The Link Between Emerging Adult's Narrative Identity in Familial Context and Positive

Development

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ABSTRACT

The present study aims to examine the links between the components of narrative identity, positive development indices, cultural self-construals and motivation activation among Turkish emerging adults. Emerging adults' turning-point life stories that include parental interactions were assessed for causal coherence (or developmental consequentiality) and thematic coherence to examine their connections with positive youth development indices (caring, character, confidence, competence, and connection; 5Cs). The study also examined whether cultural self-construals (autonomous and relational self-construals) and motivational dispositions (appetitive or aversive orientations) were linked with narrative identity and positive development indices. In the study, a total of 91 participants (48 females, 42 males, 1 other*) aged between 18 and 29 (M_{age} = 23.01, *SD*= .52) partook in a face to face life story interview. Before the interview, participants completed a computer-assisted questionnaire which assessed positive development indices, self-construals, and motivational activation systems. Results showed no significant difference in the causal coherence across event narrative contexts (mother, father, and neutral). On the other hand, thematic coherence was lower in father-related event narratives as compared to neutral contexts. Results of path analysis revealed that higher levels of causal coherence in narratives were associated with low levels of caring, competence, confidence, and connection. Also, higher levels of thematic coherence were linked to higher levels of competence, confidence, and connection. Furthermore, to investigate whether cultural-self clusters differ from each other across 5Cs and narrative indices, and if motivational disposition clusters differ from each other across 5Cs and narrative indices, we conducted cluster analysis. The analyses resulted in three meaningfully separate cultural-self clusters (Highly related-lower autonomous group, Highly autonomous-lower relatedness group, and Autonomy-relatedness group) and motivational disposition clusters (Extroverted, Introverted and Amotivated). The Highly related-lower

autonomy group scored higher in character than the Autonomy-relatedness group. The Highly related-lower autonomy group scored higher in caring than both the Autonomy-relatedness group and the Highly autonomous-lower relatedness group. The Highly related-lower autonomy group scored higher in connection than both the Autonomy-relatedness group and the Highly autonomous-lower relatedness group. Other comparisons did not yield statistically significant results.

Keywords: narrative identity, positive youth development, emerging adulthood, autonomy, relatedness, behavioral activation, behavioral inhibition.

ÖZET

Bu çalışmanın amacı, genç yetişkinlerin anlatısal kimliklerinin şekillenmesinde rol oynayan deneyimlere dayalı anlatılarının olumlu gelişim göstergeleri, kültürel benlikleri ve pekiştiriciye olan duyarlılıkları ile arasındaki ilişkiyi incelemektir. Çalışmada, genç yetişkinlerin dönüm noktası anlatıları (anne, baba ve ilişkisel olarak nötr bağlamda yaşanan olaylar), nedensellik ve tematik çerçevede incelenerek, bu anlatı özelliklerinin olumlu gelişim göstergeleri olan yeterlilik, karakter, kendine-güven, ilişkiler ve ilgililik ile ilişkisi araştırılmıştır. Ayrıca genç yetişkinlerin özerk, ilişkisel ve özerk-ilişkisel benlikleri ile davranışsal aktivasyon ve inhibiyon düzeylerinin hem anlatısal kimlikleri hem de olumlu gelişim göstergeleriyle ilişkisinin incelenmesi de çalışmanın diğer amaçlarını oluşturmuştur. Toplamda 91 (42 erkek, 48 kadın, 1 diğer) genç yetişkinin katıldığı bu çalışmada (ortalama yaş=23.01, SS=.52, ranj=18-29), her bir katılımcı ile yüz-yüze görüşme gerçekleştirilmiş ve katılımcılar bilgisayar-destekli anket formları doldurmuştur. Bulgular göstermistir ki anne, baba ve ilişkisel olarak nötr olan anılar arasında nedensellik açısından anlamlı bir fark bulunamamıştır. Bununla birlikte babayla yasanan anılardaki tematik bütünlük ilişkisel olarak nötr olan anılardan daha düşük bulunmustur. M Plus 7.4 ile yapılan yol analizleri; genç yetişkinlerin dönüm noktası niteliğindeki anılarının (anne, baba ve nötr anlatıların toplamından elde edilen ortalama skor) gelişimsel nedensellik bağı ile olumlu, gelişimin alt başlıkları olan yeterlilik, kendine-güven, ilişkiler, ilgililik arasında ters yönlü ilişkiye işaret etmiştir. Ayrıca, dönüm noktası anılardaki (anne, baba ve nötr anıların ortalama skoru) tematik bağ ile olumlu gelişimin alt başlıkları olan yeterlilik, kendine-güven, ilişkiler arasında pozitif yönlü ilişki bulunmuştur. Bu bulgular göstermiştir ki genç yetişkinlerin anlatısal kimliklerindeki nedensellik (kişilik, davranış ve tutum değişimi) ve tematik bütünlük (benzer belirgin bir temanın farklı dönemlerde ve durumlarda tekrarlanıyor olması) olumlu gelişimleriyle (yakın çevreye uyum, empati ve sempati gösterme, başarılı olma inancı,

zorluklara karşı direnç ve kendine-güven, ve yakın ilişki kalitesi) ilişkilidir. Tüm bunlara ek olarak, kültürel benliğin ve motivasyonel eğilimlerin nasıl bir örüntü (kümeler) oluşturduğunu görmek amacıyla gerçekleştirilen kümeleme analiziyle elde edilen kümelerin, pozitif gelişim göstergeleri ve anlatısal benlik değişkenleri açısında farklılıklar gösterip göstermediğine bakılmıştır. Analiz sonuçları, 3 farklı kültürel benlik kümesi (ilişkililiği yüksek-özerkligi düşük olanlar, özerkliği yüksek-ilişkililiği düşük olanlar ve özerk-ilişkili olanlar) ve 3 farklı motivasyonel eğilim kümesi (dışa dönük, içe dönük ve demotive) vermiştir. Kümeleme analizi sonucunda, ilişkilik göstergeleri yüksek ve özerkliği düşük olan bireylerin pozitif gelişim göstergelerinden olan karaktere yatkınlığı özerk-ilişkili olanlardan yüksek bulunmuştur. Buna ek olarak, ilişkililik göstergeleri yüksek-otonomi göstergeleri düşük bireylerin oluşturduğu grubun bağlılık ve ilgililik göstergeleri diğer iki grup olan otonomi göstergeleri yüksek-ilişkililigi düşük grup ve özerk-ilişkili gruptan daha yoğun olduğu sonucuna ulaşılmıştır.

Anahtar Kelimeler: anlatısal kimlik, olumlu genç gelişimii, beliren yetişkinlik, özerk benlik, ilişkisel benlik, davranışsal aktivasyon, davranışsal inhibisyon

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Chapter 1

INTRODUCTION

The primary objective of the current study was to examine the links among components of narrative identity, positive youth development indices, autonomous and related self-construals, and motivational systems among Turkish emerging adults. Participants' turning-point life events that include parental interactions (both with fathers and mothers) as well as in neutral contexts were assessed for eliciting causal coherence and thematic coherence (Habermas, 2004; Habermas & Dieker, 2013) and to examine their relationship with the positive youth development indices (caring, character, competence, confidence, and connection) (Bowers, Li, Kiely, Brittian, Lerner, & Lerner, 2010).

Since the previous research on narrative identity has shown the link between components of narrative identity and culture (Wang, 2004; Wang et al., 2015), and also personality traits (Reese et al., 2014, 2017), the present study also examines whether cultural self-construals (Kagitcibasi, 1996, 2005, 2007) and personality-like motivations (appetitive or aversive orientations) (Carver & White, 1994; Gray, 1987, 1990; Pagliaccio et al., 2016) are associated with components of narrative identity and positive development indices. In the following paragraphs, the conceptual framework of the current study will be presented in detail, starting with the concept of narrative identity.

Narrative identity is a distinctive reference to the self which emerges from an internalized and explicated set of life recollections, which creates *synesis* in one's life (Habermas, 2010; McAdams & Pals, 2006; Reese et al., 2016). The term "synesis" and the theory behind narrative identity have been primarily based on McAdams's works (i.e., McAdams 1985, 2013). McAdams (2013) claimed that in the early childhood period, mainly temperament and personal traits affect the formation of self, while the abilities to narrate life-

experiences and establish causal connections emerge by late adolescence and emerging adulthood. This claim is grounded in the idea that identity can be seen as a unique life-story which indicates a meaningful whole formed by significant life events emerging at any development stage. According to McAdams, a coherent life story with meaning (i.e., narrative identity) arises during three psychological stages, or selves, which occur in layers in the developmental continuum: being an actor, an agent, and an author.

These three selves have unique features that serve to form a life-story with some degree of unity and purpose. As an actor, an individual displays social roles and rules in his/her early childhood years, and his/her eagerness to explore the social environment provides many unique early stories. Accompanying the abilities gained in the 'actor' period, an individual becomes a motivated agent who has now personal goals and life plans in his or her mid-childhood to early adolescent years. At the third layer, which characterizes the period between late adolescence to emerging adulthood, an individual can narrate a meaningful story of 'me' which indicates a causally connected and reconstructed past experience of 'I' (McAdams, 2013; Pasupathi & Hoyt, 2009). Thus, in the developmental continuum from adolescence to emerging adulthood, an individual initiates personal attributions through narrated life experiences and forms an idea of self by building causal links between prior experiences and present identity (Nelson & Fivush, 2004).

According to the theory (i.e., the psychological self as actor, agent, and author) stated above, the pervasive understanding of the formation of a self through narrated experiences includes a developmental process of being actor-agent-author in one's life (McAdams, 2013), and this developmental process is profoundly affected by the social environment (Harrington & Liu, 2002) and personal traits (McAdams & Olson, 2010; McAdams & Pals, 2006; Reese et al., 2014; 2017). Moreover, the ability to construct a narrative identity and self-defined memories (Liao, Bluck, and Westerhof, 2018) lets the narrator (i.e., the author) reach a better

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understanding of his/her self which, then, promotes positive development and overall positivity in personality (Grysman & Mansfirld, 2018; Fivush et al., 2018). In this sense, significant life events could be understood as essential tools to examine the "constructed me" (McAdams, 2013), a coherent identity declaration of a person arising out of his/her life stories (Habermas & Bluck, 2001; Habermas & de Silvera, 2008), Moreover, utilizing significant life events enhances our understanding of identity development at different stages of growth regarding positive functioning, culture, and personality (Fivush, Baker, & Graci, 2018; Waters & Fivush, 2015). In this light, three important concepts in narrative identity have come to the fore: positive development, culture, and personality.

In the last few years, there has been a growing interest in the relationship between the components of narrative identity (e.g., coherence levels in narratives) and positive functioning throughout a life-span. The literature on the theory of narrative identity has underlined that a narrated self-concept, which remains coherent through causally connected past experiences, might enrich one's well-being and positive functioning (Bohanek & Fivush, 2010; Liao, Bluck, & Westerhof, 2018; Reese et al., 2016; Waters & Fivush, 2014). Moreover, previous research (i.e., Marin, Bohanek, & Fivush, 2008) has documented that a coherent narration of life stories is connected to positive acquisitions like competence, connection to others and self-esteem. Therefore, to investigate the link between narrative identity and positive development, we used five indices of positive youth development, which are caring, character, competence, confidence, and connection (5Cs, from now on) (Bowers, Li, Kiely, Brittian, Lerner, & Lerner, 2010).

The link between narrative identity and positive development has been illustrated in the recent research findings of Reese et al. (2017). This research highlights the link between causal coherence, thematic coherence and well-being in three New Zealand cultures (Chinese, European. Maori). In addition to these findings, they show that culture plays an essential role

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in the coherence levels of narratives (Reese et al., 2017). For instance, they found that thematic coherence describing a coherent connection among heterogenous episodes of life was positively associated with well-being for Maori adolescents only; Resse et al. suggested that cultural elements of Maori culture, such as growing up listening to old myths from their elders, could explain why Maori adolescents' experiences differ from those growing up in other cultures (European and Chinese). In addition to this research, much work on narrative identity emphasizes culture as an essential construct in the process of identity formation (i.e., Hammack, 2008; Kağıtçıbaşı, 1997). With regard to the importance of culture in identity formation, we have postulated the link between culture-self, narrative identity, and 5Cs by embracing three cultural self-construals (autonomy, relatedness, and autonomy-relatedness) proposed by Kağıtçıbaşı (1996;1997).

In addition to culture, Reese et al. (2017) have focused on the effect of personality traits (i.e., big-five) on the link between narrative identity components and well-being. They found relationships between coherence levels of narratives and personality traits (i.e., conscientiousness, openness, and neuroticism). For instance, they showed that participants with high causal coherence in their life – stories, and those who showed higher levels of conscientiousness and openness but lower levels of neuroticism, reported having higher levels of self-esteem. This empirical finding inspired us to examine whether personality motivations are related to the components of narrative identity and the 5Cs. To understand the relationship, we used The Reinforcement Sensitivity Theory (Gray, 1987; 1990) which proposes that an individual develops two primary motivational systems: Appetitive motives which are mostly related to inhibition and introversion, and aversive motives which are maintained mainly by impulsivity and extraversion (Carver & White, 1994; Gray, 1987; 1990; Pagliaccio et al., 2016).

In conclusion, the main purpose of the current study was to examine the links between the coherence levels in narratives, 5Cs, autonomous and related self-construals, and motivational systems of emerging adults. To note, some aspects of the current study on narrative identity have presented a novel understanding by deploying emerging adult's past experiences particularly with their fathers and mothers, as well as in neutral contexts, and associating them with 5Cs. The utilization of cultural self-construals and motivational systems in the study of narrative identity was investigated in an explanatory fashion, as well.

<center>**Chapter 2**</center>

<center>**LITERATURE REVIEW**</center>

2.1 Narrative Identity and Autobiographical Reasoning

Narrative identity is a life-story which integrates one's reconstructed past, perceived present, and imagined future (McAdams, 1985). This life-story can be seen as an autobiographical book with many chapters that include different plots, scenes and characters from an individual's life (McAdams, 2018). If the narrative identity is a life-story in an autobiographical book, then the story should provide unity and continuity between different chapters (Habermas, 2010; McAdams & Pals, 2006). McAdams also sees narrative identity as an autobiographical life-story which contains a distinctive reference to the self, and the chapters in the story are a set of memories that plausibly connect to one another. In this case, two important essence of a coherent life-story (narrative identity) are unity and continuity which are provided by autobiographical reasoning. Autobiographical reasoning allows us to integrate different episodes of our past and is used to adopt a causally and temporally connected life-story. In other words, narrative identity is formed by autobiographical reasoning (Bluck & Alea, 2011; Habermas, 2011; Habermas & Bluck, 2000) which provides a coherent perspective on life in terms of temporal flow, causal links, and thematic sameness between past experiences (facts and events) and the present self (Conway, 2005; Grysman& Hudson, 2011; Habermas, 2010; Habermas & de Silvera, 2008). Thus, although facts and events are important, narrative identity is not merely the product of facts or events in one's life. If one's life-story is a form of identity (i.e., narrative identity), this life-story must establish a connection between those facts and events to make a meaningful narrative.

2.2 Narrative Identity Through Development

The concept of narrative identity has been mostly based on McAdams' works (1985; 2001; 2013). To better understand the meaning of narrative identity, McAdams initially discusses what identity stands for. In his articles (1985, 2013, 2018), McAdams suggests that identity can be described as person's inner unity and continuity about his/her life; thus, it can also be seen as life-story which illustrates a meaningful whole generated from temporally, causally, and thematically connected facts and events in one's life. McAdams continues with the idea that all those significant facts and events can be extended over one's life and emerge at any developmental stage. For instance, in our childhood years, we start to store our important events which mostly depend on traits, and then, we intermingle past and present experiences regarding our personal goals and motivations by the beginning of adolescence (McAdams, 2001, 2013). At the end of adolescence or the beginning of emerging adulthood, we are ready to articulate 'who we are' and 'what our life – stories are' (McAdams, 2013; Pasupathi & Hoyt, 2009). Such a stepwise development in the formation of narrative identity, in fact, is congruent with Erikson's theory of psychosocial-development, and particularly with the identity configuration stage, which has been defined as the developmental task of adolescence (McAdams, 2001, 2013, 2018).

McAdams (2013, 2018) states that Erikson's 'identity configuration' aims to discern a unity and continuity among reconstructed childhood experience, personal motives, and goals, and all attained social roles (i.e., being a father, sister, student). Thus, the 'identity configuration' aims to outline a coherent self which integrates past, present and the envisioned future. As another critical aspect/feature of the identity configuration, a person starts to configure who he/she is by selecting his or her own significant stories, and then takes further steps to form a coherent identity by utilizing these significant stories. Regarding Erikson's perspective on identity formation, McAdams (1985) emphasized two key factors that 'people reconstruct their past events' and they 'selectively use them to form an identity.'

Such understandings on identity gave McAdams an idea to see identity as a life-story – which was recently called narrative identity– that includes themes, episodes, and characters (McAdams, 1985, 2001, 2018).

2.2.1 Three Phases of Narrative Identity Development

To illustrate the systemic structure of the theory of narrative identity, McAdams (1985, 2013) claimed a three continuous phases. These phases are; psychological self as an actor, an agent, and an author (see Table 1) (McAdams, 2013; Reese et al., 2017). In the first phase, a self is an actor who has social roles, skills, and traits. In this early childhood phase (aged between 2 to 3 years), the role of children is to repeat and observe their social behaviors/actions and display dispositional traits. The temporal attention of the self-as-actor stage is on the present. Thereafter, a self is described as 'an agent' who has personal aims, values and fears. In this self-as-agent phase, children start to explore their life goals and make sense of their future projects.

Another critical aspect of this phase is that children, between eight years of age to late childhood, mostly focus on the present and the future. In the third phase, the phase of 'self-as-author,' an individual can narrate his/her life-story in coherence by combining his/her past, present, and future. In other words, he or she uses autobiographical reasoning to integrate reconstructed past events, motivated self in the present and future aims to narrate a distinct life-story. Therefore, this phase encompasses the period between 15 years of age and emerging adulthood.

Table 1. Features of the psychological self

Feature	Self as an:		
	Actor	Agent	Author
Developmental period	Age 2 - early childhood	Age 7 - late childhood	Age 15 - emerging adulthood (and at later ages)

Temporal focus	Present	Present and Future	Past, Present, and Future
Self-content	Social roles, traits, and abilities	Personal aims, plans, ideas and concerns	Life narratives
The way to define self by utilizing...	Self-attribution, categorization, dispositional traits	Discovering, and dedications to life plans and aims; considering future goals	Autobiographical reasoning, narrating a coherent life-story
Culture provides:	Display social rules and roles; behavioral focus	Envisioned future aims and timing; motivational focus	Common images, stories for life; narrative focus

Note. This table is adapted from McAdams' (2013) psychological self as an actor, agent, and author.

2.2.2 Quality of Narratives: Causal and Thematic Coherence

As we mentioned earlier, narrative identity is a meaningful story that has been integrated by plausibly connected facts and events; and autobiographical memory is foundational for narrative identity, which provides temporal, causal, and thematic connection between these facts and events. In this regard, the quality of the narrative, a plausible connection between life-events, becomes an essential component of such narratives. In their empirical findings, Bluck & Habermas (2001) showed the link between growth, autobiographical reasoning, and the development of narrative identity. These findings showed that adolescents start to pick out significant events that affect their personality and connect these events to designate a meaningful 'story-of-me'. According to this finding, Habermas (2004) theorized the term "causal coherence" to explain the logical flow of how an individual makes a connection between causes and consequences of experiences and how they contribute to one's self-perception through personality and attitude changes, and alteration in modes of behavior (Habermas & Paha, 2001; Habermas & de Silvera, 2008). For example, a person may establish a causal link between his sibling's birth and a change in his personality, such

that he turns out to be an introverted person after his sibling's birth while he was outgoing beforehand.

Habermas, also, articulated the term "thematic coherence" to show the link between different narrated episodes of life and their coherent correspondence with the sense of self (Habermas, 2004; Habermas & de Silvera, 2008; Habermas & Paha, 2001). Thematic coherence in an individual's life can be thought of as logically connected chapters in an autobiographical book: Although each chapter indicates a separate plot and scene, a plausible transition between these chapters is important in reconstructing a meaningful story for the entire book (Habermas & Bluck, 2000). For instance, the birth of a sibling might cause jealousy in individuals' early ages, and that might affect individuals' relationship negatively with the whole family (Habermas & de Silvera, 2008). A recurring articulation of jealousy phenomena in different episodes of life (e.g., jealousy of friends and jealousy of significant other) and experiencing the negative consequences of jealousy (e.g., exclusion, break-up) can be an example of higher levels of thematic coherence in narratives. The content of causal and thematic coherence might look highly convergent. However, a single event is enough for causal coherence to emerge, while events should follow each other in a logically related way for thematic coherence. In other words, while thematic coherence requires a series of events to establish a meaningful theme, the consequences of a single event can yield sufficient changes in personality, attitudes, and modes of behavior.

Since the logical flow and the connection between past and present play critical roles in narrative identity development, causal coherence and thematic coherence have been thought to be essential elements of narrative identity (Habermas, 2010; Habermas & Diel, 2005; Habermas & Peters, 2014; Reese et al., 2016). In the present study, we assess the level of coherence in participants' turning point stories regarding causal coherence (or

developmental consequentiality) and thematic coherence. We, then, present the link between these two components of narrative identity and positive development.

2.3 Links Between Narrative Identity and Positive Development

Research findings, to the present date, have shown a relationship between components of narrative identity (i.e.' quality or content of the narratives) and positive functioning throughout the life-span. The literature on the theory of narrative identity has underlined that a coherent narrated self-concept of causally connected past events and self-theme might enrich one's well-being and positive intimate relationships with others (Bohanek & Fivush, 2010; Reese et al., 2016; Waters & Fivush, 2015).

Waters and Fivush (2015) found that the coherence level of autobiographical narratives of emerging adults (103 university students, ages ranging from 18 to 28) was moderately linked to three psychological well-being components: positive self-view, purpose and meaning, and positive social relation. Further, they tested the moderating role of the identity content of stories (e.g., the levels of elaboration in terms of increased self-understanding, growth, and changes in perspectives on selves) on the link between coherence and psychological well-being; and the results showed that identity content moderated the relationship between narrative coherence and purpose and meaning but not positive self-view and positive social relations. In other words, the ability to narrate a coherent autobiographical event that precisely addresses identity (self-understanding, growth, and change in perspectives on selves) has been associated with higher levels of purpose in life. These findings presented two crucial facts about narrative identity; firstly, not only content but also the quality of the narrative (here, this is coherence) is essential; and secondly, the way we narrate our story is related to positive constructs in our lives.

A recent study (263 adolescents, ages ranging from 12 to 21) conducted by Reese et al. (2017) examined the link between causal coherence in the turning-point narratives and well-being (i.e. life-satisfaction, self-esteem, depression level) across three New Zealand cultures (Chinese, European, Maori). The findings revealed that older adolescents (18 to 21 years old) who have higher levels of causal coherence also have greater life satisfaction. Additionally, they found that the level of thematic coherence in narratives was related with well-being in participants from the Maori culture only. Such a finding can be explained by the unique features of the Maori culture, including a great amount of oral history. Maori children grow up in a social environment demonstrating a rich narrative form with a focus on specific timeframes and internal state references (i.e., physical states, psychological states, and subjective judgments) (Reese, Hayne, & MacDonald, 2008). In addition to this, since the Chinese community in New Zealand is largely a result of recent immigration, these groups provide unique conflict events coherently in their stories regarding both host and home cultures. These research findings and examples place an emphasis on the relationship between the level of coherence in narratives, positive functioning, and culture, and indicate a significant connection among these constructs.

In a research study (32 female and 34 male adolescents in eighth or tenth grade, ages 13 to 16) conducted by Bohanek and Fivush (2010), it was found that male adolescents who have higher internal state language (i.e., cognitive states like belief or desire, emotion words like sad or happy, and general affect as expressed in statements like "it was cool or hard") in their narratives show higher levels of well-being regarding regulating their internal emotional experiences. In addition, findings have shown that negativity in life-narratives can predict lower levels of positive functioning (i.e., depressive symptoms). Another study, conducted with 25 African American female participants between the ages of 16 and 21, years showed presenting higher levels of external locus of control and cognitive processing in life-stories

about adverse and challenging events to be linked with depressive symptoms (Sales, Merrill, & Fivush, 2013). These findings, which mostly focused on the content of the narratives, have demonstrated the connection between certain characteristics of narrative identity, which are indices of a coherent self and psychological outcomes.

Further, the growing body of empirical research (i.e., Marin, Bohanek, & Fivush, 2008) has provided support for the relationship between narrative identity and competence, and self-esteem. For instance, a study conducted by Marin and colleagues (2008) on family narratives (24 middle-class, two parent families) has shown that children between the ages of 9 and 12 can improve emotional understanding in a discussion of emotional events with their parents; and this interaction also promotes self-development (i.e., perceived competence and self-esteem). Notably, when the family narratives included negatively-valenced particular emotional talk (e.g., being sad, having difficult times), preadolescents showed higher social and academic competence (Marin et al., 2008). Also, when family narratives included positively-valenced particular emotional discussion, preadolescents showed higher self-esteem (2008). The family narratives in this study consisted of shared adverse events and the reconstruction of the events between parents and the child. When parents expressed emotional states during the discussion of the past events (causes and consequences of it), this promoted children's re-construction and understanding of events (i.e., narration of the events), and children's positive development (i.e., self-esteem and competence) (Marinet et al., 2008). The findings show the link between narrated life stories of children, including interaction with the parents and positive development (i.e., well-being and competence). This study, also, demonstrates that expression and discussion of emotions (i.e., its causes and consequences) in a family context have increased children's expression of self, social competence, empathy, and collaborative work with others. Therefore, narratives including stories with fathers and

mothers could be an important context for the development of the narrative self and its associations with later positive functioning.

Moreover, Bluck (2003) noted that sharing past experiences with others might enhance the ability to regulate emotions when one rethinks and resolves the events. Bluck stated that the primary role of autobiographical memory, as well as narrative identity, is to serve as a social bond. She also claimed that if a person experienced impairment in her/his episodic memory, he or she possibly lacks some positive functioning like caring, empathy, and connection, and he or she might be isolated from society. So, this means that autobiographical memory provides a coherent life story regarding attachment with the social environment, which predicts positive self-worth (Fivush, Haden, & Reese, 1996) and well-being (McLean, Breen, & Fournier, 2010) of an individual as a single unit in that society.

Pascuzzi and Smorti (2016) also discussed how narrative identity, autobiographical reasoning, and emotion-regulation are highly interrelated constructs. There is a reciprocal relationship between emotion regulation and life-stories such that one may reconstruct the past events to regulate emotions (Pasupathi, 2003) and emotion-regulation may help one to encode and rethink past events (Pascuzzi & Smorti, 2016).

In the light of existing findings on the link between narrative identity and positive development, the present study investigates how coherent life narratives might be related to indices of positive youth development (5Cs).

2.3.1 The Indices of Positive Youth Development: 5Cs

The positive youth development project aims to enhance positive functioning (e.g., social adjustment, purpose and meaning in life, secure bonds with others) of adolescents with regards to their close environments, such as family, school, and neighborhood (Lerner, Lerner, Urban, & Zaff, 2016; Pittman, Irby, Tolman, Yohalem & Ferber, 2003). This project

aims to improve important positive skills such as confidence (e.g., self-worth), competence (at different social contexts), caring (i.e., empathy), connection (i.e., feeling safe), and character (i.e., connection to values), which all promote effective youth engagement; Having these skills facilitates building purpose and meaning in life; and a sense of emotional, physical and social safety lasting throughout an individual's life. Thus, positive youth development indices include 5 competencies (see, Figure 1) which are considered crucial skills for adolescents to establish healthy, happy and productive lives.

Figure 1. Five Indices of Positive Youth Development (5Cs)

COMPETENCE
The ability to act effectively in different contexts (e.g. work, family, school)

CONFIDENCE
A sense of self-worth; believing yourself to succeed

CONNECTION
Secure attachment with others, belonging, a sense of security

CHARACTER
The ability to take responsibility; being interdependent vs independent

CARING
Sympathy and empathy for people
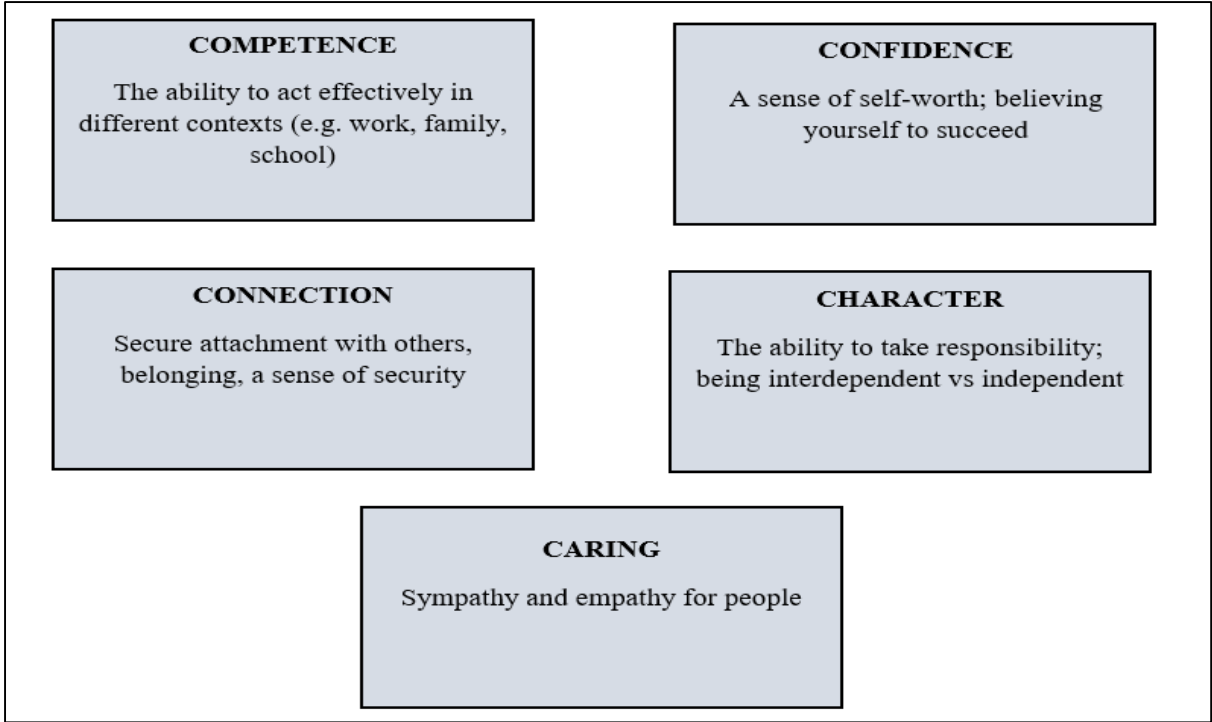
As we mentioned above, the link between positive functioning (e.g., self-esteem, competence, and well-being) and narrative identity has been explored by a growing body of research. Moreover, the five indices of positive youth development mostly cover and go beyond the positive functioning variables (well-being, self-esteem, competence) which have been observed in previous research on the link between narratives and positive functioning. Thus, we utilized the competencies of positive youth development to enhance the literature on the link between positive development and narrative identity.

For instance, Bowers et al. (2010) have found that parenting has a significant impact on adolescents' 5Cs (*n*=920 adolescents). Involved parenting was shown to be linked with adolescent's 5Cs and this relation predicts a secure bond between adolescents and other non-parent adults. Another research finding (36 youths aged 7 to 15) on the link between 5Cs and participating in a sports program showed that when family members supported adolescent's life skills (e.g., sports activity), and showed an active presence in the process, the level of adolescent's competency and the bond with their parents increased; and, also, adolescents perceived positive change characterized by more participation in a child's sports' events, more appreciation of sports achievements and more support in life skills like sports by family members (father, mother, and siblings) in the family (Hodge, Kanters, Forneris, Bocarro & Syre-McCord, 2017). Following this point, we have articulated that stories of emerging adults including father and mother interactions, and how they narrate the story, more likely to be associated with positive developments, like 5Cs.

2.4. The Role of Cultural Self-construals in Narrative Identity

The role of culture in shaping identity and the effects of cultural elements (being collectivistic or individualist) in one's life story are well-investigated issues in this line of research (McAdams & Pals, 2006). McAdams has pointed out the importance of culture in narrative identity by stating that the influence of culture in narrative identity might be more important than other influential phenomena on identity, such as personality traits. In other words, every person is born into a culture or cultures, and culture infuses every step of identity from birth. For instance; being from an individualistic or collectivistic culture affects the perception of autonomy and relatedness (Kağıtçıbaşı, 2010; Wang, 2004). These two important aspects (collectivistic or individualistic) also affect people's perception of the facts and events they experience in their lives (Fivush, Habermas, Waters, & Zaman, 2011; Wang, 2007). Findings on the association between culture (being collectivistic or interdependent and

individualistic or independent) inspired us to investigate whether relatedness and autonomy are linked with narrative identity. Therefore, we used Kağıtçıbaşı's self-construals to investigate their relationship with narrative components and positive youth development indices in the current study.

Kağıtçıbaşı's works (1996, 2007) on relatedness and autonomy have drawn significant attention to the idea that these two concepts should be seen as basic needs cultivated by culture (i.e., individuals need to separate from, and also need to bond with, social environments), and that should be developed to attain better expression of the complexity of a human as a cultural-being. Therefore, she proposed four cultural-selves (i.e., Autonomous-Separate self, Autonomous-related self, Heteronomous-separate self, and Heteronomous-related self) by deploying the co-existence of two basic psychological needs (autonomy and relatedness). According to her, a need for autonomy and relatedness (to someone) can coexist in an individual. For example, while the achievement motivation is exemplified as an autonomous motive, the desire to share one's success with his/her immediate social environment (i.e., family) can be seen as a need for relatedness (Kagitcibasi, 1996). These two constructs can emerge at the same time for the same motivation (i.e., academic success as achievement motivation which can be highly supported by social environment), as well as can be consisted and validated through each other. As we mentioned above, we utilized her autonomy, relatedness, autonomy-relatedness (three self-construals of Kağıtçıbaşı) construals to describe emerging adults' functioning in social interactions.

2.4.1 Findings on the Link between Culture and Narrative Identity

As we mentioned earlier, the main reason for using self-construals was to examine the link between culture through cultural self-construals and narrative identity. Reese and her colleagues' studies (2014, 2017) show how an individual is influenced by cultural elements from birth and how culture influences identity. When we focus on the research conducted by

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Reese et al. (2017) again, the findings of this study can clearly show how culture affects ways of storytelling. Furthermore, Reese et al. (2017) studied three social groups which have different cultural backgrounds (Chinese, European and Maori) in New Zealand and the findings on thematic coherence have shown how cultural elements may have an impact on the coherence levels of a turning point story: Maori culture has higher levels of oral storytelling tradition compared to the other two cultures in the study. Storytelling is a typical practice in Maori culture and the members of this society grow up listening to all these stories (Reese et al., 2016). Reese and her colleagues (2014, 2016) have claimed that this feature of Maori culture might have enhanced theme coherence among different episodes in the lives of Maori adolescents.

Another study that emphasized the effect of cultural elements (i.e., ethnicity) on storytelling has shown that there is a difference between African American and European American adults in the narration and the content of the stories they tell (Pasupathi, Henry, & Carstensen, 2002). African American adults used more socialization content in their story-telling. Moreover, a study that focused on the effects of others in the process of ethnic identity formation showed that societal expectations have an impact on the definition of self throughout the narratives (Svenson, Berne, & Syed, 2018). Here, written narratives revealed that although a multicultural environment let an individual decide ethnic identity formation, an environment with a major ethnic group limited the individual's power to decide ethnic identity. In the light of these findings, it can be concluded that cultural background, dynamics of the culture, and individuals' interactions within that culture have a role in the characteristics of the stories they narrate.

2.4.2 Effects of Culture on Family Interactions regarding Narratives

The literature on narrative identity, also, emphasized the importance of social doctrines on parent-child interaction in practices such as parenting (Kinniburgh-White,

Cartwright, & Seymour, 2010; Sales, Fivush, & Peterson, 2003). Since parent-child interaction is considered as a primary social setting affecting children in all walks of life, from single behavioral outcome to more comprehensive developmental phenomena such as identity development, this interaction and the role of culture in this interaction become essential determinants of the identity formation (Kagitcibasi, 1996; Wang, Koh, & Song, 2015). Some findings from Wang's (2007, 2013, 2014) studies, also, showed the effects of culture on narrating past experiences and compositing an autobiographical self. One of her studies (2004) showed that while American children re-evaluated past narratives from a more individualistic perspective (i.e., their own roles, self-preferences, and feelings), Chinese children presented more collectivistic niches for themselves (social roles and context-specific characteristics). The pervasive influence of culture on life narratives and self-understanding suggests that the framework of culture is integrated into the formation of the identity as an essential part from the very beginning of life (Reese et al., 2017; Wang, 2003). The effects of familial interaction on the type of cultural self-construals indicate that the dimensions of a cultural environment (i.e., parent-child interaction) become important in narrative identity development (Wang, 2013).

2.5 Motivational System on Narrative Identity

The Reinforcement Sensitivity Theory (Gray 1987, 1990) claims that an individual develops two basic motivational systems: appetitive motives, and aversive motives that are maintained by a number of personality factors such as impulsivity, extroversion, and introversion. These underlying motivations might shape one's response to an external stimulus in two different ways, such as approaching or dismissing the behavior. According to the theory (Gray 1987, 1990), if one sees a reward as a consequence of practice, it may result in an 'approach' behavior to the stimulus (Smillie, 2013). Smillie (2013) discussed that reward processing could trigger an individual's personality. This perspective supports that being

introverted or extroverted, or the motivation of one's functioning toward an external stimulus, can be grounded by an internal process of learning. Therefore, the functioning one experiences, consciously or not, is involved in every single decision in his/her life; and such a feature impacts one's life story.

Moreover, a link between extroversion and introversion, which are two essential products of appetitive or aversive motivational systems, and narrative identity can be articulated. Extroversion defines a main dimension of personality, such as being outgoing, cheerful and sociable (McAdams et al., 2004; Smillie, 2013). Introversion, also, can be seen as an important personality dimension which influences one's narrative identity through the way one approaches past events (McAdams & Olson, 2010). The possible link between being introverted or extroverted (e.g., appetitive or aversive motivations) and narrative identity was examined in the present study for exploratory purposes. Nevertheless, a narrative study (20 extroverted and 19 introverted same sex and college age friends), which included one extroverted and one introverted friend pairs' story-telling to each other showed a difference between these two types' narration styles (Thorne, Korobov, & Morgan, 2007). The findings showed that extroverted peers were more likely to jump to different subjects and narrate story plots including other people; while introverted peers narrated a story with an evolving theme and plot with a solo actor. In addition to the difference in the quality of these narratives, the content also differed; extroverted peers mostly focused on romance compared to introverted peers, and introverted peers mentioned a greater number of family/hometown themes compared to extroverted peers. Although the findings of the study did not explicitly address narrative identity formation, these findings were convergent with the idea that personality-like features and narrative identity have been linked.

Although previous studies did not take motivational systems regarding narrative identity into account, there is some research which has revealed the link between narrative

identity and personality traits. Hereby, the theory of narrative identity has proposed that individuals generate a unique self through experience that may shape future behavior and may influence their personality (McAdams & Pals, 2006). For instance, Reese et al. (2017) found links between personality traits, positive functioning, and the coherence levels in narrative identity. To be more precise, participants who reported high levels of neuroticism and negativity in their narratives, and lower levels of conscientiousness, showed higher levels of depressive symptoms. Additionally, participants showed higher levels of self-esteem if they reported higher levels of causal coherence in their narratives, higher levels of conscientiousness, and openness (Reese et al., 2017). Thus, these findings indicated that personality factors and identity formation are integrated bodies that shape a unique self (DeYoung, 2010; McAdams & Olson, 2010; McAdams & Pals, 2006). Notably, this research supported the close link between personality traits (i.e., neuroticism, extraversion, and openness) and narrative identity (i.e., Reese et al., 2017).

2.6 The Current Study

In recent decades, a substantial body of research in developmental and identity psychology literature has investigated the dimensions of narrative identity (McAdams, 2001). Even though some empirical research has reported significant relationships between coherence in a narrated story (i.e., thematic coherence) and positive functioning (i.e., competence, well-being), the possible link between coherence in narrative identity and positive development can be examined more for a comprehensive understanding. The first aim of the present study was to contribute to the literature on narrative identity by examining the relationships between features of narrative identity (casual and thematic coherence in turning point stories) and indices of positive youth development (competence, caring, connection, character, and confidence).

Based on the literature which highlights the role of culture and cultural self-construals in narrated life stories, the present study also aims to investigate how components of narrative identity and the indices of positive youth development differ with respect to cultural self-construals (autonomy, relatedness, and autonomy-relatedness). Again, based on the literature on personality-like traits and narrative identity (i.e., Reese et al., 2014, 2016), the present study examines how components of narrative identity and positive youth development indices differ with respect to motivational systems of behavior (i.e., appetitive motives or aversive motives).

The hypotheses and research questions can be stated as follows:

Research question 1) Do characteristics (i.e., thematic coherence and causal coherence) of turning-point narratives differ between three relational event contexts (i.e., narratives which involve the mother, father, and a neutral one)?

The current study aims to explore the issue raised by the first research question to understand whether characteristics of narratives show any differences across the three relational contexts (narratives involving maternal and paternal interactions or relationally neutral ones).

Research question 2) What are the relationships between causal coherence and thematic coherence in emerging adults' turning point narratives and positive development indices (5Cs)?

Hypothesis 1) The literature of narrative identity supports the idea that higher levels of coherence (both thematic or causal) in a narrated story (i.e., turning-point) predict higher levels of positive functioning (i.e., well-being, competence, self-esteem). Here, we hypothesized that having higher levels of thematic and causal coherence in turning point life event narratives would predict higher levels of positive youth development indices (5Cs).

Research question 3) Do the characteristics of narrative identity (causal coherence and thematic coherence) differ with respect to self-construals (autonomous, related, autonomous-related selves)?

This research question had an exploratory aim, and no hypothesis was generated.

Research question 4) Do the characteristics of narrative identity (causal coherence and thematic coherence) differ with respect to the motivational activation systems such as appetitive motives and aversive motives?

This final purpose of the study also had an exploratory aim, and no hypothesis was generated.

Chapter 3

METHOD

3.1 Participants

A total of 91 emerging adults aged between 18 and 29 ($M_{age} = 23.01$, $SD = .52$)
participated in the present study. The sample consisted of 48 female (52.7%) and 42 male
participants (46.2%), one of the participants (1.1%) did not specify his/her sex. Two
recruitment methods became prominent in the present study: First, we offered extra credit to
university students ($n = 47$, 51.6%) by using SONA system at Ozyegin University (a research
participation system); second, we used convenience sampling and snowballing ($n = 44$,
48.4%). The participants were from three big cities of Turkey (Ankara, İstanbul, and İzmir)
and a small town in the southern part of Turkey, Fethiye. The participants were mostly
university students (84.6%), and all but one of the participants had higher education. Four of
the participants were married, and three of them were engaged; only one of the participants
reported having a child.

Table 2 outlines the characteristics of participants in percentages. Participants'
demographics in a familial context showed that participants' parents were mostly married and
working. Participants' accommodation type, live with whom or in where, however, showed a
variety, and 35.2 % of participants reported that they were living with at least one of their
parents.

Table 2 Characteristics of the sample (N=91)

Variables	N	%
Sex		
Female	48	52.7
Male	42	46.2
Other	1	1.1
Age		
18	2	2.2

19	0	0
20	12	13.2
21	14	15.4
22	13	14.3
23	17	18.7
24	8	8.8
25	11	12.1
26	3	3.3
27	8	8.8
28	1	1.1
29	2	2.2
Are you a student?		
Yes	77	84.6
No	14	15.4
Graduation level		
High school	60	65.9
Vocational high school	1	1.1
University	27	29.7
Masters/PhD	3	3.3
Working		
Yes	27	29.7
No	64	70.3
Living with/at		
Father and mother	28	30.8
Mostly mother	4	4.4
Alone	19	20.9
Dormitory	18	19.8
Friends	13	14.3
Partner	5	5.5
Other	4	4.4
Having a child		
Yes	1	1.1
No	90	98.9

3.2 Procedure

After receiving ethical approval from the Özyeğin University Ethics Committee, emerging adults were recruited to fill out computer-assisted questionnaires via Qualtrics and then, partook in a face to face interview with the researcher. When participants responded to the calls of the study to participate in the study, they received an email including detailed

information about the research, a private participation number, and a link forwarding participants to the online questionnaire. Participants received an online informed consent form, which included the aim and the procedure of the research and the rights of participants such as withdrawing the survey at any time they want, at the beginning of the questionnaire. Filling out the questionnaire took around 15 minutes.

After participants filled out the online survey, we set an interview date. In this second phase, participants partook in a face to face life story interview with the researcher in a quiet room. The interviews took approximately 45 minutes. Interviews were audio-recorded and transcribed verbatim by the researcher.

3.3 Materials

3.3.1 Demographic Questionnaire. Participants were asked to complete a demographic questionnaire which included items like age, sex, education level, the city of the living, marital status, occupation, accommodation, parents' job, parents' marital status, the most influential figure in their life.

3.3.2 Narrative Interview. This interview protocol was adapted from Autobiographical Reasoning Interview (ARI; Habermas, 2004). The interview assessed emerging adults' narratives regarding causal coherence (i.e., developmental consequentiality) and thematic coherence in the story. Participants were asked to narrate three turning point life stories; one with father, one with mother and the one that is neutral (which indicates a turning point that does not require to include parental interaction). We changed the order of 3 stories in each interview to counterbalance any question order effects.

We elicited turning point life stories using the following instructions, and we repeated it three times for mother, father, and neutral contexts:

Table 3. Narrative Identity Interview Questions

1__Şimdi senden hayatını gözden geçirmeni ve annenle/babanla yaşadığın, senin sen olmanda etkili olduğunu düşündüğün ve yaşamında dönüşüm yaratan bir olay anlatmanı istiyorum.	1__Now, I want you to think back to your life for a moment, and please think of an experience you had with your father/mother that has influenced whom you are and change your life.
2__Bu anı senin için neden önemli?	2__Why is this event important for you?
3__Bu olay senin için nasıl bir deneyimdi?	3__How was the experience for you?
4__Olay ne zaman yaşandı?	4__When did the event happen?
5__Bu yaşadığın olay nasıl oluştu? (Nasıl gelişti?)	5__How did the event come about?"
6__Bu olayın senin üzerindeki etkisi ve sonuçları ne oldu? (Bu olayın senin nasıl biri olduğun üzerinde etkisi oldu mu?)	6__What were the consequences or repercussions of the event [Did the event have any consequences for you personally?]
7__Sence ne(ler) olsaydı bu olay yaşanmazdı?	7__What would have had happened so that the event would not have come about?
8__Eğer bu olay olmasaydı ne fark ederdi?"	8__If the event had not happened, what would have been different?
9__Bu olay senin için ne anlam ifade ediyor? (Bu olayın senin hayatındaki anlamı nedir?)	9__What does the event stand for in your life [What is the meaning of the event in your life?]
10__Bu olay bugün senin için ne anlam ifade ediyor	10__What is the significance of the event for you today?
The following questions were asked only at the end of the third story:	
11__Sence hayatında öne çıkan ve ona yön veriyor gibi görünen bir tema var mı?	11__Is there a powerful influence or life theme in your life?
12__Hayatını gözden geçirdiğinde hayat hikayene nasıl bir başlık atarsın veya slogan seçersin?	12__When you look back on your life, what heading or motto would you choose?

Coding of the Narrative: Three Rating Scales for Global Temporal, Causal-Motivational, and Thematic Coherence in Life Narratives (Habermas, Diel, & Peters, 2014) was adopted to code the level of causal and thematic coherence in the turning point narratives. Both of the coherence scales have seven rating points (1= weak coherence, 7=highly coherent). Thus, the causal (developmental consequentiality) and thematic coherence in narratives were coded by using the following ratings (Habermas, Diel, & Peters, 2014), and detailed examples for each point were given in Appendix H for a comprehensive look:

Table 4. Ratings for causal and thematic coherence

Ratings for causal coherence (1 to 7)
1__There is no change or development in personality, attitudes or modes of behavior.
2__There is no change or development of personality, attitudes or modes of behavior but a change in some preferences.
3__A change or development in personality/attitude claimed but not explicitly stated.
4__A change or development in personality/attitude stated but not elaborated throughout the narrative.
5__A change or development in personality clearly stated and slightly elaborated throughout the narrative.
6__A change or development in personality becomes clear throughout the narrative, and different episodes supported the change but not includes small details.
7__Developmental change in its turning points clearly stated in details throughout the narrative.
Ratings for thematic coherence (1 to 7)
1__There is no connection between episodes of the narrative.
2__Only one theme is indicated but no connection between episodes.
3__A possible theme between some episodes but not explicitly stated.
4__A possible theme including similar motivations and goals between some episodes but not explicitly stated.
5__There is an effort to connect different episodes with a specific theme but also the connection between episodes are not explicitly stated.
6__There is a strong connection between different episodes with a theme. However, the story they told does not require much a cognitive effort to provide a logical connection between episodes, even though there is an apparent connection between different episodes regarding a theme, no seven is given.
7__Various episodes are combined with a significant theme, which provides a logical connection between different episodes.

In coding process, rather than extracting individual pieces, the most important point for the rating of a narrated stories on two scales (causal and thematic coherence) was the overall impression acquired while reading the entire turning point story. All of the narratives were coded by the main researcher. Additionally, one independent researcher coded the %11 of the whole sample. Reliability for each coherence scale was designated between two coders on a subset of 10 (%11) of mother-father-neutral narratives. Reliability analysis among two

raters demonstrated that intra-class correlation coefficients of .80 for causal coherence (developmental consequentiality) and .87 for thematic coherence.

3.3.3 Positive Youth Development Short Form-Older Adolescence (PYD-SF; Geldhof et al., 2013 & Dost-Gözkan, 2016). PYD-SF form was used to assess emerging adults' positive development regarding their competence, character, caring, connection and confidence. This form was adapted to Turkish and used in an empirical study with similar age groups by Dost-Gözkan (2016). Emerging adults rated their positive development on this 5-point Likert scale (1= never, 5= always). PYD-SF consists of 34 items with 5 subscales; social conscience in character has 2 items (i.e., "Helping other people"), values diversity in character has 2 items (i.e., "Knowing a lot about people of other races"), conduct morality in character has 2 items (i.e., "I hardly ever do things I know I shouldn't do."), personality values in character has 2 items (i.e., "Telling the truth, even when it is not easy"), the scholastic competence has 2 items ("I do very well in my class work at school."), social acceptance competence has 2 items (i.e., "I have a lot of friends."), caring has 6 items (i.e., "It bothers me when the bad things happen to good people"), connection to family has 2 items (i.e., "I get along with my parents"), connection to neighborhood has 2 items (i.e., "Adults in my town or city make me feel important"), connection to school has 2 items (i.e., "I get a lot of encouragement at my school"), connection to peer has 2 items (i.e., "I trust my friends"), self-worth in confidence has 2 items (i.e., "I am happy with myself most of the time."), positive identity in confidence has 2 items (i.e., "On the whole, I like myself") and physical appearance in confidence has 2 items (i.e., "I am happy with myself most of the time."). The Cronbach's alpha coefficients' of caring, character, competence, confidence, and connection in the present sample were .84, .65, .71, .85 and .77, respectively.

3.3.4 Autonomy-Relatedness Scale (Kağıtçıbaşı, 2007). The scale was utilized to assess emerging adults' cultural self-construals. This 5-point Likert scale ("strongly disagree"

to "strongly agree") includes 27 items and three subscales. These three subscales are autonomous-self with 9 items (i.e., "I feel independent of the people who are close to me"), related-self with 9 items (i.e., "I need the support of persons to whom I feel very close"), and autonomous-related self with 9 items (i.e., "A person who can feel both independent and connected to those who are close to him/her"). The Cronbach's alpha coefficients of the autonomous self, relatedness, and autonomous-relatedness in the present sample were .82, .80, and .72, respectively.

3.3.5 Behavioral Inhibition System/Behavioral Activation System Scale-Revised (BIS/BAS-R; Pagliaccio et al., 2016). This revised version of the scale was used to assess motive activation of the participants regarding appetitive motives in personality toward something desired and aversive motives toward something unpleasant. Carver and White (1994) developed this questionnaire to measure individual differences in reward-punishment sensitivity and how this internalized sensitivity indicated inhibited or extraverted behavior of an individual when he or she initially faced with a stimulus. Since the recent findings showed that Carver and White's four-factor model was a poor fit to BIS/BAS data within young adulthood (Pagliaccio et al., 2016), we conducted the revised version of the scale. The revised scale consisted of 16 items with three subscales of BIS, BAS Drive, and BAS Reward Responsiveness. The questionnaire had 1 to 4 point response options (1= very true for me, 4= very wrong for me). Four items of the scale were to measure BIS (i.e., "Criticism or scolding hurts me quite a bit"), 4 items for BAS Drive (i.e., "I go out of my way to get things I want"), 4 items for BAS Reward Responsiveness (i.e., "When I am doing well at something I love to keep at it"), and finally 4 items were fillers (i.e., "A person's family is the most important thing in life"). The Cronbach's alpha coefficients of BIS and BAS in the present sample were .76 and .76, respectively.

3.4. Data Analysis

To examine Research Question 1 asking whether the levels of thematic and causal coherence across the three relational contexts (i.e., mother, father, neutral) differ from one another, a Repeated Measures MANOVA was conducted. In order to examine the links between the levels of causal and thematic coherence and positive development indices (Research Question 2), a path analysis was conducted using M Plus 7.4 (Muthén & Muthén, 2012-2017). Research Question 3, asking whether causal coherence and thematic coherence in narratives differ with respect to self-construals, was examined by conducting a MANCOVA. Before conducting MANCOVA, self-contrual clusters were identified by performing a cluster analysis. Similarly, a cluster analyses was conducted for Research Question 4 to identify motivational disposition clusters. Then a MANCOVA was conducted to examine whether components of narrative identity and positive youth development indices differ with respect to clusters of motivational dispositions.

Chapter 4

RESULTS

4.1. Descriptive Analysis

4.1.1. Bivariate correlations among demographic variables and other variables examined in the presents study

We conducted bivariate correlations to examine the relationship between demographics (i.e., age and sex), and the research variables (i.e., autonomy, relatedness, BIS/BAS, causal coherence (developmental consequentiality), thematic coherence, caring, character, competence, confidence, and connection (see Table 5 and Table 6).

Emerging adults' sex was positively correlated with developmental consequentiality regarding turning point experience with mother, meaning that causal coherence (i.e., change in personality, attitude or modes of behavior) was higher in female participants' life stories with their mothers than male participants' life stories with their mother. Sex was also positively correlated with positive youth development indices of character, caring, and connection. Accordingly, female participants' score on character, caring and connection were higher than male participants. Sex was positively correlated with relatedness, which showed that female participants' relatedness to others were higher than male participants. Moreover, the age of participants was positively correlated with their causal coherence (developmental consequentiality) in turning point narratives with mother which means that as emerging adults grow up, they tend to experience higher levels of personality, attitude, and modes of behavior change in their life experience with mothers. Sex was negatively correlated both with behavioral activation and behavioral inhibition of the emerging adults. That is to say, male participants' inhibition and behavioral activation towards stimulus were higher than female participants.

4.1.2 Bivariate correlations among the components of narrative identity, self-construals and motivational disposition variables

Bivariate correlation showed that participants' behavioral activation was negatively correlated with the level of causal coherence (developmental consequentiality) in narrative with mother. Accordingly, participants with higher appetitive motives toward something desired showed higher levels of causal coherence (i.e., change in personality, attitude or modes of behavior) in their life stories with their mothers than participants with lower levels of appetitive motives toward something desired. Results also revealed that participants' behavioral inhibition was positively correlated both with autonomy and autonomy-relatedness, and negatively correlated with relatedness. This means that when participants have high motivations to run away from something unpleasant, they showed high levels of autonomy and autonomy-relatedness, while they showed lower level of relatedness.

4.1.3 Partial correlations among demographic variables, narrative components and 5Cs

In addition to bivariate correlation, we also examined partial correlations among narrative components (composite scores of causal and thematic coherence) and 5Cs after controlling for age and sex, and each of the coherence component, respectively (see Table 7). After controlling for sex, age and causal coherence, thematic coherence was positively associated with competence, confidence, connection. After controlling for sex, age and thematic coherence, causal coherence was negatively related to competence, confidence and connection (see Table 8).

Table 5. Bivariate Correlations between Demographics, Global Coherence, and Positive Youth Development Indices

	1	2	3	4	5	6	7	8	10	11	12	13	14	15
1.Sex	-													
2.Age	-.15	-												
3.Mdc	.22*	.22*	-											
4.Mtc	.09	.17	.78**	-										
5.Fdc	-.02	.08	.31**	.48**	-									
6.Ftc	-.01	.12	.42**	.59**	.80**	-								
7.Ndc	.16	.09	.44**	.37**	.34**	.37**	-							
8.Ntc	.10	.14	.52**	.59**	.46**	.55**	.66**	-						
10.Competence	-.11	.11	-.06	.07	.07	.11	.10	.09	-					
11.Confidence	.09	-.02	-.09	.01	-.04	-.11	-.12	.03	.64**	-				
12.Character	.24*	-.05	.13	.11	.04	.09	-.02	.02	.20	.38**	-			
13.Caring	.35**	-.08	-.01	-.13	-.16	.04	-.12	-.16	.05	.17	.52**	-		
14.Connection	.25*	-.05	-.01	.11	.01	.18	-.10	.04	.26*	.41**	.31**	.49**	-	
15.TC	.07	.17	.68**	.86**	.69**	.85**	.55**	.83**	.11	.02	.09	.13	.13	-
16.DC	.16	.17	.77**	.71**	.72**	.70**	.79**	.72**	-.04	.11	.07	.13	.04	.84**

Note. *p<.05, **p<.01, ***p<.001
Mdc=Mother developmental consequentiality, Mtc= Mother thematic coherence, Fdc=Father developmental consequentiality, Ftc= Father thematic coherence, Ndc=Neutral developmental consequentiality, Ntc= Neutral thematic coherence, AutRel=Autonomous-relatedness, Bas=Behavioral activation, Bis=Behavioral inhibition, TC=Thematic coherence composite, DC=Developmental coherence composite

Table 6. Bivariate Correlations between Demographics, Global Coherence, Self-Construals, and Motivational Systems

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.Sex	-													
2.Age	-.15	-												
3.Mdc	.22*	.22*	-											
4.Mtc	.09	.17	.78**	-										
5.Fdc	-.02	.08	.31**	.48**	-									
6.Ftc	-.01	.12	.42**	.59**	.80**	-								
7.Ndc	.16	.09	.44**	.37**	.34**	.37**	-							
8.Ntc	.10	.14	.52**	.59**	.46**	.55**	.66**	-						
9.Autonomous	-.08	-.02	-.01	.01	.07	.03	.05	-.01	-					
10.Relatedness	.32**	-.06	.02	.03	-.01	0	.01	.02	-.61**	-				
11.AutRel	.10	-.02	-.04	.02	-.03	.02	.06	0	-.13	.45**	-			
12.Bas	-.53**	.21	-.24*	-.07	0	-.06	0	.03	-.14	-.1	.67**	-		
13.Bis	-.24*	-.02	-.13	-.02	-.07	-.04	-.14	-.08	.30**	-.41**	.41**	.13	-	
14.TC	.07	.17	.68**	.86**	.69**	.85**	.55**	.83**	.01	.02	.02	-.40	-.06	-
15.DC	.16	.17	.77**	.71**	.72**	.70**	.79**	.72**	.05	.01	-.01	-.11	-.15	.84**

Note. *p<.05, **p<.01, ***p<.001

Mdc=Mother developmental consequentiality, Mtc= Mother thematic coherence, Fdc=Father developmental consequentiality, Ftc= Father thematic coherence, Ndc=Neutral developmental consequentiality, Ntc= Neutral thematic coherence, AutRel=Autonomous-relatedness, Bas=Behavioral activation, Bis=Behavioral inhibition, TC=Thematic coherence composite, DC=Developmental coherence composite

Table 7. Partial Correlations between Thematic coherence and 5Cs after controlling sex, age, and Developmental Consequentiality

	1	2	3	4	5
1.Competence	-				
2.Confidence	.66***	-			
3.Character	.23*	.37***	-		
4.Caring	.09	.12	.49***	-	
5.Connection	.29**	.39***	.26*	.44***	-
6.TC	.25*	.22*	.09	.01	.36**

Note. *p<.05, **p<.01, ***p<.001
TC=Thematic Coherence

Table 8. Partial Correlations between Developmental Consequentiality (Causal coherence) and 5Cs after controlling sex, age, and Thematic Coherence

	1	2	3	4	5
1.Competence	-				
2.Confidence	.66***	-			
3.Character	.23*	.37***	-		
4.Caring	.12	.15	.50***	-	
5.Connection	.28**	.40***	.26*	.47***	-
6.DC	-.23*	-.25*	-.07	-.12	-.36**

Note. *p<.05, **p<.01, ***p<.001
DC=Developmental consequenatiality (causal coherence)

4.2. Hypothesis Testing

4.2.1 The Links between Narrative Identity Components and Positive Development

Results were presented in order by research questions below:

Research Question 1: Repeated Measures MANOVA was conducted to examine if there was a significant difference between casual and thematic coherence in narratives with mother, father and the neutral one. Results showed that the multivariate effect was not significant, *Wilks' Lambda*, F (2, 89) = .759, p =.47. The main effect of causal coherence was also not significant, indicating that the three narrative contexts did not differ in terms of the levels of causal coherence, $F(2, 180)= .78$, $p= .46$. In other words, the developmental consequentiality characteristics of mother-related (*M*= 4.36, *SD*= 1.92), father-related (*M*= 4.23, *SD*= 1.93) and neutral narratives (*M*= 4.52, *SD*= .1.96) were similar. The comparisons of thematic coherence levels indicated that the multivariate effect was marginally significant, *Wilks' Lambda*, F (2, 89) = 2.87, p =.07. The main effect of thematic coherence was significant, $F(2, 180)= 3.01$, $p= .052$. Follow-up analyses (i.e. ANOVA) indicated that the difference between thematic coherence in mother-related (*M*= 4.70, *SD*= 2.09) and father-related (*M*= 4.32, *SD*= 2.14) narratives were marginally significant, $F(1, 90)= 3.65$, $p= .06$. The difference between thematic coherence of mother-related (*M*= 4.70, *SD*= 2.09) and neutral narratives (*M*= 4.78, *SD*= 2.01) were not significantly different, $F(1, 90)= .15$, $p= .70$; and the difference between the thematic coherence of father-related (*M*= 4.32, *SD*= 2.14) and neutral event (*M*= 4.78, *SD*= 2.01) narratives were significantly different, $F(1, 90)= 4.92$, $p= .03$. Consequently, there was not a significant difference in the causal coherence across the event narrative contexts; and the thematic coherence was lower in father-related event narratives as compared to the neutral contexts.

Research Question 2: To investigate the links between causal and thematic coherence in narratives and positive youth development indices, a path analysis was conducted by using Mplus 7.4. Because the correlations between the causal and thematic coherence levels were high and there were few differences between the coherence scores across the event domains, aggregate scores (mother-related, father-related and neutral event narratives) for causal coherence and thematic coherence across the narrative contexts were computed. Emerging adults' sex and age were controlled by adding these variables into the model. As the model was developed, non-significant paths were eliminated in the analysis, respectively. The final model's fit indices yielded a good fit between the model and the data: $\chi2 = 9.31$, *df = 7, p =* *.23, RMSEA = .12* [.000 – .151]*, CFI =.98, TLI=.93.* This model showed that the aggregate score of causal coherence negatively predicted competence, confidence, caring, and connectedness; while aggregate score of thematic coherence positively predicted competence, confidence, and connectedness. That is, as developmental consequentiality (causal coherence) increases in narratives, some positive youth development indices (competence, caring, and connectedness) decrease, conversely, as thematic coherence increases, the levels of some positive youth development indices (competence, confidence, connectedness) increase.
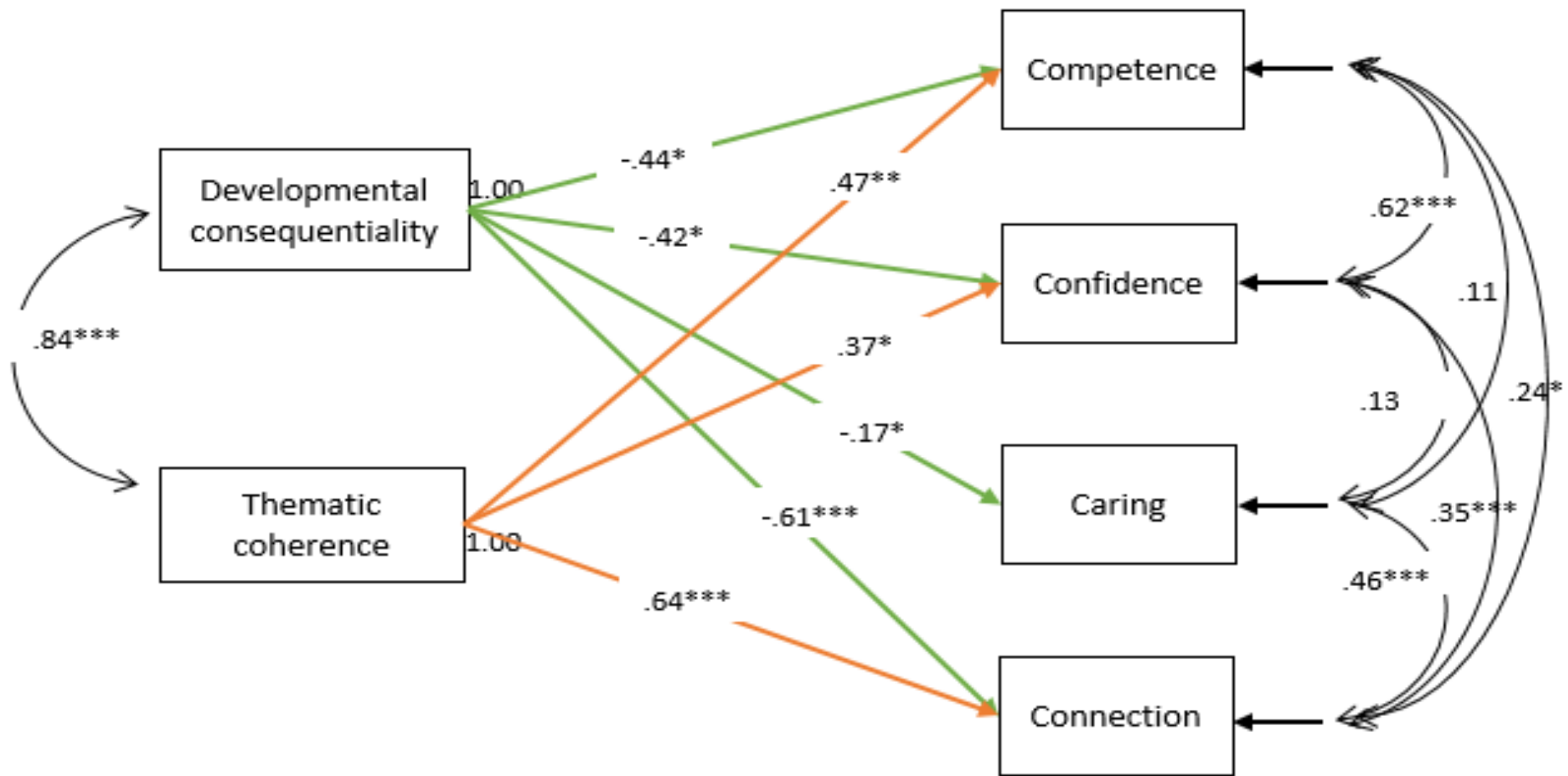
Figure 2. The Link between Narrative Identity Components and Positive Development

*Note: *p<.05, **p<.01, ***p<.001*

Research Question 3: In order to examine whether narrative identity components and positive youth development indices differ with respect to the self-construals (i.e., autonomy and relatedness), first a cluster analysis was performed to identify the combinations of self-construals in the present sample. After the determination of clusters, a MANCOVA was performed to see if there are any differences between the self-construal clusters in terms of the components of narrative identity, and 5Cs.

We conducted a hierarchical cluster analysis model using Ward's (1963) method in which clusters rely on combinations as a result of an increase in the within-cluster sum of squares. To note, Euclidean distance (i.e., straight line distance) was used to measure the distance among observations by considering dendrogram figures. Dendrograms are branches of graphics which illustrate hierarchical grouping cascades from a single cluster to the single case large clusters, which were examined to determine clusters. In dendrogram figures, the similarity has defined when there is the height from one joint point to another; when there is a merge of the longer branches, this means merge of the less similar clusters. Such information has guided us to decide to the number of clusters. We, then, conducted a Multivariate Analysis of Covariance (MANCOVA) to see if there is a meaningful distinction among clusters considering the demographic variables of age and sex.

Two self-contrual variables (autonomuos self and related self) were entered in the cluster analysis. Examining the dendrogram figure, we determined three significant cluster solutions regarding both dendrogram branches, and Milligan and Hirtle's (2012) description of similarity of clusters, which relies on the length of branches. We named clusters considering the mean scores of autonomous self (*M*= 2.99, *SD*= .82) and related self (*M*= 3.70, *SD*= .76). The first cluster was named as *Highly related-lower autonomous* (*n*=33), in which autonomy (*M*= 2.38, *SD*= .53) was below its respective mean, and relatedness (*M*= 4,43 *SD*= .30) was above the mean score of relatedness in the sample. The second cluster was

named as *Highly autonomous-lower relatedness* (*n*=20), in which relatedness (*M*= 2.69, *SD*= .51) was below its respective mean score, while autonomy (*M*= 4.08, *SD*= .41) was above the mean score of autonomy in the sample. The last cluster was named as *Autonomy-relatedness* (*n*=38), in which both relatedness (*M*= 3.61, *SD*= .41) and autonomy (*M*= 2.95, *SD*= .82) were slightly below their respective mean score in the sample. After the identifications of clusters, an ANOVA analysis was performed to see whether clusters differ in terms of sex and age. Results revealed that sex [*F* (1,86)= 3.338, *p*=.07] was marginally significant in respect to differ between the clusters while age [*F*(1,86)=.189, *p*=.67] did not differ between the clusters.

Second, a MANOVA was computed to see whether clusters of cultural-self construals (independent variable) differ from each other on being autonomous and relatedness (dependent variables). The Wilks' Lambda of .175 was significant, *F* (4, 174) = 60.558, *p*<.000, η^2= .58. Univariate analyses have shown that the three cluster group differ from one another on autonomous-self and related-self scores. Bonferoni adjusted comparisons indicated that on autonomous-self measure, all cluster groups were statistically different from one another at *p* =.000 level, *Highly autonomous-lower relatedness* group scoring highest (*M* =4.07, *SD*= .41) followed by *Autonomy-relatedness* group (*M* =2.95, *SD*=.59) and *Highly related-lower autonomy* group (*M* =2.38 *SD*= .53), *F* (2,88) = 63.086, *p*=.000, η^2=.59. Comparisons of clusters on related-self were also significant, *Highly related-lower autonomy* group scoring highest (*M* =4.43, *SD*= .30), followed by *Autonomy-relatedness* group (*M* =3.61, *SD*= .42) and *Highly autonomous-lower relatedness* group (*M* =2.69, *SD*= .51), *F* (2,88) = 117.064, *p*=.000, η^2=.73. All the Bonferroni adjusted comparisons yielded statistically different results.

Table 9. Cultural-self Clusters and Mean Values

Cluster Names	N	Autonomy	Relatedness
Highly Related-Lower Autonomous (1)	33	2.38	4.43
Highly Autonomous-Lower Relatedness (2)	20	4.08	2.69
Autonomy-Relatedness (3)	38	2.95	3.61
General Mean	91	2.99	3.70

Red color = below the general mean; blue colors = above the general

In order to see whether self-construal clusters differ in terms of the narrative identity components and 5Cs we conducted a MANOVA. Results showed a significant multivariate effect of 5Cs, Wilks' Lambda of .680, F (10, 168) = 3.575, $p<.000$, $\eta2=.175$. Among 5Cs the main effect of character, $F(2,88)=4.452$, $p<.01$, $\eta2=.092$; caring, $F(2,88)=6.948$, $p<.002$, $\eta2=.136$; and connection, $F(2,88)=9.103$, $p<.000$, $\eta2=.171$, were statistically significant. As shown in Table 10, pairwise comparisons indicated that the significant multivariate difference in character is coming from the difference between the first and the third clusters: Accordingly, *Highly related-lower autonomy* group scored higher in character than the *Autonomy-relatedness* group. Pairwise comparisons indicated that the three clusters differed from one another on caring: Accordingly, *Highly related-lower autonomy* group scored higher in caring than both the *Autonomous-relatedness* group and *Highly autonomous-lower relatedness group.* In addition to these findings, pairwise comparisons also revealed that the three clusters differed from one another on connection: Accordingly, *Highly related-lower autonomy* group scored higher in connection than both the *Autonomous-relatedness* group and *Highly autonomous-lower relatedness group.* Other comparisons did not yield statistically significant results.

Table 10. Means and Differences of 5Cs Between Cultural-Self Clusters

	1. Highly related-lower autonomous	2.Highly autonomous-lower related	3. Autonomy-relatedness		
	Mean (SD)	*Mean (SD)*	*Mean (SD)*	*F(df)*	*p-value*
Confidence	4.09 (.69)	3.96 (.62)	3.91 (.65)	.639 (2, 88)	*ns*
Connection	4.05 (.52)	3.42 (.68)	3.68 (.47)	9.103*** (2, 88)	*1>3***, 1>2***
Character	4.29 (.39)	4.09 (.59)	3.94 (.52)	4.452* (2,88)	*1>3*
Caring	4.54 (.41)	3.88 (1.03)	4.16 (.54)	6.948** (2, 88)	*1>3**, 1>2**
Competence	3.61 (.66)	3.42 (.47)	3.72 (.76)	1.344 (2, 88)	*ns*

Note. ***p<.001, **p<.01, *p<.05

Note. *Cluster 1* was characterized by low autonomy and high relatedness; *Cluster 2* was characterized by high autonomy and low relatedness; *Cluster 3* was characterized by relatedness and autonomy which were both close to their general mean scores.

Another part of the research question was to examine the relationship between cultural-self construals and narrative indices (causal and thematic coherence). We conducted a MANOVA to see if cultural-self clusters differ from each other across causal and thematic coherence. There was not a statistically significant difference between the self-construal clusters and the combined dependent variables (i.e., coherence indices), F (4, 170) = .733, p=.57, Wilks'Λ = .966, $\eta2$=.02. Since MANOVA results showed that self-clusters did not differ from each other across causal and thematic coherence, follow up univariate analyses were not performed.

Research Question 4: In order to examine whether components of narrative identity and indices of 5Cs differ with respect to motivational dispositions, first a cluster analysis was performed to identify the clusters of motivational dispositions (see Table 11). Examination of the dendrogram figure showed three significant clustered solutions regarding both dendrogram branches, and Milligan and Hirtle's (2012) description of similarity of clusters, which relies on the length of branches. To make it clear, clusters were named examining their mean scores with respect to BAS (*M*=1.75, *SD*= .47) and BIS (*M*=1.96, *SD*= .67)'s mean scores in the sample. The first cluster was named as Extroverted (*n*=53) in which the BAS score (*M*= 2.01, *SD*= .37) was above the sample mean, and BIS score (*M*= 1.82, *SD*= .41) had a mean lower than the BIS score. The second cluster was named as Introverted (*n*=12), in which the BAS score (*M*= 1.74, *SD*= .35) was at the same level with the sample mean while BIS score (*M*= 3.15, *SD*= .60) was much higher than the sample mean. The last cluster was named as Amotivated (*n*=26), in which both BAS (*M*= 1.22, *SD*= .19) and BIS (*M*= 1.71, *SD*= .55) demonstrated low scores. After the identification of motivational disposition clusters, an ANOVA was performed to see whether sex and age significantly differ between clusters. Results revealed that sex [F(2,88)=11.509, p<.001] differs between the clusters while age [F(2,88)=2.562, p=.08] does not. A MANCOVA was computed to see whether clusters of

motivational dispositions (independent variable) differ from each other on behavioral activation and behavioral inhibition (dependent variables); sex was the covariate. Multivariate effect was significant, Wilks' Lambda of .298, F (4, 170) = 35.368, $p<.000$. Follow-up analysis of group differences on behavioral activation indicated a significant effect of behavioral activation, F (2, 88) = 50.372, $p<.000$, $\eta2=.53$. Follow-up analyses indicated that behavioral activation scores of all groups were statistically different from one another: *Extroverted group* scored higher (*M=2.01, SD=.05*) than the *Introverted group* (*M=1.74, SD=.0*9), $p=.000$, and Amotivated group (*M=1.22, SD=.0*6). The difference between the Introverted and Amotivated group was different at $p=.037$ level. The MANCOVA analysis comparing motivational cluster groups on behavioral inhibition yielded a significant multivariate effect, F (2, 88) = 41.731, $p<.000$, $\eta2=.49$. Follow-up analysis indicated that Introverted group (*M=3.15, SD=.14*) scored higher than the Extroverted group (*M=1.82, SD=.15*) $p=.000$, and the Amotivated group (*M=1.71, SD=.10*), $p=.000$ on behavioral inhibition.

To investigate whether narrative identity indices (causal and thematic coherence) and positive development indices (5Cs) differ with respect to motivational disposition clusters, we conducted MANCOVAs. The results of MANCOVAs yielded a non-significant multivariate effect for comparison in 5Cs, Wilks' Lambda of .873, F (10, 166) = 1.167, $p=.32$, $\eta2=.07$ and components of narrative identity, F (4,172) = .45, $p=.77$, $\eta2=.01$.

Table 11. Motivational Disposition Clusters and Mean Values

Cluster Names	N	BAS	BIS
Extroverted	53	2.01	1.82
Introverted	12	1.74	3.15
Amotivated	26	1.22	1.71
General Means	91	1.75	1.96

Red color = below the general mean; blue colors = above the general; green color = on the

mean

Chapter 5

DISCUSSION

The primary purpose of the current study was to examine the links between the turning point life stories of emerging adults and positive development. Particular attention was paid to causal and thematic coherence in narratives and how these have been associated with the indices of positive youth development (caring, competence, confidence, characters, and connection). Based on the previous studies examining the links between narrative identity and positive functioning, we predicted that higher levels of coherence in narrated life stories would be linked to higher levels of positive development (Habermas & Bluck, 2000; Reese et al., 2014; Water & Fivush, 2015). Since culture (Galliher, McLean & Syed, 2017; Fivush, Habermas, Water, & Zaman, 2011; McAdams, 2015; McLean et. al., 2017; Reese et. al., 2017; Wang, Song, & Koh, 2018) and personality (Manczak, Zapota-Gielt, & McAdams, 2014; McAdams & Pals; 2006; Reese et al., 2017) play vital roles in narrative identity, we also examined the coherence levels of narratives and positive development indices with respect to cultural self – construals (Dost-Gözkan & Küntay, 2014; Kağıtçıbaşı, 2007) and motivational dispositions (Carver & White, 1994; Gray, 1990; Pagliaccio et al., 2016).

We also identified clusters of self-construals and motivational activation systems constellations via cluster analyses, and examined whether coherence levels of narratives and the indices of positive development differ with respect to the clusters of self-construals and motivational dispositions.

Broadly, the findings showed that the level of coherence in turning point narratives of emerging adults was linked with some of the positive development indices. In addition to this, cluster analyses showed that the clusters of self-construals (Highly Related-Lower

Autonomous, Highly Autonomous-Lower Relatedness, and Autonomy-Relatedness) differ in terms of the positive youth development indices (i.e., connection and confidence).

In the following section these findings were discussed in detail.

5.1 Comparisons of coherence levels of narratives across three relational contexts (mother, father, and neutral):

The first research question aimed to investigate whether the characteristics (i.e., thematic coherence and causal coherence) of turning-point narratives differ between three relational event contexts (i.e., narratives which involve the mother, father, and a neutral one). Results showed that the three narrative contexts did not differ in terms of the levels of causal coherence, meaning that the developmental consequentiality (i.e., causal coherence) of the mother-related, father-related, and neutral narratives were similar. On the other hand, the comparisons of thematic coherence across three relational context of narratives showed that thematic coherence was lower in father-related event narratives compared to mother-related and neutral contexts. According to the results, emerging adults used low levels of logical connections between various episodes in father-related turning point events compared to mother-related and neutral narratives.

In the literature, some studies examined the role of relational contexts (i.e., mother-child reminiscing, family narratives which includes father, mother and child's collaborative reminiscing) in narrative identity (e.g., Marin, Bohanek, & Fivush, 2008; Sales, Fivusk, & Peterson, 2003; Wang, Doan, & Song, 2010). To our knowledge, no previous study has addressed the question of whether characteristics of narrative identity differ with respect to relational contexts. In the present study, the comparison between mother-related, father-related and neutral narratives, and examination of positive development through the lens of these relational contexts is examined in an exploratory fashion to shed light on this question.

As we mentioned above, results revealed that three narrative contexts did not differ in terms of levels of causal coherence. In addition, the correlational analyses indicated that there were strong correlations among mother-related, father-related and neutral contexts in terms of causal coherence (developmental consequentiality). This means that emerging adults' turning point narratives, including the three different relational interactions, did not differ in terms of changes in personality, attitude, and modes of behavior. That is, experiencing a turning point event, which might be independent from a specific family interaction (e.g., father-related and mother-related) could be still important for emerging adults' identity formation (e.g., narrative identity) with respect to changes in personality, attitude, and modes of behavior. In the literature, the effect of social environment (i.e., friends, peer and romantic partner) on personality and attitude change has been widely discussed. For instance, in their longitudinal study, Neyer and Asendorpf (2001) found that the transition to partnership (the process of engaging with someone closely) moderated the development of personality and attitude (i.e., maturity: increase in consciousness and decrease in neuroticism). Turning point narratives that include topics like accidents, leisure, and achievement (which does not have to include parental interaction) in a study conducted by Reese et al. (2017) also revealed that a variety of turning point narratives could be instrumental in the development of narrative identity. Furthermore, when we consider the interactions in the neutral narratives of the current study, there are examples which show how friends (i.e., exclusion from the peer group) or romantic partners (e.g., finding the love of his life, and then feeling sense of completion) change emerging adults' lives. Therefore, the present results show that a turning point event, which might influence personality, attitude, and behavior, is itself an important experience, regardless of its specific relational context.

Unlike the causal coherence, levels of thematic coherence showed differences across mother-related, father-related, and neutral narratives: The levels of thematic coherence were

lower in father-related event narratives compared to mother-related and neutral contexts. Accordingly, emerging adults did not come up with any implicit or explicit plausible connections between heterogeneous episodes of their lives on a specific subject related to turning point events, including interactions with their father compared to mother-related events and interactions in natural contexts. This means that although a turning point event including father interaction has an important place in one's lasting personality, attitude, and behavior changes, that given experience with the father did not occur often or was not followed by similar events, while mother-related and neutral events have been frequently experienced by the participants. This finding can be discussed with respect to father involvement in child development. Before discussing father involvement, we should state that thematic coherence consists of a collection of heterogeneous life events, which follow each other in a specific flow, and requires a developmental process (Habermas, 2011; Reese et al., 2017). In this developmental process, an individual should experience an event, including father-interaction (i.e., turning point event) or father presence, more than once in a similar area to provide a plausible connection between these different episodes. Thus, the recurrence of events including father-interaction throughout development become important for high levels of thematic coherence in father-related narratives. Although paternal involvement in child development has rapidly increased, the involvement of fathers in child-rearing still is lacking compared to mother involvement (Day & Lamb, 2003; Lamb, 2000). When we compare the mother's presence throughout development or the presence of other social figures and interactions (e.g., friends, peers, love, achievements, and disappointments) with father-child interaction, the last one seems lacking (Brown, McBride, Shin, & Bost, 2007; McBride et al., 2005). As we mentioned earlier, this research question had an exploratory aim. The present results illustrate that low levels of thematic coherence, particularly in father-related narratives, and the role of fathers in narrative identity development in general, should

be investigated more often considering father involvement and father-child interaction. Accordingly, since the vast majority of work depends on mother-child narratives or other turning points without placing emphasize on parental-interaction, this interesting finding requires further scientific investigation.

5.2 The link between coherence levels of narratives and positive development

As can be seen in the results, bivariate correlations between narrative identity components and positive youth development indices did not show statistically significant results, unlike the results of path analysis. Bivariate correlation shows the relationship between two variables without partialling out other related variables. Path analysis, on the other hand, reveals the links between two variables after controlling for the effects of many other variables in the model. Considering the difference between these two analyses and the conflicting results, we controlled for the effects of the other variables while investigating the link between two specific variables: narrative identity components and positive youth development indices. Therefore, we also conducted partial correlation analysis to test if there was a link between narrative components and 5Cs. The results revealed that there was a significant link between levels of causal coherence and positive development indices after controlling for participants' sex, age, and levels of thematic coherence; and also there is a significant relationship between the levels of thematic coherence and positive development indices after controlling for the effects of sex, age, and the causal coherence. These results were compatible with the results of the path analysis.

The second research question examined how the quality of narratives (i.e., causal coherence and thematic coherence) are linked with the positive development of emerging adults regarding caring, competence, character, confidence, and connection. The path analysis showed that the higher levels of the aggregate score of thematic coherence (father and mother-related, and neutral context) in the narratives were positively linked with competence,

confidence, and connection. Thus, when emerging adults narrate an essential theme that is based on logically connected episodes of their lives (e.g., school or family life), this feature of their narration is linked with higher levels of positive features: they feel more competent in different life settings such as school, and show a sense of self-worth and believing themselves to be successful, and also feel secure in their social environment by bonding securely with others. Furthermore, character did not show significant links with thematic and causal coherence, and the reason might be the low levels of internal consistency in character items compared to the rest of the 5Cs.

This finding supports our hypothesis and is also compatible with related findings in the literature. The literature has drawn attention to the link between narrative identity (mostly in terms of content) and positive psychological outcomes such as psychological well-being (Merill, Waters, & Fivush, 2016; Reese et. al., 2017), social support (Bluck, 2003; McAdams & Azmiata, 2008), purpose and meaning in life (Bohanek & Fivush, 2010), gaining insight (McLean, 2003; Thorne, McLean, & Lawrence, 2003), and self-esteem (Liao, Bluck, & Westerhof, 2018). This expected relationship (the positive relation between the level of thematic coherence and 5Cs) could be interpreted as 'learning a lesson' (Habermas, 2011). Thematic coherence requires a developmental process (an initial event should be followed by other events in a logically linked way in developmental continuum) (Habermas & de Silvera, 2008), and this process may enhance individual's understanding and insight about the event (positive or negative). Having a chance to re-evaluate the event makes an individual more knowledgeable about and prepared for similar events; thus, positive outcomes are strengthened while negative ones are changed (Habermas, 2011). This means that an individual gets the message and understands the mechanisms of related situations, which makes him/her ready to take proper action with regards to upcoming events.

In addition to thematic coherence, this research also presents an innovative view of the links between the coherence of developmental consequentiality (causal coherence) in narratives and positive youth development indices. The path analysis showed that higher levels of developmental consequentiality predicted lower levels of caring, competence, confidence, and connection. That means, when emerging adults provided a coherent picture of personality change, attitude change, or change in modes of behavior, this pattern of narratives is linked with lower levels of positive development, including lower levels of empathy and sympathy; feeling less committed to social justice, feeling less competent in different life settings, and having lower levels of self-worth and the belief that one will be successful in the future, and also feeling less secure in their social environment.

This finding was unexpected but not entirely incongruent with the existing literature on the links between narrative identity and positive functioning. First, we should state that the turning point narratives we collected for the current study mostly included the negative experiences of emerging adults: 190 out of 273 (70 %) of the turning point narratives (i.e., 91 father-related, 91 mother-related, and 91 neutral narratives) have negative connotations while 74 (27 %) of the turning point narratives have positive connotations. This information can be helpful in understanding the negative link between developmental consequentiality and positive youth development indices (i.e., caring, competence, confidence, and connection): It may be that the level of causal coherence in narratives of negative events, which causes a change in personality, attitude, and modes of behavior, is linked with low levels of positive functioning. Indeed, literature on narrative identity supports this hypothesis by showing how negativity in narratives predicts lower levels of positive functioning. For instance; McLean, Breen, and Fournier (2010) have found that adolescent boys who focus on negativity in their elaborative narratives are more likely to show lower levels of psychological well-being. Another finding showed that when children wrote their negative experiences (i.e., stress) in

detail, they were more likely to reveal lower levels of well-being (Fivush, Marin, Crawd, Reynolds, & Brewin, 2007). In their longitudinal study, Thomsen and colleagues (2016) demonstrated links between negativity in life stories, and depressive symptoms and trait anxiety: Participants who reported trait anxiety showed higher levels of negative meaning-making in their narratives ten years later. In addition to that, participants who repeatedly provided negative meaning-making in their narratives showed higher levels of depression symptoms (Thomsen et al., 2016). Moreover, Reese et al. (2017) found that when participants have negativity in their turning point narratives, they also show high levels of neuroticism and low levels of conscientiousness, and report more depressive symptoms. Thus, the negative link between the levels of causal coherence (developmental consequentiality) and 5Cs can be discussed with respect to negativity and positivity of the narratives.

5.3 The Clusters of Cultural Self-construals, Narrative Components, and 5Cs

Research question 3 was about whether narrative identity components and the positive youth development indices differ with respect to self-construals (Kagitcibasi, 1996, 2005, 2007): Cluster analyses were performed to examine this question.

Results indicated that the cluster of the Highly Related-Lower Autonomy (1) group had the highest level of connection compared to the Highly Autonomous-Lower Relatedness group (2) and the Autonomous-Relatedness group (3). Moreover, the cluster of the Highly Related-Lower Autonomy (1) group revealed higher levels of character compared to the Autonomous-Relatedness group (3). These findings indicate that when people who have close relationships with their social environment, they feel safer and more secure and gain more benefits from positive bonds with others. They, also, show higher levels of sympathy and empathy for others. Moreover, they develop a sense of morality which provides an inner understanding of what is right to do in daily encounters (Bowers, Li, Kiely, Brittian, Lerner, & Lerner, 2010). Research on autonomy and relatedness mostly focuses on the link between

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dissatisfaction in answering these two psychological needs and negative functioning (e.g., increasing stress level and problem behaviors, and decreasing academic performance) (Kağıtçıbaşı, 2005). Kağıtçıbaşı (2005, 2007) has drawn attention to the relationship between relatedness (and also autonomy and autonomy relatedness) and positive functioning in terms how well a child's need have been satisfied. When parents and the social environment provide relatedness (and autonomy), an individual can have a chance to grow up in a positive environment and develop positive skills (Kağıtçıbaşı, 2005). Literature on basic psychological need satisfaction and positive functioning also supports the positive links between these two. For instance, research conducted by Lu, Walsh, White, and Shield (2017), whose findings bear some resemblance to ours, revealed that basic psychological needs (autonomy, relatedness, and competence) mediate the link between maternal psychological control (i.e., feeling invalidation, personal attack, love withdrawal, and constraining verbal expression) and academic functioning (i.e., academic self-concept and performance). Moreover, Inguglia et al. (2015), found that relatedness negatively predicted loneliness, stress, and depressive symptoms in Italian emerging adults. The findings of the current research and existing literature indicate that having close relationship with those in your immediate social environment can contribute to positive functioning, while a lack of it is linked with problem behaviors.

Comparisons of self-construal clusters did not yield significant differences. In the narrative literature there are two main perspectives on coding narratives: quality of narratives (coherence level) and the context of narratives (plot of the story). It is possible that cultural self-construals are more likely to make a difference in the content of the narratives (e.g. immigration, cultural norms). McAdams and Pals (2006) states that culture is one of the most important constructs in the formation of narrative identity, and it especially matters for the content of the narratives. However, in the current research, we focused on the coherence level

of the story (quality of the narratives), which requires a cognitive process rather than a content focused understanding. Therefore, the reason for the non-significant result could be the focus on narratives' quality. For future research, it would be good to investigate the content of the narratives and their link with self-construals.

5.4 The Clusters of Motivational Dispositions, Narrative Components, and 5Cs

Research question 4 asked whether narrative identity components and the positive youth development indices differ with respect to motivational dispositions: Cluster analyses were performed to examine research question 4, as well.

Results indicated that the cluster of the Extroverted (1) group, Introverted (2) group and Amotivated group (3) did not differ across narrative identity components. Results also showed that the Extroverted (1) group, the Introverted (2) group and the Amotivated group (3) did not differ across positive youth development indices. These means that approaching the stimulus in an aversive or appetitive way did not differ among individuals with different personalities, attitudes and modes of behavior change, or effect their logical connections between episodes of life on a specific topic. The literature on narrative identity and personality traits has shown relationship between narratives and Big-Five personality traits (e.g., Reese et al., 2017). However, behavioral activation and inhibition systems (BIS/BAS) are different than personality traits: while personality traits are long-lasting phenomena in an individual's identity, BIS/BAS mostly explain impulsive response to a stimulus which may change in a short period of time (Carver & White, 1994). An individual's initial response to a stimulus might differ more than his/her following approach to that same stimulus. Therefore, since narrative identity requires a process of re-evaluation and insight about past events (McAdams, 2013; 2018), behavioral activation or inhibition might not be effective in narratives.

5.5 The Links between Demographic variables (i.e., Sex and Age) and Narratives, and Outcome Variables

The results revealed that changes in personality, attitude, or modes of behavior in female participants' narratives, particularly with their mothers, were higher than male participants' life stories with their mothers. The literature on gender differences in narrative identity shows that female participants utter more emotional words and provide more causal links in their stories than their male peers (e.g., Bohanek & Fivush, 2010). Bohanek and Fivush (2010) found a gender difference in the narration of life stories: female adolescents utter more cognitive processing words, demonstrating self-reflection in the story, than male adolescents. Since female participants narrate a story with causally connected elements, this finding might be interpreted as women providing higher levels of causal coherence (i.e., developmental consequentiality) than men.

Moreover, the age of participants was positively correlated with their developmental consequentiality (causal coherence) regarding turning points with their mothers, which illustrates that as emerging adults grow up, they have a greater tendency to express their personality, attitude, and modes of behavior change in their lives with their mothers, cohesively. This finding was compatible with the related literature: Habermas and de Silvera (2008) pointed out that coherence in a life story develops with growth. In their research, Bluck and Glück (2004) found an increasing trend of learned lesson topics and life-maxims in narratives from adolescence to mid-adulthood.

When we analyzed the correlation between sex and personality-like motivation (i.e., aversive behavior and appetitive behavior), it can be seen that sex was negatively correlated both with behavioral activation and behavioral inhibition of the emerging adults. That is to say, male participants' inhibition and behavioral activation towards stimulus were higher than female participants. Bivariate correlations revealed that there is a significant link between

behavioral activation and behavioral inhibition systems. High positive correlation between these two variables required more detailed examination of the scale items. We realized that items mostly measured the impulsivity (in behavioral activation part), and research findings revealed that the initial impulsive response of an individual to a stimulus could be followed by pulling back after a while and responding to the same stimulus in an inhibited way (i.e., Rossi, Giovannelli, Gavazzi, Righi, Cincotta, & Viggiano, 2018).

5.6 Strengths and Limitations

The present study was the first to examine the links between turning point narratives of emerging adults, including maternal-paternal interactions and in neutral contexts, and positive youth development outcomes (character, connection, competence, and connection). In addition, although a significant effort has been devoted to the study of narrative identity, existing literature was mainly based on data from the U.S. or the data compared different cultures; so this study is one of the few that was conducted in a non-US context and with a Turkish sample population.

To date, the growing body of empirical research has explicitly supported the links between narrative identity and psychological features like personality development, well-being, culture and positive functioning. Examination the 5Cs of positive youth development was another innovative feature of this current research; therefore, rather than focusing on single positive outcomes, we added to the literature by showing the links between narrative identity and positive development by using the comprehensive and holistic structure of positive youth development.

The literature on narrative studies was mostly held in cross-cultural settings (Wand, 2004, Wang et al., 2010, Wang et al., 2015). The concern on how self-construals clusters differ across 5Cs was extended our knowledge in narrative identity literature investigation by

showing how cultural selves predict narrative identity formation components (i.e., coherence) in a within-culture setting. Although, results did not reveal any significant difference, exploring whether clusters of motivational activation systems differ across 5Cs and narrative identity components aimed to broaden our knowledge on the link between personality and narrative identity.

There are several limitations of this study that must be acknowledged. First, this study asked a precise question to collect narratives, which limited participants' ability to choose a life story to narrate freely. In other words, we utilized a highly structured interview process: questions for causal and thematic coherence followed one another in a predetermined order. Since it was a highly structured interview on a specific subject (i.e., parental interaction) participants did not pick out their turning point stories freely. It should be taken into account that taking a structured interview and the limiting the topic might affect the quality of the way participants told their stories. Still, focusing on father -mother-related turning points can enhance the findings in the context of the literature on narrative identity. Second, the content of the life story is an essential aspect of narrative identity, however, in the current research, we mostly focused on quality of the narratives, therefore, having a perspective which indicates both quality and the content may improve our understanding of the relationship between narrative identity and positive development. Finally, since narrating a coherent story with logical connections among episodes required high cognitive processing, the academic background of an individual could affect the coherence level in the narrative. The participants of the study were highly educated, but future research should include a wider variety of emerging adults from different academic levels, which would enhance our knowledge of the link between academic levels and coherence in narratives.

Despite these limitations, the findings of the current research will pave the way for a more detailed explanation of the effect of mothers and fathers on narrative identity formation, and the links between narrative identity and positive development.

APPENDICES

Appendix A: Demographics Form

1.Yaşınız:_____

2.Cinsiyetiniz: Erkek (1) Kadın (2) Diğer (3)_____

3.Öğrenci misiniz? Evet (1) Hayır (2)

4.En son mezun olduğunuz okul: İlkokul (1) Ortaokul (2) Lise (3) Meslek yüksek okulu (4)

    Üniversite (5) Yüksek lisans/Doktora (6)

5.Çalışıyor musunuz? Evet (1) Hayır (2)

6.(Eğer evetse) Kaç yıldır çalışıyorsunuz?

7.(Eğer evetse) Mesleğiniz nedir?

8. Şu an kiminle/kimlerle yaşıyorsunuz? Annem ve Babam ile (1) Çoğunlukla annem ile (2)

    Çoğunlukla babam ile (3) Annem ile olduğu kadar babam ile (4) Ebeveynim olmayan

    yetişkinler ile (5) Yalnız yaşıyorum (6) Yurtta kalıyorum (7) Arkadaşlarımla ortak

    evde kalıyorum (8) Partnerim ile (9) Diğer (10)_____

9. Medeni durumunuz: Bekar (1) Sözlü/Nişanlı (2) Evli (3) Boşanmış (4) Eşi vefat etmiş

(5)

10. Çocuğunuz var mı? Evet (1) Hayır (2)

11.Anneniz ve babanız: Evli (1) Boşanmış (2) Diğer (belirtiniz) (3)_____

12. Anneniz çalışıyor mu? Evet (1) Hayır (2) Emekli (3) Diğer (4)_____

13. Babanız çalışıyor mu? Evet (1) Hayır (2) Emekli (3) Diğer (4)_____

14. Çocukken size kim/kimler baktı? _____

15. Annenizden hiç ayrı kaldınız mı? Evet (1) Hayır (2)

     (Evet ise) Ne kadar süre ayrı kaldınız?_____

16. Babanızdan hiç ayrı kaldınız mı? Evet (1) Hayır (2);

     (Evet ise) Ne kadar süre ayrı kaldınız? _____

17. Bir birey olarak gelişiminizde en çok kimlerin etkisi

oldu?_____

Appendix B: Narratives Identity Interview, Adapted by Autobiographical Reasoning Interview (Habermas 2004)

Seninle anne ve babanla yaşadığın önemli olaylar ve bu bu olayların gelişimini nasıl etkilemiş olabileceği hakkında görüşeceğiz. Bu görüşme 45 dakika sürebilir.

1- Anne/Babanla ilişkini tanımlamaya çalışmanızı rica ediyorum… hatırlayabildiğin en eski dönemden başlayabilirsin.

2- Şimdi senden hayatını gözden geçirmeni ve annenle/babanla (anne-babayla yaşama kıstası olmadan bu anlamda nötr diyebileceğimiz bir anı) yaşadığın senin sen olmanda ve yaşamında dönüşüm yaratan bir olay anlatmanı istiyorum. (Böyle sorunca) ilk anda aklına gelmeyebilir, istersen biraz düşünebilirsin.

_Bu anıyı anlatır mısın?

_Bu anı senin için neden önemli?

_Bu olay senin için nasıl bir deneyimdi?

_Anlatı ne zaman yaşandı? Hangi yıl-ay-gün-saat?

<u>Nedensel Bağlantı</u>

3- (*Asıl Nedenler*) Bu yaşadığın olay nasıl oluştu? (Nasıl gelişti?)

_O gün içinde olan herhangi bir şey sence bu olaya etki etti mi?

_1 hafta öncesine (ya da 1 aya) kadar olan herhangi bir şey sence bu olaya etki etti mi?

_Hayatında daha önce olan bir şey bu olaya etki etti mi?

_Bu olayda senin nasıl biri olduğun veya kişilik özelliklerin etkili oldu mu?

4- Bu olayın senin üzerindeki etkisi ve sonuçları ne oldu? [Eğer kendinden bahsetmezse: "Bu olayın senin nasıl biri olduğun üzerinde etkisi oldu mu?"]

_Aynı gün içerisindeki etkisi ve sonuçları nelerdi?

_Olayı takip eden haftalardaki etkisi ve sonuçları nelerdi? (Ya da olaydan sonraki bir ay içindeki etkisi ve sonuçları nelerdi?)

_Yaşamındaki etkileri ve sonuçları nelerdi?

_Peki, kişilik özelliklerin üzerinde veya bugün nasıl bir birey olduğunla ilgili etkileri ve sonuçları nelerdi?

5. (*Karşı-olgusal Nedenler*): Sence ne(ler) olsaydı bu olay yaşanmazdı?

_O gün içinde ne(ler) olsaydı bu olay olmazdı?

_Bir hafta (1 aya kadar) öncesinde ne(ler) olsaydı bu olay olmazdı?

_Daha öncesinde ne(ler) olsaydı bu olay olmazdı?

_Eğer o gün farklı biri veya farklı kişilikte biri olsaydın bu olay olur muydu?

6. (*Karşı-olgusal Sonuçlar*): Eğer bu olay olmasaydı ne fark ederdi?

_Eğer böyle bir olay yaşamasaydın, o gün ne şekilde farklı olurdu?

_Eğer böyle bir olay yaşamasaydın, devamındaki haftalar ne şekilde farklı olurdu?

_Eğer böyle bir olay yaşamasaydın, genel olarak yaşamında ne farklı olurdu?

_Bu olay olmasaydı bugün nasıl farklı kişilikte biri olurdun? ["Bu olay olmasaydı bugün nasıl farklı bir insan olurdun?"]

Tematik Bağlantı

7. Bu olay senin için ne anlam ifade ediyor? [Bu olayın senin hayatındaki anlamı nedir?]

_Yaşamını gözden geçirdiğinde bu olayın tipik/sıradan bir olay olduğunu söyleyebilir misin? [Buna benzer başka olaylar oldu mu? Ne gibi?]

_Bu olay seninle ilgili veya senin için neyin önemli olduğuna dair ne söylüyor?

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8.Bugün bu olay senin için ne anlama geliyor?

_Bu olaydan çıkardığın dersler var mı?

_Bu olaya bugün daha farklı bakıyor musun? Daha farklı değerlendiriyor musun?

(Aşağıdaki sorular, anne:baba:nötr kısım bittikten sonra soruluyor: anlatılan 3'üncü anı sonrası sadece 1 defa soruluyor.)

9. (*Yaşam teması*): Sence hayatında öne çıkan ve ona yön veriyor gibi görünen bir tema var mı?

_Hayatını gözden geçirdiğinde hayat hikayene nasıl bir başlık atarsın? [Hayatını bir iki cümlede nasıl özetlersin?]

Senin için önemli olduğunu düşündüğün ve eklemek istediğiniz herhangi bir şey var mı?

Görüşmemiz sonlanmıştır. Katılımın için çok teşekkür ederim.

Appendix C: Positive Youth Development Short Form-Older Adolescence (34 items)

Aşağıdaki ifadelere 5'li ölçeği kullanarak ne derece katıldığınızı belirtiniz

	Hiç katılmıyorum [1]	Katılmıyorum [2]	Biraz Katılıyorum [3]	Genelde Katılıyorum [4]	Tamamen katılıyorum [5]
1. Pek çok arkadaşım var	○	○	○	○	○
2. Derslerimde başarılıyım	○	○	○	○	○
3.Sporda yaşıtlarımdan daha iyiyim	○	○	○	○	○
4. Genellikle kendimden memnunum	○	○	○	○	○
5.Yapmamam gerektiğini bildiğim şeyleri pek yapmam	○	○	○	○	○
6. Görünüşümden memnunum	○	○	○	○	○
7. Yaşıtlarım kadar akıllıyım	○	○	○	○	○
8. Sportif faaliyetlerde iyiyim	○	○	○	○	○
9. Yaşıtlarım arasında sevilen biriyim	○	○	○	○	○
10. Güzel/yakışıklı olduğumu düşünüyorum	○	○	○	○	○
11. Genelde davranmam gerektiği gibi davranırım	○	○	○	○	○
12.Sahip olduğum özellikler için mutluyum	○	○	○	○	○
13. Kendim olduğum için memnunum	○	○	○	○	○
14.Yetişkin olduğumda iyi bir hayatım olacağına inanıyorum.	○	○	○	○	○

	Hiç önemli değil	Biraz önemli	Önemli	Oldukça önemli	Çok önemli

	1	2	**3**	4	5
15. Dünyayı daha yaşanılası bir yer haline getirmeye çalışmak.	○	○	○	○	○
16. İnsanların yaşamlarını iyileştirmek için zaman ve para harcamak.	○	○	○	○	○
17. Arkadaşlarım benimle alay etse bile, doğru olduğuna inandığım şeyi yapmak.	○	○	○	○	○
18. Hata yaptığım ya da başımı derde soktuğum zaman davranışlarımın sorumluluğunu üstlenmek.	○	○	○	○	○

	Hiç yansıtmıyor 1	Çok az yansıtıyor 2	Kısmen yansıtıyor 3	Çoğunlukla yansıtıyor 4	Kesinlikle yansıtıyor 5
19. Farklı kültürden olan insanlar hakkında bilgi sahibi olmak.	○	○	○	○	○
20. Kendi kültürüm dışındaki insanlarla vakit geçirmekten keyif almak.	○	○	○	○	○

	Hiç iyi tanımlamıyor 1	İyi tanımlamıyor 2	Biraz tanımlıyor 3	İyi tanımlıyor 4	Çok iyi tanımlıyor 5
21. Birinin istismar edildiğini gördüğümde ona yardım etmek isterim.	○	○	○	○	○
22. Bir insanın başına kötü şeyler gelmesi canımı sıkar	○	○	○	○	○
23. Benim sahip olduklarıma sahip olmayan insanlar için üzülürüm	○	○	○	○	○
24. Birine kötü davranıldığını gördüğümde o kişi için üzülürüm.	○	○	○	○	○

	Hiç katılmıyorum [1]	Katılmıyorum [2]	Biraz Katılıyorum [3]	Genelde Katılıyorum [4]	Tamamen katılıyorum [5]
25. Hiç arkadaşı olmayan birini görmek beni üzer.	○	○	○	○	○
26. Üzgün ya da kırılmış birini gördüğümde o kişi için üzülürüm.	○	○	○	○	○

	Hiç katılmıyorum [1]	Katılmıyorum [2]	Biraz Katılıyorum [3]	Genelde Katılıyorum [4]	Tamamen katılıyorum [5]
27. Okulumda sık sık teşvik edildiğimi düşünüyorum.	○	○	○	○	○
28. Ailemde kendimi işe yarar ve önemli hissederim.	○	○	○	○	○
29. Yaşadığım şehirde diğer insanlar için önemli olduğumu hissederim.	○	○	○	○	○
30. Okulumda hocalarım beni yapabileceğimin en iyisini yapmaya yönlendirirler.	○	○	○	○	○
31. Ailemle iyi bir iletişimim vardır.	○	○	○	○	○
32. Yaşadığım çevredeki insanlar söylemek istediğim şeyleri dinlerler.	○	○	○	○	○

	Doğru değil 1	Çok az doğru 2	Kısmen doğru 3	Genellikle doğru 4	Tamamen doğru 5
33. Arkadaşlarımın iyi arkadaşlar olduklarını düşünürüm.	○	○	○	○	○
34. Arkadaşlarım beni önemser.	○	○	○	○	○

Appendix D: Autonomy-Relatedness Scale

1. **Relatedness Scale**

Bu bölümde kişilerin kendileri ve ilişkileri hakkında cümleler var. Bunların her biri hakkında ne düşündüğünüzü 1 = „fikrime/bana çok aykırı"dan, 5 = „fikrime/bana çok uygun"a uzanan beş şıktan birini işaretleyerek belirtin. Size en çok uyan şıkkın numarasını cümlenin yanındaki kutuya yazın.

1= Fikrime/bana çok aykırı   **2**= Fikrime/bana biraz aykırı   **3**= Kararsızım   **4**= Fikrime/bana biraz uygun   **5**= Fikrime/bana çok uygun

1. Kendimi çok yakın hissettiğim insanların desteğine ihtiyaç duyarım.	
2. Yakınlarımla olan ilişkimde mesafeli olmak isterim.	
3. Kişiliğimin oluşmasında yakınlarımın etkisi büyüktür.	
4. Kendime çok yakın hissettiğim kimseler sık sık aklıma gelir.	
5. Genelde kendimle ilgili şeyleri kendime saklarım	
6. Yakınlarımın hakkımda ne düşündüğü benim için önemli değildir.	
7. Özel hayatımı, çok yakınım olan birisiyle bile paylaşmam.	
8. Yakınlarım, hayatımda en ön sıradadır.	
9. Yakınlarımla aramdaki bağ, kendimi huzur ve güven içinde hissetmemi sağlıyor.	

2. **Autonomy Scale**

Bu bölümde kişilerin kendileri ve ilişkileri hakkında cümleler var. Bunların her biri hakkında ne düşündüğünüzü 1 = „fikrime/bana çok aykırı"dan, 5 = „fikrime/bana çok uygun"a uzanan beş şıktan birini işaretleyerek belirtin. Size en çok uyan şıkkın numarasını cümlenin yanındaki kutuya yazın.

1= Fikrime/bana çok aykırı **2**= Fikrime/bana biraz aykırı **3**= Kararsızım **4**= Fikrime/bana biraz uygun **5**= Fikrime/bana çok uygun

1. Çok yakın hissettiğim bir kişinin bile hayatıma karışmasından hoşlanmam	
2. Kararlarımda yakınlarımın etkisi çok azdır.	
3. Kararlarımı yakınlarımın isteklerine göre kolayca değiştirebilirim	
4. Kendimi yakınlarımdan bağımsız hissederim	
5. Hayatımı kendimi çok yakın hissettiğim kişilerin düşüncelerine göre yönlendiririm.	
6. Benimle ilgili bir konuda, çok yakın hissettiğim kişilerin fikirleri beni etkiler	
7. Kararlarımı alırken yakınlarıma danışırım.	
8. Benimle ilgili bir konuda çok yakın hissettiğim kişilerin aldığı kararlar, benim için geçerlidir.	
9. Genellikle kendime çok yakın hissettiğim kişilerin isteklerine uymaya çalışırım	

3. **Autonomous Relatedness Scale**

Bu bölümde kişilerin kendileri ve ilişkileri hakkında cümleler var. Bunların her biri hakkında ne düşündüğünüzü 1 = „fikrime/bana çok aykırı"dan, 5 = „fikrime/bana çok uygun"a uzanan beş şıktan birini işaretleyerek belirtin. Size en çok uyan şıkkın numarasını cümlenin yanındaki kutuya yazın.

1= Fikrime/bana çok aykırı 2= Fikrime/bana biraz aykırı 3= Kararsızım 4= Fikrime/bana biraz uygun 5= Fikrime/bana çok uygun

1. Hem yakın ilişkileri olmak, hem de özerk olmak önemlidir.	
2. Planlar yaparken yakınların önerileri dikkate alınsa bile, son karar kişiye ait olmalıdır.	
3. Çok yakın ilişkiler içindeki kişi, kendi kararlarını veremez.	
4. İnsan çok yakınlarının fikirlerine karşı çıkabilmelidir	
5. Yakınlarımın düşüncelerine önem vermek, kendi düşüncelerimi gözardı etmek anlamına gelir	
6. Bir kişiye çok yakın olmak, özgür olmayı engeller	
7. Bir kimse kendini hem yakınlarına bağlı, hem de özgür hissedebilir	
8. Özerk olabilmek için yakın ilişki kurmamak gerekir	
9. Bir kimse hem yakınlarına bağlı olabilir, hem de fikirleri ayrı olduğunda fikrine saygı duyulmasını isteyebilir	

Appendix G: Behavioral Inhibition and Activation Systems Scale (Revised)

Bu testteki her madde, insanların kendilerinden bahsederken kullandıkları bazı ifadeleri tanımlamaktadır. Lütfen her maddeyi okuyunuz ve size ne kadar uygun olup olmadığına karar veriniz. Her madde için, **4 seçenekten (Tamamen katılıyorum, Biraz katılıyorum, Biraz katılmıyorum, Hiç katılmıyorum)** sizi en iyi tarif eden seçeneği işaretleyiniz. Lütfen hiçbir maddeyi boş bırakmayınız ve her madde için sadece bir seçenek işaretleyiniz. Cevaplarınızın tutarlı olup olmayacağından endişe duymadan her maddeyi tek bir maddeymiş gibi cevaplayınız. Lütfen olabildiğince dürüst olunuz ve samimi cevaplar veriniz.

1- Bir insanın ailesi, hayatındaki en önemli şeydir.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

2- İstediğim şeyleri elde etmek için, her yolu denerim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

3- Bir şeyi yapmakta iyiysem, onu devam ettirmeyi severim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

4- Nasıl giyindiğim benim için önemlidir.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

5- İstediğim şeyi elde ettiğimde, heyecanlı ve enerji dolu olurum.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

6- Eleştirilme veya azarlanma beni oldukça incitir.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

7- Bir şeyi istediğimde, genellikle onu elde etmek için elimden ne geliyorsa yaparım.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

8- Saç kestirmek gibi şeylere zaman bulmak benim için zordur.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

9- İstediğim şeyi elde etmek için bir ihtimal görürsem, hemen harekete geçerim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

10- Birisinin bana kızgın olduğunu bildiğimde veya düşündüğümde, oldukça endişelenirim veya üzülürüm.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

11- İstediğim bir şey için bir fırsat yakaladığımda hemen heyecanlanırım.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

12- Çoğu zaman insanların neden öyle davrandıklarını merak ederim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

13- Önemli bir şeyi kötü yaptığımı düşündüğümde endişelenirim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

14- Bir şeyi elde etmeye çalıştığım zaman "kural tanımam".

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

15- Bir yarışmayı kazanmak beni heyecanlandırırdı.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

16- Hata yapmaktan endişelenirim.

1=Tamamen katılıyorum 2= Biraz katılıyorum 3= Biraz katılmıyorum 4= Hiç katılmıyorum

Appendix H: Examples: Rating of Narratives in Terms of the Level of Causal and

Thematic Coherence

1. **Causal Coherence**

Ratings (1 to 7) for Causal Coherence	Original text in Turkish
1__There is no change or development in personality, attitudes or modes of behavior.	Bir arkadaşım mesela İtalya'da kursa gitmişti yaşça nitekim küçüktük ama orada kendi bir ev tutmuştu orada kalıyordu ondan sonra annem dedi hani niye gitmiyorsun yazın gitsene filan diye normalde insanlar hani aman kızım işte şöyle yapma şöyle seyahat etme derler iken ben İtalya'ya arkadaşımın yanına gidip İtalya'da interrail yapmıştım, annem hani ne var ki yaparsın diyen insan o yani. Zaten özgür kafada bir insanım, aklına koyduğunu yapan bir insanım, ama işte bu tamamen benden değil de annemin de desteğinden kaynaklanıyordu (...) ya şöyle ben zaten yurtdışına çıkıyordum tek başıma ama daha çok konferanslara filan gittiğim için daha Güven verici ortamlar diyeyim ondan sonra onlar olabilir herhalde O Yaz içerisinde birkaç kez defa konferansa gitmiştim (...) benim yapabileceğime inandığı için, ya işte o olabilir yani Mesela aynı yaklaşımı kardeşime sergiler (...) muhtemelen de sergilemez. (...) İnanılmaz mutluydum o gün. (...) Yani bu desteğin daha niceleri olduğu için direkt olarak tek etkisi yoktur dediğim gibi...
2__There is no change or development of personality, attitudes or modes of behavior but a change in some preferences.	Kedileri çok severim işte bayağıdır da istiyorum ama annem çok titiz ve eskiden de kedi ve köpekle sıkıntıları olmuş. Ben işte çok kedi istiyorum, annemler dayanamadılar aldılar. Aslında almayı asla düşünmezler ama ben böyle birazcık karmaşa yarattım. Hani kediyi de çok seviyorum falan böyle küçücük yavru. Daha sonra annem çok kötü oldu böyle eve girememeye başladı falan, ondan kediyi vermek zorunda kaldık (...) sanırım ben çok etkilenmiştim çok üzülmüştüm o sırada, yani bu bayağı benim içime oturmuştur, yani. (...) O kadar istediğin bir şeye sahip olup bir gün sonra elimden gitmesi filan çok kötüydü. (...) Annemin kötü olması beni üzdü,

	yani hani eve giremiyor; ya annem ya da kedi durumuydu yani. (...) Yaşamımda işte bir daha kedi almadık annemi zorlamadım, sıkıntı yaşadığı için. (...)Annemin böyle bir şeyi olduğunu bilmezdim ve onu bu konuda zorlamadım bir daha, bunu öğrenmiş oldum.
3__A change or development in personality/attitude claimed but not explicitly stated.	Bir kere tokat atmıştı bana onu hiç unutmuyorum, tokat attığını hatırlıyorum ama nedenini hatırlamıyorum, ders çıkarmamışım demekki (gülme). Nolmuştu ya! Net hatırlamıyorum ama başkasının yanında rencide mi etmiştim yalancı mı çıkarmıştım (...) eve gelince bağırdı çağırdı tokat attı. Halamların yanında bir şey konuşuluyordu, ben de yalan söyleme falan dedim ama haklı olarak bir şey söyledim, eve geçince haşladı ve vurdu, tamaman art niyetle yaklaşmıştım ama olaya pişmanlık var böyle bir şey işte. (...) Şaşırdım hiç beklemediğim bir şeydi (...) Şu anda yapılmasını tasvip etmeyeceğim bi üslupla söylemiştim. (...) Kişiliğime o zaman etki illa ki etmiştir şu an hatırlamıyorum ama (...) galiba insanlar konuşurken artniyetle birini rencide etmemek gerektiğini anladım (...) daha ölçülü konuşuyorum artık. Bence herkes yaşar böyle bir şey, şu olmasaydı değil de illa böyle bi şey yaşanırdı öğrenilmesi için.
4__A change or development in personality/attitude stated but not elaborated throughout the narrative.	Beş yıl önce falan ayrıldı bizimkiler ama ayrılırken tabii ki babam karşı çıktı çok tartışmalı oldu aramızdaki bu seviyeli sevgi ilişkisi hiçbir şekilde konuşmama ilişkisine dönüştü ve bu en azından üniversinenin iki üç yılında çok daha kendi halimde biri olmamda etkisi oldu

(...)Aramızın iyice açılmasına neden oldu daha sonrasında tartışmalar vs. bitti ama benim istediğim baba oğul ilişkisinden çok daha uzak noktaya gitti (...) biraz karamsar sonucu olmuş olabilir çünkü çok mutlu değildim babamla kalmam gerekiyo ama anlaşamıyoruz yani (...)

Olumlu etkileri olmadı değil kendimi daha çok tanımaya fırsatım oldu daha çok sorgulamaya fırsatım oldu hayata dair şeyleri ve hayatta bazı |

	şeylerin önemini anlamama neden oldu ilişkilerde biraz daha sabırlı olmayı bazen alttan almayı öfkeyi kontrol etmeyi öğrenmeme neden oldu. (...) İnsanları dinlemeye biraz daha özen göstermeye çalışıyorum her ne kadar sinirli olduğum noktada bunu yapamadığımı farketsem de.
5__A change or development in personality clearly stated and slightly elaborated throughout the narrative.	Aslında çok kolay çocukluk geçirmedim, maddi zorluklar yaşadık ben küçükken. Annem o dönemlerde hayatımızın en güçlü karakteriydi. (...) Bu maddi zorluklardan babamla ilişkisinde kopma noktasına yaklaşan durumlar da olmuştu. (...) Ev hanımı annem, yapabileceği bir şey yoktu, boşanırsa İzmir'e dönüp üç çocukla babasının yanında yaşayacaktı. Muhtemelen kendisi artık boşanmak istemesine rağmen biz etkilenmeyelim diye boşanmaktan vazgeçti. (...) Yıl içinde okul masraflarıyla ilgili sorun yaşıyoruz ya da ablamın özel ders alması gereken bir konu olduğunda bunların hiçbirini karşılayamıyorduk. (...) Henüz anne değilim ama ben de çocuk sahibi olduğumda muhtemelen, yani şimdi annem için düşünüyorum keşke farklı bir karar verseymiş, farklı bir karar verse belki farklı güzellikler yaşarmış diye üzülüyorum ama galiba ben de annem gibi karar verirdim. Muhtemelen annemin bizim için yaptığı fedakarlık, şimdi yapmaması gerek diye düşünüyorum, ama galiba yine de o zaman beni de mutlu etmiş ki, benim de başıma gelse ben de çocuklarım için yaparım diye düşünüyorum. (...) Genel olarak arkadaşlarımdan duyduğum, çok yumuşak başlı bir insanım ve sevdiğim insanlar için kendi aleyhime olacaksa bile genel olarak fedakarlığa hazır bir insanım...
6__A change or development in personality becomes clear throughout the narrative, and different episodes supported the change but not includes small details.	Ailecek yaşadığımız bir şey var. Ben liseye gidiyordum, ablam bir trafik kazası geçirdi. Şu an sağ ve sağlıklı ama o dönem için çok zor bir süreç olmuştu çünkü ciddi ölüm tehlikesi atlattı, sekiz ay hep yattı, bir ay yoğun bakımda kaldı, bunun on beş gününü komada geçirdi. Hepimizi, beş kişilik bir aileyiz, çok etkileyen bir olaydı. (...) Ablam sekiz ay boyunca hiç eve gelmedi, annem de. (...) Bu dönem gene babamla ilişkimizi

	etkileyen dönem olmuş olabilir. (...) İlk haftalarda renk ve sese karşı bir hassasiyet geliştirdim, en ufak bir kalemin düşmesi bile beni tedirgin ediyordu. (...) Sonrasında biz annemle daha ürkek olduk ama onda [ablamda] hiç öyle bir etkisi olmadı. (...) İşin enteresan tarafı belki ablamla olan ilişkimi etkilemeliydi ama bu dönem benim annemle ve babamla olan ilişkimi etkiledi. (...) Şimdi dönüp baktığımda sanırım ben de genel olarak sevdiklerini kaybetme korkusu yaratmış olabilir. (...) kardeşimle ben de daha kırılgan yapıya sahip olduk. Ablamı daha agresif ve sert bir insan haline getirdi. (...) Tabii ki [ablam] annemle babamdan da daha çok ilgiyi hak eder duruma gelmiş oldu, kardeşlerin arasında başrolü kapmış oldu biraz belki: Bizde duygusal etkileri oldu, kardeşler arası rekabet değil ama daha kırılgan daha geride kalma gibi bir his yaratmış olabilir.
7__Developmental change in its turning points clearly stated in details throughout the narrative.	Ailenin senin gururunu kırması artık şöyle yani sen en çok neye güveniyorsun annene güveniyorsun ağladığında o geliyor yanına acıktığında o yemek veriyor. Dolayısıyla senin en çok ihtiyacın duyduğun anne ya da baba bir şeye ihtiyaç olduğunda en çok güvendiğin seni en derinden yaralıyor o zaman insanlara karşı şey yapıyorsun, o zaman ben duygularımı bastırmayı öğreniyorum. Çok kötü çok ezik hissettirdi kendimi, çok etkisiz ettim ve hiçbir şey diyemediğimi açıklayamadığı mı hatırlıyorum. (...) Bir şeyi anladım ben, bir şey hissetsem demek ki bunu sana söyleyemem bu bir, aşk hayatımı özel hayatımı sana dillendirmemeliyim, ikincisi şu, güven duygusu ile ilgili çok net problem oldu bende (...) şey aşağılanmamdan ötürü duygularımı açığa vurmamaya gayret gösterdim, en azından anneme karşı ama eminim ki bu özel hayatında da etkili olmuştur, karşı cinsle ilişkime etkiledi, annen böyle çok baskıcı olunca sen de çok ezik oluyorsun çünkü kadın [anne] hep senin üzerinde hakimiyet kurduğunu farkedince diğer kadınlara da hep üstten bakıyorsun (...) diğer kadınlardan da kız arkadaşlarımdan ya da hoşlandım kişilere karşı saklar haline geldim, tamamen kendimi koruma içgüdüsünden dolayı.

2. Thematic Coherence

Ratings (1 to 7) for Thematic Coherence	Original text
1__There is no connection between episodes of the narrative.	[olay babasının ölümü] Güzel tarafları oldu, arkadaşlarım oldu. Kastamonu'ya gittim, arkadaşlarım oldu. İstanbul'da pek arkadaşım yoktu, şehir hayatı, kimse çıkmıyordu evinden, Kadir Has'ta okuyordum o zaman. Kastamonu'da öyle değildi, site var sitede herkes toplanıyor bir yere gidiyor, daha aile ortamı oluyordu, o açıdan daha güzel oldu ama küçük bir yer diye hep aynı yerde gezip dolaşıyorsun ya, onu hiç sevmedim [belirgin bir temadan bahsedilmiyor].
2__Only one theme is indicated but no connection between episodes.	[olay lisede bölüm değiştirmek ve sonrasında babasıyla meslek seçimi konusunda ters düşmesi] Bi şey istiyorsan onun peşinden gerçekten inat ederek bıkmadan koşman gerektiğini gösterdi, sana güç uygulansa da baskı yapılsa da ona ulaşabileceğini hissediyorum [tema]. (...) Bir kere burda olmazdım yaşanmasaydı, onun haricinde şu an gerçekten bunu çok istediğimin farkına vardılar, babam üniversiteyi kazandığım gün, 4 yıldır psikoloji diye tutturan kız fotoğrafımı koymuştu,o zaman kabullendi tamam demiştim [temaya örnek olarak sadece tek bir dönemden bahsediliyor, psikoloji bölümünü seçmesi]
3__A possible theme between some episodes but not explicitly stated.	[olay babanın alkol alması üzerine annenin evden gitmesi] Benim gözümde şu an sadece şöyle bir sahne var. Kavga etmişler kavga ettikleri sahne bile yok inan. Gözümün önünde olan sahne evin kapısını annemin ağlayarak açması ve gidiyorum ben gideceğim demesi benim de bir o tarafa bi bu tarafa bakmam (...) Ben zaten çocukken çekingen bir çocuktum, böyle bir olay benim çok daha çekingen çok daha içine kapanık bir insan olmama neden olmuştur [tema: çekingeliğin daha da pekiştirilmesi] (...) Anne de olsa baba da olsa, bir birey olduğunu yani her koşulda ve şartta hani illa çocuğunun yanında olamayacağını onlarında bir insan onlarında güçsüzlüklerini baş edemeyeceği şeyleri olacağını gösteriyor bu da onunla bağlantılı yani. Herkes her zaman güçlü

	olamaz ama güçlü olmak için de çabalamalı [ilk temaya ek yeni belirgin bir temaya geçiliyor, ana temanın ne olduğu bulanıklaşıyor]
4__A possible theme including similar motivations and goals between some episodes but not explicitly stated.	[olay bir aile yemeğinde gizlice yoğurdun içine tükürülmesi] İnan ben hani o sofra nasıl kuruldu, biz niye oradaydık bende oralar yok hatırlamıyorum, sadece merdivenlerden üst kata çıkıp, balkondan tükürdüğüm anı ve ondan sonraki duygularımı hatırlıyorum aslında olayı değil de. İşte ilk başta yaramazlık yapmanın o keyfi işte sonrasında da hiç kimseye söylememenin tedirginliği (...) beni böyle daha sakin, sakin derken çocuk gibi çocuk olsaydım daha işte annemin o korumacılığı üstümde olmasaydı o yaştan aman işte insanlara karşı saygılı olalım bu kurallar dayatılmamış olsaydı, hep yalnız olmasaydım, ben de rahat bir çocuk olsaydım bu olayı böyle hatırlamazdım [tema çekingenliğin ve baskının kırılması, ayrıca yanlız hissetme ve daha eğlenceli şeyler yapmak]. (...) Dediğim gibi şu an üzerinde çalıştığım ve hep aşmaya çalıştığım o başkalarını düşünme nedeniyle geri kaldığım şeyleri, o yaşlarda temellendiğini gösteriyor [farklı temalardan biraz bahsedilip (yanlızlık, çekingenlik) bunları kırmaya yönelik bir durum (hakkını gözeten olma, eğlenceli olma) gözetiliyor].
5__There is an effort to connect different episodes with a specific theme but also the connection between episodes are not explicitly stated.	[Babanın erkek arkadışını öğrenmesi] Karışık açıksası... Babamın bana karşı o noktada korumacı olduğunu gördüm, tamam arkadaş gibi çocuk gibi benimle gezen babam var diyorum ama belli bir sınırı görmemi sağladı, böyle olunca da babamdan belli konuları gizlemeye başladım, şu an gizlemem rahatsız ediyor belki beni ama o zaman da başka yolu yok diye düşünüyorum hep [tema bütün romantik ilişkileri babadan saklamak]. (...) Çoğu yönden güçlü bir birey olsam da aslında zayıf noktalarımı gösteriyor gibi oluyor, aslında bunca şeyi yapmışım ama bundan mı korkuyorum diyorum, 23 yaşıma gelmişim, ama babam erkek arkadaşım var diyemiyorum, eski olay nedeniyle, saçma zayıf noktalarımı aşmam gerektiğini gösteriyor.
6__There is a strong connection between different episodes with a theme. However, the story they	Özel okulda okuyordum ben işte, bu [anne-babanın] ayrılık vesaire olunca maddi olarak

told does not require much a cognitive effort to provide a logical connection between episodes, even though there is an apparent connection between different episodes regarding a theme, no seven is given.	karşılayamayacak duruma geldik okuldan ayrılmam söz konusu oldu, özelden alsam mı devlet okuluna mı gitsem oldu. Ondan sonra, burs filan başvurduk işte (...)hani annemin bir de gidip üstüne ekstra çaba gösterip konuşması bursu kabul ettirmesi ne bileyim özverili bir şey bence cesur bir hareket [tema, anneye olan güvenin ve minnetin artmasına dayalı olarak birçok alanda – aile, okul, arkadaş çevresi- başarılı ve pozitif olma durumu]. Bence beni kıymet bilen ve böyle şey ne bileyim hassas diyeceğim de hassas değil de öyle hassasiyetli duyarlı biri olmuş olabilirim, belki daha huysuz ve mutsuz olurdum şu an mühendis olmazdım belki bilmiyorum yani çalışmazdım lisede sonra universitede. Bende bunun üstüne daha çok çalıştım, demek ki benim için yapılanların değerini bilip üstüne daha çok koyan birisiyim (...) bu sadece iyi bir eğitim almamı sağlamadı, arkadaşlarımla da iyi ilişkilerimin devam etmesini sağladı ve bence annemle aramın bozulmamasını da sağladı, daha rahat bir ergenlik geçirdim o zaman, şu an daha olgun bakıyorum böylece.
7__Various episodes are combined with a significant theme, which provides a logical connection between different episodes.	Babamı hep çok ilgisiz, duyarsız olarak görüyordum, hayatında varla yok arasında bir rolüm var olarak görüyordum, [olay katılımcının çocukken ölümle burun buruna geldiği bir hastalık geçirmesi] (...) O zaman babama söyledi babaannem haliyle, babam kalktı geldi Ankara'dan, o süreçte o bana baktı daha çok. Tuvalete bile gidemiyordum, o götürüyordu beni tuvalete (...) babamın aslında o kadar da duyarsız bir insan olmadığını öğrenmiş oldum. (...) Babama daha çok sevgi ve saygı duymaya başladım sonrasında. Daha yakınlık oluştu aramızda. İhtiyacım olduğunda ona güvenebileceğimi biraz daha öğrendim (...) babamın kalkıp gelmesi bana o kadar ergenlikteki depresyon dediğim şeyi yapmamam gerektiğini öğretti diyebilirim. (...) Bu tarz olaylar birazcık insanın hayata daha optimistik bakmasını sağlıyor sanırım, bu yaşımda iyimserlik kattı bana, öyle bir hasta oluyorsun ki hiçbir soyut derdin kalmıyor, tamamen somut dertlere odaklanıyorsun. Soyut dertlerin insanı o kadar da etkilemediğini öğretti, yaşanmasaydı daha pesimist olurdum şu an. (...)

	Her ne kadar bağımsız ve kendine yeten bir insan olmaya çalışsak da başka insanlara ihtiyaç duyuyoruz, benim açımdan babam çok etkili bir figür değilken o an orada olması çok rahatlattı, çok yardımcı oldu, çoğu zaman başka insanlara da muhtacız aslında, anlamı bu.

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