CHILDREN OF AMERITURK MOTHERS AND TRADITIONAL TURKISH FATHERS:
PERCEIVED REMOTE ACCULTURATION GAPS BETWEEN DIVORCED COPARENTS,
AND CHILD WELL-BEING IN TURKEY

BY

ÇAĞLA GİRAY

THESIS

Submitted in partial fulfillment of the requirements
for the degree of Master of Science in Human Development and Family Studies
in the Graduate College of the
University of Illinois at Urbana-Champaign, 2016

Urbana, Illinois

Master's Committee:

    Assistant Professor Gail M. Ferguson, Chair
    Professor Robert Hughes, Jr.

Abstract

The purpose of this study is to explore effects of parental remote acculturation and parental remote acculturation gaps in behavior and identity domains on child well-being in divorced families in Turkey. Altogether, 177 divorced mothers from three cities in Turkey completed questionnaires reporting their remote acculturation to U.S. and Turkish cultures, and perceptions of their ex-spouse's remote acculturation using the Vancouver Index of Acculturation (Behavioral Acculturation) and the Language, Identity Behavior Scale (Identity Acculturation). Mothers also reported their child's internalizing (social withdrawal, anxiety) and externalizing (aggression) behaviors using the Turkish CBCL. Remote acculturation gaps were operationalized with both match:mismatch and interaction methods. Hierarchical regression analyses controlling for parental conflict resolution revealed that fathers' American identity positively predicted children's social withdrawal. In addition, parental remote acculturation gaps predicted less internalizing problems, when mothers were high in American identity (Ameriturk), and fathers were high in Turkish identity. For AmeriTurk mothers, fathers' Turkish identity and for strongly Turkish-identified fathers, mothers' American identity were both negatively associated with children's internalizing behavior problems. There were no significant findings for the behavior domain of acculturation. Taken together, parental remote acculturation and remote acculturation gaps in identity (but not behavior) predict the social and emotional (but not behavioral) well-being of children in Eurasia above and beyond parental discord and may help to explain the repercussions of globalization in Turkish families. Although fathers' American identity may be detrimental for children in divorced families in Turkey, AmeriTurk mothers may balance traditional Turkish fathers in a way that is protective of their children, indicating the benefit of an integration acculturation strategy at the family level.

Keywords: remote acculturation, acculturation gap, Turkey, internalizing, externalizing, divorce

Table of Contents

Acknowledgements

This project would not have been possible without the guidance and support of Dr. Gail Ferguson, Dr. Robert Hughes and my parents. First, I would like to express my gratitude to my advisor, Dr. Gail Ferguson for encouraging me and providing invaluable feedback in every phase of this project. Second, I would like to thank my second reader, Dr. Robert Hughes for his constructive and valuable input. Third, I am grateful to have parents who motivated and believed in me even though they are afar. Finally, I would like to thank the Office of International Programs in the College of Agriculture, Consumer and Educational Sciences at the University of Illinois at Urbana-Champaign for awarding this research with a 2016 Graduate Student International Research Grant.

Chapter One: Introduction and Literature Review

Modern globalization in the 21st century has reshaped silhouettes of modern life for the families in Majority World, meaning developing countries which comprise the majority of the world (Jensen, Arnett, & McKenzie, 2011; Karraker, 2013). Bridging Europe and Central Asia, Turkey, represents a unique cultural context for understanding the effects of globalization on family life and child well-being. Currently, The U.S. has great remote influence in Turkey given that the U.S. media, food and consumer goods are highly sought after and heavily consumed (Kanbolat, 2008; UNESCO, 2016; U.S. International Trade Commission, 2014). These remote social and cultural influence especially that of U.S. culture, have led visible reconfigurations in family structure and parental dynamics (Sunar & Fişek-Okman, 2005). In particular, there has been a 30% increase in divorced families over the past decade in Turkey (TurkStat, 2012) and this created a dramatic chance in social ecology. Divorced co-parents experience various discrepancies such as in their approach to finance, commitment, parenting and interpersonal relationships, manifesting in post-divorce conflict and low child well-being (Amato, 2010; Demir, 2013). Modern globalization may now have brought about another potential discrepancy: the gap in divorced co-parents' degree of "Americanization," meaning orientation to U.S. culture. Remote acculturation, a modern form of non-migrant acculturation based on globalization (Ferguson, 2013), is a unique framework to investigate whether parents in Turkey are adopting behaviors and identities from remote U.S. culture and if so what are some potential implications for child well-being. Prior studies in the Majority World demonstrated that remote acculturation to U.S. culture is associated with psychological well-being of youth (e.g., see Ferguson, Tran, Mendez, & Van de Vijver, in press) and family conflict (Ferguson & Bornstein, 2012; 2015). However, the link between parental remote acculturation and children's well-being remains unexplored.

Furthermore, parent-parent (henceforth parental) acculturation and parent-child remote acculturation gaps have previously been shown to be associated with family conflict (Ferguson & Bornstein, 2012), perceptions of coparenting quality (Chance, Costigan & Leadbeater, 2013) and parental warmth (Costigan & Dokis, 2006). Given that family atmosphere, coparenting quality and parental warmth play important roles in child well-being (Ahrons, 2007; McLeod, Weisz, & Wood, 2007), it is plausible that parental remote acculturation gaps may also be related to child well-being, especially among divorced co-parents already facing with other kinds of discrepancies. Accordingly, in this study, I first test the emergence of 'AmeriTurks,' who are remotely acculturating Turks in Turkey with a high degree of U.S. Orientation. Then, I explored the effects of parental remote acculturation and parental remote acculturation gaps on children's internalizing and externalizing behavior problems in divorced families in Turkey. This study contributes to the remote acculturation literature by extending remote acculturation research to Eurasia and exploring remote acculturation gaps as a new potential

globalization-induced discrepancy for divorced co-parents, which may be associated with the well-being of their children. This study also advances remote acculturation research by being the first to examine remote acculturation in participants' behavior and identity separately in relation to child well-being. Prior acculturation literature suggested that individuals' acculturation levels may differ across domains of acculturation (Çelenk & Van de Vijver, 2011; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Therefore, it is important to examine remote acculturation in these domains separately.

Remote Acculturation

Psychological acculturation has been traditionally defined as the process of change that individuals experience following continuous first-hand contact with new culture(s) (Redfield, Linton, & Herskovitz, 1936; Sam & Berry, 2016). However, key forces of globalization (e.g., technological innovations, media, goods, and tourism) have introduced new ways for people from different cultures to meet, changing what cultural contact entails. Ferguson and Bornstein (2012), therefore, expanded the definition of acculturation by introducing remote acculturation as a modern, globalization-induced form of non-migrant acculturation. This theory proposes that acculturation can occur among non-migrants due to intermittent and/or indirect intercultural contact with geographically and historically separate cultures, in which they have never before lived (Ferguson & Bornstein, 2012). Accordingly, remote acculturation provides a unique framework to examine how individuals in their original heritage country, such as parents in Turkey, can adopt behavioral practices, identities, and values of a distant society, such as the U.S.

Dimensionality. In acculturation, a dimension refers to each culture with which an individual is in contact (Berry, 2005). Most previous acculturation research has focused on influences of two cultural dimensions on people's lives (see Arends-Tóth & Van de Vijver, 2003; Çelenk & Van de Vijver, 2011), as proposed by the bidimensional model of acculturation (Berry, 1997). Berry's bidimensional model holds that one's maintenance of original culture (Dimension 1) is independent of orientation towards new culture (Dimension 2). This conceptualization suggests that an acculturating individual can be *integrated* (high orientation towards both cultures), *assimilated* (high orientation towards new culture and low orientation towards original culture), *separated* (low orientation towards new culture and high orientation towards original culture), or *marginalized* (low orientation towards both cultures) (Sam & Berry, 2016). Applying Berry`s bidimensional framework to globalization-induced acculturation, Jensen, Arnett, and McKenzie (2011) reframed Integration as simultaneous adoption of global and local cultures; Assimilation as the adoption of global culture in an exchange of traditional culture; Separation as a strong attachment to traditional culture and Marginalization as rejection of both traditional and global culture.

It is important to highlight that remote acculturation focuses on orientation to a specific remote culture, rather than a global or vague Western culture (Ferguson et al., in press). Also, not all four

acculturation styles are always applicable to a given population. Especially, in the context of remote acculturation where non-migrant individuals have born and spent all or most of their lives in their home country, it is unlikely to see the complete detachment from their local culture. Thus, there is an emerging consensus from the Majority World (Jamaica, South Africa, and Zambia) that remotely acculturating individuals are more likely to be integrated (high orientation towards local and remote cultures) or separated (high orientation towards local culture) rather than assimilated or marginalized (Ferguson & Adams, 2015; Ferguson & Bornstein, 2012; 2015; Ferguson, Ferguson & Ferguson, 2015). There is also evidence that individuals can remotely acculturate towards multiple cultures rather than two in today's multicultural societies. Prior studies showed that emerging adolescents in Zambia and South Africa were oriented to three remote cultures (i.e., U.S. (African-American and European-American), the UK and South Africa; Ferguson & Adams, 2015; Ferguson et al., 2015). In the current study, individuals' orientation towards local Turkish culture and remote U.S. culture examined separately.

Several vehicles of remote acculturation such as media, food and consumer goods transport remote cultures into local spaces based on research in the Caribbean and Africa (Ferguson & Bornstein, 2015). In Turkey, the reach of U.S. media has broadened with expanding international television programming available. Currently, DigiTurk, the most preferred Turkish TV satellite network with over 3.5 million subscribers, broadcasts American pop music (i.e., MTV) and American TV series and movies on the first five channels that Turkish viewers see when they turn on the television (which are also the five most popular channels: Fox Life, DiziMax Comedy, DiziMax Vice, DiziMax Entertainment, MovieMax Family) (Digiturk, 2016). The popularity of U.S. TV series has transformed Turkish television. There are many local adaptations of Hollywood hits focused on family life, interpersonal relationships and children such as Married with Children (*Evli ve Cocuklu*), The O.C. (*Medcezir*), Desperate Housewives (*Umutsuz Ev Kadinlari*) and Private Practice (*Merhaba Hayat*) (Newcomb, 2013, Richford, 2015). Many of these shows depict American family values such as gender equality and autonomy support and suggest that family is progressive and parents are open-minded. Depicting American lifestyle in Turkish family environment may be a strong vehicle that may remotely orient co-parents to the U.S. culture, changing traditional parenting values and parents' expectations for their children. Expanding technological innovations also introduced various new social media outlets (e. g., Facebook, Twitter, Instagram), which provide free, easy and continuous remote access for Turkish people to the U.S. culture. Turkey is the 4th largest Facebook user in the world in term of accounts (30 million; 38.50% of the population) (Social Bakers, 2011), providing open gateways for people to stay connected with remote cultures by free international messaging only with an internet connection. Furthermore, there is a visible preference for U.S. based transnational corporations, particularly for fast food franchises which increasingly import food products from the U.S. (US$1.50 billion, Atalaysun, 2016). Overall,

affinity for American lifestyle, preferences for American movies, local adaptations of American television shows and series, and the privilege that is given to U.S. food and consumer goods all set the stage for remote acculturation to U.S. culture in Turkey. In particular, some parents in Turkey may internalize aspects of U.S. culture and come to act or feel American, which may have implications for child well-being.

Domains. In acculturation**,** domains refer to the components or areas of life in which changes take place within the individual or group (Çelenk & Van de Vijver, 2011). Schwartz and colleagues (2010) recommended three basic domains of acculturation be studied: 'behavior acculturation,' 'value acculturation,' and 'identity-based acculturation.' That is, an acculturating individual may experience changes in his/her behaviors (e.g., preferences for cultural practices, language, and social network), cultural values (e.g., beliefs such as family obligations, parenting practices, expectations) and cultural identity (e.g., sense of belonging to a group, adoption of custom complexes of cultural communities, Schwartz et al., 2010).

Prior studies in immigrant acculturation literature have shown the importance of assessing acculturative changes that individuals' experience across multiple domains (see Schwartz et al., 2010, Costigan, 2010). Similarly, remote acculturation research conducted in Jamaica and the Majority World has examined participants' behavior, identity-based and value (i.e., family values) acculturation (see Ferguson et al., in press). For instance, Ferguson and Bornstein (2012) investigated Jamaican, European American, and African American Orientations of 245 early-adolescent mother dyads in Jamaica. Participants reported on multiple indicators of remote acculturation including behaviors (e.g., enjoyment of Jamaican and U.S. TV, food friends), identity (i.e., the degree to which they identify themselves as a member of Jamaican and American cultures), values (i.e., agreement with beliefs about adolescent rights and obligations in the family), parent-adolescent discrepancies (intergenerational discrepancies on adolescent obligations and rights, and parent-adolescent conflict). These acculturation indicators were used as input variables in cluster analyses for adolescents and mothers separately. Results for adolescents revealed two clusters: "Americanized Jamaicans" (33%) and Traditional Jamaicans" (67%). Americanized Jamaican adolescents had stronger behavior and identity orientation to U.S. culture (higher European American Orientation scores), weaker behavior and identity orientation to Jamaican culture (low Jamaican Orientation scores), high-value orientation to U.S. culture (low obligations), high intergenerational discrepancies in obligations and high parent-adolescent conflict. On the other hand, for mothers, three clusters emerged: "Americanized Jamaicans" (11%); "Traditional Jamaicans with high ethnic/low conflict" (66%) and "Traditional Jamaicans with moderate ethnic/moderate conflict" (23%) Jamaicans). Americanized Jamaican mothers had stronger behavior and identity orientation to US culture (highest European American Orientation scores), moderate behavior and identity orientation to Jamaican

culture (Jamaican Orientation scores fell between two Traditional Jamaican groups), and the highest intergenerational discrepancies in obligations and highest parent-adolescent conflict. Recent replication with a new Jamaican cohort of 222 adolescents also confirmed that non-migrants can indeed remotely acculturate towards U.S. culture in behavior, identity and value domains of remote acculturation (Ferguson & Bornstein, 2015).

Research investigating Turkish immigrants' acculturation in Europe (Belgium, Netherlands, and Germany) suggests it is important to examine multiple acculturation domains (Arends-Toth & Van de Vijver, 2003; Snauwaert, Soenens, Vanbeselaere, & Boen, 2003; Spiegler, Leyendecker, & Kohl, 2015). In a recent study, Spiegler and her colleagues (2015) examined the link between acculturation gaps in 121 Turkish immigrant couples on 'acculturation stress' (homesickness and upholding traditions) across identity and language domains of acculturation in Germany. Separate examination of two domains revealed different results such that husbands' Turkish and German orientations in both domains of acculturation was linked to stress due to upholding traditions, whereas, for wives, only German orientation in the identity domain was related to homesickness (Spielger et al., 2015).

Previous remote acculturation studies have often combined multiple domains of acculturation in a comprehensive way. Some studies used cluster analyses to combine variables (See Ferguson & Adams, 2015; Ferguson & Bornstein, 2012; 2015). In a recent study, Ferguson, Muzaffar, and colleagues (under review) assessed behavioral preferences and identity domains separately, however researchers combined these domains afterward to constitute a remote acculturation factor. Since the previous literature about traditional acculturation suggests there can be differences in individuals' acculturation levels across domains, I planto examine whether remote acculturation and its' impact on child well-being differ across domains.

Parental Acculturation and Child Well-Being

Parents' cultural orientation has been identified as an important factor for child well-being (see Atzaba-Poria & Pike, 2007, Calzada, Brotman, Huang, Bat-Chava, & Kingston, 2009). Previous immigrant acculturation literature has provided evidence for the association between parents' acculturation and children's adjustment (see Atzaba-Poria, Pike, & Barrett, 2004) in behavior, identity and value domains of acculturation. In most studies, parents' integrated acculturation style was associated with the most favorable child outcome, regardless of the target acculturation domain (see Atzaba-Poria & Pike, 2007). However, the results regarding parents' assimilated and separated acculturations styles have varied both across cultural groups and across domains of acculturation (see Calzada et al., 2009; Farver 2007).

Behavior domain. The vast majority of studies in parental acculturation literature have examined behavior acculturation. Evidence has suggested that children of assimilated immigrant parents are more

likely to experience behavior and disciplinary problems compared to who integrated parents (Atzaba-Poria & Pike, 2007; Aycan & Kanungo, 1998; Pawluik et al., 1996). In their examination of Indian families living in the UK, Atzaba Poria and Pike (2007) asked parents' to report on their preferences for food, clothes, and entertainment of both Western and original cultures. Indian mothers' high orientation towards Western culture in the behavior predicted higher levels of internalizing behavior problems for early adolescents.

Identity domain. Parents' cultural identification has also been found to be associated with children's well-being (Phinney, Horenczyk, Liebkind, & Vedder, 2001). A previous study by Calzada and her colleagues (2009) examined the link between immigrant parents' cultural identification and children's internalizing and externalizing behavior problems in a culturally diverse sample in the United States. Their results showed that for integrated parents with high ethnic identity commitment and high American identity scores, their children had less internalizing behavior problems and better adaptability and social skills (e.g., communicating clearly and making friends). Acculturative changes in parents' identity often mirror changes in their behavioral practices (Costigan & Dokis, 2006). However, in some studies investigating immigrant families, only identity acculturation was related to has been the degree of family cohesiveness, conflict (Birman, 2006a; Ho & Birman, 2006) and children's behavior problems (Calzada et al., 2009), whereas behavioral acculturation was unrelated.

Value domain. Values acculturation has also received attention in regards to child well-being. A recent study by Farver and colleagues (2007) showed that when Asian Indian parents endorsed traditional childrearing beliefs (i.e. training and shaming), adolescents reported high levels of anxiety. However, evidence from Dominican-American families in the U.S. suggested that when mothers endorsed a traditional value called *familismo*, which refers to obligation and mutual support among family members (Arditti, 2006), children have high adaptability and low internalizing problems in home and low externalizing problems at school (Calzada, Huang, Linares-Torres, Singh, & Brotman, 2014). Accordingly, findings varied for the association between separated immigrant parents' heritage culture orientations acculturation child well-being.

Overall, the relationship between parental acculturation styles and child well-being, in particular parents' assimilation and separation, has varied across domains of acculturation in the published literature. Accordingly, it is important to examine multiple domains of parental acculturation, and in this study of parental remote acculturation, I have focused on behavior and identity domains.

Parental remote acculturation and child well-being. To date, most remote acculturation research examining its link to well-being has focused on the effects of youths' own remote acculturation styles on their psychological well-being (Ferguson et al., in press). Prior qualitative and quantitative studies from Jamaica indicate that non-migrant parents can also experience remote acculturation

(Ferguson & Iturbide, 2013; 2015) and that this may be associated with family interactions and child well-being. Parents in Jamaica who were in the integrated cluster (Americanized Jamaicans) reported higher levels of parent-adolescent conflict as compared to separated (Traditional Jamaicans) clusters (Ferguson & Bornstein, 2012). Furthermore, a recent qualitative study among seven mothers in Jamaica showed that some parents selectively adopted and applied American practices and values (Ferguson & Iturbide, 2015) to their parenting and family life. These findings indicate that parental remote acculturation has a clear association with family relationships, at least in the Caribbean.

In summary, the immigrant acculturation literature consistently highlights parents' acculturation as an important marker for children's well-being. It is, therefore, plausible that parents' remote acculturation may also be related child well-being. Therefore, to build on this literature, in this study, I aimed to investigate effects of parental remote acculturation on children's internalizing and externalizing behavior problems in Turkey.

Parental Acculturation Gaps and Child Well-Being

The notion of acculturation gaps has received significant attention in acculturation literature. Most of the work in this area pertains to parent-child acculturation gaps (see, Telzer, 2010) and less attention has been given to parental acculturation gaps (see Costigan, 2010). However, a few studies from the immigrant acculturation literature have indicated that parents can indeed differ in their levels of acculturation to their original heritage culture and a new culture (Ataca & Berry, 2002; Costigan & Dokis, 2006). The association between parental acculturation gaps and family well-being has been studied using a variety of different approaches for computing acculturation gaps (see Telzer, 2010, see Table 1). Overall, a link has been demonstrated between parental acculturation gaps and family conflict, poor coparenting quality and parental warmth (Chance, Costigan & Leadbeater, 2013; Costigan & Dokis, 2006). Findings using each computational approach are described below.

Difference score method. Several studies on parent-child acculturation gaps have used the difference score method, in which one parent's acculturation score on a given scale is subtracted from the other parent's rating on the same scale. Two of these studies examined Turkish immigrant married couples. First, Ataca and Berry (2002) examined Turkish immigrant married couples' behavioral acculturation (i.e., language, social support, contact) and psychological, sociocultural and marital adaptation in Canada. Participants completed four acculturation attitude scales, one for each acculturation status (i.e., integration, assimilation, separation, and marginalization) compromised of eleven life domains that are important in the lives of Turkish immigrants (e.g., child-rearing style, food, social activity). Results showed that husbands' acculturation attitude scores on the integration and assimilation subscales minus wives' acculturation attitude scores resulted in positive numbers, meaning more husbands than wives endorsed integrated and assimilated acculturation styles. A second recent study in Germany

explored effects of acculturation gaps among Turkish immigrant couples on each partner's acculturation stress across identity and language domains of acculturation (Spielger et al., 2015). Using difference score method, researchers found that husbands identified more strongly with Germans than wives; although this gap was unrelated to stress levels.

There are also parental acculturation gap studies focusing on different immigrant populations. A Canadian study replicated the existence of acculturation differences across mothers, fathers, and children with a sample of 88 immigrant Chinese families (Costigan & Dokis, 2006). Parents reported their cultural orientations towards Chinese and Canadian cultures on multiple domains of acculturation (i.e., behavioral practices, traditional child-rearing values and ethnic identity). Comparison between mothers and fathers showed that on average, fathers engaged more with Canadian cultural behavior, values and identity than mothers, particularly in families with less parental warmth. Overall, results presented evidence for parental acculturation gaps and highlighted the need for future exploration of between-parent differences (Costigan & Dokis, 2006).

Recently, in another investigation of Chinese Canadian families, Chance and her colleagues (2013) used distance scores in which each mother's report of behavior acculturation and expectations for adolescents' family assistance were subtracted from father's rating on the same item and the difference was then squared. Findings revealed that the greater parental acculturation gap in behavior domain predicted greater discrepancies in parental expectations about adolescents' family assistance and this link was mediated by poorer perceptions of coparenting quality (Chance et al., 2013). Although the difference score method is useful in revealing the size and the direction (e.g., mothers are more oriented towards new culture than fathers) of parental acculturation gap, the knowledge gained is limited without knowing which particular combinations of acculturation gaps (e.g., mothers are more oriented and fathers are less oriented towards new culture) associated with the outcome variable. For these reasons, the difference score method may not fully capture different types of acculturation gaps affect family relationships and well-being (see Telzer, 2010).

Match:mismatch method. Some previous studies from both the immigrant acculturation (see Telzer, 2010) and the remote acculturation (Ferguson & Bornstein, 2012; 2015) literature have used the match:mismatch approach, in which acculturation gaps are computed by identifying dyads which are mismatched in their acculturation styles (gap) versus those which are matched (no gap). In a previous study, Farver, Narang, and Bhadha (2002) used the match:mismatch method to demonstrate differences among acculturation styles of Asian Indian parents and adolescents. Parent-adolescent dyads who were mismatched in their acculturation styles in behavior and identity domains of acculturation were categorized as the mismatched group and compared to those dyads which are matched. Results showed

that adolescents in the mismatched parent-adolescent dyads had higher levels of anxiety and lower levels of self-esteem as compared to adolescents in the matched dyads (Farver, Narang, & Bhadha, 2002).

Although the match:mismatch method of computation is helpful to demonstrate the presence of parent-adolescent remote acculturation gaps, it has several limitations (Telzer, 2010). The match: mismatch method does not explain in which of the cultural dimensions the gap lies (i.e., heritage or new culture) or the direction of the acculturation gap (i.e., which partner is higher than the other partner). Thus, researchers have suggested that link between acculturation and family relationship is more complex (Birman, 2006b) than what the match:mismatch approach offers.

Interaction method. This more advanced method improves upon several limitations of the difference score and match: mismatch methods because it provides information about the cultural dimension in which the acculturation gap lies (i.e., original or new cultures) and direction of differences (i.e., which parent is more oriented towards original or new culture than the other parent). In this method, individuals' acculturation scores for each cultural dimension are entered into a regression analysis (for main effects) along with the product of those scores (to create an interaction term) (Birman, 2006b; Telzer, 2010). Accordingly, Telzer (2010) recommended interaction as the best practice for computing acculturation gaps.

A prior study has used two of these approaches to assess acculturation gaps. Previously, Ho and Birman (2006) operationalized parent-adolescent acculturation gap in Vietnamese families with both the difference score and the interaction methods. Results from the difference score computation showed that larger gaps in Vietnamese identity predicted low family cohesion. However, the interaction method further demonstrated that parents' high Vietnamese identity predicted low family cohesion only when adolescents had low Vietnamese identity (Ho & Birman, 2006).

Remote acculturation gaps and child well-being. To date, remote acculturation gaps have been computed only using the match: mismatch method among parent-adolescent dyads in Jamaica (Ferguson & Bornstein, 2012). Mismatched families in Jamaica in which one partner (either mother or adolescent) was categorized as Americanized Jamaican and the other was categorized as Traditional Jamaican, reported higher parent-adolescent conflict as compared to matched dyads (Ferguson & Bornstein, 2012; 2015). The difference score and interaction methods have not been used for parent-child remote acculturation gaps, and parental remote acculturation gaps have not been assessed in the remote acculturation literature. Therefore, in this study, I computed parental remote acculturation gaps using match: mismatch method to compare parents who are matched in remote acculturation statuses to those who are mismatched. However, this method only demonstrates the presence of remote acculturation gaps. Therefore, I also used interaction methods to simultaneously examine parents' remote acculturation levels separately and in particular in combination with each other; which includes both the direction of and the

cultural dimension in which remote acculturation gaps lies. Taken together, the match: mismatch and the interaction methods provided more comprehensive approach than the difference score method which only provides information about the magnitude and direction of remote acculturation gaps (See Table 1).

Table 1

Comparison of the Computational Approaches of Remote Acculturation Gaps

Computational Approaches	Benefits/Strengths	Limitations

Match/Mismatch: Mother-father dyads which are matched in their RA statuses (e.g., integration, separation) compared to those who are mismatched.	**(1)** Can demonstrate the presence of parental RA gaps
	 (2) Can examine match and mismatch in RA statuses in different domains of acculturation
	 (3) Can examine the magnitude/size of RA gaps based on RA statuses
		(1) Disregards cultural dimension and variability within different RA statuses (i.e., concluding both parents are integrated and matched, does not mean whether they are matched on both having high orientation towards remote culture or both having high orientation towards local culture (See Telzer, 2010, p. 318)
		    a. Disregards the direction of the acculturation gap, meaning that can't examine **which parent** is more oriented towards remote or local culture.
		    b. Thus, information about different types of acculturation gaps is missing.

Difference Score: One parent's RA score on a given scale subtracted from other parent's rating on the same scale.	**(1)** Can examine the magnitude/size of the distance between mothers' and fathers' RA levels **(2)** Can examine the direction of the RA Gap (e.g., which parent has a higher orientation towards remote U.S. culture than the other parent. However this is true only if researchers *will not* use absolute score, so this is still problematic (See the first limitation of Difference Score Method)	**(1)** Subtraction yields positive gap scores for some and negative gap scores for other groups, which is difficult to model in regression analysis. To address this issue, researchers used 'the absolute value of the difference' which confounds positive and negative findings and thus disregards the direction of RA gaps. **(2)** Can only examine the difference score between parents' individual RA scores only in one cultural dimension (e.g., MAO versus FAO or MTO versus FTO) **(3)** Information about different types of RA gaps is missing (e.g., such as where mothers can be more oriented towards U.S. culture (AmeriTurk) and fathers can be more oriented towards Turkish culture
Interaction: Parents' individual RA scores for each cultural dimensions entered into regression analysis (for main effects) along with the product of those scores (interaction terms).	**(1)** Can examine direction of acculturation gap **(2)** Can examine cultural dimension in which the RA gaps lies (e.g., remote or local) **(3)** Can simultaneously examine main (effects of parents' RA scores separately) and interactions effects (parents' RA scores in particular combinations with each other linked to outcome variables (child well-being).	**(1)** Statistical interpretation of significant interactions effects requires plotting for the relation between one parents' remote acculturation and the outcome variable (child well-being) at different levels of another parents' remote acculturation. **(2)** Can't compare the levels of remote acculturation between mother-father pairs within the same family (See Costigan, 2010, p. 343).

Note. RA: Remote Acculturation; MTO: Mother's Turkish Orientation; MAO: Mothers' American Orientation; FTO: Fathers' Turkish Orientation; FAO: Fathers' American Orientation

Modernization of Families and Rising Divorce in Turkey

The existence of American lifestyle and endurance of traditional values have increased cultural heterogeneity (Nauck & Klaus, 2007) and have brought about visible reconfigurations in family structure and parental dynamics (Kağıtçıbaşı & Ataca, 2005; Sunar & Fişek-Okman, 2005). Changing cultural norms have influenced parenting practices (Özdemir & Cheah, 2015); child-rearing beliefs (Sunar, 2002); family values (Kağıtçıbaşı & Ataca, 2005), gender roles among parents (Kavaş & Gündüz-Hoşgör, 2011) and parental decision-making dynamics (TAYA, 2013).

Divorce is another product of this cultural transformation in Turkey (Kavaş & Thornton, 2013; Yılmaz & Fışıloğlu, 2005). Over the past decade, divorce rates in Turkey have increased over 30% (TurkStat, 2012). Rising rates along with changing views suggested that divorce not just the act of two individuals' uncoupling, it is also "a barometer registering changes in the social and cultural conditions" (Levine, 1982, p. 103). In a recent qualitative study, Kavaş and Gündüz-Hoşgör (2011) conducted retrospective interviews with eight divorced mothers in Turkey on their experiences as divorced parents and children of divorce. Respondents' comments showed that modernization has made divorce more socially acceptable and a viable solution to marital problems over the past decade: "*I do not consider divorce as a big event. It was quite acceptable and as a matter of fact easy for me. I would prefer divorce instead of living in an unhappy relationship*" (Kavaş & Gündüz-Hoşgör, 2011, p. 581). At the societal level, stigmatization and the manner in which people regard divorce appeared to be a possible risk factor for both divorced coparents' and children's adjustment after divorce (Amato, 2000; 2010; Landsford, 2009). This association may be particularly prominent in a collectivistic cultural setting like Turkey, where two-parent biological family forms are more accepted than divorced and single-parent families (Amato & Keith, 1991a; 1991b). Therefore, it is important to examine research on divorce and child well-being in the context of remote acculturation

Divorced couples experience various discrepancies that might be risk factors causing divorce in the first place and which often become much more complicated after divorce (e.g., personal, interpersonal and financial problems, Clarke-Stewart, & Brentano, 2006), increasing the level and intensity of post-divorce conflict (Amato, 2000; 2010). According to data presented by two studies of the Prime Ministry Division for Family Research in Turkey (The Attitudes of the Public towards Divorce, and The Reasons of Divorce Research), severe disagreement and incompatibility were reported as primary reasons for divorce in Turkey (Demir, 2013). Negotiation and resolution of these differences are especially complicated for divorced co-parents, and evidence from studies in Turkey and the U.S. suggests that conflict between former couples often revolves around child-related matters including parental expectations, family values, child custody, alimony and duration of non-custodial contact (Arditti, 1991). Another recent nation-wide survey on the Family Structure in Turkey demonstrated that 'not being on the

same page on child-related matters' as one of the most frequent conflict topics among divorced parents (TAYA, 2013).

There is a substantial evidence showing that children with divorced parents who are on the "same page" regarding parental practices and family values and who experience less interparental conflict tend to have better psychological and behavioral adjustment across developmental domains (Amato, 2000; 2010; Ahrons, 2007; Beckmeyer, Coleman, & Ganong, 2014; Jamison, Coleman, Ganong, & Feistman, 2014; Lansford, 2009). Similarly, a recent review (Amato, 2010) and a meta-analysis (Lansford, 2009) of studies from the U.S. and Europe demonstrated that post-divorce conflict among divorced co-parents as an important stressor for children's internalizing and externalizing behavior problems. These authors assert that the degree to which conflicts between divorced co-parents are effectively and satisfactorily resolved can alleviate its negative impact on child well-being (see Cummings & Davies, 1994; Kerig, 1996).

Given the role that conflict plays in the divorce process and its potential adverse effects on children, it was important to consider conflict resolution in the context of remote acculturation. Parental remote acculturation gaps in which one parent endorsed practices and identities of remote U.S. culture or local Turkish culture may be yet another discrepancy among divorced co-parents that may have implications for child well-being. Therefore, it is of particular importance to study parental remote acculturation gaps with a divorced population of co-parents. Accordingly, I included conflict resolution between divorced co-parents as a control variable to examine the unique effects of parental remote acculturation and parental remote acculturation gaps on child well-being.

Current Study

The purpose of this study is to explore effects of parental remote acculturation and parental remote acculturation gaps in behavior and identity domains on child well-being in divorced families in Turkey. This is the first remote acculturation study in Eurasia, the first to investigate parental remote acculturation gaps and to measure two different domains of acculturation separately. I used a sample of understudied divorced families in Turkey to highlight parental remote acculturation as an additional modern discrepancy between divorced co-parents that may have unique effects on child well-being above and beyond post-divorce conflict resolution, which is a proxy for how well co-parents are handling traditional post-divorce discrepancies/disagreements.

The increasing influx of U.S. culture and globalization may have brought remote acculturation in Turkey, and remote acculturation gaps can emerge if each co-parent acculturates differently by adhering more or less to the Turkish culture or by adopting more or less of the remote U.S. culture. Accordingly, this globalization-induced gap between remotely acculturating parents' beliefs and values about culture and family life may place children's well-being at risk. This may be especially true for a collectivistic

cultural setting like Turkey, where parents act together and make joint decisions in regards to child-related matters. Parent-child remote acculturation gaps and parental immigrant acculturation gaps have previously been shown to be associated with family conflict, coparenting quality and parental warmth (Chance et al., 2013; Costigan & Dokis, 2006; Ferguson & Bornstein, 2012). Given that both coparenting quality (Ahrons, 2007) and parental warmth (McLeod et al., 2007) play significant roles in child well-being (McLeod et al., 2007), parental remote acculturation gaps in which if one parent is more oriented towards the remote U.S. culture than the other parent, may also be linked to child well-being, especially among divorced coparents already experiencing other kinds of discrepancies. The effects of parental remote acculturation and parental remote acculturation gaps on child well-being have not yet been explored. Based on previous findings from remote acculturation and immigrant acculturation literatures, I proposed two hypotheses:

 1.　　　Parents' remote acculturation to U.S. culture will be positively associated with reports of children's internalizing and externalizing behaviors. Based on immigrant acculturation research findings that parents' integration/biculturalism is the most adaptive pattern for positive adjustment (see Atzaba-Poria & Pike, 2007), I expected that parents who are remotely integrated (high Turkish Orientation & high American Orientation) would report lower internalizing and externalizing behavior problems of their children. Due to inconsistent findings on the link between parents' assimilation and separation and child well-being from immigrant acculturation literature and lack of prior empirical research in remote acculturation context, no specific prediction was made for these families.

 2.　　　Parental remote acculturation gap will predict reports of children's internalizing and externalizing behavior problems given the evidence that parent-parent acculturation gaps exist among immigrants (Chance et al., 2013; Costigan & Dokis, 2006), and parent-child remote acculturation gaps are associated with poor family well-being among non-migrants (Ferguson & Bornstein, 2012; 2015).

Chapter Two: Method

Participants

A total of 244 divorced mothers were recruited from three large cities in Turkey: Ankara, Istanbul, and Izmir. Data from 67 mothers were excluded because: (a) their children were older than 18 years of age (n = 18); (b) they reported an improbable maternal age (n = 16); (c) both parents had lived in another country more than ten years (n = 2); and (d) they submitted incomplete surveys with > 20% missing values (n = 31). Therefore, the analytic sample comprised 177 divorced mothers who completed online questionnaires reporting on themselves (M_{age} = 30.26, SD = 4.80), their children (M_{age} = 12.32, SD = 3.92), and their ex-spouse, who is the father of the target child (M_{age} = 29.93, SD = 4.61). Mothers reported a mean education level of 4.53 for themselves ("4 = high school or 5 = college degree", SD = 1.31) and 4.31 for fathers ("4 = high school or 5 = college degree", SD = 1.39) on 7-point scale ranging from "no education" to "graduate/professional degree". The vast majority of mothers had legal custody of their children (93%) and 80.1% reported that children had contact with the non-custodial parent at least once every two months.

Procedure

The study was conducted with mothers whose native language is Turkish. Therefore, all questionnaires were presented in Turkish to the participants. In cases where the survey instruments were not yet translated into Turkish, a translation and back-translation method was used to determine cross-language equivalence (Brislin, 1986). Two different bilingual speakers who had no information about the key concepts of the study completed translations. Then, a native English speaker compared the original and back-translated instruments to detect misinterpretations and correct mistranslations.

Five months before the data collection period, the questionnaire was piloted with five divorced mothers to ensure appropriate formatting for the Turkish context, clarity of wording after translations, and accuracy of mothers' interpretations of questions (i.e., brief cognitive questionnaire testing: see Alaimo, Olson, & Frangillo, 1999). In separate meetings completed questionnaires were reviewed page by page with the researcher and each mother provided qualitative feedback on item wording, their answers, and thoughts on the process of completing the questionnaire. The researcher queried any unanswered item (e.g., suggesting either confusion or an unwillingness to answer), particularly for measures not previously used in Turkey (e.g., The Language, Identity and Behavior Acculturation - Identity Subscale, Birman, 2006a), and items including words that were likely to cause misunderstanding resulting from Turkish-to-English translation. Accordingly, mothers were asked to identify items that were difficult to understand and present reasons along with suggestions to make these items comprehensible and relevant to Turkish context. This pilot study showed that all measures were clear and no adjustments were made.

Recruitment began by contacting preschools and local educational authorities to ensure their participation between May 2016 and June 2016. In each school, mothers received the consent email invitation including brief information about the study and link access to an online survey through school personnel. To reach a representative sample, the polling agency was used as an additional recruitment strategy. All participants consented before beginning the online survey.

Measures

Mothers completed reports on their individual remote acculturation and conflict resolution, and also reported their perceptions of their ex-spouses' remote acculturation and conflict resolution.

Multi-domain remote acculturation. Guided by previous remote acculturation research (e.g., Ferguson et al., 2015), which is guided by Schwartz and colleagues' recommendations (Schwartz et al., 2010), this study operationalized multi-domain remote acculturation as a point-in-time assessment of two acculturation domains: behavior and identity domains of acculturation.

Behavior acculturation. An adapted version of 20-item Vancouver Index of Acculturation (VIA: Ryder, Alden & Paulhus, 2000; Hünler, 2007) was used to assess orientation to the Turkish culture 10-item) and the remote US culture (10-item) in the behavior domain. The VIA includes items about cultural participation/social engagement (e.g. "I often participate in Turkish/American cultural traditions"); media enjoyment (e.g. "I enjoy entertainment from Turkish/American culture") and cultural contact with individuals (e.g. "I am comfortable/interested in being friends with Turkish/Americans"). Mothers were asked to indicate their degree of agreement on a 7-point Likert scale ranging from 1 (*Strongly disagree*) to 7 (*Strongly agree*) for themselves and their ex-spouses. Higher subscale scores represent higher levels of orientation towards the culture represented. Both Turkish (Cronbach's α_{mother} =.93, α_{father}=.91) and American (Cronbach's α_{mother} = .92, α_{father}=.91) culture subscales demonstrated strong reliability.

Identity-based acculturation. The 8-item Identity Subscale of the Language, Identity and Behavior Acculturation Scale (LIB; Birman & Trickett, 2001) was used to assess cultural identity orientations to Turkish (4-item) and European American (4-item) cultures. The scale was adapted in consultation with the developer, who recommended that it can be effectively used in a remote acculturation context (D. Birman, personal communication, December 09, 2015). Sample items included "I consider myself *Turkish/American* and "I have a strong sense of being *Turkish/American.* Participants asked to rate each item on a 4-point Likert-type scale ranging from 1 (*Not at all*) to 4 (*Very much or always*), and mean scores were calculated for each culture separately. Both Turkish (Cronbach's α_{mother} = .94, α_{father}= .94) and European-American (Cronbach's α_{mother} = .92, α_{father}=.91) subscales demonstrated strong reliability.

Conflict resolution among divorced parents. 1-item from The Conflict and Problem Solving Scale (Kerig, 1996) was used. Mothers reported how often they resolve conflicts about communication problems with their ex-spouse to a mutual satisfaction ("Please rate how often do you and your ex-spouse resolve conflicts about communication to your mutual satisfaction") on a 5-point scale ranging from 1 (*Never*) to 5 (*Always*).

Children's internalizing and externalizing behaviors. The Turkish Child Behavior Checklist (Erol, Arslan, Akçakın, & Sergeant, 1995) was used. Mothers completed Anxiety (13 items; Cronbach's α = .86) and Social Withdrawal (8 items; Cronbach's α = .87) subscales to assess Internalizing behavior problems, and the Aggression subscale (18 items; Cronbach's α = .93) to assess Externalizing behavior problems. Mothers responded to items on a 3-point Likert scale ranging from 0 (*not right*) to 2 (*always*), and subscale means were calculated with higher scores indicating higher levels of behavior problems.

Covariates. In addition to mothers' education level and children's age, two other variables were measured as potential covariates. First, mothers reported the frequency of children's contact with the non-custodial parent (93% of mothers reported mother as custodial parent) on a 6-point scale ranging from 1 (*None*) to 6 (*More than 2 days in a week*). Second, mothers also completed 7-item Turkish adapted shortened from of Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960; Ural & Özbirecikli, 2006). Participants responded items on a 6-point Likert scale ranging from 1 (*Strongly disagree*) to 6 (*Strongly agree*) and a sum score was calculated.

Plan of Analysis

Preliminary analyses. Missing data analysis was performed to ensure data were missing completely at random. Descriptive statistics were examined. Then, bivariate correlations among main study variables were inspected.

Computation of parental remote acculturation statuses. Guided by previous remote acculturation literature (Ferguson, Bornstein & Pottinger, 2012), cultural orientation scales were dichotomized based on mid-point splits to create high and low groups. This was done for Behavior Acculturation (i.e., 4 on a 7-point scale of the Vancouver Index of Acculturation Scale) and also for Identity Acculturation (i.e., 3 on a 5-point scale of LIB Identity Subscale). Then, cross-tabulations were performed in each domain separately forming two 2 (Turkish Orientation, TO: high, low) X 2 (American Orientation, AO: high, low) factorial matrices. Cross-tabulation in each domain revealed four-fold acculturation statuses: Integrated (high TO and AO); Assimilated (low TO and high AO); Separated (high TO and low AO) and Marginalized (low TO and low AO). Then, chi-square analyses were used to examine the distribution mothers and fathers across all four acculturation statuses for behavior and identity domains of acculturation separately.

Computation of remote acculturation gaps. This study used the match:mismatch and the interaction method to compute parental remote acculturation gaps.

Match:mismatch method. Mothers and fathers who are matched on their acculturation status (e.g., both integrated) were grouped and compared to dyads which were mismatched (e.g., the mother was integrated, the father was separated). One-way match vs. mismatch multivariate analysis of co-variance (MANCOVAs) was performed with two covariates (socially desirable responding and mother's education) to assess for differences in three child well-being outcomes based on the presence (mismatch) or absence (match) of a remote acculturation gap. This was done for behavior and identity domains of acculturation separately.

Interaction method. The second method of computing parental remote acculturation gaps was interaction method, in which each parent's centered remote acculturation scores for each cultural dimension were entered into a regression analysis (for main effects) along with the product of those scores (to create an interaction term). In each regression analysis, mothers' education, child's age, the frequency of child contact with the non-custodial parent, conflict resolution among divorced co-parents, and socially desirable responding were entered as covariates in Step 1. Only covariates with significant effects retained in the analysis. Then mothers' and fathers' remote acculturation orientations towards Turkish and American culture were entered into Step 2 for main effects. In the third and final step, all six 2-way interaction terms were included: (i) Mothers' American Orientation (MAO) X Mothers' Turkish Orientation (MTO); (ii) Fathers' American Orientation (FAO) X Fathers' Turkish Orientation (FAO); (iii) MAO X FAO; (iv) MTO X FTO; (v) MAO X FTO; (vi) MTO X FAO. Analyses were computed for each of the two domains of acculturation (behavior and identity) predicting three child well-being outcomes separately (social withdrawal, anxiety, and aggression).

Chapter Three: Results

Preliminary Results

Due to uncompleted online surveys, there were some missing data and 22% of cases had at least one item missing. The Little MCAR test was not significant, $\chi^2(3373) = 3078.670$, p = 1.000, which indicates that the data were missing completely at random. After the examination of missing value patterns, cases with more than 15% variables missing (n = 31) were excluded from the analysis. Finally, missing data points were handled using the multiple imputation method. Therefore, results of the current study reflect aggregated data.

Descriptive statistics and inter-correlations for main study variables are displayed in Table 1. Descriptive analyses for main study variables showed that mean levels of children's internalizing behavior problems (anxiety: *M* = 1.42, *SD* = .358; social withdrawal: *M* =1.45, *SD* = .443) and externalizing behavior problems (aggression: *M* = 1.31, *SD* = .347) on a 3-point scale were moderate. Regarding the frequency of conflict resolution, participants reported a mean level of 2.72 on a 5-point scale ('at times to moderately'), showing that divorced parents are sometimes able to solve communication problems with mutual satisfaction. More than half of the children (55.4%) had contact with the non-custodial parent at least weekends (*M* = 4.48). Bivariate correlation analysis revealed that mothers' behavioral orientations to Turkish (*r* = .62) and U.S. (*r* = .50) cultures were positively correlated with fathers' behavioral orientation to same cultures; the same was true for identity domain of acculturation (*r* = .62; *r* = .63, respectively).

Bivariate correlation analyses showed that both in the behavior and identity domains of acculturation, mothers' education was positively correlated with mothers' U.S. Orientation (*r* = .28; *r* = .39) and negatively correlated with mothers' Turkish orientation (*r* = - .31; *r* =- .22). The frequency of child contact with the non-custodial parent was positively correlated with parental conflict resolution (*r* = .43) and negative correlated with both internalizing behavior problems (anxiety: *r* =- .21 social withdrawal: *r* =- .21), and externalizing behavior problems (aggression: *r* =- .22). Child age was only positively correlated with social withdrawal problems (*r* = .29) (See Table 3).

Parents' Remote Acculturation Statuses

There were significant differences in the distributions of mothers and fathers across the four acculturation statuses, both in behavior (mothers: $\chi^2(3, n = 177) = 105.19$, p < .001; fathers: $\chi^2(3, n = 177) = 70.16$, p < .001) and in identity (mothers: $\chi^2(3, n = 177) = 196.94$, p < .001; fathers: $\chi^2(3, n = 177) = 174.84$, p < .001) domains (See Table 2 for distributions across acculturation statuses).

Integration and separation were equally prominent in behavior domain whereas there was much more separation in the identity domain. On average, mothers' mean scores for American Orientation were higher than mean scores for fathers both in behavior and identity domains of acculturation.

In the behavior domain, mothers' reported higher mean scores for their American behaviors ($M_{Behavior}$ = 4.05, SD = 1.49) than fathers ($M_{Behavior}$ = 3.76, SD = 1.44). For both mothers and fathers, largest remote acculturation statuses were integration (48% ;37 %) and separation (40%; 44%) as compared to assimilation (6%; 7%) and marginalization (6%; 12%) in the behavior domain (see Table 2). Similarly, in the identity domain of acculturation, mothers' reported higher mean scores for their American identity ($M_{Identity}$ = 2.35, SD = 1.16) than fathers ($M_{Identity}$ = 2.18, SD = 1.17). For both mothers and fathers, separation was the most prominent remote acculturation status in the identity domain (69%; 68%) followed by integration (20%; 14%), marginalization (7%; 11%) and assimilation (4%; 7%) (See Table 2).

Table 2

Acculturation Statuses in Behavior and Identity Domains of Remote Acculturation

Status	Mothers (%)		Fathers (%)		Total (%)	
	Behavior *N =177*	Identity *N =177*	Behavior *N =177*	Identity *N =177*	Behavior	Identity
Integrated	85 (48%)	35 (20%)	65 (37%)	25 (14%)	150 (42%)	60 (15%)
Assimilated	11 (6%)	7 (4%)	12 (7%)	12 (7%)	23 (7%)	19 (5%)
Separated	71 (40%)	123 (69%)	78 (44%)	120 (68%)	149 (42%)	243 (68%)
Marginalized	10 (6%)	12 (7%)	22 (12%)	20 (11%)	32 (9%)	42 (12%)

Note. Numbers reflect mothers' reports for their own and ex-spouses' acculturation statuses.

Table 3

Descriptive Statistics and Inter-correlations among Study Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	M (SD)
1. Child's age	1															12.31 (3.91)
2. Mothers' education	-.083	1														4.53 (1.31)
3. Conflict Resolution	-.105	.281**	1													2.72 (1.12)
4. Non-custodial contact	-.068	.295**	.429**	1												4.48 (1.40)
5. Socially Desirable Responding	.033	.003	.123	.-117	1											39.28 (6.79)
6. Internalizing Anxiety	.141	-.180*	-.094	-.210**	-.137	1										1.42 (0.36)
7. Internalizing Social Withdrawal	.278**	-.236**	-.144	-.214**	-.167*	.730**	1									1.45 (0.44)
8. Externalizing	.023	-.183*	-.117	-.224**	-.228**	.637**	.577**	1								1.31 (0.35)
9. MTO_Behavior	.045	-.309**	.017	.014	.272**	.024	.024	.067	1							5.50 (1.35)
10. MAO_Behavior	-.043	.281**	.107	-.191*	.151*	.066	.074	.065	-.107	1						4.05 (1.49)
11. FTO_Behavior	-.027	-.127	.012	.014	.313**	-.036	-.065	-.022	.622**	-.039	1					5.31 (1.33)
12. FAO_Behavior	.055	.129	.136	-.136	.068	.039	.072	-.053	.074	.503**	-.116	1				3.76 (1.44)
13. MTO_Identity	.027	-.216**	-.068	.074	.150*	.051	.014	.067	.638**	-.246**	.409**	.024	1			4.34 (0.92)
14. MAO_Identity	.032	.392**	.038	-.013	.046	.025	.063	.025	-.272**	.619**	-.260**	.378**	-.230**	1		2.35 (1.16)
15. FTO_Identity	-.062	-.072	-.139	.009	.214**	-.008	-.088	-.022	.406**	-.190*	.643**	-.149*	.621**	-.250**	1	4.22 (0.99)
16. FAO_Identity	.093	.242**	.028	-.033	-.011	.059	.184*	.090	-.105	.297**	-.271**	.627**	-.014	.626**	-.241**	2.18 (1.17)

Note. MTO: Mother's Turkish Orientation; MAO: Mothers' American Orientation; FTO: Fathers' Turkish Orientation; FAO: Fathers' American Orientation: Behavior: Behavior Domain of Acculturation; Identity: Identity Domain of Acculturation; Non-custodial contact: Frequency of children's contact with non-custodial parent. *$p < .05$; **$p < .01$

Parental Remote Acculturation Orientation and Child Well-Being

     Behavior domain. Based on MANCOVAs, there were no significant differences in children's internalizing and externalizing behavior problems based on parents' remote acculturation statuses in the behavior domain. Regression analyses also revealed that both mothers' and fathers' American Behaviors and Turkish Behaviors did not predict child well-being (See Table 5).

     Identity domain. Based on MANCOVAs, there were no significant differences in children's internalizing and externalizing behavior problems based on parents' remote acculturation statuses in identity domain. However, regression analyses revealed a significant positive main effect of fathers' American identity on children's social withdrawal behavior problems ($\beta = .198$, $p < .05$) after controlling for child's age, mothers' education, socially desirable responding and frequency of children's contact with the non-custodial parent (See Table 4).

     Summary. Overall, results revealed that children whose fathers have a high orientation towards U.S. culture, though only in identity domain (AmeriTurk), had higher levels of social withdrawal problems.

Table 4

Parental Remote Acculturation in the Identity Domain Predicting Children's Internalizing and Externalizing Behavior Problems

Variables	Internalizing: Anxiety						Internalizing: Social Withdrawal						Externalizing: Aggression					
	Step 1		Step 2		Step 3		Step 1		Step 2		Step 3		Step 1		Step 2		Step 3	
	β	SE$_b$	β	SE$_b$	B	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$
Mothers' Education	-.12	.02	-.15	.03	-.16	.03	-.16*	.03	-.24**	.03	-.24**	.03	-.12	.02	-.15	.02	-.15	.02
Social Desirability	--	--	--	--	--	--	-.20**	.01	-.20**	.01	-.18*	.01	-.26**	.00	-.28**	.00	-.26**	.00
Child's age	.12	.01	.11	.01	.13	.01	.27**	.01	.24**	.01	.23**	.01	--	--	--	--	--	--
Conflict Resolution	.03	.03	.03	.03	.03	.03	.03	.03	.03	.03	.03	.03	.05	.03	.07	.03	.05	.03
Non-custodial Contact	-.18**	.02	-.17*	.02	-.14	.02	-.18*	.03	-.16	.03	-.16	.03	-.24**	.02	-.25*	.02	-.24**	.02
MTO_Identity			.06	.04	-.19	.06			.00	.05	-.22	.07			.12	.04	-.01	.06
MAO_Identity			.07	.03	-.06	.04			.05	.04	-.06	.04			.08	.03	-.03	.04
FTO_Identity			-.01	.04	.20	.05			.02	.04	.17	.06			.01	.04	.03	.05
FAO_Identity			.05	.03	.23	.04			.20*	.04	.32**	.04			.08	.03	.19	.04
MTO X MAO_Identity					.15	.04					.13	.04					-.01	.03
FTO X FAO_Identity					.11	.03					.06	.04					.19	.03
MTO X FTO_Identity					.10	.03					-.08	.04					-.13	.03
MAO X FAO_Identity					-.12	.02					-.00	.03					-.03	.02
MTO X FAO_Identity					.05	.04					-.01	.04					-.11	.04
MAO X FTO_Identity					-.25*	.03					-.25*	.04					-.10	.03
R^2	.073		.086		.136		.181		.227		.266		.128		.157		.190	
Model *F*	3.38*		1.96		1.81*		7.50**		5.42**		3.87**		6.26**		3.87**		2.70**	
$R^2\Delta$			.012		.050				.046		.039				.029		.033	

Note MTO: Mother's Turkish Orientation; MAO: Mothers' American Orientation; FTO: Fathers' Turkish Orientation; FAO: Fathers' American Orientation: Identity: Identity Domain of Acculturation; Non-custodial contact: Frequency of children's contact with non-custodial parent. *$p \leq .05$, **$p \leq .001$

Table 5

Parental Remote Acculturation in the Behavior Domain and Children's Internalizing and Externalizing Behavior Problems

Variables	Internalizing: Anxiety						Internalizing: Social Withdrawal						Externalizing: Aggression					
	Step 1		Step 2		Step 3		Step 1		Step 2		Step 3		Step 1		Step 2		Step 3	
	β	SE$_b$	β	SE$_b$	B	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$	β	SE$_b$
Mothers' Education	-.12	.02	-.14	.03	-.18*	.03	-.16*	.03	-.20*	.03	-.20*	.03	-.12	.02	-.11	.02	-.12	.02
Social Desirability	--	--	--	--	--	--	-.20**	.01	-.21**	.01	-.24**	.01	-.26**	.00	-.30**	.00	-.31**	.00
Child's age	.12	.01	.13	.01	.11	.01	.27**	.01	.27**	.01	.25**	.01	--	--	--	--	--	--
Conflict Resolution	.03	.03	.02	.03	.04	.03	.03	.03	.01	.03	.01	.03	.05	.03	.03	.03	.04	.03
Non-custodial Contact	-.18*	.02	-.15	.02	-.16	.02	-.18*	.03	-.14	.03	-.15	.03	-.24**	.02	-.22*	.02	-.24**	.02
MTO_Behavior			.03	.03	-.11	.03			.06	.03	-.01	.04			.16	.03	.03	.03
MAO_Behavior			.10	.02	-.01	.02			.16	.03	.15	.03			.12	.02	.08	.02
FTO_ Behavior			-.08	.03	-.05	.03			-.05	.03	-.01	.04			-.04	.03	-.01	.03
FAO_ Behavior			-.04	.02	.01	.02			-.01	.03	.03	.03			-.03	.02	.02	.02
MTO X MAO_Behavior					.07	.02					- .02	.03					-.05	.02
FTO X FAO_Behavior					.10	.02					.02	.02					.16	.02
MTO X FTO_Behavior					- .21	.01					.04	.02					-.09	.01
MAO X FAO_Behavior					-.05	.01					-.10	.01					-.05	.01
MTO X FAO_Behavior					-.12	.02					-.11	.02					-.21	.02
MAO X FTO_Behavior					-.09	.02					-.06	.03					-.06	.02
R^2	.072		.082		.126		.181		.201		.223		.128		.152		.197	
Model F	3.38*		1.87		1.66		7.50**		4.64**		3.06**		6.26**		3.74**		2.82**	
$R^2\Delta$			.009		.044				.020		.022				.024		.045	

Note. MTO: Mother's Turkish Orientation; MAO: Mothers' American Orientation; FTO: Fathers' Turkish Orientation; FAO: Fathers' American Orientation: Behavior: Behavior Domain of Acculturation; Non-custodial contact: Frequency of children's contact with non-custodial parent. *$p \le .05$, **$p \le .001$

Parental Remote Acculturation Gaps and Child Well-Being

Match:mismatch method. Results were examined in behavior and identity domains of acculturation separately.

Behavior domain. More than half of the parents (59.7%) were matched in their remote acculturation statuses in the behavior domain as compared parents who were mismatched (40.3%). There were no statistically significant differences in children's internalizing and externalizing behavior problems of matched versus mismatched dyads.

Identity domain. Most parents (76%) were matched in their remote acculturation statuses in the identity domain as compared to parents who were mismatched (24%). There were no significant differences in internalizing and externalizing behavior problems of children based on matched versus mismatched dyads.

Interaction method. Results were examined in behavior and identity domains of acculturation separately.

Behavior domain. In the behavior domain, there were no significant interactions between mothers and fathers' orientations towards local Turkish and remote American cultures on child well-being outcomes.

Identity domain. In the identity domain, there was a significant interaction between mothers' American Orientation and fathers' Turkish Orientation for children's anxiety and social withdrawal problems. Plotting the interaction and calculation of simple slopes showed that, for AmeriTurk mothers only, fathers' Turkish identity was negatively associated with children's social withdrawal and anxiety (both βs = -.25, p <.05) (See Figure 1). Similarly, for strongly Turkish-identified fathers only, mothers' American identity was negatively associated with children's social withdrawal and anxiety problems (both βs = -.25, p <.05) (see Figure 2).

To examine the number of divorced co-parents with AmeriTurk mothers and traditional Turkish fathers, a post-hoc analysis was conducted. There were 31 (17.5%) mothers who were above the scale midpoint in U.S. identity (i.e., assimilated) who also has an ex-spouse with above midpoint scores (3 on a scale of 5) in Turkish identity (i.e., separated)

Summary. Overall, investigation of parental remote acculturation gaps using the match:mismatch method did not yield any significant association with child well-being outcomes. However, the interaction method revealed that parental remote acculturation gaps in the identity domain predicted internalizing behavior problems. Specifically, one parental remote acculturation gap proved to be associated with low internalizing behavior problems for children, and that was a gap whereby mothers were AmeriTurk and fathers were traditional Turkish.

Figure 1. *Interaction between Fathers' Turkish Identity and Mothers' American Identity (moderator) on Children's Social Withdrawal Problems*
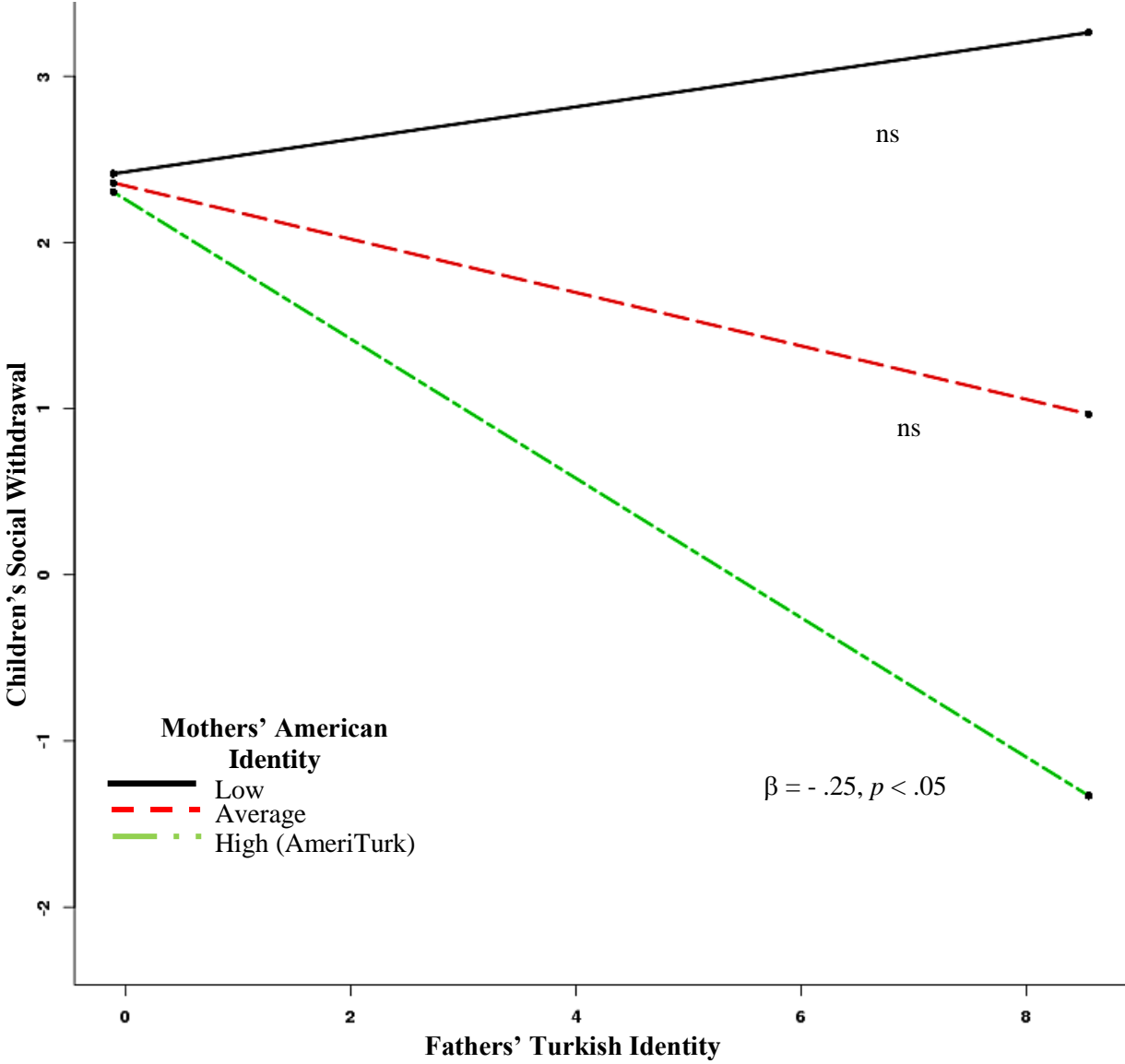
Note. The interaction effect predicting children's anxiety was identical to the interaction effect depicted in this figure predicting social withdrawal.

Figure 2. *Interaction between Mothers' American Identity and Fathers' Turkish Identity (moderator) on Children's Social Withdrawal Problems*
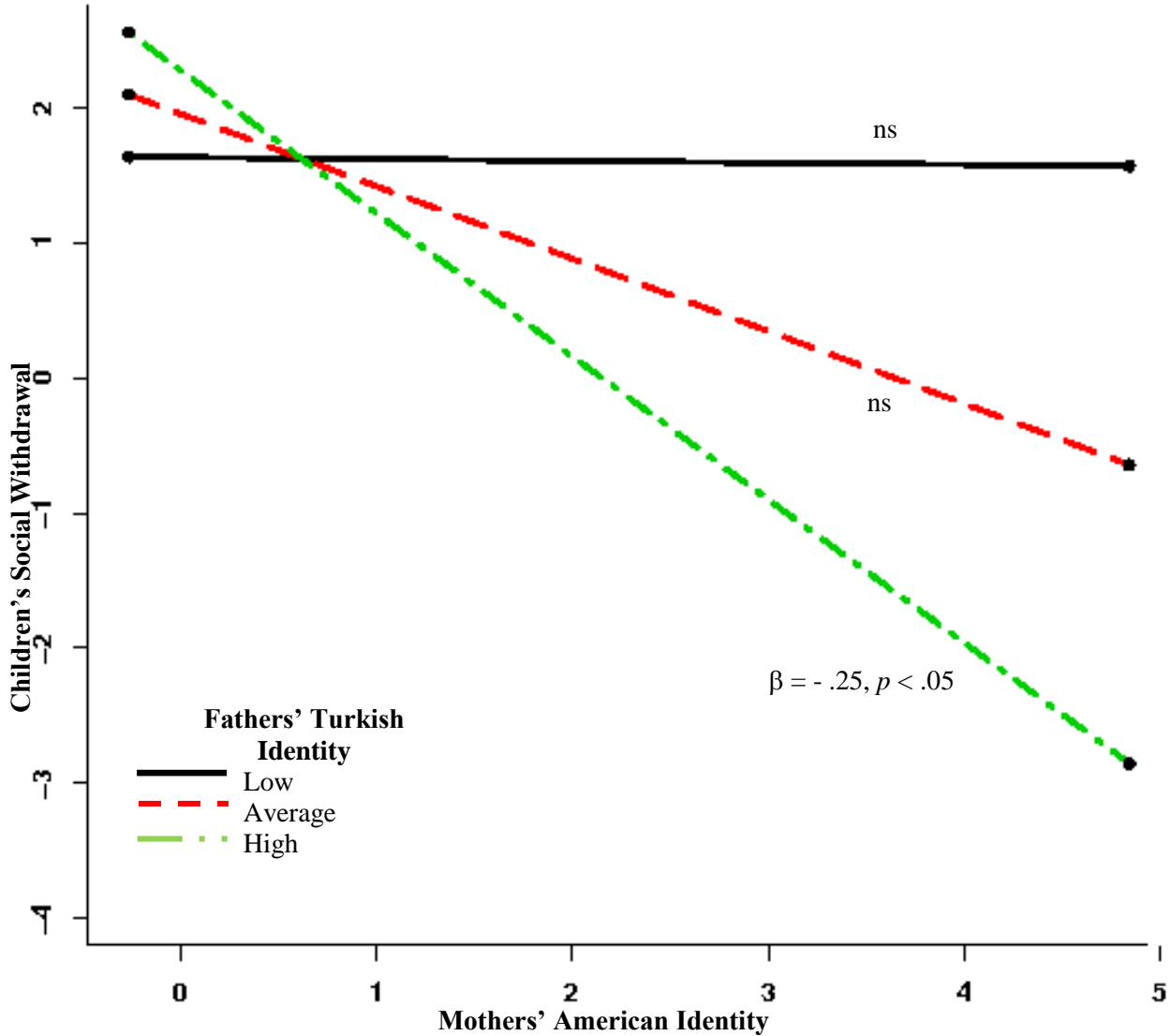
Note. The interaction effect predicting children's anxiety was identical to the interaction effect depicted in this figure predicting social withdrawal.

Chapter Four: Discussion

      This study explored remote acculturation gaps as a globalization-induced discrepancy between divorced co-parents that may be linked to child well-being above and beyond post-divorce conflict resolution. Expanding remote acculturation research to Eurasia, this is the first study to demonstrate associations of parental remote acculturation and parental remote acculturation gaps on child well-being. It is also the first to examine remote acculturation in parents' behavior and identity domains of acculturation separately in relation to child well-being. Results revealed that integration and separation were prominent remote acculturation statuses in both behavior and identity domains of acculturation, with separation being the largest remote acculturation status in identity domain. Marginalization in both behavior and identity domains was more prominent in this sample that in prior research. Confirming the first hypothesis, fathers' American identity was positively associated with children's internalizing behavior problems. On the other hand, parental remote acculturation gaps in the identity domain – an AmeriTurk mother with a traditional Turkish father – predicted lower levels of internalizing behavior problems for children, but this was only evident using the interaction method. Thus, mothers' American Identity and fathers' Turkish identity are both, in the presence of the other, important and protective for children's anxiety and social withdrawal problems.

Parents' Remote Acculturation Statuses in Turkey: Integration and Separation are Prominent

      There was a high prevalence of integrated and separated mothers and fathers, particularly in the behavior domain (mothers: 48% and 40%; fathers: 37% and 44%, respectively). Nearly half of the mothers in this study were integrated in terms of behavior which is compatible with the number of integrated first generation Turkish Americans living in the U.S. (50% of the sample; Kaya, 2009), who selectively adopted and applied American practices in their parenting and family life. Also, the distribution of remote acculturation strategies lends support to the emerging evidence that remote acculturation often creates integration or separation instead of assimilation and marginalization (Ferguson & Adams, 2015; Ferguson & Bornstein, 2012; 2015; Ferguson et al., 2015). This pattern is parallel to Jensen and Arnett's (2012) application of Berry's bidimensional framework to the context of globalization which suggests that individuals will not and do not have to necessarily detach from their local identity to orient other cultures. On the other hand, more than half of the mothers (69%) and fathers (68%) were separated in identity domain of acculturation. Parents who strongly endorsed local Turkish identity of which they are proud of were less oriented towards the remote U.S. culture.

      It is important to note that there were a large number of marginalized fathers (12% in behavior and 11% in identity domains of acculturation).In particular, the number of fathers with marginalized identity (11%) was nearly the same as fathers with integrated identity (14%) and higher than the number of assimilated fathers (7%). Compared with previous acculturation literature conducted in the U.S. and

Canada this finding was unexpected (Ataca & Berry, 2002; Ferguson et al., 2012). For example, iFerguson and colleagues (2012) examined the link between tridimensional acculturation and sociocultural adaptation of Jamaican mother-adolescent dyads in Jamaica compared to the immigrant dyads in the U.S. In this sample of 473 dyads, only 5% of parents were marginalized as compared to high numbers of integrated (71%) and separated (21%) parents. Similarly, in a sample of 200 Turkish immigrants in Canada, marginalization was the least preferred acculturation status among men followed by separation and integration. Our findings regarding the number of marginalized identities echoes voices of first generation Turkish immigrants in the U.S. stating that: "*You don't feel [you] belong to here, but the worse thing is that you don't feel you belong to Turkey either*" (Kaya, 2009, p. 621). Jensen and colleagues (2011) reframed immigrant-based marginalization for globalization and suggested that marginalization is more likely to occur in rapidly alternating local cultures where individuals simply do not have time to recognize and adapt to change (Jensen et al., 2011, p. 293). They further suggested that this may lead a cultural identity confusion for such individuals who simultaneously exposed to new and local cultures (Jensen et al., 2011). Being a crossway between Europe and Asia drags local Turkish culture into a sociocultural dilemma and dynamic transition period (Blank, Johnsen, & Pelletiere, 1993; Nauck & Klaus, 2007). Accordingly, parents in Turkey may no longer feel belong to Turkish culture and thus may not "feel at home" in their own home country, and at the same time, they may never fully "Americanize." Such individuals may, thus, remain in an abstract world (see Del Pilar & Udasco, 2004). Given that there is a weight of evidence demonstrating connection between cultural marginalization of immigrants and internalizing symptoms of family members (e.g., Berry, 1997; Berry & Kim, 1988; Berry & Sam, 1997; Berry, 2005; Berry et al., 2006; Kim, Gonzales, Stroh, & Wang, 2006) and the connection between cultural identity confusion and internalizing and externalizing behavior problems (see Jensen, 2011), re-connection to cultural roots is important to solve cultural identity confusion of remotely acculturating parents in Turkey (Hermans & Dimaggio, 2007).

Parents' American Identity predicts Children's Internalizing Behavior Problems

Parents' American identity was associated with children's internalizing behavior problems (social withdrawal), but not with externalizing behavior problems. This finding is consistent with some prior studies in immigrant acculturation literature showing that children experienced more internalizing behavior problems when their parents are more oriented towards new culture (see Atzaba-Poria & Pike 2007). Three possible explanations may be given. First, results are likely to be explained by the association between parents' higher U.S. Orientation and parent-adolescent conflict that was found in Jamaica (Ferguson & Bornstein, 2012). Similarly, in Turkey, 'AmeriTurk' parents' who have a high orientation towards U.S. culture, may have more parent-child conflict, which may elevate their children's internalizing symptoms (Özdemir, 2014). Second, parents who have high U.S. orientation might endorse

an individualistic worldview in which autonomy and psychological independence (separateness) are encouraged and expected (Kağıtçıbaşı, 2007). However, psychological independence before a child is developmentally ready may cause children to be more anxious and socially withdrawn (Denham, Warren et al., 2014). This pattern might be especially prominent in globalizing Turkey, where the emphasis on family relatedness and psychological interdependence between generations coexist with individualistic goals (Kağıtçıbaşı, 2007; Kağıtçıbaşı & Ataca, 2005). Third, Atzaba-Poria and Pike (2007) suggested: "internalizing problems are natural expressions of identity confusion" (Atzaba-Poria & Pike, 2007, p. 536). Accordingly, perhaps, having an 'AmeriTurk' parent whose personal/parenting style differs from local norms cause ambiguity, stress, or cultural identity confusion (Jensen, 2011) for children in a collectivist society like Turkey (Goregenli, 1997), manifesting in anxiety and social withdrawal.

AmeriTurk Mother and Traditional Turkish Father: Having Best of Both Worlds is Protective for Children's Internalizing Behavior Problems after Divorce

It was surprising to see that the parental remote acculturation gap was associated with better child well-being in divorced families in Turkey above and beyond parental conflict resolution. Based on evidence from the previous acculturation gap literature, I expected parental remote acculturation gaps to be linked with higher levels of children's internalizing and externalizing behavior problems. However, findings revealed that after accounting for the contribution of parental conflict resolution and frequency of noncustodial contact, when mothers' had high U.S. Orientation in identity domain, fathers' Turkish identity was associated with less anxiety and less social withdrawal in children. Contrary to previous findings on parental acculturation gap (Chance et al., 2013; Costigan & Dokis, 2009), this finding indicates that for children in divorced families, a cultural equilibrium with access to both worlds might allow some degree of flexibility and thus protect their well-being in the context of rapid change and globalization. In her recent review, Jensen (2011) suggested that "sometimes both parents and youth recognize the necessity or even desirability of a cultural gap in a globalizing world" (Jensen, 2011, p. 67). Similarly, it is plausible that a cultural gap between parents might give an opportunity to children have access, selectively choose and integrate both Turkish and American cultures. Therefore, I suggest that parental remote acculturation gaps might be a new potential globalization-induced discrepancy among divorced co-parents that is beneficial for children's social and emotional well-being.

Children with AmeriTurk mothers and traditional Turkish fathers had less anxiety and social withdrawal problems. In particular, fathers' Turkish Identity was protective for children's internalizing behavior problems, only if mothers had a high American identity. Also, mothers' American identity predicted lower internalizing behavior problem, only for strongly Turkish-identified fathers. The protective effect of fathers' Turkish Orientation on identity domain is parallel with prior acculturation findings regarding the adaptive function of parents' ethnic identity on children's internalizing and

externalizing behavior problems in the U.S. (Calzada et al., 2009). However, literature indicated the importance of taking orientations to both new and original cultures into account concerning child well-being (see Tamis-LeMonda et al., 2007). Tamis-LeMonda and her colleagues (2007) suggested that individualism (autonomy) and collectivism (relatedness) can coexist within individuals, families, and cultural contexts, presenting globalization as one of the factors serving this dynamic balance between new and original. According to researchers, the associations between two parenting values can be either conflicting (i.e. interfere with each other), additive (i.e., being endorsed independently and beneficial at the same time) or functionally dependent (i.e., connected, dependent and promote each other's effect) (Tamis-LeMonda et al., 2007, p.189). In their recent review, Kavaş and Thornton (2013) portrayed Turkey's additive accommodation of original (i.e. collectivist) and new (i.e., individualistic) elements, balanced by resistance, forming a hybrid co-parental system in Turkey (Kavaş & Thornton, 2013, p. 10). Current study's findings indicated that mothers' American Identity and fathers' Turkish identity are both important and protective in the presence of the other. This particular remote acculturation gap is related to the best child well-being for divorced families in Turkey. Accordingly, a dual existence of Turkish and American cultures, integration may occur at the family level and may be protective for children's well-being in divorced families.

It is essential to highlight that the current study examined divorced families in which nearly all mothers (93%) were custodial parents. Therefore, the protective effect of fathers' Turkish identity on child well-being might be linked to other post-divorce adjustment variables such as non-resident father-child relationship quality (Amato, 1993). In a recent study with a sample of 453 children, King and Sobolewski (2006) provided evidence for the association between nonresident father-child relationship quality and responsive fathering on children's internalizing and externalizing behavior problems. Authors reported that adolescents who had poor relationships with mothers, experienced less internalizing behaviors if they had a strong connection with their nonresident fathers (King & Sobolewski, 2006). In Turkey, non-custodial fathers may experience a greater degree of loss of connection and control over child-related matters given that there are no joint custody arrangements in Turkey and thus mothers are primary gatekeepers (Yılmaz & Fışıloğlu, 2005). Conversely, a patriarchal family system is prominent where fathers are perceived as the main authority figure whose control have great importance and influence on family relationships and communication (Sunar & Fisek-Okman, 2005). One might argue that high authority and parental control might increase internalizing symptoms for children. However, as it is true for the Majority World (Cabrera & Tamis- LeMonda, 2013; Shwalb, Shwalb & Lam, 2013), exposure to American values has reconfigured father-child relationship in Turkey such that father is no longer perceived as a distant and inaccessible figure to be feared (Selin, 2014; Vergin, 1985, p. 574). Accordingly, in the context of globalization, a non-custodial and a non-resident father who strongly

endorse a Turkish identity may be more likely to prioritize their involvement with their children's life and thus spend their limited time to form a high-quality parent-child relationship.

Domain-Specific Nature of Parental Remote Acculturation

Separate examination of behavior and identity domains of parental remote acculturation and parental remote acculturation gaps revealed that only acculturation in the identity domain was associated with child well-being. This finding underscores how remote acculturation and remote acculturation gaps might uniquely function across different domains of acculturation. Results are consistent with some previous immigrant acculturation studies with Turkish immigrants in Europe (Spiegler et al., 2015) and other ethnic groups in the U.S (Birman, 2006b; Calzada et al., 2009; Ho & Birman, 2009;), finding significant results only in the domain of identity. Ho and Birman (2009)'s investigation of the parent-adolescent gap among Vietnamese immigrants in the U.S. revealed that parents' orientation towards original culture only in identity domain, but not in behavior domain, predicted low family cohesion. Changes in cultural identity are deeper than changes in behavioral practices (Sam & Berry, 2016); because they require an adoption of beliefs and practices of multiple cultures to construe a sense of belonging (Jensen, 2003). In the context of globalization, this process is much more complex given that individuals are exposed to remote cultures when they are still living in their local culture (Jensen, 2011). Having said that, for the current sample, considering the high correlation between remote acculturation orientations in behavior and identity domain, it is not the case that parents in Turkey did not remotely acculturate to U.S. culture in the behavior domain. However, in the context of globalization, changes in and globalization-induced discrepancies between parents' identity appear more important for child well-being than behavior acculturation. Domain-differentiated findings may challenge the idea that changes in the endorsement of cultural identity often accompanies surface level behavioral changes (Costigan & Su, 2004; Costigan, 2010), and thus present new arenas for both remote acculturation and parental acculturation gap research.

Limitations and Future Directions

This study contributes to our understanding of how remote acculturation influences parents and children in divorced families; however, some limitations should be pointed out. First, the cross-sectional design of the study does not allow for causal interpretations among variables. Second, based on previous research in Haiti, remote acculturation is less likely in rural settings (Ferguson, Desir, & Bornstein, 2014). Accordingly, the study sample was divorced families in three major urban areas in Turkey. Therefore, results are representative of urban Turkish divorced parents and may generalize to neither rural nor other family structures. Future research can replicate and expand current study with other samples. Furthermore, this study used mothers' reports both on their own and their ex-spouses' remote acculturation and on child well-being measures, and there was no direct father report. Result reflect

mothers' perceptions of parental remote acculturation and remote acculturation gaps and they might over or underestimate both their and their ex-spouses' orientation towards local and new culture (see Birman, 2006; Telzer, 2010). Accordingly, future studies should include multiple perspectives regarding both remote acculturation and child well-being. Finally, the kinds of globalization vehicles that have set the stage for remote acculturation (e.g., U.S. media, food, consumer goods) have not been examined in detail. Given that mothers' education was linked to mothers' high U.S. Orientation, but low Turkish Orientation, it could be a potential vehicle for remote acculturation. However, a systematic investigation of potential remote acculturation vehicles will portray a comprehensive picture of remote acculturation in Turkey.

Previous studies on globalization emphasized the importance of a "new style of ethnography capturing the impact of deterritorialization on the imaginative resources of lived, local experiences" (Appadurai, 1991, p. 196). Therefore, qualitative methods can be used to explore further underlying processes of how individuals in Turkey perceive remote acculturation towards to U.S. culture. In particular, focus group interviews are fruitful to understanding a relatively new and/or understudied area (Morgan, 1998); because they will foster a spontaneous exchange of ideas amongst parents (Taylor, Bogdan, & DeVault, 2015; Ferguson & Iturbide, 2015). What does "Americanization" mean for mothers and fathers in contemporary Turkey? How they construe an American identity along with contemporary Turkish culture? How does remote acculturation influence their parenting, family relationships, communication with their ex-spouses and their children's well-being? Prior remote acculturation studies in Jamaica have used a sequential explanatory design in which focus group interviews (Ferguson & Iturbide, 2013; 2015) followed by an initial quantitative study (Ferguson & Bornstein, 2012). Accordingly, a mixed-method remote acculturation study in Turkey may provide additional in-depth findings with participants' words (Morgan, 1998).

Conclusion

In describing family change across time, particularly in the Majority World, psychologist Çiğdem Kağıtçıbaşı said that "the issue what is to change, what is to remain, how change will be ascertained and by whom" (Kağıtçıbaşı, 2007, p. 166). This study tried to address that comment by examining how remote acculturation to U.S. culture among parents may be linked to the well-being of their children. This study expanded remote acculturation research to Eurasia and was the first to demonstrate the effects of parental remote acculturation and parental remote acculturation gaps on child well-being in divorced families in Turkey with two domains of acculturation. Father's parents' endorsement of American identity, not behaviors, manifested in anxiety and social withdrawal for their children. Remote acculturation theory also responds to new trends in divorce literature asking 'how' and 'under what circumstances' children will have better well-being after divorce. Although remote acculturation gaps can present an additional discrepancy that divorced co-parent must navigate, the current study suggests that

not all gaps are bad for their children. In particular, one parental remote acculturation gap, whereby mothers were AmeriTurk and fathers were strongly Turkish-identified, was protective for children's social and emotional well-being, indicating the positive impact of an integration acculturation strategy at the family level.

References

Ahrons, C. R. (2007). Family ties after divorce: Long-term implications for children. *Family Process*, *46*(1), 53–65. doi: 10.1111/j.1545-5300.2006.00191.x

Alaimo, K., Olson, C. M., Frongillo, E. A. (1999). Importance of cognitive testing for survey items: An example from food security questionnaires. *Journal of Nutrition Education, 31*(5), 269-275. doi:10.1016/S0022-3182(99)70463-2

Amato, P. R. (1993). Children's adjustment to divorce: Theories, hypotheses, and empirical support. *Journal of Marriage and the Family*, *55*(1), 23. doi:10.2307/352954

Amato, P. R. (2000). Consequences of divorce for adults and children. *Journal of Marriage and the Family, 62,* 1269–1287. doi:10.1111/j.1741-3737.2000.01269.x

Amato, P. R. (2010). Research on Divorce: Continuing trends and new developments. *Journal of Marriage and Family*, *72*(3), 650–666. doi:10.1111/j.1741-3737.2010.00723.x

Amato, P. R., & Keith, B. (1991a). Parental divorce and the well-being of children: A meta-analysis. *Psychological Bulletin*, *110*(1), 26–46. doi:10.1037/0033-2909.110.1.26

Amato, P. R., & Keith, B. (1991b). Parental divorce and adult well-being: A meta-analysis. *Journal of Marriage and the Family*, *53*(1), 43. doi:10.2307/353132

Appadurai, A. (1991). Global ethno-scapes: Notes and queries for a transnational anthropology. In R. G. Fox (Ed.), *Recapturing anthropology: Working in the present* (pp. 191–201). Santa Fe, NM: School of American Research Press.

Arditti, J.A. (1991). Child support noncompliance and divorced fathers: Rethinking the role of parental involvement. In Volgy, S.S. (Ed.), *Women and divorce/men and divorce* (pp. 107-119). New York, NY: The Haworth Press, Inc.

Arditti, J. (2006). Editor's note. *Family Relations: An Interdisciplinary Journal of Applied Family Stud ies, 55,* 263–266. doi:10.1111/j.1741-3729.2006 00400.x

Arends-Tóth, J., & Van de Vijver, F. J. R. (2003). Multiculturalism and acculturation: views of Dutch and Turkish-Dutch: Multiculturalism and acculturation. *European Journal of Social Psychology*, *33*(2), 249–266. doi:10.1002/ejsp.143

Ataca, B., & Berry, J. W. (2002). Psychological, sociocultural, and marital adaptation of Turkish immigrant couples in Canada. *International Journal of Psychology*, *37*(1), 13–26. doi: 10.1080/00207590143000135

Atalaysun, M. (2016). *USDA foreign agricultural service: Turkey Food processing ingredients report* (TR6035). Retrieved from: http://gain.fas.usda.gov/Recent%20GAIN%20Publications/Food%20Processing%20Ingredients_ Ankara_Turkey_8-15-2016.pdf

Atzaba-Poria, N., & Pike, A. (2007). Are ethnic minority adolescents at risk for problem behaviour? Acculturation and intergenerational acculturation discrepancies in early adolescence. *British Journal of Developmental Psychology*, *25*(4), 527–541. doi: 10.1348/026151006X173053

Atzaba-Poria, N., Pike, A., & Barrett, M. (2004). Internalizing and externalizing problems in middle childhood: A study of Indian (ethnic minority) and English (ethnic majority) children living in Britain. *International Journal of Behavioral Development*, *28*(5), 449–460. doi:10.1080/01650250444000171

Aycan, Z., & Kanungo, R. N. (1998). Impact of acculturation on socialization beliefs and behavioral occurences among Indo-Canadian immigrants. *Journal of Comparative Family Studies*, 451–467.

Beckmeyer, J. J., Coleman, M., & Ganong, L. H. (2014). Postdivorce coparenting typologies and children's adjustment. *Family Relations*, *63*(4), 526–537. doi:10.1111/fare.12086

Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology*, *46*(1), 5–34. doi:10.1111/j.1464-0597.1997.tb01087.x

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, *29*(6), 697–712. doi:10.1016/j.ijintrel.2005.07.013

Berry, J. W., & Kim, U. (1988). Acculturation and mental health. In P. Dasen, J. W. Berry, & N. Sartorius (Eds.), *Health and cross-cultural psychology* (pp. 207–236). Newbury Park, CA: Sage.

Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. (2006). Immigrant youth: Acculturation, identity, and adaptation. *Applied Psychology*, *55*(3), 303–332. doi:10.1111/j.1464-0597.2006.00256.x

Berry, J. W., & Sam, D.L. (1997). Acculturation and adaptation. In J.W. Berry, M.H. Segall, & Ç. Kağıtçıbaşı (Eds.), *Handbook of cross-cultural psychology*, *Vol. 3: Social behavior and applications* (2nd ed., pp. 291–326). Boston, MA: Allyn & Bacon.

Birman, D. (2006a). Acculturation gap and family adjustment: Findings with Soviet Jewish refugees in the United States and implications for measurement. *Journal of Cross-Cultural Psychology*, *37*(5), 568–589. doi:10.1177/0022022106290479

Birman, D. (2006b). Measurement of the ''acculturation gap'' in immigrant families and implications for parent–child relationships. In. M. H. Bornstein & L. R. Cote (Eds.), *Acculturation and parent–child relationships: Measurement and development* (pp.113–134). Mahwah, NJ: Lawrence Erlbaum.

Birman, D., & Trickett, E. J. (2001). Cultural transitions in first-generation immigrants' acculturation of Soviet Jewish refugee adolescents and parents. *Journal of Cross-Cultural Psychology*, *32*(4), 456–477. doi: 10.1177/0022022101032004006

Blank, S. J., Johnsen, W. T., & Pelletiere, S. C. (1993). *Turkey's strategic position at the crossroads of world affairs*. Retrieved from: http://www.strategicstudiesinstitute.army.mil/pubs/summary.cfm?q=178

Brislin R. W. (1986). The wording and translation of research instruments. In W. J. Lonner & J. W. Berry (Eds,). *Cross-cultural research methodology series; Vol. 8. Field methods in cross-cultural psychology* (pp. 137-164). Beverly Hills, CA: Sage.

Cabrera, N., & Tamis-LeMonda, C. S. (2013). *Handbook of father involvement: Multidisciplinary perspectives* (2nd ed.). Taylor & Francis.

Calzada, E. J., Brotman, L. M., Huang, K.-Y., Bat-Chava, Y., & Kingston, S. (2009). Parent cultural adaptation and child functioning in culturally diverse, urban families of preschoolers. *Journal of Applied Developmental Psychology*, *30*(4), 515–524. doi:10.1016/j.appdev.2008.12.033

Calzada, E. J., Huang, K.-Y., Linares-Torres, H., Singh, S. D., & Brotman, L. (2014). Maternal familismo and early childhood functioning in Mexican and Dominican immigrant families. *Journal of Latina/o Psychology*, *2*(3), 156–171. doi:10.1037/lat0000021

Çelenk, O., & Van de Vijver, F. J. R. (2011). Assessment of acculturation: Issues and overview of measures. *Online Readings in Psychology and Culture*, *8*(1), 1-22. doi:10.9707/2307-0919.1105

Chance, L. J., Costigan, C. L., & Leadbeater, B. J. (2013). Coparenting in immigrant Chinese Canadian families: The role of discrepancies in acculturation and expectations for adolescent assistance. *Journal of Family Psychology*, *27*(6), 905–914. doi:10.1037/a0034909

Clarke-Stewart, A., & Brentano, C. (2006). *Divorce: Causes and consequences*. Yale University Press.

Costigan, C. L. (2010). Embracing complexity in the study of acculturation gaps: Directions for future research. *Human Development*, *53*(6), 341–349. doi:10.1159/000322607

Costigan, C. L., & Dokis, D. P. (2006). Similarities and differences in acculturation among mothers, fathers, and children in immigrant Chinese families. *Journal of Cross-Cultural Psychology*, *37*(6), 723–741. doi:10.1177/0022022106292080

Costigan, C. L. & Su, T. F. (2004). Orthogonal versus linear models of acculturation among immigrant Chinese Canadians: A comparison of mothers, fathers, and children. *International Journal of Behavioral Development, 28,* 518 – 527. doi: 10.1080/01650250444000234

Crowne D. P., & Marlowe, D. (1960). A new scale of social desirability independent of psychopathology. *Journal of Consulting Psychology, 24*, 349-354. doi:10.1037/h0047358

Cummings, E. M., & Davies, P. T. (1994). *Children and marital conflict: The impact of family dispute and resolution.* New York, NY: Guilford.

Del Pilar, J. A., & Udasco, J. O. (2004). Marginality Theory: The lack of construct validity. *Hispanic Journal of Behavioral Sciences*, *26*(1), 3–15. doi:10.1177/0739986303261813

Demir, S. A. (2013). Attitudes toward concepts of marriage and divorce in Turkey. *American International Journal of Contemporary Research*, *3*(12), 83–88. Retrieved from: http://www.aijcrnet.com/journals/Vol_3_No_12_December_2013/14.pdf

Denham, S., Warren, H., Von Salisch, M., Benga, O., Chin, J., & Geangu, E. (2014). Emotions and social development in childhood. In P. K. Smith, & C. h. Hart (Eds,). *The Wiley Blackwell handbook of childhood social development* (2nd ed., pp. 413-433). Oxford, UK: Wiley-Blackwell. doi: 10.1002/9781444390933

Digiturk (2016). *DigiTurk channel list.* Retrieved from: http://www.digiturk.com.tr/yayin-akisi

Erol, N., Arslan, B. L., Akçakın, M., Sergeant, J. (1995). The adaptation and standardization of the Child Behavior Checklist among 6–18 years old Turkish children. In J. Sergeant (Ed.). *Eunethydis: European Approaches to Hyperkinetic Disorder* (pp. 97–113). Zurich, Fotorotar

Farver, J. A. M., Narang, S. K., & Bhadha, B. R. (2002). East meets west: Ethnic identity, acculturation, and conflict in Asian Indian families. *Journal of Family Psychology, 16*, 338-350. doi: 10.1037/0893-3200.16.3.338

Farver, J. M., Xu, Y., Bhadha, B. R., Narang, S., & Lieber, E. (2007). Ethnic identity, acculturation, parenting beliefs, and adolescent adjustment: A comparison of Asian Indian and European American families. *Merrill-Palmer Quarterly, 53*, 184–215. doi: 10.1353/mpq.2007.0010

Ferguson, G. M., & Adams, B. G. (2015). Americanization in the rainbow nation: Remote acculturation and psychological well-being of South African emerging adults. *Emerging Adulthood*, *4*(2), 104–118. doi:10.1177/2167696815599300

Ferguson, G. M. (2013). The big difference a small island can make: How Jamaican adolescents are advancing acculturation science. *Child Development Perspectives, 7*, 248-254. doi:10.1111/cdep.12051

Ferguson, G. M., & Birman, D. (2016). Acculturation in the United States of America. In D. L., Sam, & J. W. Berry. (Eds.). (2016). *The Cambridge handbook of acculturation psychology* (2nd ed., pp. 396-416) Cambridge, UK: Cambridge University Press.

Ferguson, G. M., & Bornstein, M. H. (2012). Remote acculturation: The "Americanization" of Jamaican islanders. *International Journal of Behavioral Development*, *36*(3), 167–177. doi:10.1177/0165025412437066

Ferguson, G. M., & Bornstein, M. H. (2015). Remote acculturation of early adolescents in Jamaica towards European American culture: A replication and extension. *International Journal of Intercultural Relations*, *45*, 24–35. doi:10.1016/j.ijintrel.2014.12.007

Ferguson, G. M., Bornstein, M. H., & Pottinger, A. M. (2012). Tridimensional acculturation and adaptation among Jamaican adolescent-mother dyads in the United States. *Child Development, 83*(5), 1486-1493. doi: 10.1111/j.1467-8624.2012.01787.x

Ferguson, G. M., Desir, C., & Bornstein, M. H. (2014). "Ayiti Cheri": Cultural oientation of early adolescents in rural Haiti. *The Journal of Early Adolescence*, *34*(5), 621–637. doi:10.1177/0272431613503214

Ferguson, G. M., & Iturbide, M. I. (2013). Jamaican boys' construals of Jamaican and American teenagers. *Caribbean Journal of Psychology*, *5*(1), 65–84.

Ferguson, G. M., & Iturbide, M. I. (2015). Family, Food, and Culture: Mothers' perspectives on americanization in Jamaica. *Caribbean Journal of Psychology, 7*(1), 43-63.

Ferguson, Y. L., Ferguson, K. T., & Ferguson, G. M. (2015). I am AmeriBritSouthAfrican-Zambian: Multidimensional remote acculturation and well-being among urban Zambian adolescents. *International Journal of Psychology*. doi:10.1002/ijop.12191

Ferguson, G. M., Muzaffar, H., Iturbide, M. I., Chu, H., & Meeks, J. (2016). *Feel American, watch American, eat American? Remote acculturation, TV, and nutrition among Jamaican adolescent-mother dyads*. Manuscript submitted for publication.

Ferguson, G. M., Tran, S. P., Mendez, S. N., & Van de Vijver, F. J. R. (in press) Remote acculturation: Conceptualization, measurement, and implications for health outcomes. In S. J. Schwartz, & J. B. Unger (Eds.), *Oxford handbook of acculturation and health*.

Goregenli, M. (1997). Individualist-collectivist tendencies in a Turkish sample. *Journal of Cross-Cultural Psychology*, *28*(6), 787–794. doi:10.1177/0022022197286009

Hermans, H. J. M., & Dimaggio, G. (2007). Self, identity, and globalization in times of uncertainty: A dialogical analysis. *Review of General Psychology*, *11*(1), 31–61. doi:10.1037/1089-2680.11.1.31

Ho, J., & Birman, D. (2010). Acculturation gaps in Vietnamese immigrant families: Impact on family relationships. *International Journal of Intercultural Relations*, *34*(1), 22–33. doi:10.1016/j.ijintrel.2009.10.002

Hünler, O. S. (2007). Factors related to psychological problems and life satisfaction of newcomer Turkish immigrants in the Netherlands. Unpublished doctoral dissertation, Middle East Technical University.

Jamison, T. B., Coleman, M., Ganong, L. H., & Feistman, R. E. (2014). Transitioning to postdivorce family life: A grounded theory investigation of resilience in coparenting: postdivorce coparenting. *Family Relations*, *63*(3), 411–423. doi:10.1111/fare.12074

Jensen, L. A. (2003). Coming of age in a multicultural world: Globalization and adolescent cultural identity formation. *Applied Developmental Science, 7,* 188–195. doi: 10.1207/S1532480XADS0703_10

Jensen, L. A. (2011). Navigating local and global worlds: Opportunities and risks for adolescent cultural identity development. *Psychological Studies*, *56*(1), 62–70. doi:10.1007/s12646-011-0069-y

Jensen, L. A., & Arnett, J. J. (2012). Going global: New pathways for adolescents and emerging adults in a changing world. *Journal of Social Issues*, *68*(3), 473–492. doi:10.1111/j.1540-4560.2012.01759.x

Jensen, L. A., Arnett, J. J., & McKenzie, J. (2011). Globalization and cultural identity. In S. J. Schwartz, K. Luyckx, & V. L. Vignoles (Eds.), *Handbook of identity theory and research* (pp. 285–301). New York, NY: Springer New York.

Kağıtçıbaşı, Ç. & Ataca, B. (2005). Value of children and family change: A three-decade portrait from Turkey. *Applied Psychology*, *54*(3), 317–337. doi:10.1111/j.1464-0597.2005.00213.x

Kağıtçıbaşı, Ç. (2007). Value of children and the family. In Ç. Kağıtçıbaşı (Ed.). *Family, Self, and Human Development across cultures* (pp. 125-163). Mahwah, New Jersey: Lawrence Erlbaum Associates.

Kanbolat, H. (2008). The negative effects of a globalized culture of consumption of Turkish society. *Today`s Zaman.* Retrieved from: http://www.todayszaman.com/columnist/hasan-kanbolat/the-negative-effects-of-a-globalized-culture-of-consumption-on-turkish-society_162467.html

Karraker, M. W. (2013). Global families (2nd ed.). Thousand Oaks, CA: Sage.

Kaya, I. (2009). Identity across generations: A Turkish American case study. *The Middle East Journal*, *63*(4), 617–632. doi:10.3751/63.4.15

Kavaş, S., & Gündüz-Hoşgör, A. (2011). "It is not a big deal, I can do it, too": Influence of parental divorce on professional women's marital experience in Turkey. *Journal of Divorce & Remarriage*, *52*(8), 565–585. doi:10.1080/10502556.2011.619902

Kavaş, S., & Thornton, A. (2013). Adjustment and hybridity in Turkish family change: Perspectives from developmental idealism. *Journal of Family History*, *38*(2), 223–241. doi:10.1177/0363199013482263

Kerig, P. K. (1996). Assessing the links between interparental conflict and child adjustment: The conflicts and problem-solving scales. *Journal of Family Psychology*, *10*(4), 454. doi:10.1037/0893-3200.10.4.454

Kim, S. Y., Gonzales, N. A., Stroh, K., & Wang, J. J. L. (2006). Parent–child cultural marginalization and depressive symptoms in Asian American family members. *Journal of Community Psychology*, *34*(2), 167–182. doi:10.1002/jcop.20089

King, V., & Sobolewski, J. M. (2006). Nonresident fathers' contributions to adolescent well-being. *Journal of Marriage and Family*, *68*(3), 537–557. doi: 10.1111/j.1741-3737.2006.00274.x

Lansford, J. E. (2009). Parental divorce and children's adjustment. *Perspectives on Psychological Science*, *4*(2), 140-152. doi: 10.1111/j.1745-6924.2009.01114.x

Levine, N. (1982). Social Change and family crisis: The nature of Turkish divorce. In Ç. Kağıtçıbaşı (Ed). *Sex Roles, Family & Community in Turkey*. Bloomington, IN: Indiana University Press.

McLeod, B. D., Weisz, J. R., & Wood, J. J. (2007). Examining the association between parenting and childhood depression: A meta-analysis. *Clinical Psychology Review*, *27*(8), 986–1003. doi:10.1016/j.cpr.2007.03.001

Morgan, D. L. (1998). *The focus group guidebook.* Thousand Oaks, CA: Sage.

Nauck, B., & Klaus, D. (2007). The varying value of children: Empirical results from eleven societies in Asia, Africa and Europe. *Current Sociology*, *55*(4), 487-503. doi: 10.1177/0011392107077634

Newcomb, T. (October, 2013). Married…with many children: 10 foreign versions of American TV shows. *Time Entertainment.* Retrieved from: http://entertainment.time.com/2013/10/09/lost-in-translation-10-foreign-versions-of-american-tv-shows/

Özdemir, Y. (2014). Parent-adolescent conflict and depression symptoms of adolescents: Mediator role of self-esteem. *Düşünen Adam: The Journal of Psychiatry and Neurological Sciences*, *27*(3), 211-220. doi:10.5350/DAJPN2014270304

Özdemir, S., & Cheah, C. S. L. (2015). Turkish mothers' parenting beliefs in response to preschoolers' aggressive and socially withdrawn behaviors. *Journal of Child and Family Studies*, *24*(3), 687–702. doi:10.1007/s10826-013-9879-y

Pawliuk, N., Grizenko, N., Chan-Yip, A., Gantous, P., Mathew, J., & Nguyen, D. (1996). Acculturation style and psychological functioning in children of immigrants. *American Journal of Orthopsychiatry*, *66*(1), 111–121. doi:10.1037/h0080161

Phinney, J. S., Horenczyk, G., Liebkind, K., & Vedder, P. (2001). Ethnic Identity, immigration, and well-being: An interactional perspective. *Journal of Social Issues*, *57*(3), 493–510. doi:10.1111/0022-4537.00225

Redfield, R., Linton, R., & Herskovitz, M. J. (1936). Memorandum for the study of acculturation. *American Anthropologist, 38,* 149-152. doi: 10.1525/aa.1936.38.1.02a00330

Richford, R. (2015). *Five Turkish takes on U.S. TV shows.* Retrieved from: http://www.hollywoodreporter.com/news/5-turkish-takes-us-tv-828478

Ryder, A. G., Alden, L. E., & Paulhus, D. L. (2000). Is acculturation unidimensional or bidimensional? A head-to-head comparison in the prediction of personality, self-identity and adjustment. *Interpersonal Relations and Group Process, 79(1),* 49-65. doi:10.1037/0022-3514.79.1.49

Sam, D. L., & Berry, J. W. (2016). Theoretical perspectives. In D. L., Sam, & J. W. Berry. (Eds.). (2016). *The Cambridge handbook of acculturation psychology* (2ⁿᵈ ed., pp. 11-29) Cambridge, UK: Cambridge University Press.

Schwartz, S. J., & Unger, J. B. (2010). Biculturalism and Context: What is biculturalism, and when is it adaptive? *Human Development*, *53*(1), 26–32. doi:10.1159/000268137

Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: Implications for theory and research. *American Psychologist, 65,* 237-251. doi:10.1037/a0019330.

Selin, H. (Ed.). (2014). *Parenting across cultures* (Vol. 7). Dordrecht: Springer Netherlands. doi:10.1007/978-94-007-7503-9

Shwalb, D. W., Shwalb, B. J., & Lamb, M. E. (Eds.). (2013). *Fathers in cultural context*. New York, NY: Routledge.

Snauwaert, B., Soenens, B., Vanbeselaere, N., & Boen, F. (2003). When integration does not necessarily imply integration: Different conceptualizations of acculturation orientations lead to different classifications. *Journal of Cross-Cultural Psychology*, *34*(2), 231–239. doi:10.1177/0022022102250250

Social Bakers (2011). *Turkey social marketing reports.* Retrieved from: https://www.socialbakers.com/resources/reports/turkey/

Spiegler, O., Leyendecker, B., & Kohl, K. (2015). Acculturation gaps between Turkish immigrant marriage partners: Resource or source of distress? *Journal of Cross-Cultural Psychology*, *46*(5), 667–683. hdoi:10.1177/0022022115578686

Sunar, D. (2002). Change and continuity in the Turkish middle class family. In E. Özdalga & R. Liljestrom (Eds.), *Autonomy and dependence in family: Turkey and Sweden in critical perspective* (pp. 217-238). Istanbul, Turkey: Swedish Research Institute.

Sunar, D., & Fişek-Okman, G. (2005). Contemporary Turkish families. In U. Gielen & J. Roopnarine (Eds.), *Families in global perspective* (pp. 169-183). Boston, MA: Allyn & Bacon/Pearson.

Tamis-LeMonda, C. S., Way, N., Hughes, D., Yoshikawa, H., Kalman, R. K., & Niwa, E. Y. (2007). Parents' goals for children: the dynamic coexistence of individualism and collectivism in cultures and individuals. *Social Development*, *17*(1), 183-209. doi:10.1111/j.1467-9507.2007.00419.x

TAYA (2013). Research on Family Structure in Türkiye*:* Findings and recommendations. Retrieved from: http://ailetoplum.aile.gov.tr/data/54292ce0369dc32358ee2a46/taya2013eng.pdf

Taylor, S. J., Bogdan, R., & DeVault, M. L. (2015). *Introduction to qualitative research methods: A guidebook and resource* (4th edition).

Telzer, E. H. (2010). Expanding the acculturation gap-distress Model: An integrative review of research. *Human Development*, *53*(6), 313–340. doi:10.1159/000322476

Turkish Statistical Institute (Turkstat). (2012). *Family structure survey.* Retrieved from: http://www.tuik.gov.tr

UNESCO: United Nations Educational, Scientific, and Cultural Organization (2016). *The globalization of cultural trade: A shift in consumption, International flows of selected cultural goods and services, 2004-2013.* Retrieved from the website of the United Nations on September, 2016: http://www.uis.unesco.org/culture/Documents/international-flows-cultural-goods-report-en.pdf

Ural, T., & Özbirecikli, M. (2006). Is ethical judgement influenced by social desirability in responding? An analysis on Turkish accountants. *Ç.Ü. Sosyal Bilimler Enstitüsü Dergisi, 15*(1), 393-410.

US International Trade Commission. (2014). *Recent trends in U.S. services trade: 2014 annual report*. Retrieved from: https://www.usitc.gov/publications/332/pub4463.pdf

Vergin, N. (1985). Social change and the family in Turkey. *Current Anthropology*, *26*(5), 571–574. doi:10.1086/203345

Yılmaz, A. E., & Fışıloğlu, H. (2005). Turkish parents' post-divorce adjustment: Perceived power/control over child-related concerns, perceived social support, and demographic characteristics. *Journal of Divorce & Remarriage*, *42*(3-4), 83–107. doi:10.1300/J087v42n03_06

Appendix A: Turkish Questionnaire: AmeriTürk Ebeveynlik: Kültürel Etkileşim, Boşanma sonrası Ortak Ebeveynlik ve Çocuk Gelişimi

AİLE GEÇMİŞİ
Lütfen aşağıda verilen sizin ile ilgili (solda verilen A sütunun altında) ve eski eşiniz ile ilgili (sağda verilen B sütunun altında) demografik soruları yanıtlayınız.
1. Yaşınız:_____
2. Eski Esinizin Yaşı:_____
3. Çocuğunuzun Doğum Tarihi (Gün/Ay/Yıl)? : ____/____/_____
4. Çocuğunuzun kardeş Sayısı:_____

Aşağıda bulunan sorulara vereceğiniz cevaplar için sol sütun sizin; sağ sütun eski eşiniz için ayrılmıştır. Lütfen aşağıda verilen soruları (A) kendiniz ve (B) eski eşiniz için ayrı olarak doldurunuz.

Eğitim		
A		**B**
Ben		**Eski Eşim**
[ ]	Okul eğitimi yok	[ ]
[ ]	İlköğretim	[ ]
[ ]	Ortaokul	[ ]
[ ]	Lise	[ ]
[ ]	Üniversite	[ ]
[ ]	Yüksek Lisans	[ ]
[ ]	Doktora	[ ]

İş Bilgileri		
A		**B**
Ben		**Eski Eşim**
[ ]	Tam zamanlı	[ ]
[ ]	Yarı Zamanlı	[ ]
[ ]	Çalışmamakta(yım)	[ ]
[ ]	Öğrenci	[ ]
[ ]	Ev hanımı	[ ]

A		B
Ben		**Eski Eşim**
Evet [ ] Hayır [ ]	1. Daha önce yurtdışına çıktınız mı?(Amerika hariç)	Evet [ ] Hayır [ ]
(Lütfen Belirtiniz)	2.Evet ise, yurtdışında toplam ne kadar süre kaldınız? (ay, gün veya yıl olarak belirtiniz)	(Lütfen Belirtiniz)
Evet [ ] Hayır [ ]	3.Daha önce Amerika`ya gittiniz veya Amerika`da bulundunuz mu?	Evet [ ] Hayır [ ]
(Lütfen Belirtiniz)	4.Evet ise toplam ne kadar zaman Amerika`da kaldınız?(ay, gün veya yıl olarak belirtiniz)	(Lütfen Belirtiniz)

A (Ben)		**B (Eski Eşim)**
	Siz ve eşiniz evlendiğinize kaç yaşındaydınız?	
İlk [ ] İkinci [ ] 3 ve sonrası[ ]	Çocuğumun babası ile olan evliliğim _____ evliliğimdi.	İlk [ ] İkinci [ ] 3 ve sonrası[ ]
	Sizin ve eşinizin su anki medeni durumu nedir?	

Aşağıda ev ortamı ve çocuk bakımı ile ilgili genel sorular bulunmaktadır. Verilen soruların hiçbiri kişisel fikir ve düşüncelerinizi incelemeyi <u>amaçlamamaktadır.</u>

a. Çocuğunuzun velayeti hangi velide bulunmaktadır? Anne [ ] Baba [ ] Diğer [ ] (lütfen belirtiniz): _____	
b. Evinizde siz ve çocuğunuz dışında başka biri bulunmakta mıdır?	Evet [ ] Hayır [ ]
Cevabınız evet ise lütfen belirtiniz:	Anneanne [ ] Eşiniz [ ] Babaanne [ ] Arkadaş [ ] Dede (Anne) [ ] Bakıcı [ ] Dede (Baba) [ ]
c. Çocuğunuzun günlük bakımıyla sizden başka ilgilenen biri var mı?	Evet [ ] Hayır [ ]
Cevabınız evet ise lütfen belirtiniz (birden fazla seçenek işaretleyebilirsiniz)	Anneanne [ ] Eşiniz [ ] Babaanne [ ] Arkadaş [ ] Dede (Anne) [ ] Bakıcı [ ] Dede (Baba) [ ] Kreş [ ]

	Hiç	*Yılda bir kez*	*6 ayda bir kere*	*2 ayda bir kere*	*Hafta sonları*	*Haftada iki günden fazla*
d. Çocuğunuzun velayet sahibi olmayan veli ile görüşme sıklığı nedir?	0	1	2	3	4	5

Lütfen eski eşinizle aşağıdaki konular üzerine yaşadığınız anlaşmazlıkları NE SIKLIKTA ortak memnuniyet ile çözüme ulaştırdığınızı belirtiniz.

	Hiçbir zaman	*Bazen*	*Arada Sırada*	*Çoğunlukla*	*Her zaman*
a. Çocuğumuzu/Çocuk bakımını ilgilendiren konular					
b. Eski eşim ile aramızdaki iletişim					

ÇOCUĞUMUN GELİŞİMİ

Her bir madde çocuğun şu andaki ya da son 2 ay içindeki durumunu belirtmektedir. Lütfen uygun olan seçeneği işaretleyiniz. (0=hiç doğru değil; 1= bazen doğru; 2= sıklıkla/her zaman doğru)

	0	1	2
1.Çok ağlar	0	1	2
2. Bazı hayvanlardan, durumlardan (yüksek yerler), ya da ortamlardan (asansör, karanlık gibi) korkar (okulu katmayınız)	0	1	2
3. Okula gitmekten korkar, okul korkusu vardır	0	1	2
4. Kötü düşünebileceği ya da yapabileceğinden korkar	0	1	2
5.Kusursuz, dört dörtlük ve her konuda başarılı olması gerektiğine inanır	0	1	2
6.Kimsenin onu sevmediğinden yakınır	0	1	2
7.Kendini değersiz, önemsiz ya da yetersiz hisseder	0	1	2
8.Sinirli ve gergindir	0	1	2
9.Çok korkar ve kaygılıdır	0	1	2
10.Kendini çok suçlu hisseder	0	1	2
11.Topluluk içinde rahat değildir, başkalarının kendisi hakkında ne düşünecekleri ve ne söyleyecekleri ile ilgili kaygı duyar	0	1	2
12.Kendini öldürmekten söz eder	0	1	2
13.Evhamlidir, her şeyi dert eder	0	1	2
14.Hoşlandığı ya da zevk aldığı çok az şey vardır	0	1	2
15.Başkalariyla birlikte olmaktansa yalnız olmayı tercih eder	0	1	2
16.Konuşmayı reddeder	0	1	2
17.Sırlarını kendine saklar, hiç kimseyle paylaşmaz	0	1	2
18.Çok utangaç ve çekingendir	0	1	2
19.Hareketleri yavaştır, enerjik değildir	0	1	2

	0	1	2
20.Mutsuz, üzgün ve çökkündür	0	1	2
21.İçine kapanıktır, başkalarıyla kaynaşmaz	0	1	2
22.Çok tartışan bir çocuktur	0	1	2
23.Başkalarına eziyet eder, kötü davranır, kabadayılık eder	0	1	2
24.Hep dikkat çekmeye çalışır	0	1	2
25.Eşyalarına zarar verir	0	1	2
26.Ailesine ya da başkalarına ait eşyalara zarar verir	0	1	2
27.Evde söz dinlemez	0	1	2
28.Okulda söz dinlemez	0	1	2
29.Çok kavga çıkarır, kavgaya karışır	0	1	2
30.İnsanlara vurur, fiziksel saldırıda bulunur	0	1	2
31.Çok bağırır	0	1	2
32.İnatçı ve huysuzdur	0	1	2
33.Ruhsal durumu ya da duyguları çabuk değişir	0	1	2
34.Çok sık küser	0	1	2
35. Şüphecidir, kuşku duyar	0	1	2
36. Başkalarına rahat vermez, sataşır, onlarla çok dalga geçer	0	1	2
37. Öfke nöbetleri vardır, çabuk öfkelenir	0	1	2
38. İnsanları tehdit eder	0	1	2
39. Çok gürültücüdür	0	1	2

KÜLTÜREL DEĞERLERİM

Aşağıdaki cümleler sizin ve eski eşinizin kültürel tutumları ile ilgilidir. Lütfen aşağıda verilen her cümle için 1`den 7`ye kadar bir numara belirterek, verilen cümlelerin sizin için ne kadar doğru olduğunu ve ne kadar katıldığınızı belirtiniz. B sütununda, verilen cümlelerin eski eşiniz için ne kadar doğru olduğu ve eski eşinizin ne kadar katılacağını belirtiniz.

A								B						
Ben								Eski Eşim						
Hiç katılmıyorum		*Kararsızım*			*Tamamen Katılıyorum*			*Hiç katılmıyorum*		*Kararsızım*			*Tamamen Katılıyorum*	
1	2	3	4	5	6	7	a. Türk kültürünün geleneklerini genellikle uygular(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	b. Amerikan kültürünün geleneklerini genellikle uygular(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	c. Bir Türk'le evlenmeye istekli olurdu(m)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	d. Bir Amerikalı ile evlenmeye istekli olurdu(m)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	e. Türklerle sosyal faaliyetlerde bulunmaktan hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	f. Amerikalılarla sosyal faaliyetlerde bulunmaktan hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	g. Türklerle birlikte çalışırken rahat eder(im)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	h. Amerikalılarla birlikte çalışırken rahat eder(im)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	i. Türk eğlencelerinden (film, müzik gibi) hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	j. Amerikan eğlencelerinden (film, müzik gibi) hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	k. Sıklıkla "tipik bir Türk" gibi davranır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	l. Sıklıkla "tipik bir Amerikalı " gibi davranır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	m. Türk kültürüne özgü davranışları korumayı ya da geliştirmeyi önemser(im)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	n. Amerikan kültürüne özgü davranışları korumayı ya da geliştirmeyi önemser(im)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	o. Türk kültürünün değerlerine inanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	p. Yaygın Amerikan değerlerine inanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	q. Türk kültürünün şakaları ve mizah anlayışından hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	r. Amerikalıların şakaları ve mizah anlayışından hoşlanır(ım)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	s. Türk arkadaşlar edinmek ister(im)	1	2	3	4	5	6	7
1	2	3	4	5	6	7	t. Amerikalı arkadaşlar edinmek ister(im)	1	2	3	4	5	6	7

	A							B			
	Ben							**Eski Eşim**			
Hiçbir Zaman	*Nadiren*	*Arada Sırada*	*Sıklıkla*	*Her Zaman*			*Hiçbir Zaman*	*Nadiren*	*Arada Sırada*	*Sıklıkla*	*Her Zaman*

Lütfen aşağıda verilen itemler için en uygun seçeneği (soldaki A sütunu) size ve (sağdaki B sütunu) eski eşinize uygun olmak üzere belirtiniz

Hiçbir Zaman	Nadiren	Arada Sırada	Sıklıkla	Her Zaman		Hiçbir Zaman	Nadiren	Arada Sırada	Sıklıkla	Her Zaman
1	2	3	4	5	Kendimi bir Türk olarak düşünürüm	1	2	3	4	5
1	2	3	4	5	Türk kimliğim ile ilgili kendimi iyi hissediyorum	1	2	3	4	5
1	2	3	4	5	Türk aidiyetliğim yüksektir	1	2	3	4	5
1	2	3	4	5	Türk kimliğim ile gurur duyuyorum	1	2	3	4	5
1	2	3	4	5	Kendimi bir Amerikalı olarak düşünürüm	1	2	3	4	5
1	2	3	4	5	Amerikan kimliğim ile ilgili kendimi iyi hissediyorum	1	2	3	4	5
1	2	3	4	5	Amerikan aidiyetliğim yüksektir	1	2	3	4	5
1	2	3	4	5	Amerikan kimliğim ile gurur duyuyorum	1	2	3	4	5

Aşağıda verilen cümlelere yalnızca sizin fikirlerinizi sormaktadır. Lütfen verilen cümlelere ne kadar katıldığınızı aşağıdaki ölçeği kullanarak belirtiniz

		Hiç katılmıyorum		Kararsızım		Tamamen Katılıyorum	
a.	Asla birinden çok fazla nefret etmem	1	2	3	4	5	6
b.	Daima giyimime özen gösteririm	1	2	3	4	5	6
c.	Kiminle konuştuğumun hiç önemi yoktur, daima iyi bir dinleyiciyimdir	1	2	3	4	5	6
d.	Hata yaptığımda daima itiraf etmek isterim	1	2	3	4	5	6
e.	Başkalarına verdiğim öğütleri daima kendim de uygulamaya çalışırım	1	2	3	4	5	6
f.	Hatalarımdan dolayı başka birinin cezalandırılmasına seyirci kalmayı asla düşünmedim	1	2	3	4	5	6
g.	Diğer insanlar benimkinden çok farklı fikirler ileri sürdüğünde hiç canım sıkılmaz	1	2	3	4	5	6

Appendix B: English Questionnaire: Coparenting with an AmeriTurk: Culture, Coparenting after Divorce and Child Well-Being in Turkey

<table>
<tr><td colspan="3" align="center">FAMILY BACKGROUND
<i>Please answer the below questions about your family background (under A on the left) and about the family background of your ex-spouse to the best of your knowledge (under B on the right).</i></td></tr>
</table>

1. What is your age? :_____
2. What is your ex-spouse's age? :_____
3. What is the date of birth of your child (Day/Month/Year)? ___/___/_____
4. How many siblings does your child have? :_____

Education		
A		**B**
Me		**My ex-spouse**
[ ]	No school education	[ ]
[ ]	elementary	[ ]
[ ]	middle school	[ ]
[ ]	high school	[ ]
[ ]	college	[ ]
[ ]	masters	[ ]
[ ]	doctorate	[ ]
Occupation		
A		**B**
Me		**My ex-spouse**
[ ]	Full time	[ ]
[ ]	Part time	[ ]
[ ]	Unemployed	[ ]
[ ]	Student(not working)	[ ]
[ ]	Homemaker/housewife	[ ]

A		**B**
Me		**My ex-spouse**
Yes [ ] No [ ]	1.Have you ever travelled outside Turkey? (except USA)	Yes [ ] No [ ]
(please indicate)	2. If so, how much total time in months was spent outside Turkey when you add up the visits? (please indicate)	(please indicate)
Yes [ ] No [ ]	3. Have you ever travelled to the USA?	Yes [ ] No [ ]
(please indicate)	4. If so, how much total time in months was spent in the USA when you add up the visits? (in USA only) (please indicate)	(please indicate)

e. Duration of marriage (mm/yyyy): _____/_____
f. How much time has passed since your divorce (mm/yyyy): _____/_____
g. When did you apply for divorce (mm/yyyy): _____/_____
h. When did you divorced (mm/yyyy): _____/_____

A		B
Me		**My ex-spouse**
	1.Age when got married	
1st [ ] 2nd[ ] 3rd or more[ ]	2.The marriage to my child's parent was my _____ marriage	1st [ ] 2nd[ ] 3rd or more[ ]
	3.Current marital status	

e.	Who has the custody of child?	Mother [ ] Father [ ] Other [ ] (please indicate): _____	
f.	Does someone else live in the house besides you and your child	Yes [ ] No [ ]	
	If yes, please indicate who else lives in the house besides you and your child. You can check more than one individual to the right.	Maternal Grandmother [ ] Paternal Grandmother [ ] Maternal Grandfather [ ] Paternal Grandfather [ ]	Your ex-spouse [ ] Friend [ ] Babysitter [ ]
g.	Are there other people besides you involved in childcare for your child?	Yes [ ] No [ ]	
	If yes, please indicate who. You can check more than one individual.	Maternal Grandmother [ ] Paternal Grandmother [ ] Maternal Grandfather [ ] Paternal Grandfather [ ]	Your ex-spouse [ ] Friend [ ] Babysitter [ ] Daycare [ ]

		Never	Once a year	Once in six months	Once in two months	Weekends	More than twice a week
h.	Does your child have contact with the non-custodial parent?	0	1	2	3	4	5

Please rate how OFTEN you and your ex-partner resolve disagreements to your mutual satisfaction.

		None/Not at all	At times/A bit	Moderately	Often	Always
c.	Child rearing/issues concerning child(ren) (1)					
d.	Communication between us (11)					

CHILD WELLBEING

Each item presents your child's behavior in last 2 months. Please circle to what extent given statements are true for your child: (0=not true at all; 1= sometimes true; 2= often/always true). **1.Cries a lot**

	0	1	2
2. My child afraid of some animal, places (height, elevator, dark)- do not consider school Please indicate:_____	0	1	2
3. My child is afraid of going to school, he/she has school fear	0	1	2
4. My child is afraid of thinking or doing something bad	0	1	2
5. My child believes he/she has to be perfect and successful on everything	0	1	2
6. My child complains about not being liked by anyone	0	1	2
7. My child feels worthless or inadequate	0	1	2
8. My child is angry and tense	0	1	2
9. My child is very anxious	0	1	2
10. My child often feels guilty	0	1	2
11. My child does not comfortable in public. He/ She is anxious about what other people things or say about him	0	1	2
12. My child talks about killing him/herself	0	1	2
13. My child is worrywart, he/she lets something prey on his/her mind	0	1	2
14. There are few things that he likes or enjoys doing	0	1	2
15. My child prefers to be alone instead of being around with others	0	1	2
16 My child refuses to speak	0	1	2
17. My child keeps his/her secrets to himself, does not share with anyone	0	1	2
18. My child is very shy and timid	0	1	2

19. My child`s moves is slow, he/she is not energetic	0	1	2
20. My child is unhappy and sad	0	1	2
21. My child is introverted	0	1	2
22. My child argues with others	0	1	2
23. My child bullies others	0	1	2
24. My child tries to take attention on him/herself	0	1	2
25. My child damages his belongings	0	1	2
26. My child damages his/her family`s or others` belongings	0	1	2
27. My child disobeys and does not listen me at home	0	1	2
28. My child disobeys at school	0	1	2
29. My child picks and involves in quarrels	0	1	2
30. My child hit/physically hurts others	0	1	2
31. My child shouts a lot	0	1	2
32. My child is stubborn	0	1	2
33. My child`s mood fluctuates a lot	0	1	2
34. My child gets cross a lot	0	1	2
35. My child is suspicious	0	1	2
36. My child annoys and mocks others	0	1	2
37. My child has temper tantrums, he/she gets angry quickly	0	1	2
38. My child threatens others	0	1	2
39. My child is loud	0	1	2

MY CULTURE

Please circle a number from 1(completely disagree) to 7 (completely agree) for each statement to indicate your degree of agreement or disagreement for yourself on the left in A. On the right in B, please also indicate your perception of how much your ex-spouse would agree or disagree with each statement

A								B						
Me								My ex-spouse						
Completely disagree		*Moderate*			*Completely agree*			*Completely disagree*		*Moderate*			*Completely agree*	
1	2	3	4	5	6	7	a. I often participate in Turkish cultural traditions.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	b. I often participate in American cultural traditions.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	c. I would be willing to marry a Turkish person	1	2	3	4	5	6	7
1	2	3	4	5	6	7	d. I would be willing to marry an Americans.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	e. I enjoy social activities with people from the Turkish culture	1	2	3	4	5	6	7
1	2	3	4	5	6	7	f. I enjoy social activities with American people.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	g. I am comfortable interacting with Turkish people	1	2	3	4	5	6	7
1	2	3	4	5	6	7	h. I am comfortable interacting with Americans.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	i. I enjoy Turkish entertainment (e.g. movies, music).	1	2	3	4	5	6	7
1	2	3	4	5	6	7	j. I enjoy American entertainment (e.g. movies, music).	1	2	3	4	5	6	7
1	2	3	4	5	6	7	k. I often behave in ways that are typical of Turkish people	1	2	3	4	5	6	7
1	2	3	4	5	6	7	l. I often behave in ways that are typically American.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	m. It is important for me to maintain or develop Turkish cultural practices	1	2	3	4	5	6	7
1	2	3	4	5	6	7	n. It is important for me to maintain or develop American cultural practices.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	o. I believe in the Turkish cultural values	1	2	3	4	5	6	7
1	2	3	4	5	6	7	p. I believe in mainstream American cultural values.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	q. I enjoy Turkish jokes and humor	1	2	3	4	5	6	7
1	2	3	4	5	6	7	r. I enjoy American jokes and humor.	1	2	3	4	5	6	7
1	2	3	4	5	6	7	s. I am interested in having Turkish friends	1	2	3	4	5	6	7
1	2	3	4	5	6	7	t. I am interested in having American friends.	1	2	3	4	5	6	7

In your opinion, to what extent are the following statements true of you (mark in A on the left) and of your ex-spouse (mark in B on the right)?

A						B				
Me						**My Ex-spouse**				
None/Not at all	*At times/A bit*	*Moderately*	*Often*	*Always*		*None/Not at all*	*At times/A bit*	*Moderately*	*Often*	*Always*
1	2	3	4	5	a. I think of myself as Turkish	1	2	3	4	5
1	2	3	4	5	b. I feel good about being Turkish	1	2	3	4	5
1	2	3	4	5	c. I have a strong sense of being Turkish	1	2	3	4	5
1	2	3	4	5	d. I am proud of being Turkish	1	2	3	4	5
1	2	3	4	5	e. I think of myself as an American	1	2	3	4	5
1	2	3	4	5	f. I feel good about being American	1	2	3	4	5
1	2	3	4	5	g. I have a strong sense of being American	1	2	3	4	5
1	2	3	4	5	h. I am proud of being American	1	2	3	4	5

This next set of questions ask only about you, not your ex-spouse. To what extent are the following statements true of you?

	Completely disagree		*Moderate*		*Completely agree*	
h. I have never intensely dislike anyone	1	2	3	4	5	6
i. I am always careful about my manner of dress	1	2	3	4	5	6
j. No matter who I`m talking to, I`m always a good listener	1	2	3	4	5	6
k. I`m always willing to admit it when I make a mistake	1	2	3	4	5	6
l. I am always try to practice what I preach	1	2	3	4	5	6
m. I would never think of letting someone else be punished for my wrongdoings	1	2	3	4	5	6
n. I have never been irked when people expressed ideas very different from my own	1	2	3	4	5	6

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Department of Human and Community Development

College of Agricultural, Consumer
and Environmental Sciences
Doris Kelley Christopher Hall, MC-081
904 West Nevada Street
Urbana, IL 61801

Onam Formu

AmeriTürk Ebeveynlik: Kültürel Etkileşim, Boşanma sonrası Ortak Ebeveynlik ve Çocuk Gelişimi

Değerli Annelerimiz,

Ben Çağla Giray. Amerika`da bulunan University of Illinois Urbana-Champaign`de yüksek lisans öğrencisiyim ve Dr. Gail Ferguson ile çalışmaktayım. Sizleri Türkiye'de kültürel etkileşim ve boşanma sonrasında ortak ebeveynlik dinamiği arasındaki bağıntıyı öğrenmeyi amaçladığım, master tezi projeme davet etmek isterim. Eğer boşanmanız üzerinden en az 1 yıl geçti; çocuğunuz veya çocuklarınızdan biri 18 yaşından küçük ve velayet görevi olmayan ebeveyn ile görüşeli 2 aydan fazla süre geçmedi ise bu çalışmaya katılmanızdan memnuniyet duyarım.

Sizden neler yapılması beklenmektedir? Katılmayı kabul ederseniz, sizden kültür, eski eşiniz ile aranızdaki ebeveynlik dinamiği ve çocuğunuzun gelişimi hakkında genel sorulara cevap vermeniz istenmektedir. Bu anketi tamamlamak yaklaşık 15-18 dakika sürmektedir.

Bilgileriniz nasıl korunacak? Online anket tamamen isimsizdir. Verilen soruların hiçbirinde çocuğunuza, size ve eski eşinize ait herhangi şahsi bir bilgi istenmemektedir. Böylelikle verdiğiniz cevaplar ile şahsi bilgileriniz arasında herhangi bir ilişki olmayacaktır. Cevaplarınız benim ve danışmanım, Dr. Ferguson denetimi altında titizlikle muhafaza edilecek ve araştırmacılar dışında hiç kimse tarafından görülmeyecek ve çocuğunuzun devam ettiği okul ile de kesinlikle paylaşılmayacaktır.

Bu araştırmanın sonuçları akademik konferanslarda sunulabilir ve akademik makalelerde yayınlanabilir; ancak bu durumda da size ait herhangi şahsi bir bilgi kullanılmayacak ve kimse çalışmaya katıldığınızı bilmeyecektir. Bu çalışma University of Illinois Urbana Champaign Etik Kurulu tarafından incelenmiştir ve cevaplarınız üniversitenin kuralları tarafından korunmaktadır. Bu sebeple, Üniversite kuralları çerçevesinde, gerekli görülürse size ait bilgiler aşağıdaki bölümler tarafından görülebilir;

- University of Illinois Urbana Champaign Etik Kurulu (Intstitutional Review Board) ve Katilimci Haklarını Koruma Ofisi (Office of Protection of Research Subjects)
- Üniversite ve Eyalet denetmenleri ve yetkili Üniversite bölümleri

Risk veya çıkabilecek muhtemel bir sorun var mı? Hayır. Bu çalışmada size, eski eşinize veya çocuğunuza yönelik herhangi bir risk günlük hayatınızda çıkabilecek risklerden farksızdır. Katılım size hiçbir şey kaybettirmeyecektir. Eğer katılmayı kabul eder ve verdiğiniz cevaplar ile ilgili duygu, düşünce ve endişeleriniz olur ise, sizleri çocuğunuzun okulunda bulunan rehberlik servisi ile görüşmeye teşvik ederim. Bu çalışma teşhis amacı taşımamaktadır. Çalışma sonucunda size, eski eşinize ya da çocuğunuza özel herhangi bir rapor hazırlanmayacaktır. Çalışmada toplanan veriler toplu olarak analiz edilecek ve değerlendirilecektir.

Çalışma hakkında daha fazla bilgi almak icin kime danışabilirim? Herhangi bir sorunuz icin +90 (533) 330 06 25 numarasından veya giray2@illinois.edu adresinden bana ve gmfergus@illinois.edu e-posta adresinden Dr. Gail Ferguson`a ulaşabilirsiniz. Eğer bu projenin bir katılımcısı olarak haklarınız ile ilgili sorularınız var ise, lütfen University of Illinois Institutional Review Board ile +1 (217) 300-0365 numarasından veya irb@illinois.edu adresinden iletişime geçiniz.

Katılımcının Onayı: Bu formu okudum ve yukarıda anlatılan çalışmaya katılmayı kabul ediyorum. Çalışmanın genel amacı, katılımın şartları, ve muhtemel sorunlar hakkında bize yeteri kadar açıklama yapılmıştır. Atacağım imza ile aşağıdaki bilgilerin doğruluğunu ve çalışmaya katılmayı kabul ediyorum:

- Çocuğum veya çocuklarımdan biri 18 yaşından küçüktür.
- Çocuğum velayet görevi olmayan ebeveyn ile görüşeli 2 aydan fazla süre geçmemiştir.
- Boşanma üzerinden en az 1 yıl geçmiştir.

Aşağıda verilen linki veya QR kodunu takip ederek online ankete ulaşabilirsiniz. Ankete ulaştığınız zaman size aynı onam formu online olarak tekrar sunulacaktır. Çalışmaya gönüllü olarak katılmayı kabul ederseniz, lütfen çalışmaya katılmayı kabul ediyorum seçeneğini online olarak işaretleyerek, ankete ilerleyiniz.

     ○   *Evet, bu formu okudum ve yukarıda anlatılan çalışmaya katılmayı kabul ediyorum.*

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Department of Human and Community Development

College of Agricultural, Consumer
and Environmental Sciences
Doris Kelley Christopher Hall, MC-081
904 West Nevada Street
Urbana, IL 61801

Consent Form

Coparenting with an AmeriTurk: Culture, Coparenting after Divorce and Child Wellbeing in Turkey

Dear Mother,

My name is Cagla Giray. I am a graduate student at University of Illinois at Urbana Champaign, USA and I am working with Dr. Gail Ferguson. I would like to invite eligible mothers to participate in my master thesis project in which I aim to learn more about culture and coparenting in divorced parents in Turkey. You are eligible to participate in this study if you are a mother who has been divorced for at least one year, and have a child under 18 years old who has had contact with his/her non-custodial parent within the last two months. This research project is not being conducted by your child's school, and your decision to participate or not participate will in no way affect your child's standing at school.

What will I be asked to do if I choose to participate? If you agree to participate, you will be asked to complete an online survey containing general questions about your culture, your parenting style, and the wellbeing of your child. The survey will also ask you about your perception of your ex-spouse's culture and parenting style. This survey will take about 15-18 minutes to complete.

Will my study-related information be kept confidential? The online survey is anonymous and there will be no link between your responses and your personal information. None of the survey questions ask your name, surname or any other personal information identfying you, your ex-spouse, or your children. Your anonymous responses will be kept strictly confidential and only research project staff under the direction of myself and my advisor, Dr. Ferguson, will have access to the information. Information entered in this anonymous survey will not be shared with your child's school. In general, we will not tell anyone any information about you. When this research is discussed or published, no one will know that you were in the study. However, laws and university rules might require us to disclose the anonymous information you and other participants provide in the survey. For example, if required by laws or University Policy, anonymous study information may be seen or copied by the following people or groups:
- The university committee and office that reviews and approves research studies, the Institutional Review Board (IRB), and Office for Protection of Research Subjects
- University and state auditors, and Departments of the university responsible for oversight of research

Are there any risks to participate? No, there are no risks for participating beyond those that exist in your daily life. There will also be no costs to you. However, some participants may feel uncomfortable answering questions regarding the coparental relationship with their ex-spouse, or reflecting on their cultural perspective or on their child's wellbeing. If you choose to participate and have thoughts, feelings, or concerns about topics you report in this survey, you are encouraged to speak with your child's guidance counselor. This study does not aim for diagnosis. There will not be any reports prepared for you,

your ex-partner and your children. Results from all participants will be collectively analyzed and interpreted.

Who do I contact more information? This study have been reviewed and approved by the University of Illinois Institutional Review Board. If you have any questions regarding the research project please feel free to contact me at +90 (533) 330 06 25 or giray2@illinois.edu or my advisor, Dr. Gail Ferguson at gmfergus@illinois.edu. If you have any questions about your rights as a participant in this study, or any concerns or complaints, please contact the University of Illinois Institutional Review Board at (217) 333-2670 or via email at irb@illinois.edu.

Participant Statement of Consent for Participation: I have read the above explanations or have had them read to me, and I understand them. I confirm that I am eligible to participate in this study because:
- I have a child younger than 18 years of age
- My child have had contact with non-custodial parent at least two months ago
- It has been one year or more since I have divorced and/or my divorce process has terminated

Please follow this link [insert url] or scan the QR code below to access the online survey. To voluntarily agree to take part in this study, you will submit your electronic signature by clicking a box to indicate that you agree to participate:

Yes, I have read the statement of consent and agree to participate in the study. (You will be directed to the initial survey upon submitting your response)