole & Gonyea, 2010). Particularly, self-reporting measures were found to highly correlate with direct measures of immigrants' language ability (Kang & Kim, 2012; Oh & Fuligni, 2010). The 14 question items include information about the four skills in each language and also linguistic activities such as understanding relatives' conversations.

3.4.3 Sense of Belongingness and Language Preference Questionnaire (BLPQ)

This questionnaire consists of 80 items which are divided into two sections: Sense of Belongingness (47 items) and Language Preference of Turkish and English (33 items) (see Appendix B). The first section was divided into two parts: Turkish identity (25 items) and American identity (22 items). It focuses on the sense of belongingness towards the ethnic identity, Turkish, and the national identity, American. They were asked with 5-point Likert question items which were divided into five subcategories: language, culture, association with Turkish community, association with American community, and integration of identity into daily life. These parts of the questionnaire were designed so that participants who have a strong

sense of belongingness towards an identity obtain a higher mean than those participants who have a weaker sense of belongingness. For instance, immigrants who feel strongly belonged to the Turkish identity are expected to obtain higher means in the Turkish identity part of the questionnaire. On the other hand, these immigrants are expected to obtain low means in the part analyzing American identity.

The second section was designed with 5-point Likert question items and included four parts: Language preference in various contexts (six items), language preference in social interaction (eight items), language preference during daily activities (seven items) and importance of language (seven items). This section was designed to investigate the use and preference of language in various contexts (at school, at festivals), during social interactions (with father, with neighbors) and during daily activities (thinking, writing, following social media). Question items on the importance of Turkish and English in fulfilling certain aims, such as earning money, establishing a business and being accepted by the American community, were also added. The representation of the 5-point Likert scale were (1) Always English, (2) Mostly English, (3) Equal preference, (4) Mostly Turkish, (5) Always Turkish. The question items were designed in such a way that participants who prefer to use Turkish in the concerning situations obtain a higher mean in these parts of the questionnaire. For instance, immigrants who prefer to use Turkish with relatives are expected to obtain a higher mean in that question. On the other hand, immigrants who prefer to use English in restaurants are expected to obtain a lower mean in that question item.

3.4.4 Interview

The qualitative data collection instrument consisted of ten main and 24 sub-questions that were designed based on previous studies and recommendations of experts. The interview questions were mainly open-ended, semi-structured and had the aim to highlight aspects of belongingness in the participant's life in the United

States. The rationale for preferring a semi-structured format is to make room for additional questions to explain complex events. The first two questions were straightforward and general questions to allow the participants to get used to the flow of questions and prompt those who might be reluctant to provide additional information. The next eight main questions were related to their life in the U.S., reasons for immigration, connections with family and country of origin, language preference and preservation, cultural activities and social networks, intergenerational differences and change, and attitudes towards belongingness (see Appendix C).

3.5 Data Collection

In this part the preparation of the instruments, the pilot study and the data collection procedure are discussed.

3.5.1 Instrument Preparation

The data collection tools of the present study consist of the Sense of Belongingness and Language Preference Questionnaire (BLPQ) and ten main interview questions with 24 sub-questions. For the design of the questionnaire, the literature was reviewed and studies with the keywords sense of belongingness, ethnic identity, and/or languages were retrieved to analyze the data collection tools (e.g. Bachrach & Zautra, 1985; Boshier, 1997; Feuerverger, 1991; Giles, Bourhis & Taylor, 1977; Kaya, 2003; Kang & Kim, 2011; Phinney, 1992; Yağmur & Akıncı, 2003). Next, a pool with all question items related to the keywords was prepared. The list initially comprised of 129 question items; however, 31 question items were removed due to irrelevance to the aims of the present study or redundancy. Upon being reviewed by three academicians, who are experts in identity construction, bilingualism and sociolinguistics, 18 question items were removed and three were added which lead to a list of 83 question items. The instrument also included questions related to demographic information and language proficiency level. The

items were classified into four groups: (1) demographic information, (2) language proficiency level, (3) sense of belongingness and (4) language preference. The questionnaire was designed in Turkish and translated into English. Sense of belongingness was divided into Turkish Identity and American Identity. Language preference was analyzed under four main categories: language preference in various contexts, in social interactions and during daily activities. The Turkish BLPQ was checked by a Turkish Language and Literature instructor and the mistakes were corrected. Similarly, the English BLPQ was checked by two English Language instructors to eliminate any language mistakes. Moreover, the design and outlook has been reviewed by one research assistant and one assistant professor whose area of expertise is statistics and quantitative studies in education. Before distributing the questionnaire to the aimed population of participants, a pilot study was conducted with twelve individuals, four participants of each group of generation.

The second data collection tool used in this study is a set of semi-structured interview questions. Similar to the preparation process of the questionnaire, the literature was reviewed for sense of belongingness, ethnic identity and/or language related publications, particularly dissertations. Based on the studies, ten interview questions were prepared with 21 sub-questions. These questions were sent and reviewed by the academicians and they were checked for any language related mistakes. Once all the reviews were gathered and modifications were made, the interviews were administered on eight participants, three first generation, two second generation and three newly arrived immigrants for the pilot study.

3.5.2 Pilot Study

The pilot study was conducted on twelve participants for the questionnaire and eight participants for the interview. During the pilot study, in order to meet construct validity the instruments were checked for their level of comprehensibility. Based on the results obtained in the pilot study, the items that required rewording were changed accordingly to ensure clarity of understanding. Reader friendliness and

the amount of time spent on the instruments were controlled to achieve face validity. In order to determine how adequate and well representative the items are, the participants of the pilot study included experts in the academia who stated that the aims match the construct of the instrument. The participants of the pilot study indicated that the questionnaire was not long and did not lead to exhaustion. However, they suggested re-ordering of items to facilitate ease of response. Additionally, two items were added and one was deleted based on the recommendation of the pilot study group. Likewise, several interview questions were reworded using Wh-question forms to initiate more information. Moreover, six questions were removed and three questions were added to the questionnaire, and three sub-questions were added to the interview.

Once having made all necessary changes, the final version of the BLPQ included 15 demographic information, 14 language proficiency level, 47 sense of belongingness and 33 language preference questions items. The final version of the semi-structured interviews consisted of ten main and 24 sub-questions.

3.5.3 Data Collection Process

After administering the pilot study and receiving approval from METU Human Research Ethics Committee (HREC), the process of data gathering started with the quantitative instrument and was followed by the qualitative instrument. This design was chosen in order to firstly obtain general findings of the population, and then carry out detailed exploration to refine and expand the results of the quantitative results (Creswell, 2013; Fraenkel & Wallen, 2009). An English and Turkish online version of the questionnaire was designed and a list of Turkish American associations, societies and schools was prepared. The link of the online version was sent to the institutions through e-mail and with the help of social media between the months of September and November 2016. The aim, design and confidentiality issues were explained and it was assured at the beginning of the questionnaire that the identity will be kept confidential. The responses were collected online and

transmitted to the statistical program of the Social Sciences (SPSS) 20 to be analyzed.

At the end of the questionnaire, participants were asked about their willingness to be interviewed on the sense of belongingness and language preference. If they agreed they were asked to state their contact information. These participants were contacted and given information about the design and purpose of the interview. Only when consent in participation was received the interview began with questions on demographic information. The participants were asked in which language they prefer the interview to be conducted. All of the interviews were conducted on the phone or through video chat applications. All of the interviews were tape recorded. The interview length ranged from 15 to 35 minutes due to the semi-structured design of the interview questions. In order to improve the accuracy, validity and credibility of the study, the transcription and the interpretation of the interview were submitted to the participant before and after the data analysis for member checking. The interpretations were only used in the study if the participant affirmed the summary of the responses to the interview questions.

3.6 Data Analysis

The overall design of the study was quantitatively and qualitatively constructed. Before the analysis of the data, the reliability was checked with Cronbach's alpha. Next, the quantitative data was analyzed whether it met the assumptions associated with the statistical calculations and the distribution of the variables was checked. Lastly, the data was analyzed through employment of a series of non-parametric tests after the descriptive statistics and the assumptions were analyzed. In the study, one relationship and two main comparative analyses were investigated:

- (1) Spearman's rank-order correlation for the relation between sense of belongingness and language preference.

(2) Kruskal-Wallis test across generations in terms of sense of belongingness to Turkish and American identity.

(3) Kruskal Wallis test across generations in terms of language preference.

In order to examine the relationship between sense of belongingness and language preference, Spearman's ρ correlation was used. The scores obtained in the Turkish and American identity section of the BLPQ were correlated with the categories of language preference. Differences in generation in terms of sense of belongingness and language preference were examined through Kruskal-Wallis tests because the study includes three groups to compare. If significant difference was obtained, Mann-Whitney tests were performed.

The qualitative data was analyzed using content analysis as suggested by Strauss and Corbin (2008). First, the interviews were transcribed. Secondly, because most of the participants preferred Turkish as the language used in the interviews, the transcriptions were translated by two different high-proficient English Language Instructors at a university in Turkey. Any kind of personal information about the participant was removed before reporting the results. Thirdly, the transcriptions were read and pre-codes were extracted. Themes and sub-themes were drawn and were refined as suggested by Saldaña (2009) and Creswell (2013). Finally, a revision of the themes was carried out to ensure inclusion of all aspects of the participant's experience and a list of all the common themes and categories was created. The flow of the study is depicted in Figure 2.

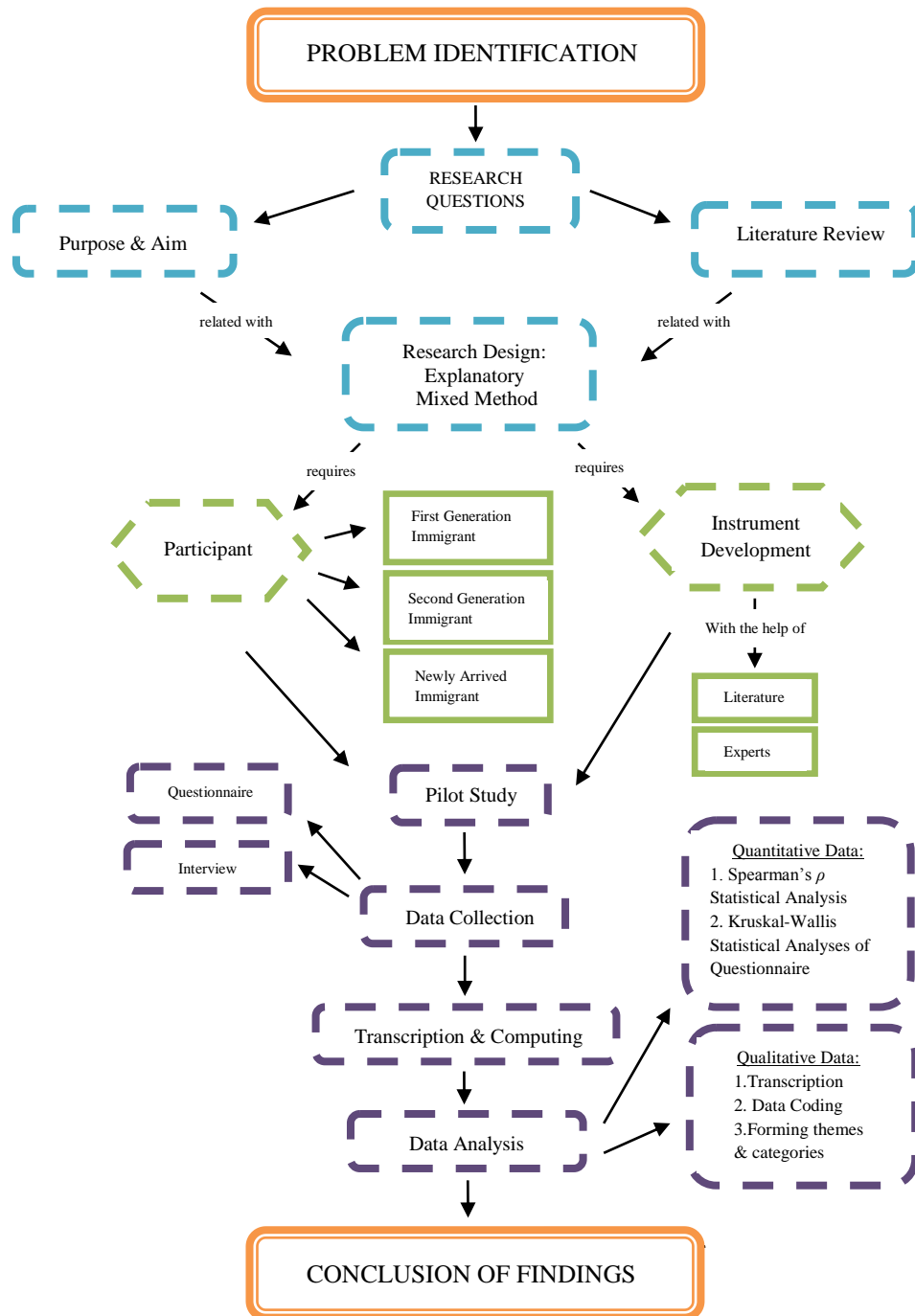


Figure 2. Flow of the Study

CHAPTER IV

RESULTS OF RESEARCH

In this chapter, the results of the study which were obtained through the quantitative and qualitative data analyses are presented. First, the descriptive statistics of the participants are examined. Secondly, the internal consistency reliability and statistical assumptions are analyzed. Thirdly, the descriptive statistics of the scales and subscales are provided. Finally, the results of the quantitative and qualitative data related to each research question are presented through inferential statistics and interview connotations. The results of both instruments were explained through the classification of groups.

4.1 Descriptive Statistics of the Participants

In this section, the results of the quantitative data are presented. Initially, descriptive statistics of the sample and statistical tests of normality and homogeneity are displayed. Prior to the statistical data analysis, a power analysis was conducted to decide on the required sample size for the study. The analysis is used to determine whether the sample size will allow statistical judgments that are accurate and reliable. For this analysis G*Power 3.1 (Faul, Erdfelder, Buchner, & Lang, 2009) was used. The analysis indicated that 159 participants were required for an estimated .25 effect size, $\alpha = .05$ and power of .80 to use an ANOVA procedure. Thus, the sample size of 159 was used as a minimum. The sample of the study included 255 Turkish immigrants, 98 of whom were first generation, 80 were second generation and 77 were newly arrived immigrants.

Demographic information about all participants and each group is displayed in Table 6 and Table 7. The tables include information about the participants' age, length of residence in the U.S. and their proficiency levels in Turkish and English obtained through the demographic information questionnaire and language proficiency self-report (see Appendix B).

Table 6

Demographic information about the Participants

Group		Age	Length of residence in the U.S.	Level in Turkish	Level in English
First Generation (N=98)	Mean	44.09	23.96	87.6	81.32
	Std. Deviation	10.86	12.13	6.33	4.66
	Minimum	27	10	46	20
	Maximum	73	53	100	100
Second Generation (N=80)	Mean	27.76	27.76	70.68	94.31
	Std. Deviation	7.14	7.14	8.49	2.89
	Minimum	18	18	34	20
	Maximum	46	46	100	100
Newly Arrived Immigrants (N=77)	Mean	28.09	2.88	93.74	80.63
	Std. Deviation	4.81	1.63	4.04	3.48
	Minimum	19	1	66	20
	Maximum	45	5	100	100
Total (N=255)	Mean	34.14	18.78	84.14	85.15
	Std. Deviation	11.40	13.61	8.06	4.01
	Minimum	18	1	34	20
	Maximum	73	53	100	100

Table 6 shows that the mean age of the first generation Turkish immigrants is 44.09. The second generation and newly arrived immigrants who took part in the study were younger than the first generation immigrants with the mean age 27.76 and 28.09, respectively. Concerning their length of residence in the U.S., while the first generation has been residing in the U.S. for around 23 years and the second generation for around 27 years, the newly arrived participants have been in the country for around three years. The length of residence of the second generation was the same as their age because they did not leave the country for longer than three

months. As for the participants' proficiency level in Turkish and English, the results obtained via self-reports of the participants show that the first generation immigrants identify their proficiency level in both languages as good. The second generation immigrants, on the other hand, identified their Turkish proficiency level lower than the first generation, though they indicated their level of English with the highest proficiency scores. Newly arrived immigrants evaluated their level of Turkish with the highest proficiency scores and their English with relatively lower scores.

Table 7 illustrates information of gender, education level, marital status and spouse's birthplace, frequency of visit to Turkey, reason of immigration and national identification of each group of participants. In all groups, the distribution of gender was almost equal with in total 119 female and 136 male participants. Concerning the level of education, the majority of Turkish immigrants received a high school degree or higher (high school: 74; Bachelor's Degree: 84; Master's Degree: 51). Most of the first generation immigrants reported to have a Bachelor's Degree ($N=32$) and 18 first generation immigrants stated to have either a primary or secondary education (primary school: 10; secondary school: 8). On the other hand, the majority of second generation immigrants were high school degree holder ($N=48$) and none of these immigrants reported primary school as the highest educational degree achieved. One of the reasons of the concentration in high school degrees is the younger age of second generation compared to the first generation immigrants. The newly arrived immigrants were similar to the first generation immigrants with the majority of newly arrived immigrants having a Bachelor's Degree ($N=30$). In this group, only one participant indicated to have received primary education.

Table 7

General Demographic Characteristics of the Participants (N=255)

		First Generation Immigrants (N=98)		Second Generation Immigrants (N=80)		Newly arrived Immigrants (N=77)		Total (N=255)	
		(N)	(%)	(N)	(%)	(N)	(%)	(N)	(%)
Gender	Female	45	45.9	34	42.5	40	51.9	119	46.7
	Male	53	54.1	46	57.5	37	48.1	136	53.3
Highest educational degree achieved	Primary School	10	10.2	-	-	1	1.3	11	4.3
	Secondary School	8	8.2	3	3.8	-	-	11	4.3
	High School	15	15.3	48	60.0	11	14.3	74	29.0
	Bachelor's Degree	32	32.7	22	27.5	30	39.0	84	32.9
	Master's Degree	19	19.4	7	8.8	25	32.5	51	20.0
	PhD	14	14.3	-	-	10	13.0	24	9.4
Marital Status	Single	17	17.3	49	61.3	47	61.0	113	44.3
	Married	81	82.7	31	38.8	30	39.0	142	55.7
Spouse's Birthplace	the USA	24	29.6	19	61.3	7	23.4	50	35.21
	Turkey	57	70.4	12	38.7	23	76.6	92	64.79
Frequencies of Visits to Turkey	More than once a year	25	25.5	4	5.0	20	26.0	49	19.2
	Every year	34	34.7	29	36.3	37	48.1	100	39.2
	Every 2 years	25	25.5	20	25.0	14	18.2	59	23.1
	Every 3 years	9	9.2	13	16.3	3	3.9	25	9.8
	Every 4 or more years	5	5.1	12	15.0	-	-	17	6.7
	Never	-	-	2	2.5	3	3.9	5	2.0
Reasons for Immigration	Language School	4	4.1	-	-	17	22.1	21	12.0
	Graduate Studies	27	27.6	-	-	41	53.2	68	38.86
	Work	12	12.2	-	-	6	7.8	18	10.29
	Marriage	29	29.6	-	-	9	11.7	38	21.71
	Family	26	26.5	-	-	4	5.2	30	17.14
Nationality identified with	Turkish	59	60.2	30	37.5	68	88.3	157	61.6
	American	2	2.0	11	13.8	-	-	13	5.1
	Turkish-American	37	37.8	39	48.8	9	11.7	85	33.3

Two interconnected questions were asked on the marital status of the participants, one whether being single or married and the birthplace of their partner. The results of the descriptive statistics showed that 81 first generation Turkish immigrants were married. 57 of them were married to partners born in Turkey, while 24 were married to partners born in the U.S. In the case of second generation immigrants, the majority of them were single with 31 participants being married. A higher number of participants were married to U.S.-born partners than to Turkey-born ones (U.S-born: 19; Turkey born: 12). In a similar vein to the marital status of second generation immigrants, most of the newly arrived immigrants stated to be single ($N=47$). 23 of the married newly arrived immigrants had a Turkey born partner, while 7 were living with a U.S.-born partner.

As for the frequency of visits to Turkey, the results of the descriptive statistics show that first generation and newly arrived immigrants visit Turkey more frequently than second generation immigrants (see Table 7). While 86% of the first generation and 92% of the newly arrived immigrants visit Turkey more than once, every year or every two years, 66% of second generation immigrants indicate the same frequency of visits. In the group of second generation two participants indicated to have never visited Turkey. In the group of newly arrived immigrants three participants stated to have never travelled back, but their mean length of residence in the U.S. is considerably shorter.

The responses on the reason of immigration were varied. The first generation immigrants indicated marriage as the most influential reason to immigrate to the U.S. ($N=29$) which is followed by graduate studies ($N=27$), family immigration ($N=26$), occupation ($N=12$), and language school ($N=4$). Newly arrived immigrants presented a different list with graduate studies as the most influential reason ($N=41$) and language school as the next most important reason ($N=17$). Marriage, family immigration and occupation were the last reasons indicated. This question was not asked to the second generation immigrants because their reason of being in the U.S. was being born in the U.S. or arrived with the family to the host country before the age of five.

The last question asked to all participants was related to their identification towards an identity. Considering all participants of the study, more than half of the participants of this study stated to have a sense of belongingness to the Turkish identity ($N=151$); while 13 participants checked American identity as the identity they belong to. 85 participants stated that they feel the need to identify themselves as Turkish-American. Analyzing the groups individually, 60% of the first generation immigrants identified themselves as Turkish, while 38% preferred to be called Turkish-American and 2% stated to be American. 38% of the second generation immigrants were Turkish; however, almost half of the second generation immigrants identified themselves as Turkish-American. The responses of the newly arrived immigrants were concentrated on Turkish and Turkish-American, with 68 immigrants identifying themselves as Turkish and nine as Turkish-American.

4.2 Internal Consistency Reliability and Statistical Assumptions of the Scales

The internal consistency coefficient of the Sense of Belongingness Scale, Language Preference and their subscales was obtained with the Cronbach's alpha coefficients. The Sense of Belongingness Scale consists of two subscales: Turkish Identity (25 items) and American Identity Subscale (22 items). The Cronbach's alpha of the Turkish Identity and American Identity Subscale were .93 and .91, respectively. The Sense of Belongingness Scale was found to be highly reliable (47 items; $\alpha = .85$). The Language Preference Scale comprised of three subscales: Language Preference in various contexts (six items), Language Preference in social interactions (eight items) and Language Preference during daily activities (seven items). The Cronbach's alphas for these scales were .82, .68, .93, respectively. The Language Preference Scale was found to be highly reliable (21 items; $\alpha = .90$). The last scale of the questionnaire was the Importance of Language Scale. This scale consisted of 12 items and was found to be highly reliable ($\alpha = .82$).

In order to decide on the statistical test to be used, assumptions of the dependent variables need to be checked. The assumptions are normality, independence of observation and homogeneity of variances.

Normality: The assumption of normality was tested through examination of the normality tests and histograms. The Shapiro-Wilk test was used to check normality because it provides a better power than the Kolmogorov-Smirnov test and is recommended as the best choice for testing the normality of data (see Thode, 2002; Steinskog, 2007). A Shapiro-Wilk test for normality of the main dependent variables sense of belongingness (Sense of Belongingness Scale: $W(255) = .99, p < .05$) and language preference (Language Preference: $W(255) = .99, p < .05$) suggested that normality was a reasonable assumption. It also confirmed that the data set distribution for the first generation (Sense of Belongingness Scale: $W(255) = .98, p < .05$; Language Preference: $W(255) = .97, p > .05$), second generation (Sense of Belongingness: $W(255) = .97, p < .05$; Language Preference: $W(255) = .97, p < .05$) and newly arrived immigrants (Sense of Belongingness: $W(255) = .99, p < .05$; Language Preference: $W(255) = .99, p < .05$) were all normal, except for the language preference of first generation immigrants. Due to this non-normal distribution of the language preferences of the first generation immigrants, non-parametric statistics were employed.

Independence of Observation: The observations in the first generation group are not affected by the observations in the second generation or newly arrived immigrants group, and vice versa. Both the quantitative and qualitative data instruments were administered independently. Therefore, the strength of association between the group and dependent variables, Sense of Belongingness and Language Preference, is regarded as weak.

Homogeneity of variances: This assumption is important to show that variances of the groups are equal. In order to examine the variances side-by-side boxplots were analyzed. The boxplot of the dependent variable Sense of Belongingness and Group illustrated that the median and whiskers were similar, despite the outlier in the newly arrived immigrants group (see Figure 3). Moreover,

the size of the box is approximately the same which is an indication that variances are equal. The boxplot of the variances of Language Preference and Group were illustrated in Figure 6. In spite of the two outliers in the second generation group, the boxes have similar sizes and the mean is almost equal, which suggests that the assumption of homogeneity of variances is met.

Figure 3.Boxplot of Sense of Belongingness and Group Variables

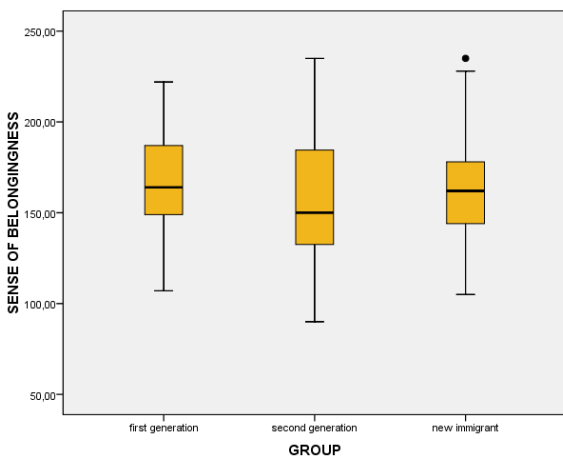
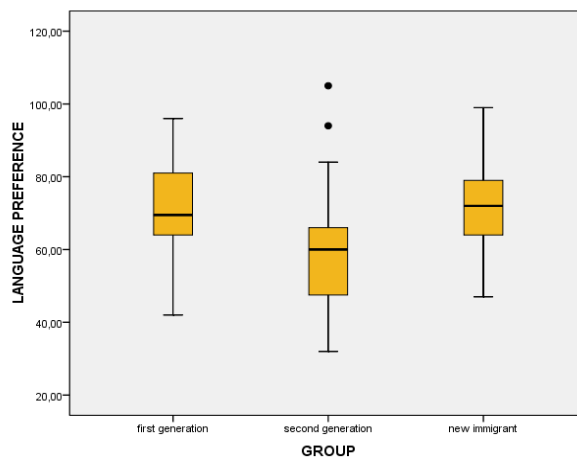


Figure 4.Boxplot of Language Preference and Group Variables



Apart from the visual inspection, Levene’s Test of Equality of Variances was administered for the Sense of Belongingness ($F(2,252) = 2.81, p > .05$) and Language Preference ($F(2,252) = 1.67, p > .05$) variables. The results show that the variables do not violate the assumption of homogeneity of variances and can be treated as equal.

4.3 Descriptive Statistics of Sense of Belongingness and Language Preference Scales

The descriptive statistics of the Sense of Belongingness and Language Preference Scales and their subscales of each group of Turkish immigrant are presented in Table 8 to 11. Table 8 summarizes the scores of the participants on the Sense of Belongingness Scale (Turkish Identity and American Identity subscales), Language Preference scale (Language Preference in various contexts, Language

Preference in social interactions, Language Preference during daily activities) and Importance of Language Scale of the Sense of Belongingness and Language Preference Questionnaire (BLPQ). In Table 9, the Turkish and American Identity Subscales are analyzed in detail with a focus on the five categories: language use, practicing culture and traditions, association with Turkish community, association with American community and integration of identity in daily life.

Information on the descriptive statistics of the subscales of the Language Preference Subscales was given in Table 10 and 11. The Sense of Belongingness Scale was designed so that Turkish immigrants who obtain higher scores in the Sense of Belongingness Scale, Turkish Identity Subscale, Language Preference Scale and its subscales, have a stronger sense of belongingness to the Turkish identity. The higher scores immigrants obtain in the American Identity Subscale, the stronger their belongingness to the American identity. Similarly, the higher scores Turkish immigrants obtain in the Language Preference scale and subscales, the more they prefer Turkish as the means of communication.

Descriptive Statistics of the Sense of Belongingness Scale

In the case of the Sense of Belongingness Scale, first generation immigrants obtained the highest mean among all groups ($M=167.10$; $SD=24.83$). The second generation and newly arrived immigrants obtained lower scores with the mean score 155.15 and 163.06, respectively. The descriptive analysis of the subscales of Sense of Belongingness revealed that first generation immigrants have the highest score in the Turkish Identity Subscale, and a considerably low score in the American Identity Subscale (Turkish Identity: $M=96.76$; $SD=14.76$; American Identity: $M=61.79$; $SD=16.30$). The second generation immigrants got the lowest score in the Turkish Identity Subscale and the highest in the American Identity Subscale (Turkish Identity: $M=89.89$; $SD=19.59$; American Identity: $M=67.66$; $SD=15.24$). Lastly, newly arrived immigrants reported to have the lowest score in the American Identity

Subscale indicating that they do not feel as belonged to the American Identity as the other groups (American Identity: $M=59.99$; $SD=14.81$).

Table 8

Mean Scores of the Sense of Belongingness and Language Preference Scale

	First Generation		Second Generation		Newly arrived immigrants		Total	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Sense of Belongingness scale	167.10	24.83	155.15	29.94	163.06	26.63	162.13	27.41
Turkish Identity subscale	96.76	14.76	89.89	19.59	91.83	18.38	93.11	17.68
American Identity subscale	61.79	16.30	67.66	15.24	59.99	14.81	63.09	15.80
Language Preference scale	71.59	11.72	58.41	13.42	71.83	10.49	67.53	13.40
Language Preference in various contexts	18.58	4.98	15.73	4.42	16.92	4.40	17.18	4.77
Language Preference in social interactions	30.54	4.58	25.68	5.61	33.18	4.28	29.81	5.69
Language Preference during daily activities	22.47	5.17	17.01	5.67	21.73	5.35	20.53	5.88
Importance of Language	27.84	5.34	27.74	4.90	25.64	5.19	27.14	5.23

Note: The possible score range of the Sense of Belongingness Scale was 47-235, for the Turkish identity Subscale 25-125, for the American Identity subscale 22-110, for the Language Preference Scale 21-105, for Language Preference in various contexts subscale 6-30, for Language Preference in social interactions subscale 7-35 and for Language Preference during daily activities subscale 7-35. The Importance of Language Scale had a score range of 12-60.

Descriptive Statistics of the Turkish and American Identity Subscale

The descriptive statistics of the categories of Turkish and American Identity Subscales are illustrated in Table A1 (see Appendix F). The mean scores of the

category language use in both subscales indicate that the newly arrived immigrants agreed to use Turkish more with a mean score of 8.79 than the first generation immigrants, while the second generation immigrants used Turkish the least with a mean score of 7.86. On the contrary, the second generation immigrants reported to use English more frequently than the other groups (SG: $M= 11.70$; $SD= 2.36$), who are followed by the first generation immigrants ($M= 11.02$; $SD= 2.45$) and the newly arrived immigrants ($M= 10.59$; $SD= 2.65$). Results of the category of practicing culture and traditions show that the first generation immigrants practice the Turkish culture more frequently than the other two groups, but abstain from practicing the American culture. For the second generation immigrants the exact opposite is the case. They do not follow Turkish traditions as much as they do American ones when compared with the mean scores of the other groups of Turkish immigrants. The third category focused on the extent of interaction with the Turkish community. The analysis revealed that first generation immigrants have the strongest link with the Turkish community ($M= 32.23$; $SD= 7.73$), while newly arrived immigrants have the weakest contact with Turks ($M= 29.82$; $SD= 7.94$).

Apart from question items on the Turkish community, the identity subscales also included questions on the association with the American community. The responses of Turkish immigrants show that first generation immigrants were aware of their Turkish identity around Americans (Turkish identity: $M= 3.79$; $SD= 1.28$) and did not have as much contact with them (American identity: $M= 12.86$; $SD= 4.22$) as the second generation immigrants have. The second generation immigrants reported to have a strong bond with the American community and feel comfortable around them (American identity: $M=14.45$; $SD= 4.21$); however, they also stated to hold awareness of themselves being Turkish in the U.S (Turkish identity: $M= 3.58$; $SD= 1.26$). The lowest mean scores were obtained by the newly arrived immigrants indicating that they have limited contact with Americans, but also do not concentrate on their Turkish identity as much as the other groups of Turkish immigrants (Turkish identity: $M= 3.29$; $SD= 1.29$; American identity: $M= 11.42$; $SD= 3.99$).

The last category was asked to find out the amount of integration of language and cultural knowledge in the daily life of the Turkish immigrants in the U.S. The results revealed that the first generation immigrants integrate elements of their Turkish identity the most ($M= 19.18$; $SD= 3.76$), while the level of integration of the second generation immigrants is the lowest ($M= 16.90$; $SD= 4.76$). The newly arrived immigrants obtained a mean score of 18.25, which indicates that they include Turkish culture in their daily life by going to cultural events or listen to Turkish music, but do not do as much as the first generation immigrants. Considering the amount of integration of English and the American culture, the first generation immigrants obtained lower scores than the second generation and the newly arrived immigrants indicating that they do not integrate English or the American culture as much as the other two groups (FG: $M=15.55$; $SD= 5.51$). The second generation immigrants were the ones with the most integration of the American identity ($M= 17.31$; $SD= 4.21$), whereas the newly arrived immigrants were found to include American cultural norms more than the first generation immigrants ($M= 17.04$; $SD= 4.85$).

Descriptive Statistics of the Language Preference Scale and its subscales

Considering the language preferences of Turkish and English, the first generation and newly arrived immigrants reported to prefer Turkish more frequently, with the mean scores 71.59 and 71.83, respectively, than the second generation immigrants who obtained the mean score 58.41 (see Table 8). The descriptive analysis of subscales of the Language Preference reveals that the second generation immigrants obtained the lowest scores in all of them, except for the importance of language scale (see Table 8). This is an indication showing that the second generation immigrants do not prefer Turkish as frequently as the first generation and newly arrived immigrants, but give importance to the language.

A detailed analysis of the results is illustrated in Table A2 (see Appendix F). Considering the language preferences in different environments, the results show that

all three groups of Turkish immigrants agree on the preference of English in the workplace or school. Differently, the second generation immigrants prefer to use less Turkish at home, but still report to use both languages. Even though, the first generation immigrants have a higher mean score indicating a tendency towards greater use of Turkish, they still reported to use both Turkish and English at home. Being a place for ethnic members to communicate, weddings are one of the cultural gatherings that are very important in every culture. The responses of the language preferred at weddings suggest that the second generation Turkish immigrants prefer to use more English than the first generation and newly arrived immigrants (FG: $M=3.59$; $SD=1.10$; SG: $M=2.90$; $SD=1.09$; NI: $M=3.42$; $SD=1.23$). Similar results were found on the question of preferred languages in family gatherings. The newly arrived immigrants obtained the highest mean of 4.04, indicating that they mostly or always prefer Turkish, while the second generation immigrants held the mean of 3.28. This mean score shows that the second generation immigrants prefer both languages or mostly Turkish. Lastly, the preference of languages in social environments was asked. The results reveal that all of the Turkish immigrants tend to prefer English as the language of communication in cafes and at social events (see Table 10).

The second subscale focused on the preference of language with the Turkish and American community and their members such as father, coworkers and neighbors. The results of this subscale indicate that all Turkish immigrants prefer to communicate with their father or mother in Turkish. Furthermore, it was found that Turkish immigrants tend to prefer Turkish more with their mothers (FG: $M=4.86$; $SD=.54$; SG: $M=3.94$; $SD=1.05$; NI: $M=4.99$; $SD=.57$) than with their fathers (FG: $M=4.88$; $SD=.71$; SG: $M=3.75$; $SD=1.11$; NI: $M=4.96$; $SD=.57$). As for the communication with siblings, the second generation immigrants reported to use both languages ($M=3.29$; $SD=1.37$), while the first generation and newly arrived immigrants stated to use mostly or always Turkish (FG: $M=4.42$; $SD=.99$; NI: $M=4.96$; $SD=.66$). During conversations with their Turkish friends, the newly arrived immigrants obtained the highest mean of 4.44, indicating the frequent use of Turkish.

On the other hand, the second generation immigrants prefer to use both languages, which is shown with the mean score of 3.00. Another group of ethnic members are Turkish relatives. Similar to the previous results, the second generation immigrants were found to prefer less Turkish in the communication with Turkish relatives than the other groups ($M= 3.40$; $SD= 1.31$). The first generation and newly arrived immigrants obtained close means indicating a similarity in views of Turkish preference with Turkish relatives (FG: $M= 4.49$; $SD= 1.04$; NI: $M=4.70$; $SD=1.09$). The last question on the language preference with ethnic members was the preference of language with the immigrant's child or children. The newly arrived immigrants who stated to have a child or children reported to prefer mostly Turkish with a mean of 4.58. Different from the responses of the newly arrived immigrants, the first generation immigrants obtained a lower mean showing that they also frequently prefer English to communicate with their children ($M= 3.70$; $SD= 1.23$). The lowest mean was obtained by the second generation immigrants indicating that they prefer both languages ($M= 3.10$; $SD= 1.04$).

The analysis of language preference with members of the American community shows that all Turkish immigrants mostly prefer to use English. During conversations with coworkers, the first generation immigrants prefer to use English more frequently than the second generation and newly arrived immigrants (FG: $M= 1.94$; $SD= 1.37$; SG: $M= 2.15$; $SD= 2.47$; NI: $M=2.17$; $SD=1.56$). In a similar vein, English is mostly preferred during conversations with neighbors. The second generation immigrants reported to use both languages, while the newly arrived immigrants prefer to use mostly English (SG: $M= 2.11$; $SD= 1.13$; NI: $M=1.88$; $SD=1.20$).

The third subscale analyzed language preference during daily activities such as writing and dreaming (see Table 10). The results of this subscale revealed that the first generation and newly arrived immigrants tend to think in Turkish, and second generation immigrants think mostly in English (FG: $M= 3.53$; $SD= 1.03$; SG: $M= 2.56$; $SD= 1.16$; NI: $M=3.45$; $SD=1.05$). Upon asking in which language the participants dream, the first generation and newly arrived immigrants reported

similar means of 3.60 and 3.58, respectively. The second generation immigrants reported to dream mostly in English. Counting and calculating was another activity in question. The first generation and newly arrived immigrants obtained higher means than the second generation immigrants, suggesting a difference in language preference in simple mathematical procedures (FG: $M= 3.77$; $SD=.94$; SG: $M= 2.14$; $SD= 1.03$; NI: $M=3.65$; $SD=1.07$). The results of the descriptive statistics also showed that the first generation and newly arrived immigrants tend to prefer both languages while displaying verbal behaviors, such as reading books and taking notes, while the second generation immigrants mostly prefer English (Reading books: FG: $M= 3.04$; $SD=1.00$; SG: $M= 2.08$; $SD= .87$; NI: $M=2.81$; $SD=1.00$; Taking notes: FG: $M= 2.99$; $SD=1.18$; SG: $M= 2.09$; $SD= .92$; NI: $M=2.81$; $SD=1.09$). In the case of language preference in media use, the first generation and newly arrived immigrants reported to prefer both languages or mostly English with the means of 3.01 and 2.75 for following social media, and 2.92 and 2.55 for watching TV, respectively. The second generation immigrants shared similar responses with the mean of 2.18 for following social media and 2.33 for watching TV.

Importance of Language was the last scale in the BLPQ. As Table 8 illustrates, the first and second generation immigrants obtained similar high mean scores, indicating a similar degree of importance given to Turkish (FG: $M= 27.84$; $SD= 5.34$; SG: $M= 27.74$; $SD= 4.90$). The mean score of the newly arrived immigrants was 25.64, which is considerably lower than the first and second generation immigrants' mean scores. This may be an indication that the first and second generation immigrants give more importance to Turkish than the newly arrived immigrants. A detailed analysis of the mean scores of each question item showed that the majority of Turkish immigrants give more importance to English (see Table 9). Responses on the importance of language to make friends revealed that the three groups of Turkish immigrants think that both languages or mostly English is important (FG: $M= 2.62$; $SD= .58$; SG: $M= 2.54$; $SD= .59$; NI: $M= 2.10$; $SD= .70$). While the first and second generation immigrants agreed on the importance of mostly English to earn money with the mean of 2.00, the degree of importance of English is

higher for the newly arrived immigrants (NI: $M= 1.64$; $SD= .74$). Likewise, the newly arrived immigrants reported a greater importance of English in receiving education than the first and second generation immigrants (FG: $M= 1.77$; $SD= .73$; SG: $M= 1.90$; $SD= .65$; NI: $M= 1.47$; $SD= .60$). In order to find a job, establish a business and live in the U.S. the groups of Turkish immigrants shared the common view of the importance of knowing English more than knowing Turkish. In the case of having a saying in the communities, all groups acknowledged the importance of Turkish and English, and indicated that both languages are important in Turkish communities (FG: $M= 3.24$; $SD= .76$; SG: $M= 3.16$; $SD= .85$; NI: $M= 3.05$; $SD= .83$); however, stated that English is more important than Turkish in American communities (FG: $M= 1.84$; $SD= .74$; SG: $M= 1.89$; $SD= .64$; NI: $M= 1.65$; $SD= .70$). Responses of the importance of language while travelling showed that the first and second generation immigrants give importance to English (FG: $M= 2.13$; $SD= .83$; SG: $M= 2.22$; $SD= .73$), and that the newly arrived immigrants give more importance to English than the two other groups (NI: $M= 1.69$; $SD= .73$). During communication with family members, the second generation immigrants indicated that English and Turkish were equally important (SG: $M= 2.99$; $SD= .91$), whereas most of the first generation immigrants and newly arrived immigrants reported that Turkish is more important (FG: $M= 3.38$; $SD= .97$; NI: $M= 3.57$; $SD= 1.04$). The last two question items were related to the coming generations and their identity formation. The responses of all Turkish immigrants highlighted that mostly English is given importance to while raising a child in the U.S.

Table 9

Descriptive Statistics for Importance of Language

		First Generation		Second Generation		Newly arrived Immigrant		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Importance of Language	To make friends	2.62	.58	2.54	.59	2.10	.70	2.44	.66
	To earn money	2.00	.79	2.00	.64	1.64	.74	1.89	.74
	To receive education	1.77	.73	1.90	.65	1.47	.60	1.72	.69
	To find a job	1.67	.65	1.89	.62	1.61	.65	1.72	.65
	To establish a business	1.84	.89	1.99	.70	1.57	.72	1.80	.80
	To live in the U.S.	1.71	.73	1.86	.59	1.62	.63	1.73	.66
	To have a saying in the Turkish community	3.24	.76	3.16	.85	3.05	.83	3.17	.81
	To be accepted by the American community	1.84	.74	1.89	.64	1.65	.70	1.80	.70
	To travel	2.13	.83	2.22	.73	1.69	.73	2.03	.80
	To communica te within family	3.38	.97	2.99	.91	3.57	1.04	3.31	.99
	To raise a child	2.88	.71	2.71	.59	2.81	.76	2.80	.69
	For identity formation	2.76	.76	2.59	.77	2.86	.98	2.73	.84

4.4 Themes of the Qualitative Data

For the analysis of the qualitative data content analysis was conducted. Based on the interviews conducted with 16 participants, the following themes have emerged (see Figure 5). The qualitative data sets were coded into five themes and 14 categories. The qualitative results are presented under each research questions with the inclusion of significant quotes of the participants.

4.5 Research Question 1: Correlation between Sense of Belongingness and Language Preference of Turkish immigrants

To test research question 1 (Is there a relationship between the sense of belongingness to Turkish identity and language preference among Turkish immigrants in the United States?) Spearman's ρ correlation coefficient was computed as the statistical test for the quantitative data. The results revealed a significant relationship between the sense of belongingness and language preference ($r_s = .54$; $p < .01$). The correlation coefficients varied from moderate negative to moderate positive. A positive correlation was found between the Turkish identity and language preference ($r_s = .44$; $p < .01$). A high positive correlation was found between the belongingness to Turkish identity and the language preferred in various contexts ($r_s = .46$; $p < .01$) and during daily activities ($r_s = .50$; $p < .01$). A negative correlation was found between American identity and language preference across all Turkish immigrants ($r_s = -.45$; $p < .01$). There were also negative correlations between American identity and the other variables such as language preference during daily activities ($r_s = -.50$; $p < .01$).

Considering the correlation between the sense of belongingness and language preference of the groups of Turkish immigrants, significant correlations were found in all cases (see Table A3, Appendix G). The results revealed that the correlation between the sense of belongingness to Turkish identity and language preference of the first generation immigrants is positive and significant ($r_s = .52$; $p < .01$), while the correlation between the American identity and language preference was found to be

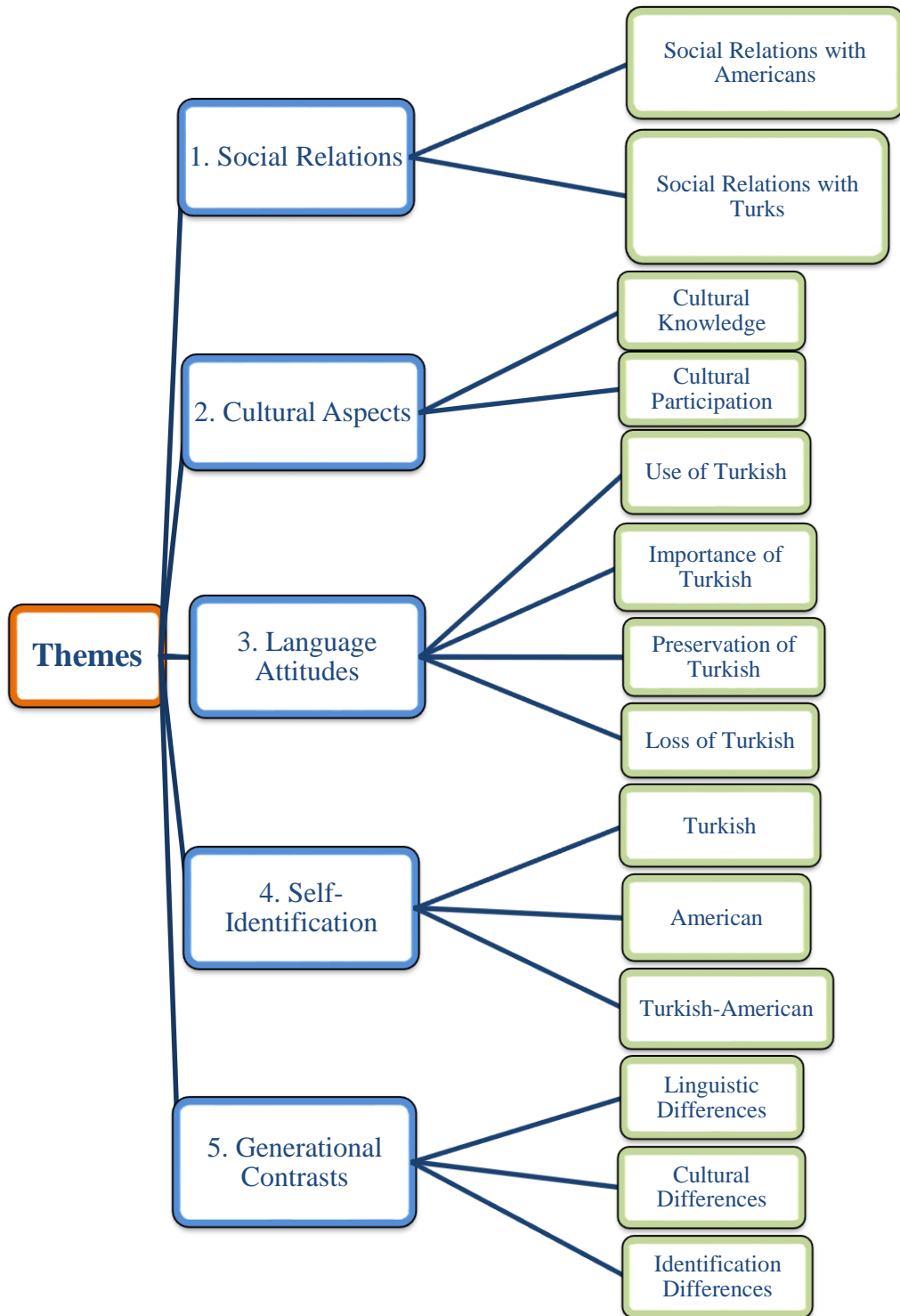


Figure 5. Themes and Categories of the Study

negative and significant ($r_s = -.52$; $p < .01$). The first generation immigrants who have a stronger sense of belongingness to Turkish identity prefer Turkish more, and those who have a stronger sense of belongingness to American identity prefer to speak Turkish less. Furthermore, significant association was found between the sense of belongingness to Turkish identity and language preference in various contexts ($r_s = .51$; $p < .01$) and during daily activities ($r_s = .60$; $p < .01$). These results are indicators that the more the first generation immigrants feel Turkish the more they tend to prefer Turkish for activities such as writing, dreaming and using social media. The more the first generation immigrants feel belonged to the American identity, the less they tend to prefer Turkish to communicate with Turkish and American community members such as their parents or neighbors.

In the second generation immigrants group a positive significant relationship was found between Turkish identity and language preference ($r_s = .53$; $p < .01$) indicating that the second generation Turkish immigrants with a strong sense of belongingness to Turkish identity prefer Turkish more frequently and those who prefer Turkish have a stronger sense of belongingness to Turkish identity. A negative significant association of American identity and language preference was found for the second generation immigrants ($r_s = -.46$; $p < .01$). Those second generation immigrants who have a strong sense of belongingness to American identity are expected to prefer Turkish less. A particular strong relationship was found between the sense of belongingness to Turkish identity and language preference in various contexts ($r_s = .63$; $p < .01$).

The correlation coefficient results also indicated a positive significant relationship between Turkish identity and language preference of the newly arrived immigrants ($r_s = .32$; $p < .01$). However, it was found that this relationship is weaker than those of the other groups. Likewise, a significant but weaker association was found between the American identity and language preference ($r_s = -.29$; $p < .05$). The newly arrived immigrants who strongly feel Turkish were found to not necessarily prefer to use Turkish as a means of communication. In a similar vein,

those who strongly relate themselves with the American identity may not prefer English in all situations.

The analysis of the qualitative data indicated that five participants highlighted the correlation between sense of belongingness and language through sharing their own experiences. The quantitative data result that Turkish participants who prefer to speak in English have a weak sense of belongingness to Turkish identity supports the quote of first generation immigrant F. He stated that *“I used to identify myself as Turk. But all of my colleagues are American; thus I started to use more English. I felt the need to identify myself as Turkish-American”*. Similarly, first generation immigrant E clearly expressed her view that those second generation Turkish immigrants who do not prefer to communicate in Turkish are not considered Turkish. She reported that *“Children cannot speak Turkish. Even if they do, they do not have an accent like our mothers and fathers. They mix in English words. They cannot be completely Turkish”*. This view is in line with the quantitative results underlining the relationship between sense of belongingness to Turkish identity and the language preferred by the second generation immigrants. Upon asking why language is lost, first generation immigrant B explained that Turkish immigrants may forget the smallest elements of a language such as the meaning or pronunciation of a word. He proposed that the reason is assimilation to the American society and an increase of sense of belongingness to American identity. He reported that *“some concepts cannot be described in Turkish. Whereas in English you know the exact word. What happens then? You switch to the different channel. We get assimilated”*.

The results of the correlation coefficients suggested a strong relationship between the sense of belongingness to Turkish identity and language preference of the second generation immigrants. This result is in line with the views of the second generation immigrants who participated in the interviews. One of the second generation immigrants expressed that *“If I did not know Turkish I would not be a Turk.”* (SG-B). This quote illustrates the understanding of second generation immigrants on the importance of Turkish identity on language. Considering the American identity, second generation immigrant A reported that he considers himself

American “*because I was born and raised in America. I would speak English and do American things basically*”. He links his birthplace, language preferred and cultural activities done with his belongingness which leads him to the result of being American rather than Turkish.

The newly arrived immigrants were found to have a weaker relationship between the sense of belongingness and language preference in the analysis of the quantitative data. The qualitative data results suggested that the newly arrived immigrants arrived to the U.S. mainly because of educational purposes. One of the obstacles to receive education is to learn the host language. In this case the language is not regarded as an element of identity, but an instrument. Apart from the instrumental purpose of language learning, the short length of residence and time of exposure to the American environment were named as the factors of possessing a strong sense of belongingness to Turkish identity, but preferring to use English in various situations.

4.6 Research Question 2: Difference of Turkish and American Identity among Turkish immigrants

To test research question 2 (Is there a significant difference among the first generation, second generation and newly arrived Turkish immigrants in the United States in terms of their sense of belongingness to Turkish identity?) a Kruskal Wallis test of Turkish Identity and American Identity was computed. The dependent variable sense of belongingness was divided and computed as Turkish and American identity, whereas the independent variable of generation of Turkish immigrants was computed as group.

By looking at the extent of belongingness to Turkish identity of the participants in the groups in different generations and lengths of stay, comparisons were made among all three groups. The descriptive statistics for the groups showed that the first generation immigrants obtained the highest mean in Turkish identity among the group of Turkish immigrants ($M=95.76$; $SD=14.76$). The newly arrived

immigrants ($M=91.83$; $SD=18.38$) obtained a higher mean in Turkish identity than the second generation immigrants ($M=89.89$; $SD=19.59$). The results of the analysis showed a significant difference in sense of belongingness to Turkish identity between the groups of Turkish immigrants, $\chi^2(2) = 6.60$, $p < .05$ (see Table 10).

Table 10

Kruskal-Wallis Test of Turkish and American Identity by Group

	Chi-square	<i>df</i>	<i>P</i>
Turkish Identity	6.60	2	.04
American Identity	10.11	2	.01

Upon finding significance of difference, two different Mann-Whitney *U* tests were computed. The tests found a statistical difference between the first and second generation immigrants groups ($U = 3120.5$, $p < .05$). There was no statistically significant difference between the first generation immigrants group and the newly arrived immigrants group ($U = 3150$, $p = .06$) or between the second generation and newly arrived immigrants group ($U = 2850.5$, $p = .42$). Cohen's *d* effect size value of the comparison between FG and SG showed a moderate to high practical significance (FG-SG, $d = .34$). The effect size values of FG-NI and SG-NI comparisons suggested a small effect (FG-NI, $d = .24$; SG-NI, $d = .10$). This indicates that generational difference has a noticeable effect on the extent of belongingness to Turkish identity, with the first generation immigrants having the strongest sense of Turkish identity. Apart from the analysis of Turkish identity of the Turkish immigrants, the extent of belongingness to the American identity was also investigated. Comparisons were made between the extent of belongingness to the American Identity and the groups of the first generation, second generation and newly arrived immigrants. The analysis of descriptive statistics suggested that the second generation immigrants have the strongest sense of belongingness towards the American Identity ($M=67.66$; $SD=15.24$), which is followed by the first generation

($M=61.79$; $SD=16.30$), and finally by the newly arrived immigrants ($M=59.99$; $SD=14.81$). As Table 10 illustrates, the results of the Kruskal-Wallis test revealed a significant difference of Group on American identity ($\chi^2(2) = 10.11$, $p < .01$). The Mann-Whitney U tests showed a statistical difference between the first and second generation immigrant ($U = 3142$, $p < .05$) and between the second generation and newly arrived immigrant ($U = 2195$, $p < .01$). No statistically significant difference was found between the first generation and the newly arrived immigrants ($U = 3483$, $p = .38$). Cohen's d effect size value of the comparison between the first and second generation immigrants suggested a moderate to high practical significance (FG-SG, $d = .37$). The effect size value of the comparison of the group of the second generation and newly arrived immigrants was found to be a high practical significance (SG-NI, $d = .51$). Lastly, the effect size value of the FG-NI comparison suggested a small effect (FG-NI, $d = .12$). These results indicate that the generational differences in groups have a significant impact on the sense of belongingness of the American identity. However, length of residence does not have an impact on the degree of sense of belongingness to American identity.

The results of the qualitative data revealed that the majority of the Turkish immigrants indicated to have a strong sense of belongingness to their Turkish identity (see Table 11). In detail, four first generation, three second generation and three newly arrived immigrants shared that they belong to the Turkish identity.

Table 11

Self-Identification Frequencies of Interview Participants

	First Generation Immigrants	Second Generation Immigrants	Newly arrived Immigrants	Total
Turkish	4	3	3	10
American	0	1	0	1
Turkish – American	2	1	2	5
N	6	5	5	16

The analysis of the responses of the first generation immigrants showed that their overall view is *“I feel Turkish. I am a Turk living in the U.S.”*(FG-C). This quote highlights their view that living in a foreign country does not interfere with the sense of belongingness towards one’s ethnic identity. First generation immigrant E expressed that *“The Turkish culture and anything that is Turkish still feels like it belongs to me. Living here [the United States] does not mean that we need to assimilate.* This underlines the strong sense of belongingness first generation Turkish immigrants possess.

On the difference of generations, one of the first generation Turkish immigrants stated *the first generation, we know things [cultural norms] that are connected with our identity. However, it changes in the second and third generation as new generation occur and are born in the foreign country.*(FG-E). Even though no specific change was mentioned, this first generation immigrant expressed that a difference in belongingness exists, as it was found in the quantitative data. First generation immigrant B explained the situation of the sense of belongingness of second generation immigrants as *“The group of young Turkish immigrants is very dangerous because they are not able to find their identity. They are considered neither Turk nor American. They are and will be Americans in Turkey and Turks in the United States of America.”* Through this quote, it was highlighted that the second generation immigrants are similar to neither the first generation nor the newly arrived immigrants in their sense of belongingness to Turkish identity because of their birth place and the acquisition of both identities.

The second generation immigrants who took part in the interview agreed to the views of the first generation in that the first generation and newly arrived immigrants have a stronger sense of belongingness to Turkish identity than the second generation immigrants. The majority of the second generation immigrants expressed that it is important to have a strong bond with Turkey and with Turkish immigrants; however, they also underlined that environments outside home causes them to be closer to the American lifestyle and American friends. One of the second generation immigrants explained by commenting *“I feel like the people who*

emigrated from Turkey to America are pretty Turkish and it will be really hard for them to adapt to America. However, I feel like starting from the second generation on, they are going to be pretty American” (SG-A). This second generation immigrants underlined that the adaptation of the first generation and newly arrived Turkish immigrants will be difficult, indicating a weaker sense of belongingness to American identity. Another second generation immigrant stated *“My generation is not like the first generation immigrants who stick to Turkish more. My generation is more open-up and mix American culture with the Turkish culture”* (SG-C). Second generation immigrant C emphasized that the second generation Turkish immigrants tend to include both identities, while the other generations focus on their Turkish identity more. Second generation immigrant A made a self-criticism by admitting that he should have preserved his Turkish identity.

I am a failed subject because my Turkish culture is not that developed and I feel more American. If I would to redo, I would be my dad I would try to instill more Turkish culture into me. Because in the end of the day, being Turkish is what makes me different. It is what makes me unique and stand out from the ocean of people in America.

The newly arrived immigrants’ view on belongingness showed similarity in pattern to those of the first generation Turkish immigrants. They indicated that they hold a strong sense of belongingness to Turkish identity by commenting that *“I am Turkish and I am very proud of it”* (NI-A). One of the newly arrived immigrants explained that he felt a stronger belongingness to Turkish identity once he stepped on foreign grounds. He shared *“Feeling belonged to your homeland on one side you become aware of your identity”* (NI- B). Having the responsibility of introducing the Turkish culture and being in the foreign country in the name of the homeland, leads to an increase of awareness of the ethnic identity and its values and traditions.

These results about the sense of belongingness of Turkish immigrants suggest that there is a difference between the first and second generation immigrants; however, no great difference was found between the first generation and newly arrived immigrants. The first generation and newly arrived immigrants were found to

have similar views on the degree of belongingness to Turkish identity. The second generation immigrants tend to have a weaker sense of belongingness to Turkish identity and prefer to harmonize both identities into a new identity formation.

To summarize, analysis of the responses revealed that the majority of Turkish immigrants agree that generational differences in language, culture and identification exist among Turkish immigrants in the United States. In the case of identification, the responses revealed that the first generation immigrants tend to have a sense of belongingness to Turkish, while the second generation immigrants identify themselves as Turkish-American or American. Participants highlighted the ‘in-between’ status of the second generation immigrants may lead to dangerous outcomes. The newly arrived immigrants were found to identify themselves as Turkish or Turkish-American.

4.7 Research Question 3: Difference of Language Preference among Turkish immigrants

Research question 3 (Is there a significant difference among the first generation, second generation and newly arrived Turkish immigrants in the United States in terms of their language preferences?) was analyzed through a Kruskal-Wallis test between Language Preference and Group.

The descriptive statistics for group were as follows: the first generation immigrants ($M=71.59$; $SD=11.72$), the second generation immigrants ($M=58.41$; $SD=13.42$) and the newly arrived immigrants ($M=71.83$; $SD=10.49$) (see Table 8). Comparisons were made between the amount of preference of Turkish language in various contexts, social interactions and during daily activities and the groups of Turkish immigrants.

The results of the analysis showed a statistically significant difference between groups and the amount of Turkish language preferred ($\chi^2(2) = 53.44$, $p < .001$) (see Table 12). Mann-Whitney tests found a statistical difference between the

first generation and second generation immigrant groups ($U = 1734, p < .001$). Additionally, a significant difference was found between the second generation and newly arrived immigrants ($U = 1276.5, p < .001$). There was no statistically significant difference between the first generation and newly arrived immigrant groups ($U = 3674, p = .77$). Calculations of the effect size values of both significant comparisons were found to have a very high level of importance of significance (FG-SG, $d = 1.05$; SG-NI, $d = 1.11$), whereas the effect size for the group of first generation immigrants and newly arrived immigrants showed a very small level of practical significance (FG-NI, $d = .02$). According to these results, the first generation and newly arrived Turkish immigrants prefer Turkish in more contexts, with more Turks and Americans, and during more daily activities than the second generation immigrants. The number of years of residence in the U.S. did not influence the amount of Turkish language preference.

Table 12

Kruskal-Wallis Test of Language Preference by Group

	Chi-square	<i>df</i>	<i>P</i>
Language Preference	53.44	2	.000
Language Preference in various contexts	17.07	2	.000
Language Preference in social interaction	72.56	2	.000
Language Preference during daily activities	38.76	2	.000
Importance of Language	12.67	2	.002

The analysis of the qualitative data indicated that the first generation Turkish immigrants tend to prefer the Turkish language more frequently than the second generation and newly arrived Turkish immigrants. The view of the first generation

immigrants suggested that they were brought up with the Turkish language; and therefore, they inevitably use that language in every situation possible. First generation immigrant D expressed that *“Turkish is engraved into our mind so sometimes I think and write Turkish automatically”*.

Having a similar view to the first generation immigrants, the newly arrived immigrants stated that they mostly use Turkish in various places, during interactions and activities throughout their day. The majority of the newly arrived immigrants arrived to learn English or to receive graduate education. Therefore, at the beginning of their stay most of them preferred English to overcome their first obstacle of low language proficiency. However, the continuous use of English lead to the feeling of being an outsider of their ethnic identity. Newly arrived immigrant A expressed that *“At the beginning it was very good. My English improved. But after some time I felt different. I was feeling alone. At that moment I understood that I will never be able to fully become an American”*

In the case of the second generation immigrants, they were found to prefer Turkish in limited situations such as with family members or at cultural events. Due to their closer interaction with the American community, they stated that they are required to use English as that is the common and their more proficient language. Second generation immigrant C expressed that Turkish language loss is unproblematic by commenting *“I agree that language is important, but I do not know why I should be very good at it. I am okay. And I would be okay if I lose a bit.”* He further commented that immigrants of today and the future will gradually give more focus on the host language as it is the case with Turkish immigrants in the U.S. Looking at the change between the first generation and newly arrived immigrants and the second generation immigrants, a second generation immigrant expressed that *“I realize the only thing is that a lot of Turkish people speak Turkish-English. They mix it and that’s not really... That is a new language now. I believe that is a new language now. Like Turkilish”* (SG-C). While the first generation immigrants still prefer Turkish despite the years of stay in the U.S. and the newly arrived immigrants prefer Turkish because it is the language they were brought up with, the second

generation immigrants were found to mix the two languages or prefer the use of English.

Language Preference in various contexts

One of the subscales of Language Preference was the Language Preference in various contexts which seeks how much Turkish immigrants prefer to use Turkish in a variety of places such as weddings and at home. In order to compare the preference of language in different contexts with the groups of Turkish immigrants, a Kruskal-Wallis test was conducted (see Table 8 for descriptive statistics and Table A2 in Appendix F for detailed descriptive statistics).

A significant difference was found between the extent of Turkish preference in various contexts and the group of Turkish immigrants ($\chi^2(2) = 17.07, p < .001$). The results of the Mann-Whitney tests revealed a significant difference between the first and second generation immigrant groups ($U = 2559.5, p < .001$) and between the first generation and newly arrived immigrant group ($U = 2988.5, p < .05$). No significant difference was found between the second generation and newly arrived immigrant groups ($U = 2551, p > .05$). The calculations of the effect size of Cohen's d revealed that the comparison between the first and second generation immigrants is highly important in significance (FG-SG, $d = .61$). On the other hand, the effect size values of the non-significant comparisons have moderate practical significance (SG-NI, $d = .27$; FG-NI, $d = .35$).

The results of the qualitative data presented that the first generation immigrants prefer mostly Turkish at home, restaurant and social events. The second generation immigrants were described as having the ability to speak Turkish but do not prefer it because of low self-confidence or being ashamed of making mistakes. A newly arrived immigrant observed how family members and children interact and commented that children “*know how to speak Turkish, but continue to speak English*” (NI-C). One of the reasons mentioned by a participant is the linguistic preference of the family and added that the majority of Turkish families want their

children to know Turkish, but prefer them to speak English to hinder alienation from the American community. Depending on the preference of the family two outcomes were presented by the first generation immigrants. If the family gives importance to the use of Turkish, particularly at home, loss of language is hindered for both first and second generation immigrants as expressed by first generation immigrant C: *“I speak Turkish with my children; and therefore, neither me nor they forget it”*. However, if parents take a step back in Turkish language teaching and leave the preference of language to the second generation immigrant issues in communication will show up as explained by first generation immigrant F: *“I know families where a father cannot communicate with his child. Because the father speaks Turkish but not English and the child does not know Turkish.”*

In the case of the newly arrived immigrants, the results of the interviews showed that they prefer to use both languages depending on the people around them. In family gatherings they prefer to communicate in Turkish because of the low English language proficiency of their family members. However, at conferences, concerts or meetings with friends, they prefer to communicate in English due to the presence of non-Turkish speakers at these events.

Language Preference in social interactions

Being the second subscale of the Language Preference Scale, language preference in social interactions analyzed the amount of Turkish preferred when communicating with Turkish and American members (father, siblings and Turkish friends). A Kruskal-Wallis test was used as the statistical test (see Table 8 for descriptive statistics).

As Table 12 shows, a significant main effect of group of Turkish immigrants on language preferences in social interactions was found ($\chi^2(2) = 72.56, p < .001$). Mann-Whitney tests revealed that all of the comparisons are significantly different (FG-SG: $U = 1875, p < .001$; SG-NI: $U = 882, p < .001$; FG-NI: $U = 2422.5, p < .001$). Moreover, Cohen's d effect size value of all comparisons showed a very high level of importance of significance (FG-SG, $d = .95$; SG-NI, $d = 1.50$; FG-NI, $d = .60$).

The interviews conducted with the Turkish immigrants suggested that the majority of the first generation immigrants interact with Turkish community members more and only use English with the limited number of American friends they have. First generation immigrant C makes the distinction of the common language and prefers to use Turkish with Turks. He stated that *“I use Turkish with my Turkish friends and English with my American friends. Most of my friends are Turkish, so you would hear me speak in Turkish”*. Similarly, first generation immigrant A expressed that he has more Turkish friends not only because of the common language in which is proficient and self-confident in speaking, but also because *“we share a lot like the culture and traditions”*. Living in the U.S. means to have contact with other ethnicities and communities, but participants highlighted that contact should not be limited to groups other than one’s ethnic group. First generation B expressed that *“It is important to know American people. But it is also important to know people who have arrived from the same country”*. Thus, the suggestion of the first generation immigrants is to interact with members of the Turkish and American society and to use the language that is specific to the identity.

Inside the family circle, all the participants indicated that they use Turkish for communication. Nevertheless, the language preference in social environments away from home varies. While the first generation immigrants indicated that they prefer to speak in Turkish with Turks and English with American individuals, second generation immigrants prefer to mix Turkish and English or use only English in their speech with other Turks. Second generation E stated that *“I use Turkish with my family, but I think I use both Turkish and English with my friends”*. One of the reasons is the difficulty of speaking Turkish as the only input they receive is the family. Thus, they prefer to include English in all conversations possible. This is also the case with the friends of second generation immigrant C who want to speak Turkish with his friends but is not encouraged to do so. He stated that *“I want to speak with them Turkish. But like I said my Turkish friends are American-born. So English-English-English”*.

Newly arrived immigrants were found to prefer Turkish in most of their interactions. Three immigrants indicated that their first choice of language to be used is Turkish. Only if Turkish leads to misunderstandings or failure in communication, they prefer to speak in English. Newly arrived immigrant D expressed that her preference of language during interactions depends on the person she communicates with. She stated that *“if my friend is Turkish, I use Turkish. If not, I speak English”*. Two newly arrived immigrants shared that they aimed to frequently spend time with Americans in order to improve their language skills. While one of them underwent positive experiences, the other immigrant experienced issues due to differences in cultural norms and proficiency in English. Sadly, she decided to limit her friends circle to members of the Turkish community. She shared that *“I have not gotten used to New York and Americans. I tried very hard but I like to hang out with Turks more. That’s why I come here.”*

Language Preference during daily activities

The third subscale analyzed how much Turkish immigrants prefer Turkish while doing daily activities such as thinking, dreaming and watching TV. In order to answer this question, a Kruskal-Wallis test was computed (see Table 8 for descriptive statistics).

Illustrated in Table 12, a significant difference was found between group of Turkish immigrants and language preference during daily activities ($\chi^2(2) = 38.76$, $p < .001$). Upon finding significance, Mann-Whitney tests were conducted. The analyses found a significant difference between the first and second generation immigrant groups ($U = 1918.5$, $p < .001$), and between the second generation and newly arrived immigrants ($U = 1715$, $p < .001$). There was no significant difference between the first generation and newly arrived immigrant groups ($U = 3494.5$, $p = .40$). Cohen’s d effect size values revealed a high practical significance in the comparison of the first and second generation immigrant groups (FG-SG, $d = 1.01$) and the second generation and newly arrived immigrant groups (SG-NI, $d = .86$). The

non-significant comparison between the first generation and newly arrived immigrant groups was found to be of small importance (FG-NI, $d = .14$).

Language preference during the use of media was one of the questions asked in the interviews. Use of media included the use of social media, watching TV, and reading newspapers and magazines. The results showed that five immigrants preferred to follow media in Turkish with two first, one second and two newly arrived immigrants. The reasons for preferring Turkish were listed as being up-to-date of situations in Turkey, learning about Turkey and fulfilling one's longing for the homeland. First generation immigrant C stated that she prefers to watch Turkish TV, listen to Turkish music and think in Turkish because "*They inform me about what is happening in Turkey and makes me feel like I am a Turkey, a little bit*". The second generation immigrants were found to prefer Turkish substantially less during daily activities. They reported to follow social network platforms in English, watch American channels and mostly listen to English music. Due to their greater input of English, they find themselves thinking and doing all simple calculations in English.

The newly arrived immigrants were found to show similar pattern to the first generation immigrants. Due to the short time of residence in the new country, two newly arrived immigrants shared that they are strongly connected to their homeland, and therefore, are eager to know the happenings in Turkey. One of these immigrants stated that "*TV and newspapers are the doors to Turkey. I think it makes no sense to not make use of them*" (NI-C). Despite the short length of residence and time of exposure to the American lifestyle, three of the newly arrived immigrants stated that they limited their interaction with Turkish media tools and aim to decrease the amount of activities in which Turkish is spoken.

Importance of Language

The scale of importance of language investigates the degree of importance of the Turkish language given by Turkish immigrants to fulfill aims such as receiving education, establishing a business and raising a child. To obtain results, a Kruskal-

Wallis test (see Table 8 for descriptive statistics and Table 11 for detailed descriptive statistics).

The results of the Kruskal-Wallis test showed a significant difference in Importance of Language between groups of Turkish immigrants, $\chi^2(2) = 12.67, p < .01$ (see Table 12). The results of the Mann-Whitney tests revealed a statistical difference between the first generation and newly arrived immigrant groups ($U = 2786.5, p < .01$). Additionally, the second generation and newly arrived immigrant group were significantly different ($U = 2154.5, p = .001$). No statistically significant difference was found between the first generation and second generation immigrants ($U = 3828, p > .05$). The calculations of the effect size value of Cohen's d revealed that the comparison between the first generation and newly arrived immigrants and the second generation and newly arrived immigrants have similar values of moderate to high practical significance (FG-NI, $d = .42$; SG-NI, $d = .42$), while the effect size value of the non-significant comparison of the first generation and second generation immigrants is very low (FG-SG, $d = .02$). These results indicated that the first generation and second generation had similar views on the importance of Turkish in implementing certain aims, whereas the newly arrived immigrants tend to give more importance to English.

The results of the qualitative data on the importance of Turkish showed that almost all of the participants agreed to the importance of Turkish for Turkish immigrants in the U.S (see Table 13).

Table 13

Importance of Turkish Frequencies of Interview Participants

	First Generation Immigrants	Second Generation Immigrants	Newly arrived Immigrants	Total
Important	6	4	5	15
Not important	0	1	0	1
<i>N</i>	6	5	5	16

The analysis of the results all of the Turkish immigrants, except one second generation immigrant, reported that Turkish is important. To be analyzed in detail, all of the first generation immigrants underlined the fact that Turkish was important because it is the language they grew up with. They added that it would be impossible to think of a situation without at least thinking in Turkish, even in a foreign country. First generation immigrant D indicated that “*the heritage language is always the most important cornerstone of culture.*” Besides the strong association of language with culture, the importance of Turkish was linked with family and the coming generations. It was stated that Turkish is the element that holds a Turkish family in a foreign country together and that it is a gift that should be hand down to the next generations. First generation immigrant F reported that for him “*Turkish is a cultural inheritance. It is something I can and will leave behind to my kids and my family.*”

Like in the quantitative data results, the second generation immigrants were found to give great importance to the Turkish language. They are aware of the privileges of knowing a second language and possessing the identity. Second generation immigrant A stated it very well by saying that Turkish “*is what makes me unique and stand out from the ocean of people in America*”. Second generation immigrant E put it simple by sharing that “*It [Turkish] is important because it is my mother tongue*”. Apart from the economic and educational benefits of knowing a second language, second generation immigrants also indicated that Turkish is important in order to strengthen the bond among family members. Without any Turkish knowledge communication between parent and child or grandmother and grandson would be nearly impossible.

The newly arrived immigrants shared very similar views on the importance of Turkish. One newly arrived immigrant stated that “*Turkish means everything to me. I have a full command of Turkish and I try to speak Turkish with great care*” (NI-C). She highlighted that the use of Turkish can be spread through the importance given to its uniqueness and beauty; thus, all Turkish immigrants should speak it with care. Even though the full picture of the views of the newly arrived immigrants indicated that Turkish is important, one of the newly arrived immigrants expressed that

Turkish is important but should not be used everywhere and all the time. She stated that *“I have never insisted that everything should only be Turkish. English is also important, especially when you want to study abroad and integrate”* (NI-D). She underlined the importance of knowing English to be able to live a prosperous life in the U.S.

This chapter presented quantitative and qualitative results of the study and their interpretations. In the following chapter discussion of the results, conclusion of the study and implications are provided. It ends with suggestions for further research

CHAPTER V

DISCUSSION AND CONCLUSION

This chapter presents a summary of the study, a summary of the results for each group of Turkish immigrants residing in the U.S., a discussion of the results and the conclusion. Then, the social and pedagogical implications of the study and recommendations for future research are presented.

5.1 Summary of the Study

The decision of living in a new foreign country brings plenty of advantages and challenges with it, and immigrants may have different preferences to handle these challenges. While some may voluntarily assimilate to the host society, others may prefer to preserve their ethnic background and limit their contact with the host society. Some others, on the other hand, might like to preserve their ethnic values and at the same time might like to learn the values of the host community. These different preferences influence the development of identity and the level of perceived belongingness to it.

The interaction of sense of belongingness and its relation to language use is the starting point of the present study. This study seeks answers about the level of belongingness to the Turkish identity of Turkish immigrants in the U.S. and its relation to their language preferences. Furthermore, it investigates the effect of generational differences on the extent of sense of belongingness to the ethnic identity and their language preference in various contexts.

The study adopted a mixed method research design, utilizing a questionnaire and interview questions. Quantitative data were gathered through applications to cultural centers, societies and embassies with which Turkish immigrants are supposed to frequently get in contact. Moreover, many participants were reached through uploading the Turkish and English online versions on social platforms. Qualitative data were obtained through face-to-face interviews conducted with Turkish immigrants. The interviews were conducted individually and were recorded. Before both data collection processes participants were asked to sign a consent form. The analysis of the data was of two-fold. For the analysis of the quantitative data the data were computed into SPSS 20 to find out the relation between sense of belongingness and language preference Spearman's ρ correlation coefficients were used. Kruskal-Wallis and Mann-Whitney tests were used to determine any significant differences between the sense of belongingness and language preferences of the three groups of Turkish immigrants. In the case of the qualitative data, the analysis was started with the transcription of the interviews. Next, the participants were contacted to validate the transcriptions and eliminate any misunderstandings. Then, the transcriptions were read, and codes, categories and themes were inferred. The quotes to be used in the study were translated into English by a language expert. Finally, the results of both the quantitative and qualitative data were presented.

5.2 Summary of the Results

First, the results of the quantitative data are presented in relation to the statistical tests conducted and significances obtained. Next, the overall results of the study are shared under the heading of the related group of Turkish immigrants.

The results of the Spearman's ρ correlation coefficients revealed a significant relationship between identity and language preference of the participants. Furthermore, a significant relationship was found between Turkish Identity and Language Preference. This correlation was found to be a positive moderate relation, which indicates that the more Turkish is preferred in various contexts, the stronger is the sense of belongingness towards Turkish identity, and vice versa. Additionally, a negative, but significant, correlation was found between American Identity and

Language Preferences, suggesting that the stronger Turkish immigrants feel American the less they prefer Turkish as a means of communication. The next research questions were investigated through Kruskal-Wallis tests which found that the first generation Turkish immigrants have a significantly stronger sense of belongingness towards the Turkish identity than the second generation immigrants. No difference was found between the first generation and newly arrived immigrants. The analysis of the American Identity comparisons revealed that the second generation Turkish immigrants have a significantly stronger sense of belongingness towards the American Identity than the first generation and the newly arrived immigrants. Moreover, the results revealed that the first generation Turkish immigrants use Turkish in various contexts, with ethnic and host society members, and in daily activities more frequently than the second generation immigrants. Furthermore, significance was observed between the second generation and newly arrived immigrants, suggesting that the newly arrived immigrants not only prefer Turkish more than the second generation immigrants, but also are similar to the first generation immigrants in their preference of Turkish.

Lastly, the importance given to the language was analyzed because it is directly linked to the languages preferred. The results indicated that the newly arrived immigrants significantly give less importance to Turkish than the first and second generation immigrants. They think that the use of English is much more important to fulfill their aims, such as receiving education and travelling. On the other hand, the first and second generation immigrants were similar in the views of importance of Turkish in the U.S.

The qualitative data analysis was in line with the results of the quantitative data. In addition to the aforementioned results, the analysis of the interviews revealed that the second generation immigrants have some relations with both Turkish and American community. They think that it is important to preserve their link with their ethnical background, but also adapt to the American community. Furthermore, the second generation immigrants were reported to have a lower amount of cultural knowledge than the other two groups, and it was indicated that parents have a big

impact on whether ethnic culture is learned or not. All groups of Turkish immigrants give importance to the use of Turkish language as they perceive language as the ‘cornerstone of Turkish identity’. All of the participants highlighted that differences in Turkish level exist and that the gap between generations gradually widens. This was expressed as “*The first generation is Turkish. But children, it gets complicated with children. [...] They mix English words*” (FG-E) and “*They [The second generation immigrants] can switch to English. This change will be seen much more clearer in the coming generations*” (NI-B).

5.2.1 First Generation Turkish Immigrants

The first generation Turkish immigrants were clarified as Turkish immigrants who moved after the age of 17 and were living in the U.S. for at least 10 years. Based on the results obtained through the quantitative and qualitative data collection tools, the first generation Turkish immigrants were found to have a strong sense of belongingness to the Turkish Identity and a weak sense of belongingness to the American Identity (see Table 14). Despite the long length of residence in the U.S., most first generation immigrants preserved their identity and identify themselves as Turk. Nevertheless, a considerably high amount of first generation immigrants prefer to consider themselves Turkish-American and want to continue their stay in the U.S.

Table 14

Summary of Results of each Turkish immigrant group

		First Generation	Second Generation	Newly arrived Immigrants
Turkish Identity	Strong	✓		✓
	Good		✓	
American Identity	Good		✓	
	Weak	✓		✓
Practicing Culture and Traditions	Turkish	✓	✓	✓
	American		✓	

Table 14 (continued)

Summary of Results of each Turkish immigrant group

		First Generation	Second Generation	Newly arrived Immigrants
Ethnic and Host Society	Turkish	✓	✓	✓
	American		✓	
Integration into daily life	Turkish	✓		✓
	English		✓	✓
Language Preference in various contexts	Turkish	✓	✓	✓
	English		✓	✓
Language Preference in social interactions	Turkish	✓	✓	✓
	English	✓	✓	
Language Preference during daily activities	Turkish	✓		✓
	English	✓	✓	✓
Importance of Language	Turkish	✓	✓	✓
	English			✓

Analyzing the group in detail showed that the first generation Turkish immigrants practice the Turkish culture more than the American culture. They stated that they know the rules and values of the Turkish culture and the importance of transmitting these to the youth and children. Moreover, they usually attend cultural events of the Turkish community to strengthen the bond between ethnic members. First generation Turkish immigrants give great importance to social interactions with ethnic members and have a fairly close relationship with them. They are aware of the difficulties of living in a foreign country and try to overcome these difficulties with the help of other Turkish families. Apart from interactions with ethnic members, first generation immigrants believe that it is also very crucial to have good relations with the members of the host society. They add that however strong the relation might be with the national society, most of them see the first generation immigrants as Turks.

In their daily life, first generation immigrants prefer to watch Turkish TV channels and listen to Turkish music. In addition, they prefer food from the Turkish cuisine.

The first generation Turkish immigrants have a good command of Turkish and put great importance on knowing and teaching Turkish. They do not see the heritage language as simply a tool, but think of it as the inheritance that needs to be handed down to the following generations. In terms of their use of Turkish, they usually prefer to communicate in Turkish in various contexts, especially at home and family gatherings. They mainly use Turkish to talk to their family members and relatives, but prefer to use both Turkish and English equally to talk to their children. They express that they think, dream and count in Turkish; however, follow social media and watch TV in both languages. By including the heritage language into their life, first generation immigrants feel no need to put any extra effort to preserve the language and culture.

About the future of the coming generations of Turkish immigrants, the first generation Turkish immigrants shared that profound changes exist between the Turkish elderly people and children in the U.S. They express that the number of children and young people who are highly proficient in the Turkish language is very low. They add that those with good Turkish speaking skills tend to mix the two languages. This is also valid for the cultural knowledge of the second and coming generations. First generation Turkish immigrants think that their children are not as excited about cultural and national events as they are.

They acknowledge that it is impossible to teach all details of their ethnic culture and heritage language, but highlight that these are the most important cornerstones in the formation of a strong sense of belongingness towards the Turkish identity. Cultural and linguistic awareness of parents and the amount of time parent's spent with children as the most fundamental requirements for good Turkish language skills and knowledge of the Turkish culture. However, they highlight the need for programs that could lighten the load of teaching Turkish and Turkish culture.

5.2.2 Second Generation Turkish Immigrants

The second generation Turkish immigrants were identified as immigrants who were born in the United States or arrived before the age of four. Additionally, the requirement of having parents being born in Turkey was asked. The quantitative and qualitative results suggested that the second generation Turkish immigrants have a sense of belongingness to both Turkish and American Identity (see Table 30). While half of the second generation immigrants identified themselves as Turkish, the other half expressed that the term Turkish-American would fit them more. The second generation immigrants possess a good sense of belongingness towards Turkish identity; however, the belongingness is the weakest among the groups of Turkish immigrants. Their sense of belongingness towards American Identity was found to be the strongest among the belongingness of the other groups, but still weaker than the belongingness towards Turkish identity.

The analysis of the data showed that the second generation Turkish immigrants practice traditions of the Turkish culture, and participate in events related to Turkey and its culture. Nonetheless, they are also eager to learn about the values of the American culture and to fit in the American community. Contrary to the first generation Turkish immigrants, the second generation immigrants have less, but good, contact with ethnic members. They acknowledge that they need to establish relationships with the ethnic members to remind them of their ethnical background. However, they are also aware of the importance and advantages of being included in the host society. Furthermore, the fact that they have spent their whole life in the U.S. eases their interaction with Americans. They are more comfortable around them and are committed to the American community. Due to their close ties with the community, it is understandable that the second generation Turkish immigrants prefer to listen to English music, watch American TV channel and read English books.

Second generation immigrants give great importance to being able to speak Turkish. They highlight that knowing the language is strongly connected with the identification of the related identity. The level of Turkish of second generation

immigrants was found to be lower, but the level of English was higher than the first generation immigrants. Additionally, differences in language preferences were also observed. The second generation immigrants generally prefer to use both languages and sometimes mix them in a single sentence. At home, weddings and family gatherings, they occasionally communicate in Turkish; however, in social and educational gatherings, such as at a restaurant, concerts and school, they seldom use Turkish. When talking to parents they extensively use Turkish, but with siblings and relatives they prefer to use both languages equally. Second generation immigrants use more English when talking to their children and Turkish friends than the other Turkish immigrant groups. This may result in a decrease of the number of Turkish speakers because the Turkish input is limited. Due to being born and attending school in the U.S., the second generation immigrants prefer to read books, watch TV and follow social media in English. Their preference of speaking English proves to be more convenient for the second generation Turkish immigrants.

The second generation immigrants are aware that it is important to know Turkish and to know their ethnical background. Sadly, the majority of them think that the level of proficiency they possess is sufficient to meet their needs and do not mind losing the language. Some see the potential of language loss as inevitable. If this view maintains, the amount of Turkish usage might decrease in the next and following generations.

5.2.3 Newly Arrived Turkish Immigrants

The third group was the newly arrived Turkish immigrants, who were born in Turkey and have been in the U.S. for one to five years. Responses to the quantitative and qualitative data collection tools suggested that newly arrived Turkish immigrants have a strong sense of belongingness towards Turkish identity and a weak sense of belongingness towards American identity (see Table 30). Upon asking about their identification, almost all of them answered that they were Turkish. Their new arrival

and the short length of residence might be the reasons why belongingness to American identity is not as strong as belongingness to Turkish identity.

The analysis of the categories of identity revealed that the newly arrived Turkish immigrants practice the Turkish culture more than the American culture. They know the values and traditions of the culture and have lived with them. In fact, some newly arrived immigrants become more concerned about the ethnic culture and identity; in other words, they care more about the national days and the accurate information dissemination of the country. They seem to be eager to attend Turkish cultural events. Not being limited to Turkish events, newly arrived immigrants also take part in American cultural events in order to learn more about the country and its members. This desire of learning about the U.S. and mastering English causes the newly arrived immigrants to have a weaker relationship with other Turkish immigrants and have a stronger link with American individuals. Although they sometimes crave for Turkish interaction, their wish to receive good education and learn English dominates their dilemma. This desire also affects the integration of cultural items into their life. Newly arrived immigrants prefer both the Turkish and American cuisine and to watch both Turkish and American TV channels. They attend different cultural events, and read Turkish and English books. They try to continue the values they grew up with, but also welcome new traditions into their life.

Similar to the other two groups, Turkish has a central role for newly arrived Turkish immigrants. Turkish is the language they can express their happiness and worries easily, but English is the necessary language to accomplish their goals. Thus, they try to integrate both of the languages. In terms of the language they prefer, it is clear that they prefer to communicate in Turkish, particularly at home and in family gatherings. At social events they prefer to use English. Newly arrived immigrants are very strict in the use of Turkish with their parents, relatives and their own children. They expressed that they prefer to use Turkish because it is their common language and they feel more comfortable during their interaction in Turkish. They prefer English in conversations with the members of the host society such as coworkers and neighbors. English is also preferred while reading books, following social media and

watching TV. On the other hand, newly arrived immigrants think, dream and count in Turkish.

Newly arrived immigrants shared that generational differences exist among Turkish immigrants in the U.S. While some Turkish immigrants make only slight mistakes in pronouncing a word or behaving culturally appropriate, others have a very low level of Turkish and do not have any knowledge of the ethnic culture. In order to hinder any loss, they underlined the importance of having families and their perception about the heritage language, ethnic culture and ethnic identity. Having limited amount of time to interact in the family and the profoundly English speaking friends circle were named as the main threats of losing the language, and consequently the identity.

5.3 Discussion and Conclusion

With 81 million immigrants and their children settled in, the U.S. is the main destination for immigrants of numerous countries. Taking into consideration the variety of backgrounds they bring to the new country, it is easily understood that individuals of each country face different challenges. In fact, these differences are not only limited to countries, but also to generations of same-country immigrants. The differences inside the community are reflected to issues and conflict of the immigrants' daily life (Ergil, 2000). In order to understand the conditions and needs of these immigrants and their children, detailed analyses of immigrants of each ethnic origin is required. This study was designed to serve the purpose of understanding and foreseeing the future of Turkish immigrants in the U.S by focusing of their sense of belongingness and language preferences.

Various studies in the literature demonstrated that the degree of belongingness and language preference are positively correlated; in other words, the sense of belongingness would get stronger when the language is preferred more and vice versa. Furthermore, studies have shown that first generation immigrants hold different views on language and culture than the second generation immigrants.

Thus, the first and second generation immigrants were expected to be different in each pair of comparison; and the first generation and newly arrived immigrants were expected to have similar views (Bayram et al., 2009; Yağmur & Akıncı, 2002; Yağmur & van de Vijver, 2012).

5.3.1 Relationship between Sense of Belongingness and Language Preference

The first research question was related to the correlation of belongingness and language preference, which was found to have a positive relationship. Turkish immigrants in the U.S. who have a stronger sense of belongingness to Turkish identity prefer to communicate mostly in Turkish. This finding is in line with the arguments of the ethnolinguistic identity theory (Giles & Johnson, 1987), which claims that elements of the identity gain importance once the identity is accepted. This result of the present study illustrates Turkish immigrants strongly connect their identity with the elements of it. Despite being away from the homeland, Turkish immigrants have been found to be devoted to their ethnic identity, preserving its cultural and linguistic elements to be handed down to the next generations. Not being limited to the U.S. research context, Turkish immigrants in Australia and Europe were found to have a significant association between identity and language. Yağmur and van de Vijver (2012) investigated the self-identification and language orientations of Turkish immigrants in various countries. Their study included 1085 Turkish immigrants in Australia, France, Germany and the Netherlands. The findings suggested that Turkish immigrants with a stronger identification to the Turkish identity were found to value and use the Turkish language more. In the case of the national identity, the opposite was found; immigrants with a stronger belonging to the national identity use and value the Turkish language less.

A similar study was conducted by Bayram et al. (2009) who analyzed the level of integration of 520 Turkish immigrants in Sweden. They focused on the degree of belongingness to the host society and the social relations with the home country. A questionnaire with 23-question items was administered and the results

showed that the Turkish immigrants were not well integrated in the host country. The researchers concluded that Turkish immigrants prefer to live in their segregated, small Turkish communities and have limited contact with the host society. In terms of language preference, they added that they frequently speak Turkish at home and follow Turkish-originated media. Despite the differences in research contexts, the findings of these studies are consistent with the results of the present study as the Turkish immigrants in the U.S. with a strong sense of belongingness to Turkish identity were found to prefer Turkish more frequently than those who hold a weak sense of belongingness. Furthermore, they were also found to frequently prefer Turkish at home and have strong relations with other Turks.

5.3.2 Sense of Belongingness of Turkish immigrants

The second question of the present study was related to the three different groups of Turkish immigrants and their comparison among each other them in terms of their sense of belongingness. The present study found that the first generation immigrants hold a stronger sense of belongingness to Turkish identity than the second generation immigrants. No difference was found between the first generation immigrants and newly arrived immigrants. The literature on Turkish immigrants' belongingness supports the main argument of the present study that generational differences exist; in other words, that the first generation immigrants are more attached to the Turkish identity and less to the American than the second generation immigrants (Ali & Fokkema, 2015; Ataca & Berry, 2002; Kaya, 2009). One of the main factors of the difference can be listed as the involvement and motivation of teaching of parents in the development of belongingness. Through the support and assistance of both the community and family in teaching the second generation immigrants about the identity and its cultural and linguistic elements, the sense of belongingness to their ethnic identity will strengthen. The influence of family in the development of belongingness was reported in the results of the present study, being in line with the results of Hughes and Chen (1999) whose study showed that parents

play a fundamental role in shaping their children's ethnical development by including the values and behaviors in the daily life.

Comparing with other ethnic minorities in the U.S., Phuntsog (2012) conducted a study on ethnic identity with Tibetan immigrants studying in US public schools. The research included 43 participants who were given a survey and were observed at a Tibetan cultural school. The results suggested that through the support of parents, the Tibetan community, peer support and school policies including practices to support cultural sharing were factors that helped to cement a strong ethnic identity for Tibetan immigrants. Looking back at the present study, the only destination for cultural activities was indicated as the family for the second generation Turkish immigrants. Even though several cultural schools exist, only two second generation immigrants indicated joining them for a short period of time. In terms of the interaction and support of peers, the Turkish immigrants reported to be motivated to speak English and live by American culture.

Results of the present study about the first generation immigrants are parallel to the study of Ataca and Berry (2002) who analyzed the sociocultural adaptation of 200 first generation Turkish immigrants in Toronto, Canada. The findings suggest that the first generation Turkish immigrants, particularly women, prefer to isolate themselves from the larger national society and be strongly attached to their Turkish identity and culture. Moreover, they tend to have a lower proficiency level and less knowledge about the host culture. Thus, the researchers concluded that the amount of social interaction with members of the host society and the host language proficiency level are fundamental factors in the integration of Turkish immigrants in the host society. With regard to the results of the present study, the first generation Turkish immigrants have a strong sense of belongingness to the Turkish identity and were also found to have little contact with Americans. Additionally, they value and live by the traditions of the Turkish culture.

Ali and Fokkema (2015) investigated the degree and reasons of assimilation of second generation Turkish immigrants living in Western Europe. The study included 1723eTurkish immigrants from eleven different cities and the instrument

used in the study was a survey. The findings suggest that family and friends have a significant effect on the cultural assimilation of the second generation immigrants. Furthermore, it was revealed that the second generation immigrants who have a close relation with Turkish relatives have a lower assimilation level. The influence of friends was highlighted in the study because it was found that the number of native friends and the proportion of natives in school are significant in the level of assimilation. In a similar vein, the present study found that the degree of relation with Turks was significantly different in the second generation immigrants group. Furthermore, the analysis of the qualitative data suggested that their Turkish language preferences are influenced by the preferences of their friends.

The present study also provides similar results with Kaya (2009). Conducted qualitatively with the first and second generation Turkish immigrants in the U.S., the study of Kaya (2009) found that the first generation Turkish immigrants do not identify themselves as American and are reluctant to be included in the American society. He adds that they face profound challenges in order to be part of the American society, but still hold on to their lives in Turkey. On the other hand, the second generation immigrants assert both Turkish and American identities and assimilate to a higher degree to the host society. He defines them as the bridge between the first generation and the American society. These findings are consistent with the results of the present study in that it was found that the first generation indeed immigrants have a low sense of belongingness towards the American identity and are more attached to their Turkish identity.

Inconsistency with the present study was found in the results of the study of Yağmur and Akıncı (2003). They analyzed the impact of the level of ethnolinguistic identification on language use and choice of 64 first and 111 second generation Turkish immigrants in France. They found that the younger generation immigrants possess stronger identification with Turkish identity than the older generation. They added that the two groups differed in language use and choice. In their study, the first generation immigrants were reported to speak mostly Turkish, while the second generation immigrants prefer the host language. They concluded that ethnolinguistic

identification alone cannot explain language choices and that the assumption of a weak identification leading to language loss is not valid in all language situations. Nonetheless, they highlighted that the Turkish language is the core element in identification of Turkish immigrants in France. While in this study, the first generation immigrants were found to have a stronger sense of belongingness to the Turkish identity than the second generation immigrants. The result on language preference of the present study is parallel to Yağmur and Akıncı's study in that the first generation immigrants prefer to use Turkish more than the second generation immigrants. The inconsistency of findings might be due to the context of research and the unequal number of participants. Yağmur and Akıncı's study was conducted in France with an unequal number of participants in each group, whereas the present study was conducted in the U.S. Therefore, contextual and research design differences might have led the Turkish immigrants to have different extents of sense of belongingness.

The results of the present study on the sense of belongingness of newly arrived immigrants indicated that they have a strong sense of belongingness to Turkish identity and a weak sense of belongingness to the American identity. No differences were found between the first generation and the newly arrived immigrants, which indicated that length of residence does not have an impact on the sense of belongingness to Turkish and American identity.

Having parallel results with the present study, Bektaş (2004) conducted a study on the well-being, acculturation and mental health of Turkish international students studying in the U.S. 132 participants took part in the study. The range of length of residence was similar to the newly arrived immigrants of the present study with a mean of 2.9 years. She found that the international students prefer to have same-national individuals around them, from whom they receive emotional support, encouragement during frustrations of being in a new environment (Adelman, 1982). They tend to continue integrating elements of their own identity, such as speaking own language or attending cultural events, to maintain their sense of belongingness. No significant effect was found of the length of residence in the U.S. on the level of

adaptation to the host society. Likewise, the present study revealed that there was no significant difference between the sense of belongingness of the Turkish and American identity of the first generation and newly arrived immigrants. The present study also found that the newly arrived immigrants integrate Turkish language or culture in their daily life, which is a result similar to Bektaş's study.

However, the present study contradicts with Aksu (2011) with regard to the impact of length of residence on belongingness. Aksu (2011) conducted a study on the relationship between ethnic and national identity, and personality of first generation Turkish immigrants. 158 first generation immigrants took part in her study and were defined as immigrants who were born in Turkey and have been living in the U.S. for at least two years. She found a significant and positive association between length of residence and identification with the national identity; in other words, the longer the first generation immigrants stay in the U.S., the more they feel American. A different result was obtained in the present study on the impact of length of residence on belongingness to American identity. The present study reported no significant difference of belongingness to American identity between the first generation immigrants, who have been in the U.S. for at least ten years, and the newly arrived immigrants, who have been in the U.S. for one to five years. One of the main differences between Aksu's (2011) and the present study is the definition and classification of first generation immigrants. While Aksu decreased the minimum length of residence to two years, the current study required the participants to have been in the U.S. for at least ten years. Furthermore, the participants of Aksu's (2011) study were not limited to one city, but included different states such as California, Texas, Arizona, with approximately 10% from New York. On the contrary, the present study solely included Turkish immigrants who were living in New York. These studies clearly illustrate that the research context is fundamental in the design of belongingness studies, and that contradictory findings can even be found of Turkish immigrants living in the same country.

5.3.3 Language Preference of Turkish immigrants

The third part of the study concentrated on the differences in language preferences of the three groups of Turkish immigrants. Firstly, the first generation immigrants were found to prefer Turkish significantly more than second generation immigrants in various contexts such as at work, restaurants and family gatherings. For the category of Language preference during interactions with ethnic and host society members all groups significantly differed from each other, with the second generation immigrants preferring Turkish the least and newly arrived immigrants preferring Turkish the most. During daily activities, such as thinking and watching TV, the first generation and newly arrived immigrants preferred both Turkish and English, while the second generation significantly differed through their preference of only English. Lastly, the first and second generation immigrants put a similar degree of importance to Turkish, but the newly arrived immigrants significantly differed from them due to their statement that Turkish is less important.

Due to the limited number of research on language preferences of Turkish immigrants, only a handful of studies were compared with the present study. The results of this study support the three-generation model of Fishman (1964) in that the second generation Turkish immigrants prefer Turkish less than the first generation immigrants. If the steps of the theory are taken into consideration, the next generation of Turkish immigrants will grow up monolingual English speakers. This prediction is also valid to other immigrants living in the U.S. In the study of Zhang (2010) who compared the language attitudes of first and second generation Chinese immigrants in the U.S found that Chinese parents use the heritage language by choice rather than being required to use due to structural barriers. Moreover, the results revealed that the heritage language is consciously used to provide warmth and familiarity, although speaking English is considered easier for communication. The second generation Chinese immigrants were found to prefer to use English after schooling. Different from the Chinese population in the U.S., the first generation Turkish immigrants have no other choice but to use Turkish due to lack of proficiency in English. The extent of importance given to the heritage language and

the use of it at home are very similar between the Chinese and Turkish immigrants. In the present study, a shift towards the use of English was found, which is also valid for the second generation Chinese immigrants.

Investigating the language attitudes of immigrant parents and children in the U.S., Mirinci, Galleano and Torres (2013) designed a study with twelve different ethnic groups to be compared. They found that the attitudes of the parents were significantly higher from the children's attitudes. One of the reasons suggested was the negative experience of children during English learning, which may have caused less positive attitudes. The researchers also found that parents place high value on multilingualism with a focus on English and French. On the other hand, less importance was put on their heritage language for their children. The first generation Turkish immigrants of the present study were found to give great importance to the heritage language in order to strengthen the family orientation of the children, but also on the acquisition of English. Comparing the ethnic groups with Turkish immigrants, the Turkish immigrants give more importance to the acquisition of Turkish, while the ethnic groups of Mirinci et al.'s (2013) study showed that they have a greater interest in foreign language learning.

The language shift was also reported by Leyendecker et al. (2006) who stated that the second generation immigrants tend to be more oriented to the use of English than the first generation immigrants. In the present study, the analysis of the interviews indicated that a difference exists in the use of language and that the difference continues to widen. The interview participants foresaw that the next generations of Turkish immigrants in the U.S. will mix Turkish and English and gradually prefer to communicate in English.

The findings of the language preference of the first and second generation immigrants during interactions obtained in this study supported Kaya (2009) who highlighted that Turkish immigrants mostly use Turkish with their family members or individuals of the same ethnic identity. He added that Turkish immigrants, particularly the second generation immigrants, preserve their level of Turkish proficiency to maintain and family ties. Similar results were revealed in the present

study. The statistics tests and interview questions of the second generation immigrants showed that they generally prefer to communicate in Turkish with their parents and the other family members.

In her dissertation on the impact of a Turkish Saturday School on Turkish identity construction and language maintenance of Turkish students, Otcu (2009) compared the views of language choices of administrators, teachers, parents (first generation immigrants) and students (second generation immigrants). The first generation participants shared that Turkish is perceived by students as the secondary, less important language, and English is usually described as the 'best language' or real language. This shows that the second generation immigrants are English dominant and their Turkish needs to be promoted. The second generation immigrants in her study shared that they use English until they are warned by the parents to speak Turkish. This shows that they are able to make choices of language use depending on the situation or person talking to. Considering these studies, it is not surprising that the second generation immigrants of the present study were also found to be different in language preference. They reported that they use Turkish with family members, but prefer to speak English with immigrants who are also proficient in English. In other words, their first choice of language during communication is English.

The question about the effect of length of residence in the U.S. on the language preferences was answered through the comparison of the first generation and newly arrived immigrants' views. The newly arrived immigrants expressed that they prefer Turkish more frequently than first generation immigrants during conversations with ethnic and host society members. The main reason to consider is the anxiety they experience by being in a new country with a low level of proficiency in the host language. Like first generation immigrants, newly arrived immigrants hold on to the elements of their ethnic identity. Therefore, the results of the present study are consistent with the study of Aksu (2011) in that both studies found no change in ethnic identification and length of residence.

All in all, the conclusion to be made is that differences exist in terms of sense of belongingness and language preference in generations of Turkish immigrants. Although first generation and newly arrived immigrants were found to be significantly different in terms of preferred languages during interactions, these groups were observed to have similar views on the sense of belongingness to Turkish and American identity and preference of language in various contexts and daily activities.

5.4 Implications and Suggestions for Further Research

In this study, an overview of Turkish immigrants in the U.S. was presented with the aim of providing a glimpse into the different generations and their challenges and encouraging new programs to preserve culturally-aware Turkish immigrants.

5.4.1 Implications

The results indicate that first generation Turkish immigrants are more attached to the Turkish identity and less attached to the American identity than second generation immigrants. The main reasons for this situation can be suggested as the difference of place of birth. First generation Turkish immigrants have spent their first years in the country of origin, and therefore, tend to look for the same experiences in the host country. They prefer to live by the Turkish traditions and customs, and try to hand these down to their children. Second generation Turkish immigrants, on the other hand, spent their first years in the host country, establishing relations with members of the host society, but also developing a bond with ethnic members such as family. They are being exposed to both identities at very early age. If these immigrants can successfully balance both identities and switch these identities based on the context, they serve as a bridge between the first generation immigrants and the host society. However, if they face challenges in accepting both

identities, they tend to give weight on their American identity and reject any elements related to their Turkish identity.

One of the elements rejected can be the heritage language. This rejection usually starts with a decrease in number of contexts where the language is preferred and ends with full language loss. In the study, the first generation and newly arrived immigrants were found to prefer Turkish in most contexts because they were more proficient in Turkish than in English. If they do not have a job in which a good command of English is not required, first generation immigrants tend to abstain from learning it, and consequently possess a lower level of proficiency in English. Being in the process of understanding and adapting to the new country, newly arrived immigrants experience anxiety while speaking English because they recently started to learn it. They tend to prefer Turkish, but motivate themselves to join English-speaking circles to improve their language skills. On the other hand, the second generation Turkish immigrants were found to prefer Turkish only in the family particularly with mothers. They mainly use Turkish in family gatherings or at home. They prefer to speak English when talking to friends and making use of media and social network tools. They reported to think and read in English, which are reasons for their low level of Turkish. However, it needs to be noted that the fact that their Turkish input is limited to the family and that their friends and coworkers do not speak Turkish, discourages them to speak in Turkish.

In order to minimize the feeling of being ‘in-between’, encourage embracing their ethnic identity and support their heritage language learning, primary responsibility falls to parents, teachers, Turkish associations and the Turkish government.

The starting point to a stronger sense of belongingness to Turkish identity and a wider use of Turkish should be to inform and build awareness of the gradual change towards English speaking Turkish immigrants. In order to correct the misconception of teachers that speaking the heritage language at home delays the acquisition of the host language public and cultural heritage schools with Turkish immigrants should be contacted and research on Turkish immigrants should be

shared through booklets or articles. Once the teachers are informed the probability of them negatively influencing parents into thinking that children cannot learn both languages will be minimized. Educational seminars and conferences should be organized for parents and Turkish community members to understand the concept of belongingness and the importance of heritage language in the younger generations.

Starting at the first and most important community, it is suggested that parents should put importance on speaking Turkish with their children, because they are the first and most important Turkish language resource children have. Furthermore, spending quality time, in which Turkish is spoken, with children is very vital for heritage language acquisition. Having close relations with other Turkish immigrants and taking part in cultural events will encourage U.S. born children to maintain and preserve their Turkish identity while also gradually gaining the American identity. If the adaptation to the Turkish identity is done without putting pressure to surrender to and being judged about keeping the Turkish identity, second generation immigrants will feel more accepted by members of their ethnic identity and be willing to balance both identities.

Drawing back on the discussion of the results, the role of teachers in public schools and cultural schools is fundamental in the embracement of a student's Turkish identity and development of both identities. The teachers should be aware of the identity the student feels belong to and should provide opportunities for students to share and discuss Turkish culture and background. These cultural interactions and engagement activities will foster students' sense of belongingness to Turkish identity and have a positive impact on the academic achievement.

Turkish associations and the Turkish government play an active role in solving economic, educational and cultural issues of the Turkish community in the U.S, particularly in New York. The organization of cultural events, such as the Turkish Parade, family picnics and movie weeks, are seen as opportunities for Turkish immigrants to come together and interact, and therefore are handled with great care. In order for the Turkish immigrants to be able to come together besides during these events, more Turkish cultural centers or Turkish language schools

should be build in easily accessible locations. These centers should not only provide the opportunity to teach the Turkish language and culture to children, but also serve as a destination where first generation immigrants can learn English and spent time with other members of the Turkish community. In addition to learning the heritage and host language, Turkish centers should be the place to apply for counseling or to take part in seminars. First generation immigrants could receive training on what children of immigrants face in a new country and how to deal with the challenges. Second generation immigrants could receive counseling and help for school, and newly arrived immigrants could participate in orientation sessions and learn about the education and political system of the U.S.

5.4.2 Suggestions for Further Research

This is study is distinctive for employing three different groups of Turkish immigrants, first generation, second generation and newly arrived immigrants. Future studies on the topic may consider including an analysis of the influence of other host culture, as the U.S. is a multicultural country where each of these cultures' nature influences the daily lives of all individuals.

As Turkish immigrants have settled in various host countries, another research study may explore the belongingness and language attitudes of Turkish immigrants in different countries. The comparison and contrast of Turkish immigrants in different host countries would contribute to a greater understanding on how the heritage language is perceived and how a country's policies about immigrants influence language preferences.

The present study adopted a mixed method design, including a questionnaire and interview questions. Since sense of belongingness is a social and multidimensional, future studies may consider including other data collection methods to gain a broader and deeper understanding on how sense of belongingness affects the well-being of immigrants. In the case of language attitudes studies,

conducting ethnographic studies or adding observations to the study may enrich the analysis.

In conclusion, this study provided information on the sense of belongingness and language preferences of Turkish immigrants in the U.S. It is hoped that the findings will be beneficial for parents, language teachers and Turkish associations who work with members of this population.

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APPENDICES

A: Volunteer Participation Form

GÖNÜLLÜ ANKET KATILIM FORMU

Araştırmacı: Hüsnüye Neşe Arslan

Araştırmacının Kurumu: Orta Doğu Teknik Üniversitesi Yabancı Diller Eğitimi Bölümü
İngiliz Dili Eğitimi Anabilim Dalı

Araştırmanın Başlığı: ABD’de yaşayan göçmen Türklerin nesiller arası aidiyet hissi ve dil tercihleri üzerindeki etkisinin incelenmesi

Bu araştırmanın amacı, çeşitli sebeplerden dolayı Amerika’ya yerleşmiş olan birinci nesil, ikinci nesil ve Amerika’ya yeni gitmiş olan Türklerin aidiyet hissi ve dil tercihlerine ve ayrıca öz kültürleri olan Türk kültürünü koruma ve yayma çabalarına ışık tutmaktadır. Bu amaçla üç nesil katılımcı grubun aidiyet hissi ve dil tercihleri arasındaki farklılıkları ve benzerliklerine odaklanılacaktır.

Bu nedenle sizinle yapılacak anket sorularına katkınız ve deneyimlerinizi paylaşmanız uygun verilerin elde edilmesinde büyük önem taşımaktadır. Çalışmanın size zarar verici herhangi bir potansiyel riski bulunmamaktadır. Birinci nesil, ikinci nesil ya da Amerika’ya yeni yerleşmiş Türk katılımcı olarak sizlerden beklenen, araştırmacı tarafından sorulacak sorulara gönüllü olarak cevap vermeniz, doğru ve tarafsız açıklamalar ile deneyimlediğinizi paylaşmanızdır. İstedığınız zaman anketi sonlandırabilme hakkına sahipsiniz. Anketi doldurma süresi yaklaşık 30 dakikadır.

Katılım gönüllülük esasına dayanmaktadır. Katılmamaktan ötürü ya da görüşme esnasında katılımdan vazgeçme durumunda herhangi bir yaptırım veya olumsuz hiçbir sonuç ile karşılaşmayacaksınız. Sizlerden alınan kişisel bilgiler ve açıklamalarınız, araştırmacı tarafından gizli tutulacaktır. Araştırmanın sonuçların yaygınlaştırılması sırasında gerçek isimleriniz kullanılmayacaktır.

Çalışmanın amacı konusunda bilgilendirildim ve gönüllü katılmayı kabul ediyorum.

Katılımcı Ad Soyadı:

İmza:

Araştırmaya yönelik oluşabilecek sorularınızla ilgili, araştırmacı ODTÜ Yüksek Lisans öğrencisi Hüsnüye Neşe Arslan’a ulaşabilirsiniz.

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B: Aidiyet Hissi ve Dil Tercihi (AKTA) (Turkish Version)

Amerika Birleşik Devletleri'nde yaşayan Türklerin Türk aitlik hissi, dil kullanımı ve tercihlerine ışık tutmak amacıyla bu anket geliştirilmiştir. Bu amaca ulaşmak için anketteki sorulara vereceğiniz cevaplar büyük önem taşımaktadır. Çalışmanın size zarar verici herhangi bir potansiyel riski bulunmamaktadır. Katılımcı olarak sizden beklenen, aşağıdaki soruları gönüllü, doğru ve tarafsız olarak cevap vermenizdir. Katılım gönüllülük esasına dayanmaktadır. Sizlerden alınan kişisel bilgiler ve açıklamalar gizli tutulacaktır.

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BÖLÜM 1: KİŞİSEL BİLGİLER

- 1) Cinsiyetiniz: Kadın Erkek
- 2) Yaşınız: _____
- 3) Hangi ülkede doğdunuz?: ABD Türkiye
- 4) Hangi şehirde doğdunuz? _____
- 5) Kaç yıldır ABD'de yaşıyorsunuz: _____ yıldır
- 6) Babanız hangi ülkede doğdu?: ABD Türkiye
- 7) Anneniz hangi ülkede doğdu?: ABD Türkiye
- 8) Hangi şehirde yaşıyorsunuz? _____
- 9) Meslek: _____
- 10) En son bitirdiğiniz eğitim derecesi: İlköğretim Ortaöğretim Lise
 Lisans Yüksek Lisans Doktora
- 11) Evli misiniz?: Evet Hayır
- 12) Evli iseniz, eşiniz hangi ülkede doğdu?: ABD Türkiye
- 13) Hangi sıklıkta Türkiye'ye gidiyorsunuz?: Sene 1'den fazla Sene'de bir
 2 yılda bir 3 yılda bir
 4 + yılda bir Hiçbir zaman
- 14) En son ne zaman Türkiye'ye gittiniz? _____
- 15) ABD'ye ilk geliş nedeniniz neydi? Dil okulu Üniversite Eğitimi
 İş Eş durumu
 Aile Diğer: _____

BÖLÜM 2: DİL YETERLİLİKLERİ

Aşağıda sunulan cümlelerin karşısındaki sizin için en uygun olan rakamı işaretleyiniz.

1) Türkçe okuma beceri düzeyinizi belirtin.

Türkçe okuyamıyorum 1 2 3 4 5 çok iyi Türkçe okuyorum

2) Türkçe yazma beceri düzeyinizi belirtin.

Türkçe yazamıyorum 1 2 3 4 5 çok iyi Türkçe yazıyorum

3) Türkçe konuşma beceri düzeyinizi belirtin.

Türkçe konuşamıyorum 1 2 3 4 5 çok iyi Türkçe konuşuyorum

4) Türkçe dinlediğini anlama beceri düzeyinizi belirtin.

Türkçe anlamıyorum 1 2 3 4 5 çok iyi Türkçe anlıyorum

5) Türkçe gazete ve roman okuyabiliyorum

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

6) Türkçe günlük tutabiliyorum.

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

7) Türkçe yazı yazarken nadiren dilbilgisi hataları yapıyorum.

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

8) Akrabalarımın Türkçe konuşmalarını anlıyorum.

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

9) Türk dizi, film ve videoları anlıyorum.

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

10) Türkçe konuşurken nadiren dilbilgisi hataları yapıyorum.

Kesinlikle katılmıyorum 1 2 3 4 5 Kesinlikle katılıyorum

11) İngilizce okuma beceri düzeyinizi belirtin.

İngilizce okuyamıyorum 1 2 3 4 5 çok iyi İngilizce okuyorum

12) İngilizce yazma beceri düzeyinizi belirtin.

İngilizce yazamıyorum 1 2 3 4 5 çok iyi İngilizce yazıyorum

13) İngilizce konuşma beceri düzeyinizi belirtin.

İngilizce konuşamıyorum 1 2 3 4 5 çok iyi İngilizce konuşuyorum

14) İngilizce dinlediğini anlama beceri düzeyinizi belirtin.

İngilizce anlamıyorum 1 2 3 4 5 çok iyi İngilizce anlıyorum

BÖLÜM 3: AIDIYET HİSSİ

- 1) Siz kendinizi hangi uyruğa ait hissediyorsunuz? Türk Amerikan Türk-Amerikan
 Diğer: _____

2) Aşağıda sunulan cümlelerin karşısındaki sizce uygun olan rakamı işaretleyiniz.

Türk hissediyorum çünkü...

	Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
Türkçe konuşuyorum.	1	2	3	4	5
Türk gelenek ve göreneklerini biliyorum.	1	2	3	4	5
Türk anne-babadan olmayım.	1	2	3	4	5
Türk olarak yetiştirildim.	1	2	3	4	5
Türk gibi görünüyorum.	1	2	3	4	5
Türklerin yanında kendimi çok daha rahat hissediyorum.	1	2	3	4	5
Diğer insanlar beni Türk olarak görüyor.	1	2	3	4	5
Amerikan kültürü bana hitap etmiyor.	1	2	3	4	5

3) Aşağıda sunulan cümlelerin karşısındaki sizce uygun olan rakamı işaretleyiniz.

	Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
Türk kimliğinin farkındayım.	1	2	3	4	5
Türk kültürü benim önemli bir parçamdır.	1	2	3	4	5
Türk değerleri (Türk bayrağı, tarihi, vb) benim ilgimi çekiyor.	1	2	3	4	5
Türklerin çoğunlukta olduğu dernek veya topluluklarına üyeyim.	1	2	3	4	5
Türkçe benim için çok önemli.	1	2	3	4	5
Türk toplumuna karşı güçlü bağlılık hissediyorum.	1	2	3	4	5
Zamanımın çoğunu Türklerle geçiriyorum.	1	2	3	4	5
Türk toplumu hakkında bilgi almak için başka Türkler ile görüşüyorum.	1	2	3	4	5
Türk kültürüme uygun olarak yaşayabilirim.	1	2	3	4	5
Türk eş ile evlenmek istiyorum.	1	2	3	4	5
Amerikalıdan daha fazla Türk arkadaşım vardır.	1	2	3	4	5
Sevgilimin Türk olması benim için önemli.	1	2	3	4	5
Türkçe müzik dinlerim.	1	2	3	4	5
Televizyonda Türk kanalları izlerim.	1	2	3	4	5
Türkçe kitap okurum.	1	2	3	4	5

Türk mutfağından yemekler tercih ederim.	1	2	3	4	5
Türklerin kültürel etkinliklerine katılıyorum.	1	2	3	4	5

4) Aşağıda sunulan cümlelerin karşısındaki sizce uygun olan rakamı işaretleyiniz.

Amerikan hissediyorum çünkü...

	Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
İngilizce konuşuyorum.	1	2	3	4	5
Amerikan gelenek ve göreneklerini biliyorum.	1	2	3	4	5
Amerikalı gibi yetiştirildim.	1	2	3	4	5
Amerikalılara benziyorum.	1	2	3	4	5
Amerikalıların yanında kendimi çok daha rahat hissediyorum.	1	2	3	4	5
Diğer insanlar beni Amerikalı olarak görüyor.	1	2	3	4	5
Türk kültürü bana hitap etmiyor.	1	2	3	4	5

5) Aşağıda sunulan cümlelerin karşısındaki sizce uygun olan rakamı işaretleyiniz.

	Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
Amerikan kimliğimin farkındayım.	1	2	3	4	5
Amerikan kültürü benim önemli bir parçamdır.	1	2	3	4	5
Amerikan değerleri (Alman bayrağı, tarihi,vb) benim ilgimi çekiyor.	1	2	3	4	5
İngilizce konuşmak zorundayım.	1	2	3	4	5
Amerikan gelenek ve göreneklerine önem vermeliyim.	1	2	3	4	5
Amerikan kültürüne uygun yaşamalıyım.	1	2	3	4	5
Amerikalıların çoğunlukta olduğu dernek veya topluluklarına üyeyim.	1	2	3	4	5
İngilizce benim için önemli.	1	2	3	4	5
Amerikan toplumuna karşı güçlü bağlılık hissediyorum.	1	2	3	4	5
Zamanımın çoğunu Türk olmayanlarla geçiriyorum.	1	2	3	4	5
İngilizce müzik dinlerim.	1	2	3	4	5
Televizyonda Amerikan kanalları izlerim	1	2	3	4	5
İngilizce kitap okurum.	1	2	3	4	5
Amerikan mutfağından yemekler tercih ederim.	1	2	3	4	5
Amerikan kültürel etkinliklerine katılıyorum.	1	2	3	4	5

BÖLÜM 4: İNGİLİZCE – TÜRKÇE DİL TERCİHİ

1) Aşağıda sunulan yerlerde konuşurken kullandığınız dili ve sıklığını belirtiniz.

	Her zaman İngilizce	Çoğunlukla İngilizce	Eşit derecede	Çoğunlukla Türkçe	Her zaman Türkçe
İş yerinde / okulda	1	2	3	4	5
Evde	1	2	3	4	5
Düğünlerde	1	2	3	4	5
Aile toplanmalarında	1	2	3	4	5
Kafe veya restoranlarda	1	2	3	4	5
Festival veya başka sosyal etkinliklerinde	1	2	3	4	5

2) Aşağıdaki durumlarda İngilizce ve Türkçe konuşma sıklığınızı belirtiniz. Eğer durum sizin için geçerli değil ise G/D işaretleyiniz.

	Her zaman İngilizce	Çoğunlukla İngilizce	Eşit derecede	Çoğunlukla Türkçe	Her zaman Türkçe	
... ile konuşma sırasında						
Baba	1	2	3	4	5	G/D
Anne	1	2	3	4	5	G/D
Kardeşler	1	2	3	4	5	G/D
Türk arkadaşlar	1	2	3	4	5	G/D
İş arkadaşlar	1	2	3	4	5	G/D
Türk akrabalar	1	2	3	4	5	G/D
Komşular	1	2	3	4	5	G/D
Çocuğum	1	2	3	4	5	G/D

3) Aşağıdaki aktiviteleri hangi dilde yaptığınızı belirtiniz.

	Her zaman İngilizce	Çoğunlukla İngilizce	Eşit derecede	Çoğunlukla Türkçe	Her zaman Türkçe
Düşünmek	1	2	3	4	5
Rüya görmek	1	2	3	4	5
Sayı saymak, hesap tutmak	1	2	3	4	5
Kitap/ dergi okumak	1	2	3	4	5
Sosyal medya takip etmek	1	2	3	4	5
Televizyon izlemek	1	2	3	4	5
Yazmak/ not tutmak	1	2	3	4	5

4) Aşağıdaki işleri ABD’de yapmak için İngilizce ve Türkçenin önemini belirtiniz.

	Sadece İngilizce önemli	İngilizce önemli	İkisi de eşit derecede önemli	Türkçe daha önemli	Sadece Türkçe önemli
Arkadaş edinmek için	1	2	3	4	5
Para kazanmak için	1	2	3	4	5
Eğitim almak için	1	2	3	4	5
İş bulmak için	1	2	3	4	5
ABD’de yaşamak için	1	2	3	4	5
Türk toplumunda söz sahibi olmak için	1	2	3	4	5
Çocuk yetiştirmek için	1	2	3	4	5

Almanlar tarafından kabul görmek için	1	2	3	4	5
Seyahat etmek için	1	2	3	4	5
İş kurmak için	1	2	3	4	5
Aile içinde iletişim için	1	2	3	4	5
Kimlik gelişimi için	1	2	3	4	5

Aidiyet hissi, dil kullanımı ve tercihi hakkında 20 dakikalık sözlü görüşmeler gerçekleştirmek istiyoruz. Bu görüşmelere katılmayı kabul ederseniz lütfen size ulaşabileceğimiz e-mailinizi veya telefon numaranızı belirtiniz.

E-mail: _____

Telefon numarası _____

Katkılarınız için çok teşekkür ederiz!

C: Sense of Belongingness and Language Preference Questionnaire (BLPQ)

(English Version)

This questionnaire was designed to shed light on the sense of belongingness to Turkish and American Identity and language preference of Turkish immigrants in the United States. To fulfill this aim your answers to the questions below are very important. This study has no potential of harm. To answer the question voluntarily and objectively is expected from you. Participation is voluntarily. Your personal information will be kept confidential.

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PART 1: PERSONAL INFORMATION

- 1) Sex: Female Male
- 2) Age: _____
- 3) Birthplace: The United States of America Turkey
- 4) In which city were you born? _____
- 5) Years of living in the U.S.: _____ years
- 6) Place of Birth of your father: The United States of America Turkey
- 7) Place of Birth of your mother: The United States of America Turkey
- 8) In which city do you live? _____
- 9) Occupation: _____
- 10) Last degree completed: primary secondary high school
 Bachelor's degree Master's degree PhD
- 11) Marital Status: Single Married
- 12) If married, what is the birthplace of your partner? The United States of America Turkey
- 13) How often do you go to Turkey? More than once a year Once every year
 Every 2 years Every 3 years
 Every 4+ years Never
- 14) When was the last time you went to Turkey? _____
- 15) What was the reason for coming to the U.S.?
 Language education University Education
 Work Spouse related
 Family unification Other: _____

PART 2: LANGUAGE PROFICIENCY

Please indicate the option that fits you the most.

1) Please indicate the level of your Turkish reading skill.

I cannot read in Turkish 1 2 3 4 5 I can read very well in Turkish

2) Please indicate the level of your Turkish writing skill.

I cannot write in Turkish 1 2 3 4 5 I can write very well in Turkish

3) Please indicate the level of your Turkish speaking skill.

I cannot speak in Turkish 1 2 3 4 5 I can speak very well in Turkish

4) Please indicate the level of your Turkish listening skill.

I cannot understand Turkish 1 2 3 4 5 I can understand Turkish very well

5) I can read Turkish newspapers and novels.

Strongly disagree 1 2 3 4 5 Strongly agree

6) I can keep a diary in Turkish.

Strongly disagree 1 2 3 4 5 Strongly agree

7) I rarely make grammar mistakes when I write in Turkish.

Strongly disagree 1 2 3 4 5 Strongly agree

8) I can understand my relatives' Turkish conversations.

Strongly disagree 1 2 3 4 5 Strongly agree

9) I can understand Turkish TV-shows, videos and movies.

Strongly disagree 1 2 3 4 5 Strongly agree

10) I rarely make grammar mistakes when I speak in Turkish.

Strongly disagree 1 2 3 4 5 Strongly agree

11) Please indicate the level of your English reading skill.

I cannot read in English 1 2 3 4 5 I can read English very well

12) Please indicate the level of your English writing skill.

I cannot write in English 1 2 3 4 5 I can write in English very well

13) Please indicate the level of your English speaking skill.

I cannot speak in English 1 2 3 4 5 I can speak in English very well

14) Please indicate the level of your English listening skill.

I cannot understand English 1 2 3 4 5 I can understand English very well

PART 3: SENSE OF BELONGINGNESS

1) Which nationality do you consider yourself? Turkish American Turkish-American
 Other: _____

2) Please indicate the option that fits you the most.

I am Turkish because...

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I speak Turkish.	1	2	3	4	5
I know the Turkish traditions and customs.	1	2	3	4	5
I have a Turkish mother and father.	1	2	3	4	5
I was raised Turkish.	1	2	3	4	5
I look like a Turk.	1	2	3	4	5
I am more comfortable among Turks.	1	2	3	4	5
Others see me as a Turk.	1	2	3	4	5
American culture doesn't appeal to me.	1	2	3	4	5

3) Please indicate the option that fits you the most.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I am aware of my Turkish identity.	1	2	3	4	5
Turkish culture is an important part of me.	1	2	3	4	5
I am interested in Turkish values (Turkish flag, history, etc.)	1	2	3	4	5
I am a member of associations or societies with Turks as the majority.	1	2	3	4	5
Turkish is important to me.	1	2	3	4	5
I have a strong devotion towards the Turkish community.	1	2	3	4	5
I spend most of my time with Turks.	1	2	3	4	5
I meet other Turks to get information about the Turkish community.	1	2	3	4	5
I can live by the Turkish culture.	1	2	3	4	5
I want to marry a Turkish spouse.	1	2	3	4	5
I have more Turkish friends than Americans.	1	2	3	4	5
It is important for me that my girlfriend/boyfriend is Turkish.	1	2	3	4	5
I listen to Turkish music.	1	2	3	4	5
I watch Turkish channels on TV.	1	2	3	4	5

I read Turkish books.	1	2	3	4	5
I prefer the Turkish cuisine.	1	2	3	4	5
I participate in Turkish cultural events.	1	2	3	4	5

4) Please indicate the option that fits you the most.

I am American because...

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I speak English.	1	2	3	4	5
I know American traditions and customs and act appropriately.	1	2	3	4	5
I was raised like an American.	1	2	3	4	5
I look like an American.	1	2	3	4	5
I am more comfortable among Americans.	1	2	3	4	5
Others see me as an American.	1	2	3	4	5
Turkish culture doesn't appeal to me.	1	2	3	4	5

5) Please indicate the option that fits you the most.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I am aware of my American identity.	1	2	3	4	5
American culture is an important part of me.	1	2	3	4	5
I am interested in American values (American flag, history, etc)	1	2	3	4	5
I have to speak English.	1	2	3	4	5
I have to give importance to American traditions and customs.	1	2	3	4	5
I have to live by the American culture.	1	2	3	4	5
I am a member of associations or societies with Americans as the majority.	1	2	3	4	5
English is important to me.	1	2	3	4	5
I have a strong devotion towards the American community.	1	2	3	4	5
I spend most of my time with Americans.	1	2	3	4	5
I listen to English music.	1	2	3	4	5
I watch American channels on TV.	1	2	3	4	5
I read English books.	1	2	3	4	5
I prefer the American cuisine.	1	2	3	4	5
I participate in American	1	2	3	4	5

cultural events.					
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PART 4: USE OF ENGLISH AND TURKISH

1) Please indicate how much English or Turkish you use in each situation.

	Always English	Mostly English	Equal amount of both	Mostly Turkish	Always Turkish
At work/school I speak...	1	2	3	4	5
At home I speak...	1	2	3	4	5
At weddings I speak...	1	2	3	4	5
At family gatherings I speak...	1	2	3	4	5
At cafes or restaurants I speak...	1	2	3	4	5
At festivals and other social events I speak ...	1	2	3	4	5

2) Please indicate how much English or Turkish you use in each situation. If the situation is not applicable for you please check N/A.

	Always English	Mostly English	Equal amount of both	Mostly Turkish	Always Turkish	
During conversation with						
father	1	2	3	4	5	N/A
mother	1	2	3	4	5	N/A
siblings	1	2	3	4	5	N/A
Turkish friends	1	2	3	4	5	N/A
Co-workers	1	2	3	4	5	N/A
Turkish Relatives	1	2	3	4	5	N/A
Neighbors I speak	1	2	3	4	5	N/A
Child / Children	1	2	3	4	5	N/A

3) Please indicate in which language you...

	Always English	Mostly English	Equal amount of both	Mostly Turkish	Always Turkish
Think	1	2	3	4	5
dream	1	2	3	4	5
count, calculate	1	2	3	4	5
read books / magazines	1	2	3	4	5
follow social media	1	2	3	4	5
watch TV	1	2	3	4	5
write / take notes	1	2	3	4	5

4) Please indicate the importance of Turkish and English for the situations below.

	Only English	English is more important	Equally important	Turkish is more important	Only Turkish
To make friends	1	2	3	4	5
To make money	1	2	3	4	5
To receive education	1	2	3	4	5

To find a job	1	2	3	4	5
To live in the U.S.	1	2	3	4	5
To have a saying in the Turkish community	1	2	3	4	5
To raise a child	1	2	3	4	5
To get accepted by the American community	1	2	3	4	5
To travel	1	2	3	4	5
To establish a business	1	2	3	4	5
To communicate within family	1	2	3	4	5
For identity formation	1	2	3	4	5

I would like to conduct 20 minute interviews on sense of belongingness, language use and preference. If you accept to participate in these interviews please write down your e-mail or telephone number for me to reach you.

E-mail: _____

Phone number: _____

Thank you very much!

D: Interview Questions (Turkish Version)

SÖZLÜ GÖRÜŞME SORULARI

Aşağıdaki sorular belirtilen akışta sorulacak. Daha fazla bilgi almak ya da katılımcıya örnek vermek amacıyla harflerle belirtilen sorular sorulacak.

1. Amerika Birleşik Devletleri'ne gitme sebepleriniz nelerdi?
 - a. ABD'de kalmaya devam edecek misiniz?
 - b. Neden?
2. En son ne zaman Türkiye'ye gittiniz?
 - a. Seyahatin sebebi neydi? Seyahat süreniz ne kadardı?
 - b. Bu seyahat boyunca neler hoşunuza gitti?
 - c. Neler hoşunuza gitmedi?
 - d. Türkiye'ye kalıcı olarak geri dönmeyi düşünüyor musunuz?
3. Bir Türk olarak ABD'de yaşarken zorluklarla karşılaştınız mı?
 - a. ÖRNEK: Aileden uzak olma, yemeklere alışamama, vb.
 - b. Bu süreçte hangi faktörler size yardımcı oldu?
 - c. ABD'deki yaşamın hakkında en çok sevdiğiniz şey nedir?
 - d. ABD'deki yaşamın hakkında en az sevdiğiniz şey nedir?
 - e. Amerikalılar ile ne kadar iletişiminiz var?
 - f. Amerikalılar ile ne kadar iletişiminizin olmasını istersiniz?
4. Ailenizde hangi diller hangi bireyler arası kullanılıyor? Sizce bu diller değişimin sebebi nedir?
 - a. Arkadaşlarınız ile hangi dili kullanıyorsunuz?
 - b. İş veya okul arkadaşlarınızla hangi dili kullanıyorsunuz?
5. Türkçe öğrenmek veya unutmamak senin için önemli mi?
 - a. Korumak / Unutmamak için neler yapıyorsun veya yaptın?
 - b. Türk okuluna gittiniz mi?
 - i. Bu okula niye gittiniz?
 - ii. Bu okulda neler yaptınız?
 - iii. Bu okulda beğendiğiniz özellikler nelerdi?
 - iv. Bu okulda beğenmediğiniz özellikler nelerdi?
 - v. ABD'deki okullardan ne gibi farklılıklar gösteriyorlar?
 - vi. Türk okulunda Türk kültürünü öğrendiğini düşünüyor musun?
 - c. Türkçe medya kullanıyor musunuz?
 - i. Türkçe TV izliyor musunuz?
 - ii. Sosyal medyayı hangi dilde kullanıyorsun?
 - iii. Türkçe müzik dinliyor musunuz?
 - iv. Türkçe film izliyor musunuz?
 - v. Türkçe kitap veya gazete okuyor musunuz?
6. ABD'de yaşayan bir Türk olarak kültürü ve değerleri hakkında yeterli bilgilere sahip misiniz?
 - a. Türk bayramlarını kutluyor musun?

- b. Türk yemekleri yiyor musun?
 - c. Düğün ve kız isteme gelenekleri uyguluyor musunuz?
7. ABD'de yaşayan bir Türk olarak Türkçeyi kaybediyor musunuz? Neden?
8. Türkçe kullanımı ve Türk kültürü bilme ve uygulama konusunda sizin ve anne/babanızın arasında fark var mı? VEYA
Türkçe kullanımı ve Türk kültürü bilme ve uygulama konusunda sizin ve çocuğunuzun arasında fark var mı?
9. Siz kendinizi hangi uyruğa ait hissediyorsunuz? Neden?
- a. Başkaları sizi nasıl görüyor?
 - b. Nasıl görmeleri istersiniz?
10. Türk olmak sizce nedir? VEYA
Amerikalı olmak sizce nedir? VEYA
Türk – Amerikalı olmak sizce nedir?

E: Interview Questions (English Version)

INTERVIEW QUESTIONS

The questions below will be asked in the order presented. To get more information ask the questions presented in letters.

1. What were the reasons for you to immigrate to the US?
 - a. Will you continue to stay in the US
 - b. Why?

2. What was the last time you went to Turkey?
 - a. What was the purpose of your trip? What was the length of the trip?
 - b. What did you like during this trip?
 - c. What didn't you like?
 - d. Do you consider a permanent return to Turkey?

3. What difficulties have you faced as a Turkish immigrant in the US?
 - a. E.G.: Being away from parents, problems in getting used to the food, vb.
 - b. What factors helped you during this process?
 - c. What is your favorite thing about your life in the US?
 - d. What is the least favorite thing about your life in the US?
 - e. How much contact do you have with Americans?
 - f. How much contact do you want to have with Americans?

4. Which language is used between which family members? What is the reason for the differences in language?
 - a. Which language do you use with friends?
 - b. Which language do you use with coworkers or classmates?

5. How important is learning or preserving Turkish for you?
 - a. What did you do to preserve it? What are you doing to preserve it?
 - b. Did you go to a Turkish school?
 - i. Why did you go to the school?
 - ii. What did you do in that school?
 - iii. What did you like about the school?
 - iv. What didn't you like about the school?
 - v. What are the differences between these schools and the American schools?
 - vi. Do you think you have learnt about the Turkish culture in these schools?
 - c. Do you use the Turkish media?
 - i. Do you watch Turkish TV?
 - ii. In which language do you use social media?
 - iii. Do you listen to Turkish music?
 - iv. Do you watch Turkish movies?
 - v. Do you read Turkish books and newspaper?

6. Do you possess a sufficient amount of knowledge about the Turkish culture and values as a Turkish immigrant in the US?
 - a. Do you celebrate the Turkish holidays?
 - b. Do you eat food of the Turkish cuisine?
 - c. Do you practice the traditions of weddings and asking a girl's hand for marriage?
7. Do you lose your Turkish language skills as a Turkish immigrant in the US? Why?
8. Is there a difference between the extent of your Turkish language use and Turkish culture knowledge and application and that of your parents? OR
Is there a difference between the extent of your Turkish language use and Turkish culture knowledge and application and that of your child/children?
9. What nationality do you think you belong to? Why?
 - a. How do others see you?
 - b. How would you like them to see you?
10. What is being Turkish for you? OR
What is being American for you? OR
What is being Turkish-American for you?

F: Descriptive Statistics of Subscales

Table A1

Statistics for Scores of each category of Turkish and American Identity Subscales

Group		Language Use		Practicing Culture and Traditions		Association with the Turkish community		Association with the American community		Integration of identity in daily life		
		Turkish Identity	American Identity	Turkish Identity	American Identity	Turkish Identity	American Identity	Turkish Identity	American Identity	Turkish Identity	American Identity	
154	First Generation (N=98)	Mean	8.55	11.02	32.17	17.07	32.23	4.69	3.79	12.86	19.18	15.55
		Std. Dev.	1.59	2.45	5.54	5.43	7.73	1.70	1.28	4.22	3.76	5.51
		Min-Max	3-10	4-15	16-40	7-33	15-45	2-9	1-5	5-24	9-25	5-24
154	Second Generation (N=80)	Mean	7.86	11.70	30.36	19.48	31.81	4.43	3.58	14.45	16.90	17.31
		Std. Dev.	1.86	2.36	6.19	5.77	8.18	1.57	1.26	4.21	4.76	4.21
		Min-Max	2-10	3-15	12-40	7-34	12-45	2-8	1-5	5-25	6-25	5-25
154	Newly Arrived Immigrants (N=77)	Mean	8.79	10.59	31.17	16.52	29.82	4.34	3.29	11.42	18.25	17.04
		Std. Dev.	1.55	2.65	6.17	5.21	7.94	1.68	1.29	3.99	4.46	4.85
		Min-Max	2-10	3-15	9-40	7-30	9-45	2-8	1-5	5-22	5-25	5-25
154	Total (N=255)	Mean	8.41	11.11	31.30	17.66	31.37	4.47	3.58	12.92	18.18	16.55
		Std. Dev.	1.71	2.51	5.97	5.59	7.97	1.65	1.29	4.30	4.39	4.98
		Min-Max	2-10	3-15	9-40	7-34	9-45	2-9	1-5	5-25	5-25	5-25

Note: The possible score range of the language use category in Turkish identity was 2-10 and in American identity 3-15, the practicing culture and traditions category in Turkish identity was 8-40 and in American identity 7-35, association with the Turkish community category in Turkish identity was 9-45 and in American Identity 2-10, association with American community category in Turkish identity was 1-5 and in American identity 5-25, the integration of identity in daily life in Turkish identity and American identity was 5-25

Table A2

Descriptive Statistics for Language Preference in various contexts, social interaction and during daily activities

		First Generation		Second Generation		Newly arrived Immigrant		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Language Preference in	Workplace/ School	1.78	1.07	1.70	.85	1.44	.70	1.65	.91
	Home	3.70	1.18	3.06	1.04	3.49	1.35	3.44	1.22
	Wedding	3.59	1.10	2.90	1.09	3.42	1.23	3.32	1.17
	Family gatherings	3.95	1.09	3.28	1.15	4.04	1.19	3.76	1.18
	Cafe or restaurants	2.79	1.31	2.40	1.00	2.35	1.04	2.54	1.15
	Social events (concert, etc.)	2.76	1.29	2.35	.94	2.23	1.05	2.47	1.14
Language Preference with	Father	4.88	.71	3.75	1.11	4.96	.57	4.55	.98
	Mother	4.86	.54	3.94	1.05	4.99	.57	4.61	.87
	Siblings	4.42	.99	3.29	1.37	4.96	.66	4.23	1.24
	Turkish friends	4.28	.88	3.00	.93	4.44	1.06	3.93	1.14
	Coworkers	1.94	1.37	2.15	2.47	2.17	1.56	2.07	1.83
	Turkish relatives	4.49	1.04	3.40	1.31	4.70	1.09	4.21	1.27
	Neighbors	1.99	1.22	2.11	1.13	1.88	1.20	1.99	1.19
	Child / Children	3.70	1.23	3.10	1.04	4.58	.83	3.72	1.21
Language Preference while	Thinking	3.53	1.03	2.56	1.16	3.45	1.05	3.20	1.16
	Dreaming	3.60	.98	2.73	1.19	3.58	.94	3.32	1.11
	Counting / Calculating	3.77	.94	2.14	1.03	3.65	1.07	3.22	1.24
	Reading books/ magazines	3.04	1.00	2.08	.87	2.81	1.00	2.67	1.04
	Following social media	3.01	1.07	2.18	.92	2.75	.99	2.67	1.06
	Watching TV	2.92	1.15	2.33	.99	2.55	1.06	2.62	1.10
	Taking notes / Writing	2.99	1.18	2.09	.92	2.81	1.09	2.65	1.14

G: Spearman's ρ Correlation Results

Table A3

Spearman's ρ Correlation Coefficients between dependent Variables

	Group	Sense of belongingness	Turkish Identity	American Identity
Language Preference	First Generation	.69**	.52**	-.52**
	Second Generation	.56**	.53**	-.46**
	Newly arrived immigrant	.41**	.32**	-.29*
	Total	.54**	.44**	-.45**
Language Preference in various contexts	First Generation	.61**	.51**	-.47**
	Second Generation	.69**	.63**	-.54**
	Newly arrived immigrant	.24*	.13	-.19
	Total	.55**	.46**	-.43**
Language Preference in social interaction	First Generation	.22*	.11	-.15
	Second Generation	.26*	.24*	-.23*
	Newly arrived immigrant	.26*	.24*	-.13
	Total	.24**	.16*	-.24**
Language Preference during daily activities	First Generation	.76**	.60**	-.57**
	Second Generation	.56**	.52**	-.48**
	Newly arrived immigrant	.38**	.32**	-.31**
	Total	.60**	.50**	-.50**
Importance of Language	First Generation	.50**	.42**	-.36**
	Second Generation	.52**	.45**	-.40**
	Newly arrived immigrant	.20	.14	-.20
	Total	.39**	.34**	-.28**

** . Correlation is significant at the level of 0.01 level (2-tailed).

* . Correlation is significant at the level of 0.05 level (2-tailed).

H: METU Ethical Form

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
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Konu: Değerlendirme Sonucu

Gönderilen: Doç.Dr. Çiğdem SAĞIN ŞİMŞEK

Yabancı Diller Eğitimi

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın : Doç.Dr. Çiğdem SAĞIN ŞİMŞEK

Danışmanlığınızı yaptığınız yüksek lisans öğrencisi Hüsnüye Neşe ARSLAN'ın "Exploring the sense of belongingness and its relation to language preference across generations among Turkish Immigrants in the United States" başlıklı araştırması İnsan Araştırmaları Kurulu tarafından uygun görülerek gerekli onay 2016-EGT-131 protokol numarası 01.09.2016-01.12.2016 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımızla sunarız.

Prof. Dr. Canan SÜMER

İnsan Araştırmaları Etik Kurulu Başkanı

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I: Turkish Summary/ Türkçe Özet

AMERİKA BİRLEŞİK DEVLETLERİ'NDEKİ TÜRK GÖÇMENLERİN NESİLLER ARASI AİDİYET HİSSİNİN VE DİL TERCİHİ İLE İLİŞKİSİNİN İNCELEMESİ

GİRİŞ

Son yüzyıl boyunca uluslararası göçün sebepleri ve sonuçlarının araştırılması birçok disiplinler arası araştırmacıların ilgisini çekmiştir. Doğudan Batıya giden göç dalgası hakkında çeşitli araştırmalar mevcuttur. Bu araştırmalar yalnızca göçün göçmenler üzerindeki etkilerini sunmakla kalmıyor, aynı zamanda göç edilen ülkenin halkına olan etkilerini de araştırmaktadırlar.

“Bir insanın yaşayabileceği en stresli olaylardan birisi [one of the most stressful events a person can undergo] (Khodaparast, 2008, p.8) olmasına rağmen en erken göçün Osmanlı İmparatorluğunun son yüzyılında olduğundan bugüne kadar Türk sınırlarını geçen göçmenlerin sayısı çok yüksektir. Türk göçünün yönü çoğunlukla batıya doğru olmuştur, özellikle Avrupa ve Amerika Birleşik Devletleri'ne. 2010 ve 2014 yılında gerçekleştirilen American Community Anketi'ne göre hem Amerika Birleşik Devletlerinde hem de New York şehrinde Türk nüfusu artmıştır.

Yıllık 4.000 Türk göçmenlerin gelişinde devam eden bir artış bulunmaktadır. ABD'de hızla artan Türk göçmen sayısına rağmen, Amerika Birleşik Devletlerinde yaşayan Türkler akademik çevrede ihmal edilmiş veya kültürel ve etnik değerleri göz önünde bulundurarak tek başına bir grup olarak nadiren araştırılmıştır.

Eğitim durumu, ekonomik imkanlar ve sahip oldukları işler bakımından New York'ta yaşayan Türk nüfusu çok çeşitlidir (Kaya, 2013). Eğitim ve işlerindeki farklılıklarına rağmen göçmenler ulusal kimliğe entegrasyon süreci sırasında dil kaybına yönelik korkularını sıklıkla bildiriyorlar (Emmenegger-Hindin, 1993). Bu bakımından, Türk dilinin ve Türk kültürün öğretildiği okullar mevcut olmasına

rağmen ABD’de yaşayan Türkler aidiyet hissini ve dillerini koruma ve devam ettirme açısından sıkıntı yaşıyorlar. New York şehrinde yaşayan Türk nüfusunun çeşitliliği ve aynı çevrede olan farklı nesillerin olmasından ABD’de yaşayan Türk topluluğunda Türk kimliğine aidiyet hissi oranı farklılık gösterir (Uruk, 2006; Yıldırım Dayı 2011). Bazıları Türk kimliğini özümseyerek korumaya çabalarken, diğerleri buna katılmayıp etnik kimliğine önem vermemektedir.

Bu çalışmanın amacı, ABD’de yaşayan Türk göçmenlerin etnik ve ulusal kimliklerine aidiyet hissini oranını ve onların dil tercihleri üzerindeki incelemesidir. Daha detaylı olarak, amaç Türk göçmenlerin (birinci nesil, ikinci nesil ve yeni göçmenler) etnik ve ulusal kimliklerine aidiyet hissi ve farklı ortamlarda tercih ettikleri dillerin nesiller arası benzerlikler ve farklılıklarına ışık tutmaktır.

Aşağıda verilen araştırma sorularına yanıt aranmıştır:

1. ABD’de yaşayan Türk göçmenlerin Türk kimliğine aidiyet hissi ve dil tercihi arasında bir ilişki var mıdır?
2. ABD’de yaşayan birinci nesil, ikinci nesil ve yeni Türk göçmenleri arasında Türk kimliğine aidiyet hissi bakımından anlamlı bir fark var mıdır?
3. ABD’de yaşayan birinci nesil, ikinci nesil ve yeni Türk göçmenleri arasında dil tercihleri bakımından anlamlı bir fark var mıdır?

Amerika Birleşik Devletleri’nde yaşayan Türk göçmenler hakkında daha önce yapılan çalışmalarda Türk nüfusu belirsiz sınıflandırılmalar ile sunulmuştur. Türk nüfusu Arap topluluğu ile birlikte analiz edilmiştir ki bu Türk göçmenlerin etnik, kültürel ve dilsel yönelimlerini diğer topluluktan ayırt etmeyi zorlaştırmıştır. Bu yüzden, Amerika Birleşik Devletleri’nde yaşayan Türk nüfusu hakkında sağlıklı verilere ihtiyaç vardır (Kaya, 2009). Bu çalışma, ABD’de yaşayan Türk nüfusuna sadece odaklanarak bu boşluğu doldurmayı amaçlamıştır.

İkinci olarak, bu araştırma aynı etnik grubun üç farklı grubuyla gerçekleştirilmiştir: birinci nesil, ikinci nesil ve yeni Türk göçmenleri. Aidiyet hissi üzerindeki çoğu araştırma bir etnik grubun tek bir grubuyla yapılmıştır. Bazı

arařtırmalar ise, aidiyet hissi ve uluslararası öğrencilerin veya LGBT üyelerinin öğrenci başarısı, psikolojik iyi oluş ve topluluklara ve okullarda aktif katılım hakkında incelemelerde bulunmuştur (e.g. Dinnie, Brown, & Morris, 2013; Glass, Kociolek, Wongtrirat, Lynch, & Cong, 2015; McLaren, Schurmann, & Jenkins, 2015; Sha, 2010). Bu fark bağlamında, bu çalışma katılımcıları bakımından kendine özgü bir yapısı vardır.

Üçüncü olarak, bu çalışma katılımcılara uygulanan bir anket ve sözlü görüşme mülakatı içeren karma araştırma yöntemi ile desteklenmiştir. Daha önceki arařtırmalar nitel ve nicel yöntemlerden bir tanesini tercih edip uygulamışlardır (Kaya, 2003; Otcu, 2009; Yağmur & van de Vijver, 2012). Ancak, aidiyet hissinin ve dil tercihinin çok boyutlu yapısı tek bir veri toplama yönteminin kullanılması geniş bir analize ulaşmak için yetersiz olacaktır. Hem nitel hem de nicel veri toplama yöntemlerin çalışmaya dahil edilmesi sayesinde arařtırılan konu hakkında daha derin ve geniş çaplı bir bakış açısı sağlamayı amaçlamıştır.

Son olarak, göçmenlerin aidiyet hissini arařtıran birçok çalışma olmasına rağmen Amerika Birleşik Devletleri'nde yaşayan Türk göçmenleri konu alan çalışmaların sayısı çok sınırlıdır (Kaya, 2003, 2004, 2009; Otcu, 2009; Yıldırım-Dayı, 2011). Aidiyet ve dil tercihleri çalışma alanına olumlu katkı sağlamanın yanı sıra bu çalışma etnik kimlik ve dilin gelişimi üzerinde önemli bir rolü olan ebeveynler, öğretmenler ve dil üzerinde karar alıcılar için önem teşkil eden bir bilgi kaynağıdır.

LİTERATÜR TARAMASI ÖZETİ

Sosyal, kültürel ya da fiziksel, hayali bir yerin üyesi olma hissini dinamik ve öznel yapısını vurgulamak için aidiyet hissi, kimlik ve evde gibi hissetmek kavramları birbirlerinin yerine kullanılıyor (Black, 2002). Göçmenlerin durumunda, nereye ait oldukları hakkında tereddüt ettikleri zaman ve konakçı toplumunda başkalarına göre kendilerini nasıl görmeleri ve davranmaları gerektiği konusunda emin olmadıkları zaman aidiyet meselesi ortaya çıkmaktadır. Bir görüşe göre göçmenlerin çoğunluğu menşe ülkeleri ile bağlantılı olan önceki kimliğinden tek

hamle ile kolayca vazgeçmiyorlar. Onun yerine yorumlayıcı araçları kullanarak farklı bir kimlik oluşturup bu iki kimliği yeni toplumda dengelemeyi tercih etmektedirler (Lerner, Rappaport, & Lomsky-Feder, 2007).

Literatüre bakıldığında azınlık grupların bu iki kimliklerini nasıl hayatlarına uyum sağladıklarına dair iki tane yaklaşım önerilmiştir. İlk yaklaşıma göre bazı grup üyelerinin aidiyet hislerini iki kategori olarak ayırt etmiştir: politik ve kültürel (Brettell, 2006). Politik aidiyetin göçmenlerin yeni toplumundaki sorumluluklarını, vatandaşlık hakları ve hak sahipliklerini içeren ulusal kimliğine odaklanmaktadır. Kültürel aidiyet ise, göçmenlerin doğum yeri, etnik kültürlerine ait uygulamaları ve gelenekleri, memleketi, kültürel miras ve aile ilişkileri ile ilgilenmektedir ve onları göz önünde bulundurmaktadır. Yani, bu yaklaşıma göre, göçmenler iki farklı kimliklere sahiptirler ve onları ayrı olarak kendi içlerinde muhafaza ederler. İkinci yaklaşıma göre azınlık gruplar sahip oldukları etnik ve ulusal kimliğini birleştirip yeni, bütünleşik, iki kültürlü tek bir kimliğe sahiptirler. Bu kimliğe örnek olarak ‘Türk-Amerikan’ sunulabilir (Benet-Martinez, Leu, Lee, & Morris, 2002).

Göçmenlerin yeni ülkeye varduktan sonra edindikleri tecrübeleri ve yaşadıkları sürecin insanların kimlikleri ve ev hakkında düşünceleri üzerine muazzam bir etkisi vardır. Bu zor süreç bazı göçmenler tarafından sorunsuz ve kontrollü bir süreç olarak nitelendirilmesi yanı sıra, bazıları sorun ve çatışma yaşayabilirler. Bu farklılık özellikle farklı nesillere ait olan göçmenler arasında net görülmektedir. Birinci nesil göçmenler menşe ülkelerinde doğan ve 10 yıldan fazla ev sahibi ülkede kalan göçmen grubuna denilmektedir. Amerika Birleşik Devletleri’nde yaşayan birinci nesil Türk göçmenleri ülke değişimi ve yeni ülkeye alışma sırasında yaşadıkları zorlukları onları genellikle yeni ülkenin yaşam stilinden ve kültüründen uzak kendi etnik ülkeden gelmiş insanlar arasında bir hayatı tercih etmelerine itmiştir.

İkinci nesil göçmenler ise genellikle ev sahibi ülkesinde doğmuş ve büyümüş ve ebeveynleri de göçmen olan kişilerden oluşmaktadır. İkinci nesil Türk göçmenlerinde ciddi ve zor tecrübelerle hem kendi etnik toplumları ile bağı güçlü tutmaya çalışmışlar ve New York gibi çok kültürlü şehirlerde bulunup farklı etnik kültürlerle de maruz kalmışlar. Birinci ve ikinci nesil Türk göçmenler

karşılaştırıldığında, ikinci nesil Türk göçmenlerin birinci nesil Türk göçmenlerinden ev sahibi ülkenin kültürünü ve dilini daha kolay benimsediklerini ve kendi etnik kültürlerine ve anadillerine daha uzak oldukları görülmüştür (Leyendecker, Schölmerich, & Citlak, 2006; Spiegler, Leyendecker, & Kohl, 2015; Verkuyten & Martinovic, 2012; Yağmur & Akıncı, 2003).

Bir diğer grup memleketlerinde doğup büyümüş olan ve bir ve beş yıl arasında ev sahibi ülkede zorunlu veya gönüllü göç gibi çeşitli sebeplerden dolayı yaşamış olan yeni göçmenlerdir (Cartmell & Bond, 2015). Birinci nesil Türk göçmenleri gibi, yeni gelen Türk göçmenleri ev sahibi ülkeye geldikleri ve üstesinden gelmeleri gereken sorunları fark ettikleri zaman kültür şoku ve adaptasyon süreci boyunca ciddi sıkıntılar yaşamaktırlar.

Aidiyet hissi ve dil arasında güçlü bir bağ olduğu birçok çalışmada ortaya çıkmıştır. Bir bakıma, aidiyet belirlemelerinde dil “bize ait” mi “onlara mı” ait arasındaki en önemli belirleyici dil olmaktadır (see Fordham & Ogbu, 1986). Aynı şekilde, Bucholtz (1995) dil ve aidiyet hissi arasındaki bağın o kadar güçlü olduğunu vurgulamıştır ki bir tek belli bir dilin konuşulması bir gruba ait olup olmadığına dair karar vermede yeterli olmaktadır. Diğer yandan, o dilin konuşulmaması, kimliğe ait hissedilmesine rağmen, grubun dışına atılmasına sebep olabilmektedir. Bu bir dilin konuşulmasının grup içi ve grup dışı belirlemelerinde ne kadar önemli olduğunu göstermektedir.

Kimlik ve adaptasyon sürecinin araştırılması üzerindeki ilgi birkaç çalışma ile kıvılcımlandı. Bu çalışmalarından bir tanesi Kaya’ya (2009) aittir. Kaya (2009) 38 Türk göçmeni, 30 birinci nesil ve sekiz ikinci nesil Türk göçmeni ile röportaj yaptı. Birinci nesil Türk göçmenlerin kendilerini Türk-Amerikan ya da Amerikan olarak değil de daha çok Türk olarak gördüklerini bulmuştur. Birinci nesillerden farklı olarak ikinci nesil Türk göçmenleri hem Türklüklerinin hem de Amerikalılıklarının farkındalar. Bu yüzden, çalışma kendilerini Türk-Amerikalı olarak değerlendirdiklerini göstermiştir. Buna ek olarak, ikinci nesil göçmenlerin aile bağlarını güçlendirmek ve devam ettirmek için Türk Dili becerilerini kullanarak koruduklarını ortaya çıkarmıştır.

Aynı yıl Otçu (2009) Amerika Birleşik Devletleri'nde olan Türk okulunda dil sürdürümü ve kültür oluşumu üzerine doktora tezini bitirmiştir. Araştırmacının odak noktası sadece okulun öğrencileri olmamıştır. Aynı zamanda okulun yetkilileri, öğretmenleri ve öğrencilerin ebeveynlerini içeren bir çalışma gerçekleştirmiştir. Bu çalışmanın sonuçlarına göre birinci nesil yetişkinler ve ikinci nesil öğrencilerin dil öğrenim inanışları ve uygulamaları arasında fark bulunmuştur. Aynı şekilde, bu fark eğitimciler ve öğrenciler arasında da bulunmuştur. Buna ek olarak, ebeveynlerin Türk olma şekillerinin korunmasının ve Türk kimliğe aidiyet hissin desteklenmesi önemli ve gerekli olduğunu söylediklerinin altını çizmiştir.

Yakın zamanda yapılan bir çalışmada Aksu (2011) etnik kültürü ve yeni toplumun kültürü ile özdeşlemenin ve kültürlenmenin dört stratejilerin birinci nesil Türk göçmenlerin kişilikleri üzerindeki etkisini incelemiştir. Türkiye'de doğan ve ABD'de en az iki yıldır olan 158 Türk göçmenlere üç farklı anket uygulayıp elde ettiği verileri analiz etmiştir. Sonuçlar birinci nesil Türk göçmenlerin ABD'de geçirilen zaman arttıkça kendilerini Amerikan kültürüne daha ait hissettiklerini göstermiştir. Ancak, Türk kültürü ile özdeşleme oranı azalmamıştır.

ARAŞTIRMA YÖNTEMİ

Bu çalışmada uygulanan nitel ve nicel yöntemleri kapsayan karma araştırma yöntemi kullanılmıştır. Çalışmanın örneklenmesinde tesadüf olmayan teknik tercih edilmiştir. Bunun sebebi, Amerika Birleşik Devletleri'nde Türk göçmenlerin sayısı konusunda kesin bir bilginin olmaması ve kaydedilen Türk nüfus sayısının başka etnik gruplar ile birleştirildiğinden dolayı ulaşılamaması. Kesin bir sayı olmamasından dolayı tesadüf olan örnek seçme tekniği kullanılamamıştır. Bu çalışma New York şehrinde gerçekleştirilmiştir. New York şehrinin seçilmesindeki ana etken ABD'de bulunan Türk göçmen nüfusun en fazlasının New York'ta olması (ACS, 2014) ve Brooklyn, Queens, Clifton ve Paterson mahallelerinde özellikle fazla Türk bulunmasıdır. İkinci sebep olarak, New York'ta organize edilen büyük kültürel etkinliklerin olmasıdır. Türk Yürüyüşü ve Türk film festivali gibi organizasyonlar sayesinde hem Türk hem de uluslararası misafirleri bir araya geliyor.

Anlamalı bir sonuç elde etmek için bu çalışmanın anket bölümüne 255 Türk göçmen (98 birinci nesil, 80 ikinci nesil ve 77 yeni gelen göçmen) katılmıştır. Sözlü mülakat ise altı birinci nesil, beş ikinci nesil ve beş yeni gelen göçmen ile yapılmıştır.

Birinci nesil Türk göçmenlerinde 17 yaşından sonra ABD'ye göçmüş olma şartı aranmıştır. ABD'de doğan veya ABD'ye beş yaşından önce göçmüş olma şartını ise ikinci nesil Türk göçmenleri için aranmıştır. (Portes & Rumbaut, 2001). Son grup olan yeni gelen Türk göçmenlerin çalışmaya dahil ederken Türkiye'de doğmuş ve New York şehrinde bir – beş yıl arasında yaşamış olma şartı göz önünde bulundurulmuştur.

Nicel veri toplama aracı demografik bilgileri, dil seviyesi yeterlilikleri raporu, aidiyet hissi ve dil tercihi bölümlerini içeren anketten oluşmaktadır. Nitel veri toplama aracı ise sözlü mülakat sorularından oluşmaktadır. Ana veri toplama aracı oluşturulması için öncelikle etnik kimlik, aidiyet hissi ve dil tercihi içeren kavramların çalışmaları toplayıp incelenmiştir. Kullandıkları araçların ve sorularını içeren bir soru havuzu oluşturuldu ve üç farklı akademisyen ile yapılan görüşmeler ve pilot çalışması sonucunda 47 soru aidiyet hissi ve 33 soru dil tercihi hakkında olmak üzere 80 soruluk bir anket geliştirilmiştir.

Oluşturulan anket İngilizce ve Türkçeye çevrildi ve bilgisayar formatına getirildi. New York'ta olan Türk Amerikan topluluklar, dernekler ve okulların e-maileri olan bir liste hazırlandı. Bilgisayar formatına getirilen bu anket sosyal medya platformları ve e-mail ile bu Türk Amerikan kurumlarına Eylül ve Kasım 2016 ayları arasında gönderilmiştir. Çalışmanın amacı, dizaynı ve gizlilik ilkeleri anketten önce açıklandı ve kimliklerinin gizli tutulacağı temin edildi. Anketten elde edilen cevaplar bilgisayar ortamında kaydedildi. Veriler analiz edilmek üzere sosyal bilimler istatistik programına (SPSS) 20 aktarıldı.

Anketin sonunda, katılımcılar aidiyet hissini ve dil tercihleri hakkında sözlü mülakata katılmak isteyip istemediklerini sorulmuştur. Eğer katılmak istedikleri takdirde iletişim bilgileri bırakmaları istenmiştir. Mülakata katılmak isteyen katılımcılara telefon veya video konuşma uygulamaları ile ulaşılmış ve mülakatın

yapısını ve amacı hakkında bilgi verilmiştir. Katılımcı tarafından mülakata katılma onayı verildikten sonra demografik bilgiler ile başlayarak sorular sorulmuştur. Katılımcılara hangi dilde mülakatı gerçekleştirmek istedikleri soruldu. Bütün sözlü mülakatları katılımcıların onayı ile kaydedilmiştir. Mülakatların süresi 15 ve 35 dakikasında arasında olup yarı yapılandırılmış bir görüşme şeklinde yapıldı. Öncelikle New York şehrinde yaşantıları ve geliş sebepleri hakkında iki tane soru sorulduktan sonra ana sorular sorulmuştur. Bunun sebebi, katılımcıların rahatlaması ve sakin bir ortamın oluşturulmasıdır.

VERİ ANALİZ VE SONUÇLARI

Nicel verilerin analizinden önce, Cronbach'ın alfa ile ölçeklerin güvenilirlik testi yapıldı. Ardından katılımcıların kişisel bilgileri ve oluşturulan ankete verilen yanıtlar SPSS programında betimsel istatistik incelemesine tabi tutularak grup içi aritmetik ortalama, standart sapma, en az ve en fazla değerlerine ulaşılmıştır. Son olarak, SPSS programında parametre dışı testler, Spearman ρ korelasyon, Kruskal-Wallis ve Mann-Whitney testleri, uygulayarak bağımlı ve bağımsız değişkenler arasındaki ilişkiye ve anlamlı farklılıklarına ulaşılmıştır. Sözlü görüşme mülakatlarından elde edilen nitel veri, içerik analiz (Saldaña, 2009) yöntemiyle değerlendirilmiştir.

İstatistik sonuçlarına göre Spearman ρ korelasyon katsayılarından elde edilen sonuçları katılımcıların aidiyet hissi ve dil tercihi arasında anlamlı bir ilişkinin olduğunu ortaya çıkarmıştır. Buna ek olarak, Türk kimliğe aidiyet hissi ve dil tercihi arasında anlamlı bir ilişki bulunmuştur. Bu korelasyon olumlu ve ortama güçlükte bulunmuştur. Bu sonuç, birçok ortamlarında Türkçe kullanan Türk göçmen katılımcıların Türk kimliğe karşı daha güçlü bir aidiyet hissine sahip olduklarını ve tam tersinin geçerli olduğunu göstermiştir. Ayrıca, Amerikan kimlik ve dil tercihi arasında negatif ve anlamlı bir korelasyon ki bu Türk göçmen katılımcıların kendilerini ne kadar çok Amerikalı hissediyorlarsa o kadar az Türkçeyi iletişim aracı olarak kullandıklarını göstermektedir.

Türk göçmenlerin aidiyet hissi bakımından farklılıklarına yoğunlaşan ikinci araştırma sorusunu cevaplamak için parametrik olmayan Kruskal-Wallis testi kullanılmıştır. Bu testin sonuçlarına göre Türk kimliğine aidiyet hissi bakımından Türk göçmenlerin üç grubu arasında anlamlı bir fark var. Yapılan Mann-Whitney testleri bulunan bu farklılığın birinci nesil ve ikinci nesil Türk göçmeni arasından olduğu ortaya çıkarmıştır. Birinci nesil Türk göçmenlerin Türk kimliğine aidiyet hissini ikinci nesil Türk göçmenlerin Türk kimliğine aidiyet hissinden anlamlı olarak daha güçlü olduğunu ortaya çıkarmıştır. İkinci nesil ve yeni gelen Türk göçmenleri ve birinci nesil ve yeni gelen Türk göçmenleri arasında anlamlı bir fark bulunmamıştır. Türk göçmen grupları Amerikan kimliğine aidiyet hissi bakımından da analiz edilmiştir. Amerikan kimliğine aidiyet hissi gruplar arası karşılaştırıldığında anlamlı bir fark bulundu. Bunun üzerine yapılan Mann-Whitney testleri ikinci nesil Türk göçmenlerin birinci nesil ve yeni gelen Türk göçmenlerinden anlamlı olarak Amerikan kimliğine daha güçlü aidiyet hissine sahip olduklarını göstermiştir. Birinci nesil ve yeni gelen Türk göçmenler arasında anlamlı bir fark bulunmamıştır.

Türk göçmenlerin farklı ortamlarda, sosyal etkileşim ve gün içerisinde yapılan aktivitelerde dil tercihlerini sorgulayan üçüncü araştırma sorusunu cevaplamak için Kruskal-Wallis testi uygulanmıştır. Testin sonucu dil tercihi bakımından Türk göçmen grupları arasında farkın olduğunu göstermiştir. Bunun üzerine yapılan Mann-Whitney testlerinin farklı ortamlarda, sosyal etkileşim ve gün içerisinde yapılan aktivitelerde dil tercihleri bakımından birinci nesil ve ikinci nesil Türk göçmenlerin farklı olduğu bulunmuştur. Başka bir deyişle birinci nesil Türk göçmenin ikinci nesil Türk göçmeninden daha çok sıklıkla Türkçe kullandığını göstermiştir. Ayrıca, ikinci nesil ve yeni nesil Türk göçmeni arasında anlamlı bir fark bulunmuştur. Bu sonuçlar yeni nesil Türk göçmenlerin ikinci nesil göçmenlerinden daha fazla Türkçe tercih ettiklerini ancak birinci nesil göçmenlerinden Türk dili tercihi konusunda farklı olmadıklarını göstermiştir.

Nicel verilerinden elde edilen sonuçları gibi, mülakata katılan Türk göçmenlerin nitel verilerin analizi birinci nesil Türk göçmenlerin daha çok Türk toplulukları ve üyeleri ile bağlantılı olduğunu göstermiştir. İkinci nesil ve yeni nesil

Türk göçmenlerin hem Türk hem de Amerikan topluluklar ve üyeleri ile görüştikleri bulunmuştur. Bu iki grup etnik kimliklerini kaybetmemek için korumanın önemli olduğunu, ancak Amerikan topluluğuna da uyumlu bir yaşamın olması gerektiğini söylemişlerdir. Ayrıca, ikinci nesil göçmenler Türkçeyi çoğunlukla aile ortamında ve diğer gruplarından daha az kullandıklarını görülmüştür. Kültür, kimlik ve dil açılarından ikinci nesil Türk göçmenlerin diğer gruplardan farklı olduklarının altını çizdiler ve bunun sebebi olarak en büyük etkenin aile olduğunu söylediler. Üç grup evde Türkçe konuşulmasının, başka Türk aileler ile görüşülmesinin ve Türk kültürel aktivitelere katılmanın bir sonraki nesillerin kimlik ve dilsel gelişimleri için hayati değer taşıdıklarını vurgulamışlardır. Çünkü Türkçe onlar için ‘Türk kimliğinin temel taşıdır’ ve bu yüzden önemlidir. Katılımcıların çoğunluğu dil kaybından dolayı tedirgin olmamasına rağmen, ikinci nesil Türk göçmenlerinin Türkçeyi kaybetmemek için konuşmalar sırasında Türkçe kullanımına ve Türk okullarına gittiklerini aktarmışlardır. Bununla birlikte, yaklaşık bütün katılımcılar Türk göçmenlerin Türkçe seviyeleri arasında farklı olduklarını ve bu farkın gittikçe büyüdüğünü söylemişlerdir.

ÇIKARIMLAR

Bu çalışma sonuçları birinci nesil Türk göçmenlerin ikinci nesil göçmenlerinden Türk kimliğine daha yakın ve Amerikan kimliğine daha uzak olduklarını göstermiştir. Bu sonucun başlıca sebeplerinden birisi aile içerisindeki kimlik eğitimi ve vatan sevgisidir. Türklerin hayatlarında ailenin çok büyük bir rolü vardır ve bu yüzden aile ile bağlantının kopmaması için büyük çaba sarf edilir. Birinci nesil Türk göçmenler kendi memleketlerinde doğup aile içerisinde bu kültür öğretildiğinden dolayı onların Amerikan kimliğine uzak olmaları anlaşılır. ABD’de yaşayan Türklerin göç yüzünden yaşadıkları sıkıntı ve iş yoğunluğundan dolayı çocukları olan ikinci nesilin gerektiği ya da istedikleri kadar Türk kimliğini aşulamakta sorun yaşamaktadırlar. Bunun sonucunda, ikinci nesil Türk göçmenleri zaten daha fazla karşılaştığı Amerikan kültürüne ve İngilizceye yoğunlaşp Türk kimliğinden uzaklaşabilir.

Yeni gelen Türk göçmenlerin Türk kimliğine yakın ve Amerikan kimliğine uzak olduklarına ulaşılmıştır. Bunun başlıca sebebi yeni nesil göçmenlerin ABD'yi bir eğitim imkanı veya para kazanma ortamı olarak düşünmeleridir. Eğitim için İngilizce öğrenmenin öneminin farkındalar, ancak aynı zamanda sahip oldukları Türk kimliği yabancı bir ülkede olmaktan dolayı güçlenmesine sebep olmaktadır.

'Arada kalma' duygusunu azaltmak, etnik kimliği sahiplendirmeyi teşvik etmek ve anadili öğrenimi desteklemek için en önemli sorumluluk ebeveynler, Türk kuruluşlar ve Türk devletine aittir.

1. Bu sonuçların ışığı altında ebeveynlere çocukları ile Türkçe konuşmalarına önem vermeleri önerilmektedir, çünkü onlar çocukların ilk ve en önemli Türk dili kaynağıdır. Ayrıca, anadil öğrenimi ve edinme için çocuklarla Türkçe konuşulan kaliteli zaman geçirmek gereklidir. Başka Türk aileler ile yakın ilişkilerin olması ve Türk kültürüne ait etkinliklerine katılması ABD'de doğmuş olan Türk çocuklarının Amerikan kimliği gelişirken Türk kimliklerinin korumasına ve devam ettirmesine yardımcı olmaktadır.

2. Türk kuruluşlar ve Türk devleti ABD'de, özellikle New York'ta, yaşayan Türk topluluğun ekonomik, eğitim ve kültürel sorunların çözümünde önemli bir rol oynamaktadır. Türk Yürüyüşü, aile piknikleri ve film haftaları gibi kültürel etkinliklerin organizasyonu Türk göçmenlerin bir araya gelmesi ve sosyalleşmesi için imkan sağlamaktadır. Bu etkinlikler yanı sıra, Türk göçmenlerin daha çok sıklıkla bir araya gelmesi için ulaşımı kolay olan daha fazla Türk kültür merkezleri ve Türk okulları yapılması önerilmektedir. Bu merkezler sayesinde sadece Türk çocuklar Türk dili ve kültürünü öğrenmekle kalmamış olurlar, aynı zamanda birinci nesil göçmenler için İngilizce öğrenmek veya diğer Türk göçmenler ile vakit geçirmek için güzel bir ortam sağlanmış olunur. Dil öğrenimin yanında bu merkezlerde danışmanlık hizmetleri ve seminerlere katılmak imkanları verilmeli. Birinci nesil göçmenlerin kendi ve çocuklarının kimlik gelişimi, yaşadıkları sorunları ve bu sorunların üstünden gelinmesi hakkında eğitim alabilir. İkinci nesil göçmenler de danışmanlık hizmetinden faydalanıp okul için artı dersler sağlanmalı. Son olarak, bu merkezler ve okullar yeni gelen Türk göçmenlerin sıkıntı yaşadıklarında

başvurabileceđi, oryantasyonu eğitimi alabileceđi ve ABD'nin eğitim ve politik sistemi hakkında bilgi edinebileceđi bir ortam haline getirilmeli.

J: TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü

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Deniz Bilimleri Enstitüsü

YAZARIN

Soyadı : ARSLAN

Adı : Hüsnüye Neşe

Bölümü : İngiliz Dili Öğretimi

TEZİN ADI (İngilizce) : EXPLORING THE SENSE OF BELONGINGNESS AND ITS RELATION TO LANGUAGE PREFERENCE ACROSS GENERATIONS AMONG TURKISH IMMIGRANTS IN THE UNITED STATES

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınamaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: