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TURKISH AS A HERITAGE LANGUAGE AND IDENTITY IN NORTH MACEDONIA

(YÜKSEK LİSANS TEZİ)

Ayşenur KARA

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ÖZET

'Miras dil ve kültür' olgusu her geçen gün araştırmacıların ilgisini üzerine çekmektedir. Göç etmenin günümüzde geçmişe oranla daha da yaygınlaşmış olması, çoğunluk grupların içinde azınlık grupların durumlarını tasvir etme gereğini doğurmuştur. Dünyanın çok dilli yapısını ele almak, araştırmaların ışığında daha kolay olacaktır. Bu sebeple, bu çalışmanın amacı miras dil olarak Türkçe ve Türk kimliğinin Kuzey Makedonya'da yaşayan gençler tarafından nasıl algılandığını inceleyerek literatüre katkı sağlamaktır.

Bu çalışmada karma yöntem kullanılmıştır. Veriler çevrimiçi anket ve çevrimiçi yarı-yapılandırılmış görüşmeler aracılığıyla elde edilmiştir. Anket katılımcılarını, Kuzey Makedonya'da bulunan özel ve devlet üniversitesi olmak üzere iki ayrı üniversiteden 43 öğrenci oluşturmaktadır. Yarı-yapılandırılmış görüşmeye ise 3 katılımcı katkıda bulunmuştur. Elde edilen nicel veriler SPSS 15, nitel veriler ise NVivo 12 kullanılarak analiz edilmiştir. Bulgular Kuzey Makedonya'da Türkçe dilinin ve Türk kimliğinin yüksek derecede devam ettirildiğini ortaya koymuştur. Ayrıca, katılımcıların gelecekte de Türkçe dilini ve Türk kimliğini devam ettirme konusunda istekli oldukları görülmüştür.

Anahtar Kelimeler: Türkçe mirasını taşıyan gençler, Kuzey Makedonya'da miras dil olarak Türkçe, miras kimlik, miras dil

ABSTRACT

The notion of 'heritage language and culture' has been gaining more attention from researchers. With the increase of immigration in today's world, there is an urgent need to portray heritage groups' positions in societies. With the help of more research, it would be rather easier to handle the multilingual context that the world has already turned into. Thus, in this study, the aim is to investigate heritage language and identity perceptions of Turkish heritage youth in North Macedonia.

In this study, mixed methods were adopted for being able to achieve the aims. The data was collected through an online questionnaire and semi-structured interviews. The participants of the questionnaire were 43 students from one private university and one public university in North Macedonia. Also, 3 people participated in the semi-structured interviews. Quantitative data analysis was performed by using SPSS 15 and qualitative data were analysed through NVivo 12. The findings indicated that there is rather a high level of maintenance of Turkish language and heritage in North Macedonia. Also, the majority of the participants were found out to be willing to maintain their heritage in the future.

Keywords: Turkish heritage youth, Turkish heritage in North Macedonia, heritage identity, heritage language

LIST OF ABBREVIATIONS

A.C.: After Christ
BEA: Bilingual Education Act
ESSA: Every Student Succeeds Act
FLCAS: The Foreign Language Classroom Anxiety Scale
FLRAS: Foreign Language Reading Anxiety Scale
HL: Heritage Language
LAD: Language Acquisition Device
L1: First Language
L2: Second Language
MK: North Macedonia
NCLB: No Child Left Behind
NESB: Non-English Speaking Background
SLA: Second Language Acquisition
TIKA: Turkish International Cooperation Agency
TESOL: Teaching English to Speakers of Other Languages
TR: Turkey
U.K.: United Kingdom
U.S.: United States
WAT: Writing Apprehension Test

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INTRODUCTION

The term 'heritage' has become more common with the changes and improvements around the world. Today it is easier to travel from one location to another and people carry their cultures and languages with them. However, it has not only advantages but also disadvantages. Being members of heritage groups in dominant cultures can be quite difficult. Correspondingly, maintaining heritage identity would be even harder in such contexts. That's why further research is needed to understand the dynamics of heritage speakers.

Heritage speakers' heritage language performances have attracted researchers' attention however there are relatively fewer studies on heritage identity. In this regard, this study investigates the Turkish heritage language and identity in North Macedonia. The aim is to reveal the current situation of Turkish heritage youth in terms of language and identity in the North Macedonian context. With the help of this current thesis, the frequency of using Turkish heritage language, the contexts heritage language is used, heritage language speakers' self-assessed competency levels, and identity perceptions are expected to be unveiled. With the help of the results, a bigger picture of Turkish heritage speakers in North Macedonia is expected to be drawn.

To this end, participants were given an online questionnaire adapted from Alarcon (2010) and online semi-structured interviews were conducted to reveal to what extent the Turkish heritage language is maintained in the North Macedonian context and what heritage youth's perceptions of the Turkish language and culture are. The quantitative data was analysed by using SPSS 15 through descriptive statistics. The qualitative data, on the other hand, was analysed by using NVivo 12 through qualitative content analysis.

CHAPTER 1

1. INTRODUCTION

The present chapter aims to provide information about the current study. It includes the background, problem statement, aim, significance, and operational definitions of the study.

1.1. BACKGROUND OF THE STUDY

The world changes rapidly and people are to keep abreast of any changes. How people live and talk go through changes as well. There are now many opportunities for transportation and the world is not a largely monolingual population anymore (Dorian, 1999). Not only people but also languages travel to different locations. Immigration is relatively more common in today's world so immigrants have been getting more and more recognition in research.

'Heritage speaker' is a term that was first introduced in Canada in the mid-1970s. The language spoken by immigrants and/or indigenous groups is called heritage language. Heritage speakers refer to the individuals who have learned heritage language at home as their first language or second and third-generation immigrants who have a connection to the language to some extent (Cummins, 2005). In fact, the term 'heritage' has been questioned whether it represents the intended meaning without being negative or offensive (Deusen-Scholl, 2003). Thus, there are other attributions of it such as local language, community language, ethnic language, immigrant language, and indigenous language (Hornberger, 2005).

Heritage language acquisition was developed as a subfield of second language acquisition at the beginning of the 1990s in the United States (U.S.). The necessity for developing such field derives from U.S.' rapidly changing demographic structure. Since then, foreign language teachers are suggested taking heritage language and its teaching practice into consideration while forming their curricula (Kagan and Dillon, 2009). As well as defining heritage language, how to treat heritage speakers can be

demanding. One can consider heritage learners as native speakers of their heritage languages but in fact, they may not be competent or may have very basic skills in their heritage languages (Deusen-Scholl, 2003). Most people have varying degrees of attachment to their heritage languages (Dorian, 1999). On the other hand, it is possible to develop equivalent abilities in two languages. Since heritage speakers either acquire or use two or more languages they are referred to as 'circumstantial bilinguals/multilinguals'. Yet, people rarely get the opportunity to use both languages in similar contexts and to similar extents. Thus, they are more likely to have varying competency levels in two languages. In short, heritage speakers can be considered as bilinguals who have quite different strengths in their heritage languages and dominant languages (Valdés, 2005).

Although heritage language can be considered as a relatively new area in research, there has been increased recognition. Researchers have been dealing with identifying the similarities and differences between heritage language and foreign language learners' linguistic performances. Although defining heritage speakers and their competency levels are not easy, it could be said that they are at least exposed to the language at home while foreign language learners started to learn in a classroom setting (Kondo-Brown, 2005).

As stated, there has been a significant interest in multilingual language competencies for the last three decades. Thanks to the rise in this interest, heritage language has become a promising phenomenon to investigate for research purposes (Flores, Gürel and Putnam, 2019). There are a number of studies on Turkish heritage speakers' performances (Willard et al., 2014; Şaşmaz and Arslan, 2016; Daller, 2020), heritage language anxiety (Kayaoğlu and Sağlamel, 2013; Çakıcı, 2016; Elaldı, 2016) and ethnic identity (Vedder and Virta, 2005; Otcu, 2010; Kıylıoğlu and Wimmer, 2015). In this study, the focus is merely on maintenance of Turkish heritage language and identity in North Macedonia.

1.2. STATEMENT OF THE PROBLEM

Ethnic identity and ethnic language are interrelated concepts. As Harmann (1999) stated, ethnicity can be considered to be a key factor in shaping identity. It is

such a specific phenomenon that different contexts reveal different results. For instance, Lee (2002) found out that Korean heritage speakers in the United States had formed a bicultural identity consisted of both Korean and American cultures. Vedder and Virta (2005), on the other hand, stated that Turkish heritage youth in Sweden considered their heritage language as a source of identity so they were not ready to give up on their language. Similarly, Dimitrova et. al (2013) found out that Turkish heritage youth in Bulgaria identified themselves as Turkish though they adapted to the dominant society.

Since the perception of identity is notably important for maintaining one's heritage, there needs to be more research on heritage identity and language. In this way, countries may reconsider their social and educational policies so there can be more space for heritage speakers. By revealing the characteristics of Turkish heritage speakers in North Macedonia, this study aims to bring new insights to the related literature.

1.3. SIGNIFICANCE OF THE STUDY

'Heritage language' is a relatively new sub-field of second language acquisition. More studies are needed for building a more detailed picture of its dimensions. In addition to this, although Turkish heritage language has been investigated in different contexts (Otcu, 2010; Dimitrove et al, 2013; Kuppers, Şimşek and Schroeder, 2015) very few studies were found in the literature that investigates Turkish heritage language in North Macedonian context (Leontiç, 2011; Kayadibi, 2013).

In the Balkan region, identity is regarded as a source of conflict. For North Macedonia, during the interwar period, Macedonians in Yugoslavia were considered as Serbs while during the war their territory was possessed by Bulgaria. Bulgarians regarded Macedonian's vernacular as a west Bulgarian dialect whereas Serbs considered them as Bulgarian-Serbs. (Hroch, 1999). Even the name of 'Macedonia' triggers such conflicts that, as Hroch (1999) stated, Greeks refused the name arguing Macedonia is a part of their nation. In June 2018, the name Republic of Macedonia was changed into the Republic of North Macedonia with Prespa Agreement between Greece and North Macedonia (Rohdewald, 2018).

Identity itself can be a research topic in the Balkan region and heritage identity is a promising area to work on. Thereby, this study is very important to get a glimpse of what is the current situation of Turkish heritage language and culture in North Macedonia. It is rather significant for this very reason that there are very few studies investigating Turkish heritage in this specific context.

1.4. AIM OF THE STUDY

Heritage language has been attracting the attention of researchers. Since it is a relatively new area, more research should be conducted for a better understanding of the notion. The primary objective of this study is to investigate Turkish heritage language and identity specifically in North Macedonia.

Because of the fact that very few studies have been conducted on Turkish heritage in North Macedonia, this study aims to bring new insights to the literature. In that vein, this study is expected to contribute to the field of Turkish heritage language and identity.

In order to achieve these purposes, this study seeks to answer the following research questions:

1. What are the characteristics of Turkish heritage speakers in North Macedonia?
2. What are the participants' comfort levels and experienced emotions while using the Turkish language?
3. What are the perceptions of the participants on Turkish heritage identity and maintenance?

1.5. OPERATIONAL DEFINITIONS

1.5.1. Heritage Speakers

Heritage speakers defined as the members of a linguistic minority who grew up being exposed to both their family language and the dominant language in the society they lived in (Montrul, 2010)

1.5.2. Heritage Language (HL)

The term is used as the family language of heritage speakers. In this study, family language, home language and heritage language are used interchangeably.

1.5.3. Heritage Identity

Brubaker (2002) defined ethnic identity as perception, interpretation, identification and categorization made through a cognitive process. It is a 'perspective' on the world rather than being tangible in the actual world. Such perspective helps understanding how people identify themselves and others besides how they feel the sense of belonging to a group. Ethnicity is basically related to anthropology and ethnology. 'Ethnic group' represents biological, geographical, linguistic, cultural and religious common characteristics (Liebkind, 1999). In the current study, the term ethnic identity was used interchangeably with heritage identity.

1.5.4. Dominant and Heritage Languages

Dominant language refers to the language that is spoken by a wider speech community and has official status whereas heritage language refers to the language heritage speakers used (Montrul, 2012).

1.5.5. Secondary and Primary Languages

In this context, primary language refers to the dominant language of a person and secondary language means relatively less used language (Montrul, 2013).

1.6. LIMITATIONS

At first, the aim was to conduct the questionnaire and interviews in North Macedonia in person. However, because of the current pandemic, it was not possible. Thus, the data was collected online. It would definitely be more efficient to observe the variables in the natural environment but the situation was out of the researcher's control. Secondly, the number of the participants can be increased for being able to make generalizations. Also, instead of depending on self-assessments, language proficiency tests and language anxiety tests can be conducted. Lastly, this is a master thesis in the field of English Language Teaching yet the focus was on heritage language which is more related to the field of Applied Linguistics. However, since there is a certain gap in Turkey in terms of sociolinguistics studies, the aim of this study is to contribute to broaden the focus of studies in the field of English Language Teaching.

CHAPTER 2

2. LITERATURE REVIEW

2.1. INTRODUCTION

This chapter presents a review of literature related to the theoretical and conceptual framework of the current research. Starting with defining the concept of 'heritage' and 'heritage speakers', the chapter continues drawing attention to the previous studies on heritage speakers' heritage language performances, anxiety levels and their sense of heritage identity. Then, the history of North Macedonia is briefly discussed. Lastly, the current situation of Turkish heritage in North Macedonia is covered in the light of previous studies.

2.2. UNDERSTANDING THE TERM 'HERITAGE' AND 'HERITAGE SPEAKERS'

The term 'heritage' refers to the ethnic background of individuals. It was first introduced in the mid-1970s in Canada and it has been gaining increasing attention (Cummins, 2005). However, as Deusen-Scholl (2003) stated, it has always been questioned whether 'heritage' itself represents the intended meaning. She supported this idea by what Wiley et. al (1999) suggested at National Heritage Language Conference: "The term heritage refers to the past traditions rather than pointing to the future and contemporary". It would be quite unfair to equate all heritage speakers with each other. Expecting their conception of identity, level of belonging to heritage culture and heritage competency to be equal is a surreal notion (p. 216).

In today's world, globalisation became a fact of people's lives. With globalisation immigration has become more common than it was in the past. Moving to another location might cause a language shift and a person might become a heritage speaker. Fishman (2001) argued that globalisation can be both a destructive and constructive

phenomenon. It is paving the way for language shift which has not only positive but also negative effects. Although it helps the world for being a multilingual environment rather than monolingual, it is also a threat to the survival of languages especially the threatened ones. As Valdes (2005) stated, heritage languages can be either endangered languages or commonly spoken world languages. Thus, the current conditions of the world make it even harder to save both threatened and heritage languages.

Pointing out the situation of heritage speakers, Ortega (2019) stated that many children grow up facing the difference between languages used at home and languages used by their surrounding societies. Adults who grew up in such context are likely to feel a special ethnocultural bond with the home languages while at the same time they end up being competent and confident in the societal languages. These people are referred to as 'heritage speakers'. Heritage speakers are exposed to their heritage language in varying frequency levels so they achieve a certain level of competence that might differ from their parents and counterparts (Montrul, 2010).

Heritage speakers are considered as a special case of bilingualism (Montrul, 2010). Bilingualism is referred to being exposed to two languages starting from birth and being competent in those two languages. 'Early bilingualism' is used to refer to the acquisition of two languages until puberty. 'Late bilingualism' is used to refer to the acquisition which occurs after puberty. 'Simultaneous bilingual acquisition' is used to refer to the acquisition of two languages since birth. Lastly, 'sequential bilingualism' refers to the situation where second language acquisition occurs after the basic development of the first language which happens at the age of 3-4 (Montrul, 2013). Heritage speakers can fit these categories according to the age when they started learning both languages. This in fact supports the idea that they are unique cases.

Another dimension of bilingualism is the distinction between 'primary' and 'secondary' languages. 'Primary language' here refers to the dominant language and secondary language refers to relatively less used language. Not only psycholinguistic factors but also the socio-political status of the two languages affect which language will be dominant (Montrul, 2013). In the case of heritage speakers, especially for the later generations, heritage language is generally the secondary language.

Language is a tool human beings use for communication. Besides communication, as Padilla (1999) stated, children learn their family or community values and their cultural practices through language. That is to say, language represents

emotional and behavioural attitudes of becoming a member of a certain group. If the heritage language has official status in society then children will be willing to learn about and maintain their ethnic heritage. Adding to this, Montrul (2013) discussed what makes a language dominant or heritage and it seems to be precisely depending on the power relations. The dominant language is used by a wider group of the society which has official status, is recognized formally, used in main media tools and most importantly it is the language of formal education. Heritage languages, on the other hand, belong to heritage groups in a society. There might not be adequate opportunities between the two languages. That's why it can be said that there is a hierarchical relationship between the dominant and heritage languages.

Speaking about heritage groups, Valdés (2005) pointed out an important aspect. Heritage groups could be the populations that are indigenous to a specific region such as Aborigines in Australia, Breton language speakers in France and Kurds in Turkey, Iran and Iraq but they also represent immigrant populations such as Mexicans in the United States, Turkish in Germany, Moroccans in Spain and Pakistanis in England. What makes a language 'heritage language' depends on the setting. Spanish is a heritage language in the U.S but it is a dominant language in Spain. Dorian (1999) also stated that ethnicity's roots lie in the social rather than biological codes. Thus, how people define themselves might vary depending on the situation. In short, ethnic identity is a context-dependent phenomenon and making generalizations would be misleading.

Getting back on bilingualism in the case of heritage speakers, most of the adult heritage speakers have great competency in the dominant language whereas their proficiency levels at heritage language vary significantly. However, in general, family language is the weaker language of heritage speakers. As monolingual children, heritage language children acquire the language from interacting with the family and the acquisition of heritage language comes out naturally. Generally, heritage language children get a formal education in the dominant language and the frequency of using heritage language is limited during the critical period –from birth to puberty-. Thus, heritage language acquisition is considered as an incomplete acquisition of the mother tongue (L1) which occurs in a bilingual environment because heritage speakers also resemble adult speakers of the second language (L2) in terms of some characteristics. For instance, they both make developmental errors and transfer errors, fossilization

might occur at any level and motivation plays an important role in the process of language development. Thanks to formal instruction, L2 learners might become very literate in the L2 whereas heritage learners might be illiterate or have less developed literacy skills in heritage language since the input they receive is rather limited (Montrul, 2010).

School experiences help heritage speakers to be confident and positively affect their motivation to be successful academically (Cummins, 1986). Knowing that they are welcomed in school settings pupils develop a positive cultural identity as well as improving their academic skills. However, if there is no space for them in classrooms, unfortunately, they cannot develop either of the mentioned skills. According to Hornberger (2005), learners and instructors should ideological and implementational practices in multilingual education. In a classroom context, instructors are the policy-makers and they have their responsibility to meet the needs of heritage learners. For doing so, building around heritage learners' current proficiency levels could be one of the key strategies in a multilingual classroom. Opening a space for cross-lingual transfer in class is likely to increase both learners' and instructors' language awareness.

In the United States, the beginning of the 1990s brought a new perspective to the field of second language acquisition (SLA). A great number of learners whose family languages were not English entered foreign language departments of universities. So, heritage language acquisition became a subfield of SLA (Kagan and Dillon, 2009). However, starting from 2001, the No Child Left Behind (NCLB) act started to grow within education policies in the United States. Before NCLB, Bilingual Education Act (BEA), which gave utmost importance to bilingual and heritage language education policies, was in operation. With NCLB, on the other hand, bilingual programs were rather discouraged although they were not fully forbidden. The emphasis was on helping students become competent in English rather than helping them being bilinguals (Wright, 2007). Shaping a monolingual society would not lead to an improvement in today's world. In fact, Wright (2007) also stated that schools should support learners to become multilinguals or bilinguals rather than discouraging them.

Every Student Succeeds Act (ESSA) was put into practice in 2016. This act improved the NCLB act to some extent for being rather flexible and more collaborative. It also supported the cooperation between teachers and authorities (Close et. al., 2020). On the other hand, there was not an equal improvement in terms

of bilingual or multilingual education programs (TESOL, 2015 as cited in Gorter and Cenoz, 2017). In fact, the prior focus has always been on English. Although being bilinguals or multilinguals are considered to be beneficial, being fully competent in English is a must for being able to get higher education (Gortez and Cenoz, 2017).

As it can be clearly seen, pedagogical approaches for bilingual and heritage education need to be improved. Both instructors and curricula should be prepared to meet the needs of bilingual and heritage learners. In this respect, Kagan and Dillon (2009) developed a guideline for instructors who teach heritage language learners. By this, similar to Hornberger (2005), the researchers aimed to enlighten instructors to see the differences between heritage and non-heritage learners and to become aware of their needs. According to Kagan and Dillon (2009), it would be very beneficial for instructors to have a look at the studies on heritage language learners. Also, knowing their heritage cultures would help instructors to understand heritage learners and address their needs properly. Finding out heritage speakers' heritage language proficiencies is also crucial for placing them at the right levels. As stated, to what extent they possess the heritage language heavily depends on their unique conditions. Thus, knowing and understanding their needs is of utmost importance.

Although heritage learners' competency levels vary, it will not be wrong to include them in the group of bilinguals. Bayram et. al. (2016) suggested that heritage speakers who have communicative competence and maintain using heritage language are likely to display similar features as other sub-groups of bilinguals. The more they get exposed to the language the more they will gain competence in the classroom context. In fact, besides having a native/native-like metalinguistic competence, considering heritage learners' cultural and ethnic bonds with heritage language they need to be distinguished from second language learners. Because their needs differ from the latter group. That is, instructors should be aware of the features of heritage learners. Thus, special training for instructors should be provided and curricula designs should be adjusted in terms of serving the needs of heritage learners. Also, instructors and curricula should be aware of both sociolinguistic and cognitive requirements regarding the development of heritage learners. To what extent this has been achieved is in question. Are the programs involving heritage speakers aware of what needs to be done for supporting learners' development? More importantly, the fact that heritage learners could be different from second language learners are taken into consideration

while developing curricula? Although there needs to be more research on this aspect, most of the previous studies have been conducted in which both heritage and second language learners studied together in the same context.

In the study of Gakaintartzi and Tsokalidou (2011), semi-structured interviews with 4 teachers of a Greek school including Albanian heritage learners. One of the teachers revealed that not fully embracing multilingual perceptions in classroom context gave rise to monolingual ideologies. Thus, how to treat bilinguals or multilinguals became problematic. The teacher pointed out how heritage learners of Albanian did not use their heritage language in or outside of the classroom which indicates the possibility of social problems or identity issues. In general, all participants claimed that immigrant children's parents were not fully involved in their education. Also, all teachers shared the common view of 'one language for all-equality for all' (p. 598) which led to idealizing monolingual contexts.

Similarly, Aravossitas and Oikonomakou (2017) investigated heritage language teachers' needs in terms of professional development. The focus was mainly on the Greek language in Canada. 49 teachers participated in the study. It was found out that the main difficulty that affects teachers was the fact that they were to meet the needs of diverse classes in terms of age groups and proficiency levels. In addition, as Gakaintartzi and Tsokalidou (2011) suggested, teachers needed parents' cooperation yet parents were not so much involved in their children's learning processes. Teachers also revealed that they needed appropriate materials and curricula that meet pupils' needs.

In essence, heritage is a term referring to ethnicity. It is the root that binds heritage group members together. In a dominant culture, although it might be hard to maintain heritage identity, people possess different levels of motivation to stay connected to their ancestral past. Various reasons affect the journey of heritage speakers. Educational and social policies of the society could be one of these reasons. In the following part, to what extent heritage speakers find a place in a classroom and how their heritage language performances vary is discussed with providing previous research.

2.3. LANGUAGE PERFORMANCES OF HERITAGE SPEAKERS

Since heritage speakers cannot be considered identical and have distinctive features consist of the amount of input, the extent of exposure, socio-political status of their heritage, age and such, so their language competency levels and performances are likely to be varied. There is a theoretical assumption that suggests heritage language (HL) learners acquire their heritage language implicitly and through access to Universal Grammar in childhood. That is to say, first language (L1) acquisition is guided by innate mechanisms. After passing the critical period, second language learners (L2) cannot use the same domain-specific mechanisms that are primarily used by L1 learners. Thus, the early age of acquisition has its advantages for heritage learners (Montrul, 2010). For getting into the details of heritage speakers' heritage language performances, in the following section, previous studies on different heritage languages are briefly discussed.

2.3.1. Previous Studies on Heritage Language Performance

There are various studies on heritage language performances (Kondo-Brown, 2005; Xiao, 2006) and the results of these studies are highly correlated. It has been shown that each heritage speakers have different levels of competence and performance in their heritage language. Also, Xiao (2006) found out that heritage speakers' phonological performances surpassed second language learners. In addition, Wilsey (2014) drew attention to the lack of opportunities learners experienced while learning heritage language and it was indicated that their performance levels vary. Lastly, Rompopoulou, (2016) highlighted the fact that heritage speakers' dominant language performances were better than their heritage language performances whereas Forrest and Dandy (2018) found out that heritage speakers kept a balance between dominant and heritage language.

To begin with, exploring differences between Japanese heritage learners' and foreign language learners' language skills, Kondo-Brown (2005) aimed to identify not only the differences between heritage and foreign language learners but also the differences within sub-groups of heritage speakers. 185 learners participated in the study. Japanese proficiency test, background questionnaire and self-assessment

questionnaire were used to collect the data. The results showed that language use and language skills of heritage and foreign language learners were strongly similar. However, heritage learners who were born in the United States or Japan besides having at least one Japanese parent were statistically different than those who had Japan-born grandparents and those who did not have Japanese parents or grandparents. There were also differences in terms of grammatical knowledge, reading and listening skills, self-assessed use of Japanese as such. This is a good indicator of how heritage speakers possess different levels of competency in the heritage language.

Similarly, Xiao (2006) investigated Chinese learners in the United States context. The data were collected from 20 heritage learners, 18 second language learners Chinese learners in the U.S. context. HL learners displayed rather better performances than L2 learners which pointed out the positive correlation between home background and language performances. Heritage speakers' performances were slightly better than their peers in terms of listening and speaking skills. However, in reading and writing skills HL learners were less successful than L2 learners.

Apart from heritage speakers who received formal or informal education, Wilsey (2014) investigated the learning ecosystem of self-taught learners of Macedonian. 2 North Macedonian living in North Macedonia, 2 heritage speakers of Macedonian living in the United States. and Greece and 7 foreign language learners of Macedonian living in Hungary, Russia, United States, Canada and Albania participated in the study. The data indicated that 2 heritage speakers had parents or grandparents who used Macedonian while speaking to them. However, half of the participants stated that they did not have enough opportunities for practising Macedonian. Even so, the participants were highly motivated to learn Macedonian. However, being self-taught language learners who used the internet as the main source, they could not assess the quality and accuracy of the sources. Learners' proficiency and accuracy levels were not directly mentioned in the study. Thus, to what extent they had the chance to improve their language skills is in question.

On Greek heritage language, Rompopoulou (2016) conducted a study that included 235 Greek heritage speakers in Turkey. It is worth noting that 107 of them were Arabic heritage speakers who were allowed to attend Greek schools. The results showed that Turkish was used as the primary language at home. In the classroom, pupils spoke in Greek with the instructors yet they mostly used Turkish while

addressing each other. Thus, heritage language became a school subject. In addition, pupils' skills were rather developed in the Turkish language rather than the heritage language. The reason why heritage speakers chose to use Turkish was referred to as the sociolinguistic adaptation. Pupils were aware of the importance of being competent in Turkish for being able to achieve academic and social goals. Also, there were rather limited options to use their heritage language. Therefore, it is even more important yet difficult to maintain heritage language and culture.

In their study, Forrest and Dandy (2018) focused on the dominant language proficiency of first-generation immigrants from different heritages. 20 Non-English speaking background (NESB) immigrant groups with 3 religiously distinguished (Turkish, Lebanese, Bosnian) participated in the study. They were divided into 7 sub-groups in terms of sharing similar profiles presented in Table 1.

Table 1. Heritage groups with similar profiles

1st Group	2nd group	3rd group	4th group
Dutch	Polish	Italian	Serbian
French	Russian	Croatian	Lebanese Christian
German	Turkish Christian	Bosnian-Christian	Chinese
			Japanese
			Iranian
5th group	6th group	7th group	
Greek	Macedonian	Turkish Muslim	
Laotian	Bosnian Muslim	Lebanese Muslim	
Cambodian		Vietnamese	
		Afghan	

Since different heritage groups were included in the study, it drew a bigger picture of immigrants' situation in the Australian context. The results showed that especially first-generation immigrants used limited English. Although there was a shift from heritage language to dominant language in second and third-generation groups, many of the participants maintained their heritage language besides learning the dominant language. Most importantly, heritage communities living in the same area did not display lower proficiency in English; yet, they maintained their heritage language. In this case, living in the same or near area supported the maintenance of heritage language and culture. It can be said that the majority of the participants were competent in their heritage language while adapting the dominant language as well.

As stated, there are various studies on different heritage languages. Yet the main focus of the current study is on the Turkish heritage language. Thus, the studies about

the performances of Turkish heritage speakers are discussed in the following section. In this way, a comparison between these studies and the studies on Turkish heritage speakers could be made.

2.3.2. Previous studies on Turkish Heritage Speakers' Performances

Research on Turkish heritage language mainly focused on Turkish-German speakers (Willard et. al., 2014; Daller, 2020). The results of these studies pointed out the impact of the dominant language on the heritage language. Studies of different contexts also indicated that although Turkish heritage speakers adapted to the dominant language and culture, they maintained Turkish heritage and culture as well (Rijswijk, 2016; Arslan and Bastiaanse, 2020). In addition, Schmid and Karayayla (2019), in the United Kingdom context, draw attention to the importance of the age factor in heritage language acquisition. Lastly, similar to previous studies, writing was found out to be the most problematic skill of heritage speakers (Şaşmaz and Arslan, 2016). In order to interpret the results of these studies, it is important to get into details.

As stated, Turkish heritage in Germany has been studied by a good amount of researchers. The reason behind this is the fact that the Turkish are one of the largest heritage groups in Germany. However, opportunities to get a formal education in the Turkish language are not satisfying. The main source of heritage language input is families. Thus, it is vitally important for families to use Turkish in order to maintain their heritage identity in Germany (Willard et. al., 2014). In the study, Willard et. al. (2014) focused on the language skills of Turkish heritage children in Germany. The results of 245 participants indicate that the home literacy environment and mothers' uses of heritage language affected children's vocabulary sizes. First-generation parents tended to use Turkish frequently and how mothers' used the language unconsciously affected children's language uses. As it can be referred from the study, family factors influenced children and home environment is very important for maintaining heritage culture and language.

Also, Daller (2020) studied Turkish heritage speakers' vocabulary knowledge. 23 Turkish heritage speakers in Germany participated in the study. Also, 30 Turkish and 18 German monolinguals participated as control groups. The data was collected through a picture story along with an index of vocabulary size levels. Although there

was not a huge gap between Turkish heritage and monolingual speakers' vocabulary size levels, it was clearly indicated that heritage speakers' uses of keywords in Turkish were significantly lower than monolingual speakers. In fact, heritage speakers rather had German keywords in their mental lexicon. Thus, it was stated that German was the dominant language of Turkish heritage speakers. Despite the fact that the gap in Turkish vocabulary was not very obvious, speakers would need additional help if they attended Turkish schools in Turkey.

To portray the situation of Turkish heritage speakers in the United Kingdom (UK) Schmid and Karayayla (2019) conducted a study with 50 Turkish-English bilinguals from the U.K. and 44 monolinguals from Turkey. It was found out that the amount of input younger learners had received, the frequency of using heritage language, the duration of immigration and at what age they had been exposed to the heritage and the dominant language affected their performances. Heritage speakers who started to learn both languages before the age of 10 displayed a strong dependence on the amount of input and competency. After the age of 10, speakers depended less on the amount of input. Although the results did not show heritage speakers' attitudes toward heritage language, Schmid and Karayayla (2019) draw attention to its importance. This also supports the idea that perception of identity is an important factor influencing heritage speakers' performances.

Statistics showed that the Turkish heritage group encompasses %2.4 of the society of the Netherlands. Turkish can vote in the elections of Turkey and they use Turkish media to stay connected to their heritage. Since 2004, the Dutch language is the only medium of instruction (Rijswijk, 2016). Therefore, in the study, Rijswijk (2016) investigated the effects of heritage language on the second language. 70 second-generation Turkish heritage speakers in the Netherlands participated in the study. The participants got exposed to the heritage language after birth and in the first years of their lives. Then, they started to get in contact with the dominant language heavily. The prosodies of Turkish heritage speakers showed that female HL speakers speak louder in L2 than female L1 Dutch speakers whereas males speak in a lower pitch than the male L1 Dutch speakers. This might stem from the L1 influence. However, set aside the prosody, in the written form of Dutch there were no differences in the performances of heritage speakers of Turkish and L1 speakers of Dutch in terms

of forming sentences. So heritage speakers were well aware of the sentence structure of the Dutch language.

Similarly, Arslan and Bastiaanse (2020) investigated Turkish heritage speakers' use of evidentiality marking (e.g. witnessing, hearing or/and inferring the event from another speaker) in the Netherlands. The factors that might affect heritage speakers' performances in producing evidentiality were the focal point of the study. 10 Turkish HL speakers from the Netherlands and 10 L1 speakers of Turkish as a reference group participated in the study. HL speakers were exposed to heritage language at home and they started learning Dutch at the age of 3. The results indicated that the differences between HL speakers and L1 were not crystal clear at first glance. However, when they were to use direct evidential forms, HL speakers tended to use indirect forms. It was suggested that the amount of input learners had received affected their performances. As the literature also supports (Montrul, 2010, Willard et. al., 2014), the main source of input was the family and HL speakers could not find many opportunities to enhance their performances.

In the Balkan context, Şaşmaz and Arslan (2016) conducted a study on Turkish heritage children's levels of using their heritage language in the Balkan context. The insights of maintaining heritage language and cultural identity in multilingual settings were investigated. For this purpose, Turkish language teachers' opinions were collected through a survey and interviews. 21 teachers from Bosnia and Herzegovina, 8 teachers from North Macedonia, 17 teachers from Albania, 1 teacher from Bulgaria and 10 teachers from Romania participated in the study. In terms of language skills, writing was found out to be the most problematic skill. Also, the vocabulary size levels of students were relatively low. Since there was not a properly developed curriculum for Turkish heritage language education, students' skills could not be enhanced. In addition, when asked about the frequency of Turkish language use of students, teachers highlighted that students used Turkish at home and with their Turkish peers. %24.6 of the participants considered the extent of Turkish language courses as satisfying whereas %75.4 of them thought the opposite. It was also found out that the main goal of Turkish language courses was maintaining Turkish heritage language and culture in the Balkan context besides helping heritage students to use their heritage language.

As it can be seen, the importance of the input, opportunities to practice heritage language and adaptation to society are important factors that affect language

performance. There are various studies on Turkish heritage speakers in the European context. Yet, only one empirical study in the Balkan context has been found. That is to say, there is a certain gap in the given context.

2.4 UNDERSTANDING THE CONCEPT OF ANXIETY

Anxiety is a trait that affects different aspects of individuals' lives. It is one of the main focuses of contemporary theories of personality. In fact, Freud was acknowledged as the pioneer who strove for conceptualizing the meaning of anxiety from a psychological perspective. According to Freud (1989, p. 20) anxiety is "a recoil from danger". That is, he considered anxiety as an unpleasant situation or condition unpleasant which affects individuals' behaviours and emotions (Spielberger, 1966).

In fact, Sarason and Sarason (1990) stated that anxiety could be observed in stressful and ambiguous in which one thinks s/he is inadequate for responding or does not know the requirements of the expected response. Not only social situations but also academic settings might trigger anxiety. According to Schwarzer and Quast (1985), in case of feeling incompetent for the expected performance, individuals might experience anxiety (as cited in Sarason and Sarason, 1990). Thus, anxiety could affect language performance.

In the light of the studies, it can be said that the concept of anxiety lies at the root of social interaction. Therefore, a good number of researchers (Leitenberg, 1990; Leary, 1991; Stein and Stein, 2008) focused on social anxiety.

2.4.1 Social Anxiety

According to Leitenberg (1990), social anxiety is a combination of uneasiness, lack of self-consciousness and emotional distress stemming from social situations. In other words, one gets worried or feels nervous about the reaction of others mainly because of the fear of being judged as inadequate or deficient (p. 1). Anyone could feel anxious in any social setting. Social anxiety occurs within unfamiliar social settings. While interacting with people, one might become shy or quiet in group conversations. The fear of getting labelled as strange or unlikable could be so strong that it would

affect one's attitudes in social interaction. Then, s/he might end up avoiding social settings (Stein and Stein, 2008). Although the effects of social anxiety differ from person to person, it surely has an impact on how an individual behaves in specific social settings. Leary (1991) also stated that every person goes through anxiety to a certain level.

Being a part of social context, the dimensions of a classroom setting might be perceived as external threats and cause anxiety. As discussed, speaking in front of people and the fear of negative judgement affect learners to varying extents. Language learning contains these factors within the process, especially in the classroom setting.

2.4.2. Foreign Language Learning Anxiety

In the light of the definition of anxiety, it is safe to say that learning a foreign language could be a threatening experience. Learning a language in a classroom environment could be even more challenging. The fear of failure, the possibility of negative judgements, the necessity of social interaction and such may cause anxiety.

Therefore, starting from the mid-1960s, a number of researchers have focused on the role of anxiety in foreign language learning contexts (MacIntyre and Gardner, 1994; Cheng, 2002; Gregersen, 2007). Language anxiety is defined as the feeling of pressure and nervousness particularly observed in the language learning process (MacIntyre and Gardner, 1994, p.284). In a foreign language classroom there could be three aspects related to language performance anxiety:

1. Communication apprehension
2. Test anxiety
3. Fear of negative evaluation (Horwitz et. al., 1986 p.127)

The first one refers to the 'fear of interaction'. The second one refers to the 'fear of failure'. Lastly, the third one refers to the 'fear of negative evaluation' (Horwitz et. al, 1986). These three aspects could be perceived as both external and internal threats by individuals and observed in a classroom context. In fact, Krashen (1981) put forward the affective filter hypothesis which consists of anxiety, motivation and self-confidence variables. It was stated that if learners felt anxious, although they had no difficulty in understanding, they would have problems in acquiring the input. In this case, the language acquisition device (LAD) in the brain, which enables individuals to

acquire a given language, will not have the access to the input. Anxious or demotivated learners would have a filter or a mental block that prevents the input from being sent to the LAD. Thus, reducing the anxiety levels of learners definitely supports the acquisition process and helps them have lower filters. However, before reducing the anxiety levels, first anxiety levels should be detected.

For enabling researchers to measure classroom anxiety with a standard tool Horwitz et. al. (1986) developed *The Foreign Language Classroom Anxiety Scale* (FLCAS). It is a 5-point Likert-type scale that consists of 33 items in total. The main goal of this scale is to cover major aspects of anxiety. The scale has become a common tool in measuring classroom anxiety. In fact, there have been plenty of studies conducted with FLCAS (Tallon, 2009; Alghothani, 2010; Jee, 2016) and the scale has also been validated by such studies.

As stated before, there are similarities between second language learners and heritage language learners. Although most of the heritage speakers have a certain level of proficiency in their heritage languages, there are heritage speakers who have not possessed heritage language competence or have very low levels of competence. Just as it is an important factor for foreign language learners, anxiety could also affect heritage speakers.

2.4.3 Previous Studies on Heritage Language Anxiety and Social Anxiety

There are various studies on heritage language anxiety (Tallon, 2009; Alghothani, 2010, Jee, 2016). However, compared to the number of studies on heritage language performance, there need to be more studies on heritage language anxiety.

The results of these studies have shown that among four skills of language - reading, writing, listening and speaking- writing is the main reason for heritage language anxiety (Torres, 2011; Jee, 2016). Also, grammar-based activities might cause higher anxiety (Tallon, 2009). Yet, heritage speakers generally feel rather comfortable with comprehension, oral reading, listening and speaking skills (Tallon, 2009; Algothani, 2010; Jee, 2016). For getting a better understanding, in this section, the studies on heritage language anxiety are discussed.

To begin with, Tallon (2009) investigated whether Spanish heritage language learners experience foreign language anxiety in the United States context. 209 heritage

learners, 204 non-heritage learners at the university level participated in the study. Questionnaire and FLCAS (Horwitz et al., 1986) and interviews were used to collect data. The data showed that heritage learners' anxiety levels were lower than foreign language learners. However, in the second and third semesters, heritage speakers' FLCAS scores were higher than foreign language learners. The reason behind this might be the fact that in the first semester there were listening and comprehension skills-based activities and the focus was on vocabulary learning. While in the second and third semesters, grammar-based activities were intensely used.

In the study, Torres (2011) also investigated heritage and foreign language learners' language anxiety specifically in terms of performing four skills (i.e., reading, writing, listening, speaking) besides learners' self-efficacies in the Spanish language learning process. What role learners' perceptions of ethnic identity played in their levels of anxiety was also taken into consideration. 315 learners participated in the study and with 11 participants semi-structured interviews were conducted. Although there were no statistical differences between the two groups in terms of reading and speaking anxiety, foreign language learners displayed higher levels of listening anxiety whereas heritage learners displayed higher levels of writing anxiety. Also, foreign language learners' self-efficacies were rather positive than heritage learners. Yet, the heritage learners group who associated with the Spanish community also had positive thoughts on their language performances unlike the heritage learners group who did not usually identify themselves as Spanish. Additionally, in terms of listening and speaking anxiety, the latter group had higher results.

In the United States context, Alghothani (2010) examined foreign language anxiety in reading skills among foreign language learners and heritage learners of Arabic. Besides from background questionnaire, classroom observations, interviews and participants' journals, FLCAS (Horwitz, Horwitz and Cope, 1986) and FLRAS (Foreign Language Reading Anxiety Scale developed by Saito, Garza and Horwitz, 1999) were used to collect data. Quantitative data were collected from 22 students while qualitative data were collected from 5 students. The results showed that most of the participants experienced medium levels of anxiety. Foreign language learners who perceived themselves as competent readers of Arabic displayed varying degrees of anxiety. Yet, heritage learners who perceived themselves as competent readers showed lower levels of anxiety. In terms of oral reading activities, heritage speakers showed

lower levels of anxiety as well and in listening activities, both heritage and foreign language learners did not show high levels of anxiety. However, in speaking activities, heritage speakers were comfortable with informal use of language whereas they struggled with the standard Arabic. The fact that heritage learners got exposed to informal use of language at home might have led to this situation.

Along with reading and writing anxiety, Jee (2016) studied Korean heritage language learners' foreign language classroom anxiety by using Foreign Language Classroom Anxiety Scale (FLCAS) (Horwitz, Horwitz and Cope (1986); Foreign Language Reading Anxiety Scale (FLRAS) (Saito, Garza and Horwitz, 1999) and Writing Apprehension Test (WAT) (Daly and Miller, 1975). The results showed that Korean heritage language learners usually had low levels of anxiety on language learning and reading skill. Yet, they had higher levels of anxiety about writing. Even so, learners with high anxiety levels on foreign language learning had higher levels of anxiety on reading and writing. Identity interfered in this study as well. HL learners who attributed themselves to the Korean community had significantly lower levels of anxiety. Even so, most learners felt anxious when it comes to writing activities.

There are also studies on the levels of social anxiety experienced by heritage speakers (Hsu and Alden, 2007; Norasakkunkit and Kalick, 2009). As stated, Stein and Stein (2008) claimed that unfamiliar settings might cause social anxiety. For heritage speakers, adapting to a new environment where they are labelled as 'immigrants' could be highly challenging. In this respect, the levels of social anxiety would definitely affect heritage speakers' heritage language performances, anxiety levels and identity perceptions. Thereby, it is of utmost importance to understand what they experience within the social environment.

From this standpoint, Hsu and Alden (2007) investigated to what extent social anxiety is experienced by Chinese heritage speakers compared to European heritage speakers in North America. It was found out that first-generation Chinese heritage speakers strongly maintained their heritage than the remaining groups. In addition to this, first-generation Chinese speakers had higher levels of social anxiety than both second-generation Chinese heritage speakers and European heritage speakers. Also, adapting to North American culture helped individuals to experience lower levels of social anxiety.

Similarly, Norasakkunkit and Kalick (2009) investigated the social anxiety levels of Japanese and European-American heritage speakers in North America. 127 Japanese and 126 European-Americans participated in the study. It was found out that Japanese participants experienced higher levels of social anxiety compared to European-American participants. However, there was not any link between cultural background and experienced social anxiety. On the contrary, social anxiety was correlated with the self-perception of individuals. This led to the fact that adapting to a society decreased social anxiety levels. These results were corresponded to what Hsu and Alden (2007) had found out.

Although studies have shown that adaptation is a key to decrease social anxiety, there needs to be more research on heritage speakers' social anxiety levels. In this way, what they go through in their social lives would be clearer.

2.4.4. Previous Studies on Turkish Heritage Language and Social Anxiety

There are a number of studies about foreign language learning anxiety in the Turkish setting (Kayaoğlu and Sağlamel,2013; Çakıcı, 2016; Elaldı, 2016). However, very few studies have been found about Turkish heritage language anxiety (Sevinç and Dewaele, 2018; Sevinç and Backus, 2019). In these studies, the importance of adaptation to society was highlighted.

To begin with, Sevinç and Dewaele (2018) investigated heritage language and dominant language speaking anxiety levels of Turkish immigrants in the Netherlands. 116 Turkish heritage speakers participated in the study. To collect the data, a questionnaire in Turkish and Dutch was used. The results showed that the first-generation speakers did not have heritage language anxiety within the family setting. Also, a few of the second-generation speakers experienced either low or high levels of heritage language anxiety at home. However, the third-generation speakers felt rather high levels of heritage language anxiety while speaking to their grandparents and fathers. The third-generation speakers also displayed higher levels of language anxiety around the Dutch community and while interacting with their Turkish friends living in Turkey. In addition, although the first-generation group did not necessarily experience language anxiety in a family setting, they displayed higher levels of anxiety while speaking in Turkish around the Dutch community. In terms of 'dominant language

anxiety', the first and third-generation groups displayed fairly lower levels of anxiety while speaking to their family. Yet, the first generation speakers had higher levels of dominant language anxiety while speaking in Dutch with Dutch friends.

Similarly, Sevinç and Backus (2019) also studied language anxiety among Turkish immigrants in the Netherlands. 6 first generation, 8 second-generation and 16 third-generation Turkish heritage speakers participated in the study. Semi-structured interviews were conducted to collect the data. Participants self-assessed their anxiety levels while speaking Turkish and Dutch.

The results indicated that dominant language anxiety occurred because of the low proficiency level in Dutch. Besides, participants generally used Turkish or preferred code-switching in daily life conversations. Also, differences between Dutch and Turkish made it even harder to get higher levels of proficiency in the dominant language. In terms of heritage language anxiety, participants stated that their 'broken' Turkish triggered anxiety. The majority of them considered themselves disadvantaged compare to Turkish people living in Turkey. They also highlighted that it was not easy to feel belonged to the Turkish community because of the negative attitudes from parents, relatives and Turkish people living in Turkey.

Such forms of heritage language anxiety might lead to problems in identity perceptions as well. In fact, the participants of the latter study stated that they felt like a foreigner in Turkey and they exposed to discrimination. They felt the urge to speak in a perfect way so that they would not sound like a foreigner in Turkey. As it can be seen, anxiety affects language performance and identity perceptions.

In terms of social anxiety, studies have shown that there is a positive correlation between adaptation and lower social anxiety (Beirens and Fontaine, 2011; Morawa and Erim, 2014).

In the study, Beirens and Fontaine (2011) compared and contrasted the levels of well-being among Turkish heritage group, Belgians and Turkish living in Turkey. 519 Dutch-speaking Belgian adults, 229 Turkish heritage adults and 232 Turkish adults participated in the study. It was found out that Turkish immigrants did not display higher levels of anxiety than the other two groups. In fact, they displayed positive emotions more than Turkish living in Turkey did. There could be different factors that caused this situation yet the more heritage group adapted to the society, the better their emotional well-being were.

Lastly, Morawa and Erim (2014) studied the effects of acculturation on psychological well-being among Turkish heritage speakers in Germany. 472 patients participated in the study. Whether there was a relationship between acculturation and depressive symptoms was investigated. Most of the participants' dominant language proficiency was at moderate levels. It was found out that first-generation immigrants displayed higher levels of depressive symptoms caused by acculturation while second-generation immigrants adapted to German culture and showed lower levels of depressive symptoms in the context of acculturation. In addition, levels of depressive symptoms were highly correlated to lower education level and lower language proficiency. In this study, despite the fact that language anxiety was not measured, it was indirectly pointed out that a language is an important tool for adapting to the surrounding community.

As can be taken here, studies indicated that especially third-generation heritage speakers experienced higher levels of heritage language anxiety. They also felt as if they were disadvantaged compared to their counterparts living in Turkey (Sevinç and Dewaele, 2018; Sevinç and Backus, 2019). In addition, higher levels of dominant language proficiency had a positive impact on the well-being of heritage speakers (Morawa and Erim, 2014) and the more they adapted the society the better they felt (Beirens and Fontaine (2011). Then, what would be the situation of heritage language? Would it be seen as an obstacle that prevents individuals from adapting to society? For being able to answer these questions, there need to be more empirical studies on heritage language anxiety and social anxiety heritage speakers go through.

2.5. HERITAGE IDENTITY

The form of identity which is formed within one's ethnic community is referred to as ethnic or heritage identity (p. 792). Similar to the fact that heritage language performance and anxiety levels of heritage speakers significantly vary, people who share the same heritage might form different levels of heritage identity (Umana-Taylor, 2011). There could be various reasons behind this however, most importantly, language policies affect the members of the society especially heritage speakers (Fishman, 1999).

Focusing on how individuals perceive the norms of their heritage and put these norms into practice, Phinney (1993) put forward a three-stage model of forming ethnic identity (p. 66). The first stage of this model, 'Unexamined Ethnic Identity', is the stage in which individuals have not explored their ethnic background yet. They are not highly interested in exploring or learning about their heritage or they only know what their community has taught them. They might even possess stereotypes about their heritage. The second stage is 'Ethnic Identity Search/Moratorium' in which individuals start to get interested in their heritage and explore what their heritage means to them. They might go through identity crises and also strictly resist the norms of the dominant culture. The last stage is 'Ethnic Identity Achievement'. In this stage, individuals become rather confident and own their ethnic identity. Besides understanding the norms of their heritage culture, they internalize these norms. Thus, after successfully passing to this stage, they reach identity achievement. Adolescents who successfully complete the stages, eventually form 'achieved identities'. In this way, since they have clear perceptions of their ethnic identity, they will filter negative thoughts and attitudes of the outside world besides avoiding internalizing such thoughts.

One of the most important factors that help individuals to form heritage identity is the language itself (Mu, 2015). In fact, maintaining heritage language enables individuals to have a broader understanding of their heritage culture and identity. However, usually, heritage language fades away under the impact of the dominant language in society (Cho, 2000). Beirens and Fontaine (2011) also indicated that adaptation to the dominant society enhances the well-being of individuals but might risk maintaining heritage identity.

In short, forming heritage identity might consist of various factors. For being able to understand these factors and to what extent heritage identity is maintained by heritage speakers, reviewing related research would be of utmost importance. Thus, in the following section, empirical studies on heritage identity are discussed.

2.5.1. Previous Studies on Heritage Identity

Studies on heritage identity indicated how important society's attitudes are. Heritage speakers complained about the lack of opportunities for them to maintain their heritage and stated how important the acceptance of the society is (Lee, 2002;

Alarcon, 2010; Oriyama, 2010; Gkaintartzi et al., 2015). Not only the support of the dominant society but also the heritage community is important for heritage speakers. Tereshchenko and Archer (2015) found out that it was a heritage community that did not fully support heritage speakers to adopt the dominant culture because of the fear of losing heritage identity. In fact, Dressler (2010) showed that heritage speakers became reluctant on maintaining their heritage identity because they adapted to the dominant society and became distant from the heritage culture. Even so, heritage speakers generally form bicultural identity (Lee, 2002; Babalis and Kalakou, 2017).

To begin with, Lee (2002) investigated the role of heritage language and identity maintenance among 40 second-generation Korean-American university students in the United States. Qualitative and quantitative analyses of the data showed that most second-generation Korean-Americans have varying extents of Korean proficiency. However, the majority of them felt like their knowledge was not enough. They were aware of the importance of maintaining their heritage language. However, they stated that there were not many opportunities to do so. Also, the society was not supportive of maintaining heritage identity so their motivation to learn heritage language decreased. Even so, the participants had formed a bicultural identity composed of Korean and American cultures.

In the Spanish context, Alarcon (2010) investigated advanced Spanish heritage language learners' characteristics of maintaining heritage language and identity in the United States context. 5 Spanish heritage speakers who had started to get a Spanish language course that was designed specifically for heritage speakers at the university level. A questionnaire consists of open-ended, multiple-choice and closed-ended items was conducted. The results indicated that until university level, the participants got formal instruction mainly through English and they got exposed to heritage language mainly at home. As Mu (2015) also indicated, in this study heritage language was considered as an important tool for maintaining heritage identity. All the participants found out to be highly interested in their heritage culture and they were considering living in a Spanish-speaking country in the future.

Also, Dressler (2010) studied German heritage speakers in Canada. Six heritage speakers participated in the study. The main focus was on self-identity perceptions of heritage speakers. As previous studies have shown, some of the students considered heritage language as a source of maintaining heritage identity. And similarly, their

heritage identity encouraged them to learn the language. However, some of the participants were reluctant to maintain their heritage identity mainly because of the attitudes of the outside world. They did not want to be called heritage speakers. One even stated she had no connection with German at all.

In addition, Oriyama (2010) studied Japanese heritage speakers' attitudes towards heritage identity in Australia. 19 Japanese heritage speakers and their mothers participated in the study. Interviews and a survey were conducted. As in Lee's (2002) study, in this context, most of the participants also built a bicultural identity which consisted of Japanese-Australian or Japanese and another ethnicity based on their fathers. However, some of them identified themselves only as Australian or Japanese. One of the participants who considered oneself as Australian stated that the differences between the two culture were very obvious when she visited Japan. The results also showed that participants were not afraid of speaking in Japanese in public and their generally received positive attitudes towards their heritage.

For Balkan heritage, relatively more studies have been found compared to the studies on heritage language performance and anxiety. Tereshchenko and Archer (2015) investigated Albanian and Bulgarian heritage speakers' heritage identity maintenance in the United Kingdom. 12 Albanian and 8 Bulgarian heritage youth have participated in the study. Group discussion and photo-elicitation were used to collect data. Different from previous studies that have been discussed, the participants were asked to carry a camera for two or three weeks to picture their everyday lives. Then they had conversations on the photographs. According to the participants, Albanian complementary schools supported the maintenance of heritage identity but this was perceived as if they were promoting mono-cultural identity. Although students were willing to maintain their heritage, this had a negative impact on them. In addition, Bulgarian complementary school was not meeting the expectations of the students which might affect students' attitudes towards heritage language and culture negatively.

Focusing on Albanian heritage parents' perspectives, Gkaintartzi et al. (2016) studied heritage maintenance in the Greek context. The results drew attention to how including heritage languages in school curricula was important for parents. According to the participants, in this way dominant society could acknowledge heritage speakers.

It was also found out that parents encouraged their children for learning the heritage language to be able to maintain heritage identity.

Similarly, Babalis and Kalakou (2017) focused on Greek and Greek-Pontian students' identity maintenance in Germany. It was found out that although they had been exposed to stereotypical attitudes of their peers, the participants strongly maintained their heritage identity. Heritage speakers were aware of the importance of adapting to society and learning the dominant language besides maintaining their heritage language. Even so, the participants had distinctive criteria for being 'Us' and 'Others' which might eventually prevent them from forming a bicultural identity.

These studies pointed out the importance of the feeling of belonging to society and society's attitudes towards them. Nonetheless, similar to the varying performances and degrees of anxiety levels, to what extent heritage speakers form heritage identity also varies. Is it the same for Turkish heritage speakers? In the following section, studies on Turkish heritage identity are reviewed.

2.5.2. Previous studies on Turkish Heritage Identity

In terms of Turkish heritage speakers, the factors that affect developing heritage identity were very similar to the previous studies discussed. In their cases, society was the crucial factor that determines to what extent heritage speakers would form heritage identity (Vedder and Virta, 2005; Otcu, 2010; Dimitrova et al., 2015). It was also found out that parents were eager to maintain and pass on their heritage (Otcu, 2010; Tatar, 2015).

In their study, Vedder and Virta (2005) studied the relationship between immigrant adolescents' ethnic identity, their first and second language proficiency levels besides their psychological and sociocultural adaptation. 158 Turkish adolescents from the Netherlands and 237 from Sweden participated in the study. The results showed that, unlike the Netherlands, in Sweden, heritage identity and heritage language proficiency were significantly correlated. In terms of social adaptation, it was found out that in the Netherlands, dominant language proficiency contributed to the psychological well-being of the participants. On the other hand, in Sweden, being competent in both the dominant and heritage languages facilitated the well-being of the participants.

In the United States setting, Otcu (2010) investigated Turkish Saturday school in terms of to what extent it contributed to heritage language and identity maintenance of the students. Seven students, their parents, teachers and the school administrators, in total 23 participants participated in the study. Most of the students were pre-kindergarten students besides first, third and fifth grade levels of other students. All of the students were born in the United States with a Turkish parent born in Turkey. The school was following the Turkish elementary school curriculum and reflecting the features of the Turkish education system. The results showed that English was the dominant language of the children. On the other hand, since the school followed Turkish education and culture parents were satisfied with the education their children received. This also affected their identity perceptions and their place in society positively. Contrary to what Lee (2002) found out, in this study Turkish heritage speakers felt like they were accepted by the dominant society since they got formal instructions in Turkish provided by a formal institute.

Similarly, Tatar (2015) also investigated parents' strategies for maintaining and eventually handing down Turkish heritage language and identity to their children. A Turkish heritage family of 5 participated in the study. A survey and semi-structured interviews were conducted. The results showed that parents constantly tried to speak in Turkish at home but when children started school, their use of English increased. Parents also stated that although they tried to maintain Turkish, without formal education it was very hard for children. Visiting Turkey and getting exposed to the Turkish language in a natural context helped children to be more competent. Yet, eventually, they came back to the United States where there were very few opportunities for using Turkish. The parents also stated that their children formed bicultural identity but they were not fully aware of Turkish culture.

In addition, Dimitrova et al. (2013) investigated ethnic identity, acculturation orientations and acculturation outcomes of Turkish heritage youth in Bulgaria. 279 Turkish heritage adolescents participated in the study. The results showed that Turkish heritage youth considered their heritage identity as more self-relevant. Parents were also identified their children as Turkish. This might be because of the tendency in maintaining Turkish culture while adopting themselves to Bulgarian culture. Thus it can be said that they gave importance to the Bulgarian identity for the adoption of the national culture.

Similarly, Dimitrova et al. (2015) compared heritage identity maintenance and acculturation of 178 Turkish-Bulgarian and 166 Turkish-German youth. It was found out that participants embraced their heritage identity and yet they adapted to the dominant culture they lived in. However, Turkish-German youth found out to have a stronger connection to heritage culture than Turkish-Bulgarian youth. The reason behind this could be the fact that assimilation pressure was rather intense in Bulgaria than it was in Germany.

From a different point of view, Dişbudak and Purkis (2014) investigated the situation of Turkish-Bulgarian who migrated to Turkey. A survey was conducted with 1632 participants and interviews were conducted with over 50 participants to collect the data. It was found out that the participants migrated to Turkey because of the discrimination they got exposed to back in Bulgaria. They even did not want to choose another country but Turkey because of their heritage. However, %75 of them identified themselves as Turkish while the remaining participants identified themselves as either 'Muslims' or 'immigrants'. Also, %45.8 of them stated that the society defined them as 'immigrants' and %40 of them stated that the society considered them as 'Bulgarians' or 'Bulgarian-Turks'. In fact, the participants thought this label was very insulting since the majority of them considered Turkey as their motherland.

In the Austrian context, Kıylıoğlu and Wimmer (2015) studied on Turkish heritage identity. 100 Turkish heritage youth participated in the study. A questionnaire translated from German to Turkish was used to collect the data. The results indicated that the participants were interested in both cultures and languages. They were interested in learning more about Turkish culture and they were rather comfortable around their Turkish friends. However, they gave more importance to the use of the German language.

Moffitt et al. (2018) also investigated Turkish heritage speakers' experiences on how society perceived their heritage identity in the German context. 8 young adults participated in the study and semi-structured interviews were conducted. One of the participants pointed out that during her high school years, her peers mocked her heritage identity and she always felt angry and furious. One added that she felt isolated from society because of her peers' treatments. Two of the participants pointed out that in primary school, even though they had high scores, their teachers recommended lower-track schools to them. This also caused participants to feel like 'foreigners'. One

stated that his teacher was surprised by his German skills ignoring the fact that he was born in Germany. Also, one of the participants stated that she did not get enough opportunities to explore her heritage identity. In fact, in classes, there were discussions about multicultural settings yet the attitudes were negative. In short, the participants got exposed to discrimination and stereotypical attitudes. They were born in Germany yet seen as foreigners. Thus, dominant society's perceptions and attitudes affected them negatively.

These studies have shown the importance of society in shaping heritage identity. Thus, since in the current study the focus is mainly on Turkish heritage identity in North Macedonia, it is of utmost importance to picture the situation of Turkish heritage in the North Macedonian context.

2.5.3. Turkish Heritage in North Macedonia

Turks are regarded as an important part of the Balkan region. There have always been geographical, political and economic ties between Turkey and the Balkans (Kayadibi, 2013). Also, Ottoman Empire contributed to the culture of the Balkan region. After the Balkan region declared its independence from Ottoman Empire, the Turkish population became a heritage group (Kayadibi, 2013).

There are nearly 34 different ethnicities that dwell in North Macedonia including Turkish. In fact, Turkish heritage has long been existed in North Macedonia starting from A.C. 378 to today (Turan, 1996). However, between 1683 and 1699, the Turkish population started to migrate from the Balkans to the motherland but this was an internal migration because the Balkan region was under the rule of the Ottoman Empire. However, note that being Ottoman did not mean being Turkish. In fact, Turks were a part of the Ottoman Empire which consisted of various ethnicities (Karpat, 2012). Yet, throughout the domination of the Ottoman Empire, the Turkish language was the dominant language in the Balkan region. It was the language of diplomacy and Turkish-speaking citizens got more occupational opportunities.

After Ottoman Empire lost the Balkan region, the Turkish population's migration rate increased. From 1908 to 1923, 300.000 Turkish people were forced to or had to leave the Balkans (Derman, 2017). Between 1939-1944 –at the time of World War 2- they were not allowed to gather in groups, they could not publish newspapers, they

were encouraged to get into public schools where they could not get education in the Turkish language and most importantly their heritage identity was not legitimatized (Kaya, 1999 as cited in Çelik, 2018). These were some of the reasons why they chose to go back to Turkey, the motherland. Also, the newly established Republic of Turkey at that time, considered Balkan Turks the same as the population living in Turkey and the aim was to protect their rights (Karpat, 2012).

Between 1950 and 1967, 305.158 people left North Macedonia and migrated to Turkey. The remaining group in North Macedonia had to face political and social pressure. Also, the situation of the rights of education in the native language has become complicated (Derman, 2017). Between the years 1912-1945, the Turkish language was not one of the official languages anymore and the right of getting an education in the mother tongue was forbidden (Kayadibi, 2013). Turkish heritage group gained education rights in their native language on December 21, 1944. Since 2007, in North Macedonia, December 21 has been celebrated as 'The Day of Education in the Turkish Language' by heritage speakers of Turkish (TIKA, 2013). Also, the Turkish language is constitutionally recognized and the Turkish heritage group has constitutional rights (Aktürk and Lika, 2020).

According to the statistics of Matusiteb (2006), the Turkish population exists in 75 out of 83 cities of North Macedonia (Derman, 2017). The results of the population census in 2002 indicated that the Turkish population reached 77.000 (Çelik, 2018). Turkish heritage population consisted 3.85% of the North Macedonian population. In fact, the Turkish heritage population claimed that the rate should have been higher which would be around %6-8 (Derman, 2017). Also, no other census has been done up to date (Çelik, 2018). However, the government scheduled a census of the population which will be conducted between 1-21 April 2021 (MFA, 2021).

The biggest problem which threatened the existence of Turkish heritage in North Macedonia was the immigrations to Turkey. In addition, the Albanian heritage group outnumbered the Turkish heritage group. Thus, the possibility of losing Turkish heritage identity and becoming 'Albanian' was another problem (Turan, 1996).

In the east and west regions of North Macedonia, the situation of Turkish heritage speakers differs. For instance, in the west region, Turks have more opportunities both in terms of economics, social conditions and education. In the east part, they only have the opportunity to get education in the heritage language until 5th

grade (Kayadibi, 2013). Çelik (2018) stated that there were 10.120 Turkish heritage students at the elementary school level however only 6.220 of them had the opportunity to get education in their heritage language.

According to the data from the 2015-2016 academic year, 66 elementary schools and in total 13 high schools offered education in Turkish. In 2017-2018, the number of public high schools that offered education in Turkish was 13 and there were 1431 students.

In the case of higher education, in the 1976-1977 academic year, Ss. Cyril and Methodius University's faculty of Philology opened the Turkish Language and Literature department. Similarly, in the 2009-2010 academic year, Goce Delchev University opened the Turkish Language and Literature department offering teaching and interpreting programs. Starting from 2012-2013, Goce Delchev University has been offering a master's education in the field of Turkish. Also, in 2014, International Vision University was founded in Gostivar where the majority of the Turkish population lived. The medium of instruction was Turkish and there were different programs from social sciences to architecture (Çelik, 2018).

Besides education, the social setting can also be one of the important factors that affect forming identity. According to Çayırlı (2015), there were 118 non-governmental organizations established by Turkish heritage speakers. The main focus of these organizations was to protect the existence of Turkish heritage in North Macedonia. In recent years, thanks to Yunus Emre Institute, there have been more efforts to maintain and protect the Turkish language and culture (Kayadibi, 2013).

Generally, in the North Macedonian context, the Albanian heritage group has been the main focus of research. Therefore, only recently Turkish heritage group has been gaining more attention (Timcheva, 2017). Thus, there are relatively few studies exploring Turkish heritage identity in North Macedonia which indicates a gap in the literature.

2.5.4. Previous Studies on Turkish Heritage Identity in North Macedonia

Turkish heritage speakers in the Balkan region are mostly bilinguals who speak both the heritage and dominant language. With the help of this information, it is safe to say that majority of them are early bilinguals (Kayadibi, 2013). It could be the same

for the North Macedonian context. Heritage speakers generally used the Turkish language but also used the Macedonian language while interacting with the society (Derman, 2017). Although they had varying degrees of heritage identity even within the same country (Balcı, 2010; Kayadibi, 2013), it was found out that the majority of them maintained Turkish heritage identity (Timcheva, 2017; Karaman, 2019). The society was also positive towards Turkish heritage speakers (Timcheva, 2017). Lastly, studies have drawn attention to the importance of heritage language maintenance on forming heritage identity. (Leontiç, 2011; Kayadibi, 2013).

To begin with, Balcı (2010) studied forms of inverted sentences in Macedonian and Kosovan dialects of the Turkish language. He stated that the Rumelian dialect of Turkish slightly differs from standard Turkish. These differences stem from being in contact with a different culture rather than Turkish. It was stated that, particularly in the eastern region of North Macedonia, Turks maintained their heritage language without such variation. For the purposes of connecting with relatives in Turkey, occupational opportunities, marriage and education people from the Balkan region migrated to Turkey and that's why the Turkish language was considered to be an important tool.

In the study, Kayadibi (2013) reviewed the course books used in Turkish language education. In elementary and high schools course books used in classrooms are prepared by the Macedonian Ministry of Education and Sports. In order to achieve the purposes of national education, course books written in Macedonian are translated into Turkish but it was stated that these books might include distorted information especially about the history of Turkish. This would negatively affect students. Also, the Turkish language and culture could be misunderstood by both heritage and non-heritage speakers. To be able to form and maintain heritage identity, it was pointed out that heritage speakers needed to be informed about the right of getting education in their native language to protect their heritage language and culture.

Similarly, Leontiç (2011) reviewed Turkish heritage and foreign language education in North Macedonia. It was stated that especially in small villages, until high school, heritage students attended the same classrooms. When they started high school in the nearest cities to their villages, their environment suddenly changed and became multicultural. Therefore, both students and teachers struggled with adapting to multicultural school settings. At the university level, students got the chance to attend

Turkish foreign language classes but different heritage groups and identities were put together. Even so, in such classes, Turkish heritage students had the opportunity to learn more about heritage language and culture. It was suggested that this opportunity helped students to get in touch with their heritage.

Also, Derman (2017) analysed Turkish heritage in North Macedonia in terms of forming identities and ethnic nationalism from a sociological perspective. It was stated that the language used in North Macedonia was the closest to the standard Turkish. In fact, the majority of the heritage speakers used standard Turkish in this context. This implied that the Turkish heritage language is maintained by heritage speakers. In daily life situations, Turkish heritage speakers highly used the Turkish language among each other and Macedonian was the language they used to interact with Macedonians. Religious and cultural celebrations were also maintained.

In addition, Timcheva (2017) investigated the relationship between Turkish heritage group and Macedonians living in North Macedonia. 10 Turkish heritage and 10 Macedonians participated in the study. Interviews were conducted to collect the data. The two cultures found out to be very close in terms of social norms. The results also indicated that Turkish heritage was recognized by North Macedonian society and heritage speakers considered themselves as Turkish besides considering Turkey as the motherland. It was also found out that the participants can speak Turkish, identify themselves as Turkish in public and the society's attitudes towards them were rather positive. The participants felt no pressure and they felt 'normal' within the society. Macedonians, on the other hand, did not perceive themselves as 'dominant' and did not want more rights than other groups. They also stated that they respected Turkish heritage speakers and there was no discrimination against heritage group.

In Karaman's (2019) study, Turkish heritage students' perceptions of Turkey and Atatürk (Founder of the Republic of Turkey) were investigated. With this focus, the perceptions of heritage identity could also be revealed. The participants were 33 fifth graders from North Macedonia. A questionnaire and interviews were conducted. It was found out that the students knew some cities and some football teams from Turkey which implied a connection between Turkish heritage speakers and Turkey. Also, their perceptions of Atatürk and Turkey were quite positive. %63 of them stated that if they were to choose the country to live in, they would choose Turkey. In addition, the majority of them were in contact with their relatives and friends living in Turkey.

As it can be seen, the situation of heritage speakers of Turkish in North Macedonia was found out to be rather positive. Also, heritage identity was maintained by the speakers. Yet, to draw a bigger picture there need to be more empirical studies.

2.5.5. Conclusion

Heritage language is a relatively new focus of research but it has been gaining more and more attention. As discussed in this chapter, there are rather more studies in heritage language performance but for heritage language anxiety and identity there is a certain gap. Especially more studies on Turkish heritage in different contexts are needed.

Previous literature illustrated that in terms of language performance, heritage speakers generally have varying levels of competence in their heritage languages. However, the most problematic skills of hl speakers were found out to be reading and writing. Similarly, heritage speakers experience language anxiety especially in reading and writing tasks. In addition to these, grammar-based tasks also cause language anxiety. As it can be seen, heritage speakers are rather comfortable in speaking and listening tasks.

Since the main focus of this study is heritage identity, previous literature provided broader understanding of the related concept. Studies on heritage identity have shown that both formal and social opportunities and acceptance affect shaping heritage identity. In this respect, it was illustrated that in Balkan context, Turkish heritage mostly receive positive attitudes from the society and it is formally accepted in general. That's why, in this study, similar results are expected to be found out.

In this chapter, heritage language speakers have been discussed in detail. Both previous studies on different contexts and specifically in Balkan contexts were illustrated. In the next chapter, methodology of the current thesis can be found.

CHAPTER 3

3. METHODOLOGY

3.1. INTRODUCTION

In this chapter, the methodology of the current study is presented in detail. Research questions and the profile of the participants are explained along with the data collection tools and data analysis processes.

3.2. RESEARCH OBJECTIVES

The main objective of this thesis is to investigate the Turkish heritage language and identity in the North Macedonian context. As discussed, Turkish heritage in North Macedonia has been barely investigated and there is a certain gap in the literature especially in terms of empirical studies. Therefore, the aim is to bring new insights to the related literature.

3.3. RESEARCH QUESTIONS

In conformity with the scope of the current study, the following research questions are aimed to be answered.

1. What are the characteristics of Turkish heritage speakers in North Macedonia?
2. What are the participants' comfort levels and experienced emotions while using the Turkish language?
3. What are the perceptions of the participants on Turkish heritage identity and maintenance?

3.4. SETTINGS AND PARTICIPANTS

3.4.1. Settings

The present study was carried out with Turkish heritage youth mainly from two prestigious universities in Skopje, North Macedonia. One of the universities is a foundation university and one is a public university. Both of them are among prestigious universities in North Macedonia and reported to have a great number of Turkish heritage students. In fact, not only heritage speakers of Turkish but also people from Turkey have the opportunity to get education in these universities.

The foundation university offers a Turkish Language Teaching bachelor's degree program and a Turkish Language and Literature doctoral degree program. Also, there are Turkish instructors.

The public university, on the other hand, offers Pre-school Teaching, Primary School Teaching and Turkish Language and Literature bachelor's degree programs in the Turkish language. Similar to the foundation university, there are Turkish instructors as well.

As Çelik (2018) also drew attention, being able to get education in the Turkish language definitely affects heritage speakers' maintenance of heritage language. Both of the universities given above could be considered as contributing to Turkish heritage in North Macedonia by offering education in the Turkish language.

3.3.2. Participants

Criterion sampling enables researchers to investigate individuals with common characteristics. Such sampling strategy could be applied to a quantitative questionnaire and in-depth qualitative study (Patton, 1990, p. 177). This sampling strategy is considered to be purposeful since it has a certain component to look for in the participants (Sandelowski, 2000). Therefore, in this current study, the main characteristic that the participants are sought to possess is being a Turkish heritage speaker in North Macedonia.

The data was collected in two steps. First, a questionnaire was used to get the opinions of the participants. Later, semi-structured interviews were conducted. The target population was Turkish heritage speakers living in North Macedonia. In the first step, 45 heritage speakers of Turkish participated in the study. However, after finding out that some of them were not heritage speakers, two of the respondents were excluded from the data.

In the second step in which semi-structured interviews were conducted, three people in total contributed to the study. A couple of Turkish heritage speaker wife and Turkish speaker husband living in Turkey along with one Turkish heritage speaker from North Macedonia were the participants of the interviews.

The participants of the questionnaire were mainly university-level heritage speakers of Turkish with an average age 22.1. Two of the participants were excluded from the study since later on it was found out that one of them was a Serbian who had relatives living in Turkey and the other was an Albanian who taught the Turkish language.

In semi-structured interviews, two of the participants (ages 23 and 24) were university-level students and one of the participants is a poet (age 30). Demographic information about the participants of both the questionnaire and interviews can be seen in Table 2.

Table 2. Demographic information of the participants
Step 1 (Questionnaire)

	Minimum	Maximum	Mean
Age	18.00	32.00	22.1860
		Frequency	Percent (%)
Gender	Male	12	27.9
	Female	31	72.1
Place of birth		Frequency	Percent (%)
	North Macedonia	39	90.7
	Turkey	2	4.7
	Bosnia and Hercegovina	1	2.3
	Germany	1	2.3
Total		43	100
Age of moving to MK	Age	Frequency	Percent (%)
	After 12	4	100
Total		4	100

Table 2. (Continued)

Step 2 (Semi-structured interviews)

	Minimum	Maximum	Mean
Age	23.00	30.00	25.6
		Frequency	Percent (%)
Gender	Male	2	66.7
	Female	1	33.3
		Frequency	Percent (%)
Place of birth	North Macedonia	2	66.7
	Turkey	1	33.3
Total		3	100

3.5. DATA COLLECTION INSTRUMENTS

When criterion sampling is used in research, it can be said that the researcher aims to collect data through multiple resources (Sandelowski, 2000). In this respect, mixed methods could be appropriate to adapt. Mixed methods used in research consist of a collection of designs for data collection and data analysis in empirical studies. In such research, both quantitative and qualitative data collection methods are used. The data is collected through, for instance, a questionnaire and interviews. Then, it is analysed by mixing the two datasets to reveal correlations. Lastly, what the results indicate is discussed (Clark et al., 2008, p. 364).

Using mixed methods in research has its advantages. It is considered to be a dynamic alternative to improve the scope of the study (Sandelowski, 2000). Also, such a strategy would draw a bigger picture of the results. Investigating the research questions from different perspectives would help researchers thoroughly interpreting the data (Clark, 2008).

In addition, Irwin (2008) also drew attention to the advantages of mixed methods design for being able to investigate the attitudes of youth and insights into social diversity (p. 425). Therefore, in this study, since Turkish heritage youth and the place of Turkish heritage in North Macedonian society are discussed, using mixed methods would definitely increase the quality of the analysis.

In the current thesis, quantitative online questionnaire and qualitative online semi-structured interviews were conducted for being able to triangulate the data. The

aim of the questionnaire was to reveal students' perceptions of heritage identity along with self-assessed performance and comfort levels in both heritage and dominant language.

Following the questionnaire, online-semi-structured interviews were conducted to interpret the results of the quantitative data better. Also, 'embedded design' which is one of the four major mixed methods types is adopted (Clark, 2008 p. 369, p. 372). In this way, the results of the questionnaire are aimed to be supported with the data from the interviews.

3.5.1. Online Questionnaire

Online questionnaires help researchers to get in touch with participants from distant locations. Also, with the help of online questionnaires time and effort of the researchers could be saved (Wright, 2005). In addition, the use of a validated questionnaire could help researchers in terms of evaluating the data (Boynton and Greenhalgh, 2004, p.1313).

In this study, the questionnaire was adapted from Alarcon (2010). It consisted of 57 questions including open-ended, closed-ended and 5 points Likert scale items (p. 273). The main focus was on the participants' backgrounds, self-assessed proficiency levels and comfort levels/emotions while using both the dominant and heritage language. Most importantly, the focus is on the participants' perceptions of and maintenance of Turkish heritage identity.

The questionnaire was originally developed for L2 learners of Spanish by Alarcon (2006). However, it was expanded and improved based on previous studies conducted with heritage speakers (Beaudries & Ducar, 2005; Mikulski, 2006 as cited in Alarcon, 2006). Therefore, the updated version of the questionnaire aims to reveal the sociolinguistic backgrounds of the participants which are in accordance with the aims of this current study. Alarcon's (2010) study, with the updated version of the questionnaire, was conducted to reveal heritage speakers' characteristics for developing a heritage language class. Thus, there are questions that address the expectations of the participants from such class. 5 questions (Q34, Q35, Q36, Q37, Q55 in the original questionnaire) related to this aspect of the questionnaire are omitted

in the current study (See Table 23.). Also, the questionnaire is translated from English to Turkish and conducted in Turkish with all of the participants.

3.5.2. Semi-structured Interviews

Semi-structured interviews provide deeper and richer insights into the data collected through the questionnaire (Sevinç and Backus, 2019). Interviews could help researchers to observe individuals' external behaviours and internal beliefs. Also, interviews help to support the research findings with richer information (Alshenqeeti, 2014)

Online interviews, on the other hand, enable the researcher and the participants for having real-time communication. Especially, people from different locations could participate in the interviews which would help reducing time and effort. Also, the web 2.0 tool 'Zoom' enables researchers to record the interview. Thus, Zoom is considered to be a suitable tool to conduct interviews by both the researchers and participants (Archibald et al., 2019).

In this study, semi-structured online interviews were conducted with a couple of Turkish husband and Turkish-Macedonian wife living in Turkey and with a university-level student from North Macedonia. Two separate online interviews took nearly 1 hour (see Table 3.). Guided questions were adapted from Shin (2010) and Timcheva (2017) along with the questions on the topics which the data of the questionnaire implied. Interviewees were informed about the content and the procedure beforehand. Also, the interviewer was careful with making interviewees feel at ease and avoid manipulating or interfering in their answers.

Table 3. Descriptive information of the interviews

Interviews	Interviewee	Duration
Group interview	A couple of Turkish heritage wife and Turkish husband (ages 23-30)	31 min
Individual interview	A Turkish heritage student (age 24)	30 min
Total	3	1h 1min

3.6. DATA ANALYSIS

3.6.1. Analysis of the Questionnaire

To begin with, the responses of the participants were downloaded as an excel file. Then, the items of the questionnaire were labelled in accordance with their emerging themes. The items were coded as continuous (e.g. self-assessed proficiency levels, frequently used language, etc.) and categorical (e.g. place of birth, age of moving to North Macedonia, etc.) variables.

Since the questionnaire consisted of different types of items, from open-ended to 5point Likert scale questions, the responses needed to be converted to numerical data. First, the answers were read in order to identify what the answers implied. In this way, grouping the answers became easier. For being able to create a consistent scale, a self-prepared codebook was used.

After the data obtained from the questionnaire was turned into numerical data, it was analysed through SPSS 15. Descriptive statistics were conducted to summarize the data so that frequencies, means and standard deviations could be seen clearly. In this way, describing the situation of Turkish heritage in North Macedonia could be analyzed thoroughly. In Table 4, questions of the questionnaire which address the research questions are illustrated.

Table 4. Questions of the questionnaire that addresses the research questions

Research Questions	Questions of the Questionnaire
1. What are the characteristics of Turkish heritage speakers in North Macedonia?	Q1, Q2, Q3, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11, Q12, Q13, Q18, Q19 Q20, Q21, Q22, Q23, Q24, Q25, Q26, Q35, Q36, Q37, Q47, Q48, Q50, Q51
2. What are the participants' comfort levels and experienced emotions while using the Turkish language?	Q14, Q15, Q16, Q17, Q38, Q39, Q40, Q41
3. What are the perceptions of the participants on Turkish heritage identity and maintenance?	Q28, Q29, Q30, Q32, Q33, Q34, Q42, Q43, Q44, Q45, Q46

3.6.2. Analysis of the Interviews

For being able to develop a meaningful set of information qualitative content analysis was conducted. The theory-driven approach was used since the purpose of the interviews were supporting the quantitative data (Selvi, 2020). For this very reason, the steps of content analysis described by Selvi (2020) were followed.

At first, the data was carefully listened to a few times to understand the gist of the context. Then the speech was turned into a written text by the researcher. Following this step, the data was uploaded to NVivo 12. A coding frame was created in accordance with emerging themes from the data. Each of the relevant items was set into the codes. With the help of a hierarchy chart of the codes (see figure 1), prominent themes were seen clearly.
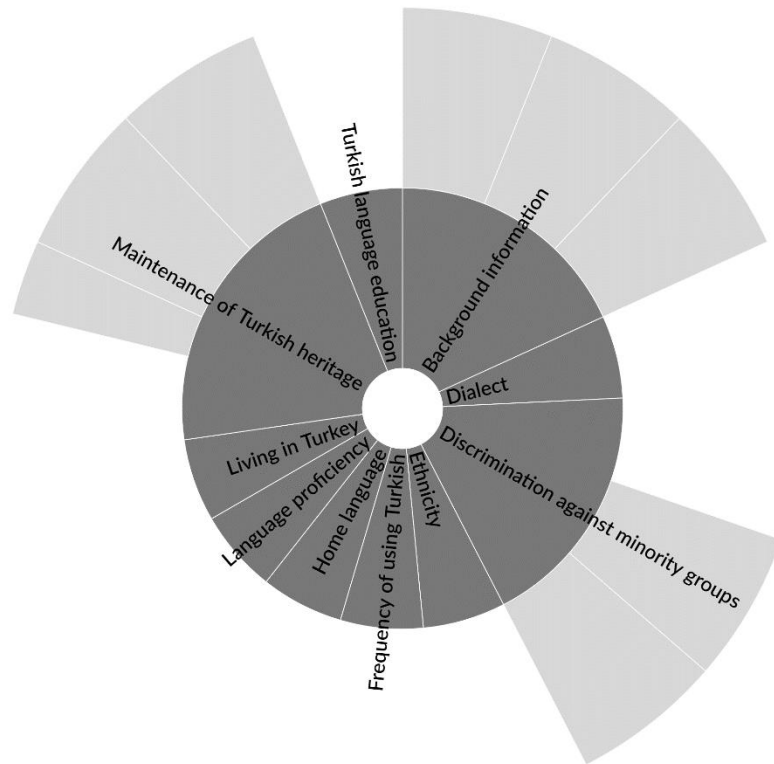
Figure 1. Hierarchy chart of themes and sub-themes emerged from the interview data compared by the number of items coded

For ensuring whether the data was accurately codified, obtained themes were reviewed several times. At the end of this process, meaningful combinations were

obtained (see Figure 2.). The relationship between prominent themes and current research questions can be seen in Table 5.

Table 5. Research questions and themes of interview data

Research Questions	Themes of Interview Data
1. What are the characteristics of Turkish heritage speakers in North Macedonia?	1. Background information (including age, gender, place of birth, parents' places of birth) 2. Home language 3. Frequently used language 4. Turkish language education 5. Heritage language proficiency (including dialects)
2. What are the participants' comfort levels and experienced emotions while using the Turkish language?	6. Attitudes of the society towards heritage groups (including Turkish society's attitudes towards Turkish heritage speakers, opportunities heritage groups have)
3. What are the perceptions of the participants on Turkish heritage identity and maintenance?	7. Perceptions on ethnic identity 8. Perceptions on the maintenance of Turkish heritage in MK (including differences between MK and TR in terms of identity, the roles of non-governmental organizations, passing on the heritage, thoughts on living in TR)

Figure 2. Hierarchy chart of themes obtained from combining sub-themes

CHAPTER 4

4. FINDINGS

4.1. INTRODUCTION

In this chapter, analysis of the questionnaire and semi-structured interview data are represented. The findings are discussed in accordance with the research questions. Therefore, while reporting the findings, the sequence of research questions is followed.

To begin with, for the first research question which investigates the characteristics of the Turkish heritage speakers in North Macedonia, the sociocultural and sociolinguistic backgrounds of the participants are thoroughly described.

It is followed by the second research question. Comfort level along with experienced emotions of heritage speakers while using both the heritage and dominant languages are illustrated.

Lastly, for answering the third research question, perceptions on heritage identity and heritage language maintenance are investigated. Descriptive statistics were conducted through using SPSS 15 to analyse the data.

4.2. ANALYSIS OF THE QUESTIONNAIRE

4.2.1. Characteristics of the Participants

In this part, an analysis of characteristics of the participants including sociocultural and sociolinguistic backgrounds are represented. As described in the Settings and Participants section, 43 people participated in the questionnaire and 31 of them are females, 12 of them are males. The majority of them, 90% were born in North Macedonia. Yet, 4 out of 43 participants were born outside of North Macedonia. While one of them has parents born in North Macedonian, all of them migrated to North Macedonia after the age of 12.

Table 6. displays which language the participants use most frequently in their daily life. Nearly 75% of the participants stated that their most frequently used language in daily life is the Turkish language. Also, Turkish and Macedonian language and Macedonian language itself are reported to be used most frequently by 9.3% of the participants.

Table 6. Frequencies of the language used in daily life

Frequently used language	Frequency	Percent (%)
Albanian	2	4.7
Bosnian	1	2.3
Macedonian	4	9.3
Turkish	32	74.4
Turkish and Macedonian	4	9.3
Total	43	100.0

When asked about which dialect of Turkish they use, the majority of the respondents, nearly 33%, stated that they use the 'Skopje/West Macedonian' Turkish dialect while nearly 17% of them use 'Balkan Turkish'. In fact, 7% of them pointed out an important aspect. They use Standard Turkish in formal settings whereas in informal settings Skopje dialect is preferred. Different dialects such as Tetovo and Gostivar dialect are also mentioned by 2.3% for each. That is, there might be different dialects used across North Macedonia by heritage speakers of Turkish.

Nearly 63% of the respondents stated that they use Turkish at home while communicating with their families (see Table 7.). This itself leads to the possible high rates of parental use of the Turkish language.

Table 7. Frequencies of the language participants use at home

Home Language (Participants)	Frequency	Percent (%)
Bosnian	1	2.3
Albanian	2	4.7
Albanian and Macedonian	2	4.7
Turkish and Albanian	2	4.7
Turkish and Macedonian	6	14.0
Turkish, Macedonian and Albanian	3	7.0
Turkish	27	62.8
Total	43	100.0

Although Turkish is the most frequently used language at home, between the ages of 0-5, the most frequently used languages are reported to be Turkish, Macedonian and Albanian by nearly 30% of the respondents. Thus, it can be said that multilingualism seems to be common within Turkish heritage families in North Macedonia. However, between the ages of 6-18 Turkish became the most frequently used language, reported by 37.2% of the respondents. Starting formal education might increase the use of heritage language. After the age of 18, on the other hand, 37.2% of them stated that they started to use Turkish and Macedonian languages more frequently. These results also lead to the possibility of society's impact on heritage speakers' language use. The use of the Macedonian language seems to be increased after the age of 18 which might be for the sake of adapting to the society.

With 25.6% missing- nearly 49% of the participants stated that they had the opportunity to get a formal education in the Turkish language starting from elementary school till high school. Nearly 5% of them got Turkish language education starting from elementary school till university. These results also support the idea of formal education's importance on maintaining heritage language. It can be interpreted from the results that Turkish heritage speakers have the opportunity to get Turkish language education in formal schools (see Table 8.)

Table 8. Frequencies of the educational stage the participants took Turkish language education

Educational stage of HL education	Frequency	Percent (%)
High school	2	4.7
Elementary+Middle	7	16.3
Elementary+Middle+High school	21	48.8
Elementary+Middle+High School+University	2	4.7
Missing	11	25.6
Total	43	100.0

In addition, 20 out of 43 participants stated that they took Turkish language education at the university level. 36.4% of them took Turkish language classes between 0-1 year and 27.3% of them took Turkish language classes for more than 3

years. Table 9 illustrates frequencies of using the Turkish language outside of the class. It can be seen that the participants get the opportunity to use the Turkish language in different contexts. Also, nearly 49% of them read in Turkish outside of the class. Similarly, 51.2% of them practice the listening skill in Turkish outside of the class. Lastly, nearly 49% of them watch Turkish television or movies (see Table 10). Thus, it can be interfered from this result that they either have Turkish television channels or they use the internet to access such content.

Table 9. Frequencies of Turkish language use outside of the class

Turkish language use outside of the class	Frequency	Percent (%)
With friends	8	18.6
With Turkish speakers	1	2.3
With family/relatives	4	9.3
With friends and family	7	16.3
With everyone	3	7.0
Total	23	53.5
Missing	20	46.5

Table 10. Descriptive statistics of Turkish language use outside of the class

		Minimum	Maximum	Mean	Std. Deviation
Reading in Turkish	22	1.00	2.00	1.9545	.21320
Listening in Turkish	22	2.00	2.00	2.0000	.00000
Watching Turkish channels or movies	22	1.00	2.00	1.9545	.21320

As discussed, even though at different educational stages, all of the participants had the opportunity to get heritage language education. Thus, they are expected to have high levels of proficiency in the Turkish language. Table 11 shows the self-assessed proficiency levels of the participants in both heritage and dominant languages. Indeed, nearly 70% of the respondents stated that they are native speakers of Turkish. Similarly, for listening skills, 79.1% of them stated that they have native/native-like proficiency. Reading and writing skills also have similar percentages. For reading skills, 74.4% and for writing skills, 72.1% of them stated that they have native/native-like proficiency. In short, the majority of the participants consider themselves as natives in the Turkish heritage language.

Table 11. Frequencies of self-assessed proficiency levels in Turkish

		Frequency	Percent (%)
Speaking	Advanced	13	30.2
	Native/Native-like	30	69.8
Listening	Advanced	9	20.9
	Native/Native-like	34	79.1
Writing	Intermediate	1	2.3
	Advanced	11	25.6
	Native/Native-like	31	72.1
Reading	Intermediate	1	2.3
	Advanced	10	23.3
	Native/Native-like	32	74.4
	Total	43	100.0

Participants' proficiency levels of the Macedonian language are also very important for the nature of this study. Table 12 illustrates the Macedonian language skills of the participants. The majority of the respondents considered themselves as advanced levels. For speaking skill, 60.5%; for listening skill, nearly 56%; for writing skill nearly 42% and for reading skill nearly 54% of them stated that they are advanced levels.

Table 12. Frequencies of self-assessed proficiency levels in Macedonian

		Frequency	Percent (%)
Speaking	Low	6	14.0
	Intermediate	6	14.0
	Advanced	26	60.5
	Native/Native-like	5	11.6
Listening	Low	6	14.0
	Intermediate	5	11.6
	Advanced	24	55.8
	Native/Native-like	8	18.6
Writing	Low	5	11.6
	Intermediate	10	23.3
	Advanced	18	41.9
	Native/Native-like	10	23.3
Reading	Low	6	14.0
	Intermediate	4	9.3
	Advanced	23	53.5

Table 12. (Continued)

	Frequency	Percent
Native/Native-like	10	23.3
Total	43	100.0

For being able to investigate whether there is a parental support in maintaining heritage language, in the questionnaire, the participants were asked about their parents' background. It was found out that majority of the parents, 93%, were born in North Macedonia. Nearly 63% of them mostly use Turkish language, nearly 12% of them use Turkish, Macedonian and Albanian languages and 9.3% of them use Turkish and Macedonian. Thus, it can be said that heritage language use is supported at home through a multilingual setting.

Parents' educational levels are also asked. The results showed that the majority of the parents, 45.2%, are high school graduates while 19% of them are middle school graduates and nearly 12% of them are high school (mothers) and university (fathers) graduates. Thus, they can be considered as educated. Parents' reported Turkish language proficiency levels are also quite satisfying. The participants are asked about their parents' speaking and writing proficiency in Turkish. As previous studies have shown, writing is the most problematic skill in heritage language while speaking skill is rather developed (Xiao, 2006; Şaşmaz and Arslan, 2016). That's why the focus is on these two skills of parents. It was found out that the majority of the mothers –nearly 56%- are native speakers of Turkish. In fact, it is the same for the fathers. Nearly 63% of them are reported to be native speakers. When it comes to writing skills, nearly 53.5% of the mothers and nearly 51.2% of the fathers are reported to have native/native-like proficiency (see Table 13.). Although in both skills the majority of them have native/native-like proficiency levels, there are slight differences in percentages and speaking skill seems to be rather developed.

Table 13. Frequencies of parents' self-assessed Turkish language proficiency levels

		Frequency	Percent (%)
Mothers(Speaking)	Low	5	11.6
	Intermediate	5	11.6
	Advanced	8	18.6
	Native/Native-like	24	55.8
Mothers(Writing)	Low	8	18.6
	Intermediate	6	14.0

Table 13 (Continued)

	Advanced	5	11.6
	Native/Native-like	23	53.5
Fathers(Speaking)	Low	4	9.3
	Intermediate	5	11.6
	Advanced	6	14.0
	Native/Native-like	27	62.8
Fathers(Writing)	Low	5	11.6
	Intermediate	8	18.6
	Advanced	7	16.3
	Native/Native-like	22	51.2
Missing		1	2.3
Total		43	100.0

Apart from education, the opportunities HL speakers get in social life could also affect competency levels positively. Thus, the participants are asked about the settings they use the Turkish language. Descriptive statistics of using Turkish in different settings showed that there is a high level of Turkish language use among Turkish heritage speakers (see Table 14.). As it was shown in both Table 10 and Table 14, the use of the Turkish language in daily life and in different settings is considerably high among the participants.

Table 14. Descriptive statistics of using Turkish in different settings

	Minimum	Maximum	Mean	Std. Deviation
With family	1.00	5.00	4.3023	1.16568
With relatives	1.00	5.00	4.0930	1.34189
With friends abroad	1.00	5.00	4.1628	1.13243
With local friends	3.00	5.00	4.2326	.71837
At school	1.00	5.00	3.8605	1.22633
At job	1.00	5.00	3.4884	1.29784
In social settings	1.00	5.00	4.1395	.96563

Note. 1.00-Never, 2.00-Seldom, 3.00-Sometimes, 4.00-Frequently, 5.00-Always

4.2.2. Comfort Levels and Experienced Emotions While Using the Turkish Language

To what extent the participants feel comfortable while using Turkish could picture how comfortable they are with their ethnic identity. Thus, they are asked to rate their comfort level from 1 to 5 while speaking and writing in Turkish and Macedonian. Table 15 illustrates the results. For speaking skills, nearly 84% of the participants feel extremely comfortable with speaking Turkish. However, nearly 26% of the participants feel extremely comfortable with speaking Macedonian. Thus, it can be said that they are rather confident in the heritage language than the dominant language. For writing skills, the results are also similar. In Turkish, nearly 84% and in Macedonian 30.2% of the respondents feel extremely comfortable.

Table 15. Frequencies of comfort levels

		Frequency	Percent(%)
Turkish (Speaking)	Very comfortable	7	16.3
	Extremely comfortable	36	83.7
Macedonian (Speaking)	Not at all	4	9.3
	Slightly	6	14.0
	Neutral	12	27.9
	Very comfortable	10	23.3
	Extremely comfortable	11	25.6
Turkish (Writing)	Neutral	2	4.7
	Very comfortable	5	11.6
	Extremely comfortable	36	83.7
Macedonian (Writing)	Not at all	7	16.3
	Neutral	12	27.9
	Very comfortable	11	25.6
	Extremely comfortable	13	30.2
	Total	43	100.0

5 point Likert scale questions on comfort level showed that the majority of the participants feel extremely comfortable especially while using the heritage language. To get a deeper understanding, they are also asked open-ended questions on how they feel while listening and reading in Turkish. Their answers are grouped and coded then frequency analysis was conducted. The results showed that 81.4% of the respondents feel comfortable/very comfortable. Yet, 2.3% of them specifically pointed out that it

depends on the context. Similarly, for reading skills, 93% of the respondents feel comfortable/very comfortable while 2.3% of them again stated that it depends on the context (see Table 16.).

Table 16. Frequencies of experienced emotions in reading and writing

		Frequency	Percent (%)
Listening (Turkish)	Sometimes Nervous (Depends on the context)	1	2.3
	Normal	1	2.3
	Great/Happy	5	11.6
	Comfortable/Very comfortable	35	81.4
Reading (Turkish)	Nervous	1	2.3
	Sometimes Nervous (Depends on the context)	1	2.3
	Comfortable/Very comfortable	40	93.0
	Total	42	97.7
Missing	System	1	2.3
Total		43	100.0

4.2.3. Perceptions on Turkish Heritage Identity and Maintenance

Defining ethnicity might not be easy in multilingual settings. However, the majority of the participants- 60.5% - confidently stated that they are Balkan Turks. 16.3% of them also consider themselves as 'Local Turks' (Yerel Türk). The reason behind this label might be Ottoman Empire's presence in the Balkans back in time. In fact, one of the participants specifically stated that Turkish heritage speakers in North Macedonia are inheritors of the Ottoman Empire and Turkish people who visit North Macedonia should not be surprised when heritage speakers speak Turkish fluently. Table 17 illustrates heritage speakers' self-identification of ethnicity.

Table 17. Frequencies of self-identification labels of ethnicity

	Frequency	Percent(%)
Albanian	6	14.0
Macedonian	1	2.3
Turkish	2	4.7

Table 17 (Continued)

Local Turk	7	16.3
Balkan Turkish	26	60.5
Ottoman Turkish	1	2.3
Total	43	100.0

Table 18 displays the meaning of knowing the Turkish language for the participants. The majority of them, nearly 26%, stated that knowing Turkish is a source of 'pride'. Also, nearly 19% of them consider the Turkish language as a 'heritage' and a part of their ethnicity. As can be seen from Table 18, general attributions of Turkish are rather positive.

Table 18. Frequencies of the meaning of knowing Turkish

	Frequency	Percent (%)
Pride	11	25.6
Family	1	2.3
Second language	7	16.3
Richness	1	2.3
Great	3	7.0
Freedom	1	2.3
Indescribable	1	2.3
Confidence	1	2.3
Connection/Communication	1	2.3
Happiness	1	2.3
Heritage/Ethnicity	8	18.6
Mother tongue	5	11.6
Total	41	95.3
Missing	2	4.7
	43	100.0

When asked about the benefits of knowing Turkish in North Macedonia, the respondents' answers are generally positive as well. As shown in Table 19, nearly 42% of them stated that knowing Turkish enables them to communicate with the Turkish community better. Also, nearly 21% of them stated that knowing Turkish opens many doors in life in terms of education, occupation and such. Most importantly, nearly 12% of them considered Turkish as a beneficial tool for maintaining heritage identity.

Table 19. Frequencies of the benefits of knowing Turkish

	Frequency	Percent (%)
Better communication	18	41.9
Being bilinguals	6	14.0
Life opportunities (Education, occupation etc.)	9	20.9
Maintaining the heritage language and culture	5	11.6
Total	38	88.4
Missing	5	11.6
	43	100.0

Associations of the Turkish language might also be related to the benefits of knowing Turkish. Because 79.1% of the respondents stated that knowing the Turkish language is prestigious. Also, 7% of them stated that knowing Turkish might enable having high economic status (see Table 20).

Table 20. Frequencies of associations of Turkish language

	Frequency	Percent (%)
Neutral	2	4.7
Prestige	34	79.1
High economic status	3	7.0
Social advantages	1	2.3
Heritage identity	3	7.0
Total	43	100.0

In the process of shaping identity, society might have a great role. Thus, the participants are asked how they feel when they are identified as 'Turkish' in society. Table 21 illustrates their emotions. As can clearly be seen, 51.2% of the respondents feel proud of their heritage. Yet, 16.3% of them stated that they are not identified as Turkish. Even so, the general attributions of emotions seem to be quite positive.

Table 21. Frequencies of emotions when being identified as Turkish in public

	Frequency	Percent(%)
Not identified as Turkish/Neutral	7	16.3
Normal	5	11.6
Good/Great	4	9.3
Happy	2	4.7
Proud	22	51.2
Respectable	1	2.3
Strong	1	2.3
Total	42	97.7

Table 21 (Continued)

Missing	1	2.3
Total	43	100.0

Willingness to maintain and pass on heritage to the next generations is of utmost importance for saving heritage cultures from being endangered. When asked about whether they are willing to maintain heritage language in the future, 93% of the respondents said that they would like to do so. Yet, 7% of them stated that they are not sure. Also, 95.3% of the respondents are willing to pass on the Turkish language to the next generations. In addition, 74.4% of them would like to learn more about Turkish culture whereas nearly 19% of them stated that they 'know' Turkish culture. Lastly, 44.2% of the respondents stated that they are willing to work or live in another Turkish-speaking country while 37.2% of them are not willing to move from North Macedonia. This might be related to the aim of maintaining heritage culture in North Macedonia because, as stated, the majority of the respondents would like to maintain their heritage (see Table 22).

Table 22. Descriptive statistics of willingness to be in touch with Turkish heritage

	N	Minimum	Maximum	Mean	Std. Deviation
Willingness to maintain Turkish language in the future	43	2.00	3.00	2.9302	.25777
Willingness to pass on Turkish language to next generations	43	1.00	3.00	2.9302	.33773
Willingness to live/work in another Turkish-speaking country	43	1.00	3.00	2.0698	.91014
Willingness to learn Turkish culture	43	1.00	4.00	3.6512	.68604

Note. 1.00-No, 2.00-Neutral, 3.00-Already know/done, 4.00-Yes

4.3. ANALYSIS OF THE INTERVIEWS

As described before, 3 people participated in the semi-structured interviews. The interviews were conducted in the Turkish language. Later the data was translated into English by the researcher. To protect their privacy, pseudonyms are used. In this part of the study, the analysis of the interview data will be discussed in accordance with the sequence of the research questions.

4.3.1. Characteristics of the Participants

To begin with, the participants' socio-cultural and sociolinguistic backgrounds will be discussed. One of the interview participants is a female, 23 years old university student (will be addressed as 'Ayşe'). Ayşe was born in North Macedonia. Her parents were born in North Macedonia as well. However, she is a marriage migrant and currently lives in Turkey. Her husband, will be addressed as 'Mustafa', is 30 years old, Turkish. They were interviewed together for 31 minutes. Rather than the situation of Turkish heritage in North Macedonia, Mustafa described how his wife is treated in Turkey.

The individual interview was conducted with a male, 24 years old university student from North Macedonia (will be addressed as 'Selim'). He was born in and lives in North Macedonia. His parents were born in North Macedonia as well. He was interviewed for 30 minutes (see also Table 2. and 3.).

When asked about the home language they use with their parents, Ayşe stated that her grandmother speaks in Albanian to them but her parents use Turkish. She described the home environment as:

> *My grandmother was Albanian and at home, we also get exposed to the Albanian language but my mother and father got education in the Turkish language. They use Turkish to us. We only use Albanian with my grandmother.*

To the same question, Selim stated that at home Turkish and Albanian are used frequently but they watch Macedonian channels on TV. So, it can be said that Turkish, Albanian and Macedonian are used by the family. He described this situation as:

We use Turkish and Albanian frequently. We watch Macedonian channels but in recent years we are able to watch Turkish channels because we have a satellite. At home, we use Turkish frequently.

When asked about the frequency of using Turkish in daily life, Ayşe stated that back in North Macedonia, she used Albanian, Macedonian and Turkish but most frequently Turkish.

In my city, the Turkish population is higher and we use Turkish. Turkish is my native language. In my daily life, I use other languages such as Albanian and Macedonian but I use Turkish more than these two languages.

Selim, similar to what Ayşe pointed out, also said that he uses Turkish with relatives, friends, family, etc. He sometimes uses Albanian and Macedonian but Turkish is used rather frequently.

In elementary school, I got Turkish education. Since my father is Turkish, at home and with relatives I use Turkish. I use Turkish everywhere.

Both Ayşe and Selim took Turkish language education. Ayşe got the opportunity of heritage language education from elementary school to the first two years of high school. Selim, on the other hand, took heritage language education in elementary school. He chose not to continue his education in the Turkish language and in high school he took education in the dominant language, Macedonian. Both of them pointed out the lack of materials and inadequate numbers of Turkish language teachers. Ayşe stated that even though her high school offered education in the Turkish language, most of the classes were in Macedonian.

When it comes to proficiency levels both Ayşe and Selim consider Turkish as their native language. Ayşe also stated that Macedonian is her second native language and she does not have any problems with using both Turkish and Macedonian. Selim, on the other hand, pointed out that even if he took Turkish language education, his language performance might be limited. He knows Turkish, Macedonian, English and Albanian but his Macedonian language skills are not as good as Turkish.

In terms of Turkish dialects used in the North Macedonia Ayşe stated that different dialects are used across the country and they use old Turkish words. Mustafa also supported her and said Rumelian dialect consists of old Turkish words and people are very determined to maintain their unique dialect. Mustafa described the situation as:

In Resen -a town in southwestern North Macedonia- people use old Turkish words more than we use in Turkey and they maintain their dialect. Ayşe has a friend for example, who maintains the old language which Ottoman Empire handed down to them. They protect their heritage.

Ayşe also added:

Yes, exactly. When we were in high school, that friend of mine always corrected us whenever we use Istanbul Turkish (Standard Turkish). For example, I said "Okul" then she immediately corrected me to say "Mektep" (means 'school') or I said "Bisiklet", she warned me "Say 'velespit', what is bisiklet? (means 'bicycle') Protect our language!".

Selim stated that the dialects are similar across the country but there could be slight changes. He also pointed out that they use code-switching in conversations. Using Macedonian and Albanian while speaking Turkish is usual for them.

4.3.2. Attitudes of the Society

When asked about the attitudes of Macedonian society, Ayşe described the situation of the Turkish heritage minority and stated that in some cities both Turkish and Macedonian cultures are harmonized but in some cities, there are certain distinctions. Moreover, in some regions, Turkish culture could be rather dominant than Macedonian culture. She also added that there are cities where Turkish heritage minorities do not receive respect from society however in her city, Resen, the majority of the population consists of Turkish heritage minority so they respect the culture. In addition, Albanian heritage groups experience discrimination more than Turkish heritage group. Ayşe:

> *Especially for job opportunities, there are discriminations against minorities. I never experienced such discrimination directly. But the way teachers address heritage speakers can be discriminating sometimes. Especially minorities such as Albanians, Gipsies are less respected. Albanians face discrimination more than other groups.*

When asked about the attitudes of Turkish society towards Turkish heritage speakers, Ayşe said that she have not experienced such discrimination. Yet, for a long time, people see her as a 'foreigner from North Macedonia'.

I never experienced discrimination but they see me as a Macedonian and a 'foreign bride from North Macedonia'. But now they understand. They also get surprised when I speak Turkish. They ask me "Do you know Turkish?" or "Are you Turkish?". I got tired of explaining I am Turkish and I speak Turkish.

Mustafa added his thoughts and observations on the attitudes of Turkish society towards Balkan immigrants:

There are people who immigrated from North Macedonia to Turkey a long time ago and they have been living here for a very long time. So now they are accepted in society. (...) One time we went to a pharmacy and I showed my wife's residence permit, the man asked me if she is Syrian. "Foreigners" mean Syrians now for many people. But for Macedonians or for Balkan immigrants, the attitudes are generally positive because of our shared history back in the Ottoman Empire period.

Similar to Ayşe, Selim stated that Turkish ethnicity is respected in North Macedonia and there is no discrimination against Turkish heritage group. He said that he can comfortably say he is Turkish in public. In accordance with Ayşe's response, he said that the Albanian heritage minority receives less respect than the Turkish heritage group.

The discrimination is in terms of religion rather than ethnicity; are you a Christian or Muslim? Even so, Albanians face discrimination and we, Turks, receive more respect from society. For job opportunities, if you speak Macedonian and Albanian you won't face any problem finding a job.

In terms of the attitudes of Turkish society towards heritage speakers, Selim added that they sometimes face discrimination. He also claimed that the reason why they experience such discrimination is because of Turkish heritage speakers living in Germany. Corresponded to what Dimitrova et al. (2015) stated, Selim suggested that Turkish heritage speakers in Germany have weak connection to their heritage and Turkish people consider Balkan Turks in a similar way.

When we visit Turkey, at first everything is fine but when we start talking people ask "How is it possible that you are Turkish? You were not born in Turkey." They do not consider us as Turkish because we were not born in Turkey. (...) They do not really know we also follow Turkish culture and tradition. They sometimes get surprised that I speak Turkish. This might be because of Turkish heritage

speakers in Germany. They do not really know Turkish. So people think in Balkan region we also do not speak Turkish but it is not like that.

4.3.3. Heritage Identity and Maintenance

Ayşe and Selim embrace their Turkish heritage but they also acknowledge their connection with North Macedonia. When asked where they are from, both of them stated that they are from North Macedonia. Selim also pointed out an important aspect that can also picture the cultural setting of North Macedonia. He said that his mother is Albanian and his ancestors came from Kosovo to North Macedonia. His father is Turkish and he has Bosnian relatives. So it might be a bit complicated to identify ethnicity. This response highlights the multicultural environment in North Macedonia.

When asked whether Turkish heritage is maintained and pass on to next generations Ayşe supported the idea that Turkish heritage is passed on from generation to generation and is highly maintained.

My grandmother, even if she is Albanian, wanted her children to get a Turkish language education and they maintain the Turkish language. My grandmother speaks both Albanian and Turkish, my parents use Turkish with us. Turkish heritage language is definitely maintained and passed on next generations.

Selim also stated that maintaining Turkish heritage is very important but younger generations are at risk of ignoring the importance of culture. He stated:

Young generations tend to lose connection with the culture. It is not specific to Turkish culture but a general situation. (...) Young people do not really care about culture. But, maybe because of my family, I feel strongly connected to Turkish heritage. I follow the traditions. (...) Parents push their children to use Turkish. There were better primary schools in my city but they were giving Macedonian education so my parents chose to send me to a Turkish school rather than a more qualified Macedonian school. But I am not complaining. I appreciate their choice.

Not only parental efforts but also the efforts of the society could be important for maintaining heritage culture. When the participants were asked whether there is social support, Ayşe explained it in detail.

There are organizations that support the maintenance of Turkish heritage like 'Yeni Balkan' newspaper/publication. They give utmost importance to Turkish language education and Turkish publications. They are the only Turkish newspaper in North Macedonia. So there are efforts of maintaining Turkish heritage. (...) There is also 'Zor' association. They give Turkish language courses and scholarships to Turkish students. (...) Society's attitudes are positive towards such organizations when there is a cooperation between the two cultures. With the support of society and the government, Turkish social organizations work even harder.

On the contrary, Selim suggested that whether there is social support or not, they are very determined on maintaining their heritage.

We do not really need social organizations. Because we maintain Turkish traditions. But the organizations such as TIKA (Turkish International Cooperation Agency) can help to protect the cultural heritage of the Ottoman Empire such as mosques. The old mosques need to be repaired.

As discussed, the general attitude of the society is reported to be positive towards Turkish heritage. Even so, the participants were asked whether they would still like to live in Turkey. Ayşe actually moved back to Turkey and lives in Istanbul but what she stated is quite striking.

I came to Turkey because of marriage. But even if it was not for marriage, I have always wanted to live or study in Turkey since I was a child.

Similarly, Selim stated that he would like to live in Turkey regardless of the quality of life opportunities.

Getting a Turkish passport/identity should be easier for us. It would be really good if they do that. Because even if I know I would have less income in Turkey than in North Macedonia, I would prefer living in Turkey. (...) I would like to live in Turkey in the future. For education, I apply to a university in Turkey but because my grades did not meet the criteria and I was not accepted. But I travel to Turkey.

When the participants were asked whether they are planning to teach Turkish to their children in the future, both Ayşe and Selim responded that they aim to do so. Ayşe stated that she would like to teach Macedonian, Albanian and Turkish-specifically her unique dialect- to her future children. Selim, on the other hand,

highlighted that his future children will naturally learn Turkish because he will continue using the Turkish language himself.

Figure 3. Word cloud of frequently used words in the interview data

CHAPTER 5

5. DISCUSSION AND CONCLUSION

5.1. INTRODUCTION

This chapter presents a discussion of the general findings in the light of the relevant literature on heritage language. Firstly, an overview of the study is given. Secondly, major findings are discussed. Then, the implications of the results and limitations of the current research are provided. Lastly, relevant suggestions for future studies are offered.

5.2. OVERVIEW OF THE STUDY

Today's globalized world is far from being a monolingual setting. As Dorian (1999) also highlighted, traveling is rather easier than it was in the past. That's why multiculturalism needs more recognition. In a world where people are to or willingly migrate and become heritage populations in different societies, they would like to be provided for their essential needs. In such cases, utmost importance should be given to languages for protecting them from being endangered. That is one of the reasons why in recent years, heritage language has been gaining the attention of researchers.

A general definition of heritage language based on the previous studies could be made at this point. A heritage language is a language used at home by heritage speakers who live in a society where they are surrounded by another language spoken by the majority (Montrul 2010; Ortega, 2019). Since heritage speakers' conditions might vary, they are likely to have varying levels of heritage language proficiency. There are many studies conducted on heritage language performance (Kondo-Brown, 2005; Xiao, 2006; Willard et. al., 2014; Schmid and Karayayla (2019). These studies drew attention to the importance of opportunities given by the dominant society as well as

heritage families. Also, the most problematic skill of HL speakers is reported to be the writing skill (Xiao, 2006; Şaşmaz and Arslan, 2016; Schmid and Karayayla, 2019).

Anxiety is another common focus of research. Both social anxiety and language anxiety have been discussed in previous studies (Tallon, 2009; Jee, 2016; Sevinç and Dewaele, 2018). One of the most striking results of these studies is that heritage speakers experience language anxiety mostly in writing skills (Torres, 2011; Jee, 2016). In terms of social anxiety, adapting to society found out to be a key factor for decreasing anxiety levels (Hsu and Alden, 2007; Norasakkunkit and Kalick, 2009; Morawa and Erim, 2014).

The main focus of this current study, heritage identity, is also investigated by researchers (Oriyama, 2010; Dimitrova et al., 2015). It was found out that maintaining heritage identity is highly correlated with the attitudes of the society (Vedder and Virta, 2005; Otcu, 2010). As given, this study focuses on Turkish heritage identity and maintenance in North Macedonia. Turkish HL speakers' characteristics, emotions while using Turkish and Macedonian and their self-perceptions on heritage identity along with identity maintenance were attempted to be uncovered with both qualitative and quantitative analysis of the data. To the quantitative data collection, 43 Turkish HL speakers from North Macedonia participated in whereas to the qualitative data collection 3 participants contributed to the study. Descriptive statistics were conducted to analyse the obtained data from the questionnaire and content analysis was conducted to analyse the interview data. Also, embedded research design was adopted while reporting the analysis.

5.3. DISCUSSION OF MAJOR FINDINGS

The first research question aimed to unveil the sociolinguistic and sociocultural characteristics of Turkish heritage speakers in North Macedonia. 31 of the participants that contributed to the quantitative step of the data collection were females and 12 of them were males. 39 of them were born in North Macedonia while 4 of them migrated there after the age of 12. Thus, considering the age they started to be exposed to the languages, the majority of them can be considered as 'early bilinguals' while the remaining group can be referred to as 'late bilinguals'.

3 people- 1 female, 2 males- participated in the qualitative step of the data collection. 2 of them are heritage speakers of Turkish and 1 of them is an L1 speaker of Turkish. Ayşe was born in North Macedonia but later she migrated to Turkey and currently lives in Istanbul with her husband, Mustafa. Selim, on the other hand, was born and lives in North Macedonia.

As discussed, Willard et al. (2014) drew attention to the importance of using heritage language at home. In this study, the data illustrated that both at home and in daily life there seems to be a multilingual environment. In fact, both qualitative and quantitative data supported that at home, languages such as English, Bosnian, Albanian, Macedonian and Turkish were used even though Turkish was rated as the most frequently used language. It is the same for the language used in daily life. From these results, it can be said that the Turkish language is used rather commonly in the society. In accordance with what Forrest and Dandy (2018) also found out, HL is regarded to be maintained by Turkish heritage group.

In the questionnaire, the majority of the participants stated that they use the Skopje/West Macedonian dialect of Turkish. In the interview, Ayşe stated that she uses the dialect of her town 'Resen' but she can also use standard Turkish. What she also added was that heritage speakers of Turkish are very determined to maintain their unique dialects. Selim pointed out that, contrary to Balcı (2010) the dialects used are similar across the country and they also code-switch in conversations. While speaking Turkish, they tend to use Albanian and/or Macedonian.

Education in heritage language can be considered as an important factor as well. Correspondingly, in accordance with the findings of Leontiç (2011), the data showed that at every stage from elementary school to university, there are opportunities for Turkish heritage language education in North Macedonia. Indeed, all of the participants benefited from these opportunities at different stages of their education. However, similar to what Kayadibi (2013) and Şaşmaz and Arslan (2016) pointed out, the interview data implied that there is a lack of materials and not an adequate number of Turkish language teachers. Thereby, even in Turkish schools, some classes are in the Macedonian language. Even so, HL speakers have the opportunity to get a Turkish language education. Definitely, it is no surprise that the participants were found out to use the Turkish language very frequently. They pointed out that they could use Turkish at school, job and in social settings as well as with their families, relatives and friends.

Contradict from previous studies (Lee, 2002; Wilsey, 2014; Rompopoulou, 2016), Turkish heritage speakers have opportunities to use the Turkish language frequently in North Macedonia. That's why they were expected to have high competency levels.

In fact, the majority of the participants considered Turkish as their native language. As Jee (2016) stated, a higher connection with the heritage culture decreased reading and writing anxiety levels. Similarly, in this study for reading and writing anxiety, the percentages obtained from the questionnaire varied but no major differences among the four skills were found out.

In the interviews, Ayşe stated that she does not experience any problem in four skills of Turkish whereas Selim stated that reading or listening can cause problems sometimes. Nonetheless, both of them considered Turkish as their native language. The majority of the respondents rated their Macedonian language skills as advanced level in the questionnaire. The findings of previous studies showed that reading and writing might be problematic skills of HL speakers (Xiao, 2006; Jee, 2016). On the contrary, Ayşe considered Macedonian as her second native language and Selim considered himself as advanced level in Macedonian. They did not necessarily mention any problem experienced in four skills of the Macedonian language.

The second research question examines to what extent the participants feel comfortable while using both heritage language and second language. Also which emotions they experience while using Turkish were investigated. Although the majority of them rated their comfort level in speaking Macedonian as 'extremely comfortable', in terms of writing 2.3 percent of them chose the option 'neutral'. Yet, contrary to Torres (2011) and Jee (2016), the majority of the respondents of the questionnaire rated their comfort levels as 'extremely comfortable' while both speaking and writing in Turkish.

For getting a deeper understanding of the issue, how they feel while listening and reading in Turkish were asked as open-ended questions. Their answers were grouped and categorized as nervous, sometimes nervous, normal, very good and comfortable/very comfortable. The results showed that the majority of them feel very comfortable while listening and reading. However, some of the participants specifically pointed out that how they feel depends mainly on the context.

By interpreting these results, it can be said that heritage speakers felt rather comfortable and their emotions were described as positive while using Turkish.

Similar to what Moffitt et al. (2018) pointed out, positive attitudes of the society might also have a positive impact on heritage speakers' emotions. Both Ayşe and Selim feel comfortable using Turkish. Yet, confirming the results of Derman's (2017) study, Selim pointed out that sometimes he had difficulties in spoken and written texts. In the interviews, the participants were also asked whether they face any negative attitudes from the society. Ayşe stated that she had never experienced any discrimination against her personally. Yet, she pointed out that sometimes the language the teachers use might be offensive or discriminating. Selim, on the other hand, highlighted that Turkish heritage receives respect from the society more than other heritage groups. The participants were also asked whether they face any discriminations in Turkey. Ayşe's and Mustafa's statements were quite positive. Rather than discrimination, people in Turkey are reported to have positive feelings towards Balkan immigrants but, even so, for a long time, people considered Ayşe as a foreigner. On the contrary, Selim pointed out that in Turkey he experienced negative attitudes. Both Ayşe and Selim stated that they got tired of explaining they are Turkish and can speak Turkish fluently. This is corresponded to what some of the participants also stated at the end of the questionnaire. They stated that generally, people in Turkey are not aware of the fact that Turkish heritage speakers from North Macedonia can speak Turkish and maintain their heritage identity. At this point it is important to distinguish the terms citizenship, nationality and ethnicity. Citizenship is a political status (Yeğen, 2004), nationality refers to being a member of a community in which the same territory is shared (Miller, 1993) and ethnicity is defined as biological, geographical, linguistic, cultural and religious characteristics of individuals (Liebking, 1999). That is, citizenship, and similarly nationality, refers to the social and political rights including being a member of a political community (Yeğen, 2004). On the other hand, ethnicity is related to anthropology and ethnology (Liebkind, 1999). Yeğen (2004) also stated that in Turkish context, regardless of their ethnicity, people who have legal and political status are called Turkish citizens. Thus, the attitudes of people in Turkey towards Selim and his family might stemmed from a lack of understanding of these concepts. In this context, Selim is a North Macedonian citizen while his ethnicity is Turkish. Hopefully, with the help of this study, such differences can be broadly understand and attitudes towards heritage speakers become rather positive.

The third research question focused on Turkish heritage identity and maintenance in North Macedonia. The majority of the questionnaire participants considered themselves as Balkan Turks. It can be said that similar to what Dimitrova et al. (2015) and Dişbudak and Purkis (2014) found out, the participants felt highly connected to their heritage identity as well as adapting to the society they live in. Ayşe and Selim considered North Macedonia as their hometown.

General attributions to Turkish heritage seem to be quite positive. Indeed, the majority of the participants stated that knowing Turkish is a source of pride. Also, knowing Turkish enables them for communicating with the Turkish community better. Similar to previous studies (Alarcon, 2010; Mu, 2015) 12% of the questionnaire participants considered the Turkish language as a tool of heritage identity maintenance. Ayşe also agreed that there is a strong effort of maintaining Turkish heritage in North Macedonia. Selim, even though he thinks the younger generation tends to lose connection with their culture, families are persistent to use and maintain Turkish. Both Ayşe and Selim highlighted that, similar to what Gkaintartzi et al. (2016) found out, parents give importance to the use of heritage language. There are also non-governmental organizations that support Turkish heritage. As Ayşe reported, Macedonian society is willing to cooperate with such organizations. This again highlights positive attitudes of the society towards Turkish heritage and in accordance with the previous studies (Alarcon, 2010; Beirens and Fontaine, 2011; Gkaintartzi et al., 2015).

Furthermore, the majority of the questionnaire participants associated the Turkish language with the word 'prestige'. In addition, some associated Turkish with high economic status. Indeed, opposite to what Dressler (2010) highlighted, the majority of the respondents stated that they feel proud when they are identified as Turkish in public. These responses indicated that knowing Turkish in North Macedonia can be considered prestigious and a source of pride.

That's why, similar to previous studies (Timcheva, 2017; Karaman, 2019) the extent of willingness to maintain Turkish heritage in North Macedonia was expected to be high. Indeed, contrary to Tatar's (2015) findings, the majority of the participants of the questionnaire stated that they would like to maintain their heritage language. Similarly, the majority of them displayed a willingness to pass on Turkish heritage language to the next generations. In accordance with the findings of Kıylıoğlu and

Wimmer (2015) and Karaman (2019), the participants would like to learn more about Turkish culture even though they indeed follow Turkish traditions. In addition, 44.2% of the respondents would like to work or live in another Turkish-speaking country if they get an opportunity whereas 37.2% of them do not want to move from North Macedonia. This might also indicate that they are rather willing to maintain Turkish heritage in North Macedonia in the future. In the interviews, Selim stated that he would like to live in Turkey even if he would get less income and Ayşe stated that even if it was not for marriage, she had always wanted to migrate back to Turkey since she was a child. They also would like to teach the Turkish language to their future children. What Selim stated summarized the home environment of Turkish heritage speakers in North Macedonia. He pointed out that teaching Turkish to his future children was not necessary because they will naturally acquire the language since it would be the home language.

5.4. IMPLICATIONS OF THE STUDY

Both quantitative and qualitative data showed that heritage speakers of Turkish give varying degrees of importance to maintain their identity. Their main motivation behind this might be the fact that they receive positive attitudes from the dominant society. Also, they have opportunities to get a formal education in the heritage language. However, what qualitative data indicated was quite striking. It was reported that there is a lack of materials to use in Turkish classes and there are not enough teachers. This indicates the necessity of creating a proper curriculum for Turkish heritage education. Thereby, even though parents use the Turkish language at home and there are opportunities to use the Turkish language in daily life, heritage language education needs to be supported with qualified materials and an adequate number of teachers. Moreover, the current research's results pointed out that some of the participants stated that they face difficulties in reading and writing. Therefore, it would be very important for them to receive appropriate support from formal institutes according to their linguistic and sociolinguistic needs.

It was also found out that heritage speakers are rather willing to maintain the Turkish language and identity in the future. Therefore, more opportunities in terms of

occupation and education can be offered to them in order to protect their feeling of being connected to Turkish heritage besides feeling as a part of the society. Opportunities can be offered by Turkey as well because the results emerged from the findings pointed out that Turkish heritage speakers in North Macedonia do not have Turkish identity cards/passports which might lower the frequency of visiting Turkey or even considering living there.

5.5. SUGGESTIONS FOR FURTHER STUDIES

As discussed, there needs to be more studies on Turkish heritage in the Balkan region. In the North Macedonian context, very few studies have been conducted. With its empirical nature, this study is one of the few attempts to describe Turkish heritage in North Macedonia. Even so, in light of the limitations and findings of this study, there could be some suggestions for future studies.

Firstly, because of the current pandemic, it was not possible to visit North Macedonia and observe Turkish heritage speakers in their natural environment. Similarly, interviews could not be conducted face-to-face. Since the nature of face-to-face conversations might reveal more than words do, it would be highly beneficial for the interpretations of the findings. Therefore, in future studies, this could definitely be considered.

Secondly, it was not easy to reach out to people online. Thereby, the number of participants could be increased in both questionnaires and interviews for being able to make more accurate generalizations. In this way, the analysis could also be much more detailed.

Thirdly, a language proficiency test was not conducted but instead, proficiency levels were based on self-assessments of the participants. That is, using proficiency tests would be rather accurate. Similarly, even though in the current study participants' emotions and comfort levels were asked, a language anxiety scale was not used. Using FLCAS or any validated language anxiety scale might be helpful to point out which skills or situations cause anxiety.

In addition, another aspect to be considered could be parents. Besides collecting data from the participants, their parents could also be included in the study. In this

way, parental support of maintaining heritage language and culture along with shaping heritage identity would be seen rather clearly. Though in this study, the participants were asked some information about their parents, asking questions directly to the parents might indicate better results.

Lastly, opinions of Macedonian society on Turkish heritage could be investigated. How the society sees Turkish heritage would contribute to the main focus of the study. Besides, attitudes of people from Turkey towards heritage speakers might be complementary to portray two societies' perceptions.

CONCLUSION

The current thesis aimed to illustrate the sociolinguistic and sociocultural characteristics of Turkish heritage speakers in North Macedonia. More specifically, the study was concerned with exploring the levels of heritage language and identity maintenance by investigating heritage speakers' language proficiency levels, comfort levels and experienced emotions while using Turkish and perceptions on Turkish identity along with a willingness to maintain Turkish heritage. Attitudes of both Macedonian and Turkish society were also illustrated.

The results of this investigation revealed that the majority of the participants considered Turkish as their native language. Besides, the majority of them reported that they are advanced level in the Macedonian language. Although, the participants stated that they are competent in four skills, reading and writing skills some of the participants were found out to have difficulties depending on the type of text.

Moreover, it was found out that in North Macedonia there are both social and parental support for maintaining Turkish heritage to varying degrees. HL speakers have the opportunity to get formal education at each stage. Parents were also reported to support their children to get education in the Turkish heritage language which most probably would contribute to HL proficiency levels. Also, heritage speakers could use the Turkish language in different settings. This indicated that there is room for the Turkish language in the dominant society. In fact, it was found out that both Turkish and Macedonian social organizations generally cooperate to protect Turkish heritage and support its maintenance. Positive attitudes of the society would most likely support Turkish heritage speakers to achieve a sense of belonging.

Lastly, both qualitative and quantitative data illustrated that Turkish heritage language and identity are rather maintained in North Macedonia. Also, the participants generally displayed positive connections with their heritage. With the support of families and society, they reported willingness to maintain their identity in the future as well.

In conclusion, this study unveiled the situation of Turkish heritage in North Macedonia. The general indication of the findings was that there is a rather positive image of Turkish heritage both in the dominant society and heritage community. There was also a high level of maintenance of heritage language and culture among the

participants. More importantly, heritage speakers were found out to be determined for maintaining and passing on Turkish heritage in the future.

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APPENDIX 1: QUESTIONNAIRE

Bu çalışma Kuzey Makedonya'da yaşayan Türk kökenli katılımcıları kapsamaktadır. Lütfen soruları tarafsız bir şekilde yanıtlayınız. [This study includes Turkish heritage speakers living in North Macedonia. Please answer the questions honestly.]

Cinsiyet[Gender]:   Yaş[Age]:

1- Nerede doğdunuz? [Where were you born?]
2- Kuzey Makedonya'da doğmadıysanız kaç yaşında Kuzey Makedonya'ya kaç yaşında geldiniz? [If you were not born in the North Macedonia, how old were you when you moved to there?]
3- Annenizin ve babanızın doğum yeri neresi? [Where were your parents born?]
4- Aileniz evde sizinle hangi dili konuşuyor? [What language do your parents speak at home?]
5- Siz evde ailenizle hangi dili konuşuyorsunuz? [What language do you speak with your parents at home]
6- Günlük yaşamınızda en sık hangi dili kullanıyorsunuz? [What language do you speak most frequently in your daily life?]
7- Aşağıda belirtilen yaş aralıklarında çoğunlukla hangi dili kullandığınızı yazınız. [What language did you use most frequently between these ages?]
   0-5 : _____
   6-18: _____
   18+: _____
8- Aşağıda belirtilen eğitim kademelerinde Türkçe eğitimi aldınız mı? [Did you take Turkish language class in the following educational stages?]
   (a) İlkokul [Elementary school]: Evet/Hayır [Yes/No]
   (b) Ortaokul [Middle school]: Evet/Hayır [Yes/No]
   (c) Lise [High school]: Evet/Hayır [Yes/No]
9- Kuzey Makedonya'da Türkçe dersi aldınız mı? Aldıysanız kaç yıl ders aldınız? [Have you studied Turkish language class in the North Macedonia? If yes, how long?]
10- Kuzey Makedonya'da kaç yıldır yaşıyorsunuz? [How long have you been living in North Macedonia?]
11- Günlük yaşamınızda Türkçeyi hangi durumlarda kullanıyorsunuz? [When do you use Turkish in your daily life?]
12- Günlük yaşamınızda Türkçeyi nerelerde kullanıyorsunuz? [Where do you use Turkish in your daily life?]
13- Kimlerle Türkçe konuşuyorsunuz? [With whom do you speak Turkish?]
14- Türkçe konuşurken kendinizi ne kadar rahat hissediyorsunuz? [How comfortable do you feel speaking Turkish?]
   1-5 arası puanlayınız. [Rate from 1 to 5]
15- Makedonca konuşurken kendinizi ne kadar rahat hissediyorsunuz? [How comfortable do you feel speaking Macedonian?]
16- Türkçe yazarken kendinizi ne kadar rahat hissediyorsunuz? [How comfortable do you feel writing in Turkish?]

17- Makedonca yazarken kendinizi ne kadar rahat hissediyorsunuz? [How comfortable do you feel writing in Macedonian?]

18- Türkçe dil becerilerinizi nasıl derecelendirirsiniz? [How would you rate your Turkish language skills?]

    (a) Konuşma [Speaking]: hiç – düşük- orta – ileri- anadil [none-low-intermediate-advanced-native]

    (b) Dinleme [Listening]: hiç – düşük – orta- ileri – anadil [none-low-intermediate-advanced-native]

    (c) Yazma [Writing]: hiç - düşük– orta- ileri- anadil [none-low-intermediate-advanced-native]

    (d) Okuma [Reading]: hiç - düşük– orta - ileri- anadil [none-low-intermediate-advanced-native]

19- Makedonca dil becerilerinizi nasıl derecelendirirsiniz? [How would you rate your Turkish language skills?]

    (a) Konuşma [Speaking]: hiç – düşük- orta – ileri- anadil [none-low-intermediate-advanced-native]

    (b) Dinleme [Listening]: hiç – düşük – orta- ileri - anadil [none-low-intermediate-advanced-native]

    (c) Yazma [Writing]: hiç - düşük– orta- ileri- anadil [none-low-intermediate-advanced-native]

    (d) Okuma [Reading]: hiç - düşük– orta - ileri- anadil [none-low-intermediate-advanced-native]

20- Günde kaç saat Türkçe okuma yapıyorsunuz? [How many hours do you read in Turkish per day]

    a) 0-1

    b) 1-2

    c) 2den fazla [More than 2]

21- Günde kaç saat Makedonca okuma yapıyorsunuz? [How many hours do you read in Macedonian per day?]

    a) 0-1

    b) 1-2

    c) 2den fazla [More than 2]

22- İnterneti Türkçe olarak mı kullanıyorsunuz? Eğer Türkçe olarak kullanıyorsanız hangi kaynaklardan yararlanıyorsunuz? [Do you have Access to the internet in Turkish? If yes, what types of materials do you use?]

23, 24, 25, 26 ve 27. soruları üniversitede Türkçe dersi aldıysanız işaretleyiniz. [Answer 23, 24, 25, 26 and 27th questions if you had Turkish language class in university]

23- Üniversitede Türkçe dersi aldınız mı? Aldıysanız sınıf dışında da Türkçeyi kullandınız mı? [Have you taken Turkish language class in university? If yes, did you use Turkish outside of the class?]

24- Aldıysanız haftada kaç saat aldınız? [How many hours did you take Turkish language class per week?] Sınıf dışında kimlerle Türkçe konuşuyordunuz (Türk arkadaşlarla, öğretmenlerle vb.)? [With whom did you use Turkish outside of the class? (Turkish friends, teachers, etc.)]

25- Türkçe dersi aldığınız zamanlarda okul dışında da Türkçe okuma yapıyor muydunuz? [When you've taken Turkish at the college level, did you read in Turkish outside of the class?]

26- Türkçe dersi aldığınız zamanlarda Türkçe müzik ya da radyo dinliyor muydunuz? [When you've taken Turkish at the college level, did you listen to Turkish radio/songs?]

27- Türkçe dersi aldığınız zamanlarda Türk televizyon kanallarını ya da filmlerini izliyor muydunuz? [When you've taken Turkish at the college level, did you watch Turkish television/movies?]

28- Kendinizi nereli olarak tanımlıyorsunuz? [Do you identify yourself as...]
   a- Yerel Türk [Local Turk]
   b- Balkan Türkü [Balkan Turk]
   c- Diğer [Other]: ……………

29- Türkçe biliyor olmak sizin için ne ifade ediyor? [What does it mean to know Turkish]

30- Türkiye'de yaşamayı ya da çalışmayı düşünüyor musunuz? Neden? [Have you considered working or living in Turkey? Why?]

31- Daha sık kullandığınız dil Türkçe mi Makedonca mı? [Which language do you use more frequently, Turkish or Macedonian?]

32- İleride Türkçe dilini kullanmaya devam etmeyi düşünüyor musunuz? Neden? [Are you willing to maintain Turkish language in the future? Why?]

33- Türkçe konuşuyor olmanın size getirileri nelerdir? [What are the benefits of speaking Turkish?]

34- İleride çocuklarınıza da Türkçe öğretmeyi düşünüyor musunuz? [Would you have your children learn Turkish?]

35- Aşağıda belirtilen yakınlarınızla ne sıklıkta Türkçe konuşuyorsunuz (her zaman, sık sık, bazen vb.), yazınız. [How often (always, often, sometimes, etc.) do you speak Turkish with…]
   (a) Babanızla [Your father]: …………
   (b) Annenizle [Your mother]: …………
   (c) Kardeşlerinizle [Your siblings]: ……………
   (d) Büyükanneniz ve büyükbabanızla (ya da diğer akrabalarınızla) [Grandparents or other relatives]:………………
   (e) Yurt dışındaki arkadaşlarınızla [Your friends abroad]: ……………………
   (f) Kuzey Makedonya'daki arkadaşlarınızla [Your friends in the North Macedonia]: ……………..
   (g) Diğer[Others]: ……………

36- Aşağıda belirtilen ortamlarda ne sıklıkta Türkçeyi kullanıyorsunuz, yazınız. [How often do you use Turkish in these places?]
   (a) Okulda [At school]: ……………
   (b) İşte [At work]: ………………..
   (c) Sosyal ortamlarda [At social events]: ……………..
   (d) Diğer [Others]: ……………

37- Aşağıda belirtilen yakınlarınız sizinle ne sıklıkta Türkçe konuşuyorlar, yazınız. [How often (always, often, sometimes, etc.) do the following people address you in Turkish…]
   (a) Babanız [Your father]: …………
   (b) Anneniz [Your mother]: …………
   (c) Kardeşleriniz [Your siblings]: ……………
   (d) Büyükanneniz ve büyükbabanız (ya da diğer akrabalarınız) [Your grandparents or other relatives]:…………………
   (e) Yurt dışındaki arkadaşlarınız [Your friends abroad]: ……………………

(f) Kuzey Makedonya'daki arkadaşlarınız [Your friends in the North Macedonia]: ………………..

(g) Diğer[Others]: …………..

38- Türkçe konuşmanız gerektiğinde nasıl hissediyorsunuz? Açıklayınız. [How do you feel when having to speak in Turkish? Explain.]

39- Karşınızdaki kişi Türkçe konuştuğunda nasıl hissediyorsunuz? Açıklayınız. [How do you feel when listening to people speaking in Turkish? Explain.]

40- Türkçe metinler okurken nasıl hissediyorsunuz? Açıklayınız. [How do you feel when reading in Turkish? Explain.]

41- Türkçe yazı yazarken nasıl hissediyorsunuz? Açıklayınız. [How do you feel when writing in Turkish? Explain.]

42- Türkçe dilini aşağıdakilerden hangisiyle ilişkilendiriyorsunuz? Birden fazla seçeneği seçmek istiyorsanız sebebini açıklayınız. [With what do you associate Turkish? Circle one but if you chose more than one, please explain the reason.]

a) İtibar [Prestige]

b) Yüksek ekonomik statü [High economic status]

c) Düşük ekonomik statü [Low economic status}

d) Diğer [Others]: ………………….

43- Toplum içinde Türk olarak tanımlandığınızda nasıl hissediyorsunuz? Açıklayınız. [How do you feel when being identified as a Turkish in public? Explain.]

44- Türk kökeninizle gurur duyuyor musunuz? [How proud are you of your Turkish heritage?]

45- Türk kültürünü daha yakından öğrenmek ister miydiniz? [How interested are you in learning more about Turkish culture?]

46- Türkçe konuşulan diğer ülkeleri merak ediyor musunuz? Ediyorsanız hangi ülkeleri? Neden? [How interested are you in learning more about other Turkish-speaking countries? Which ones, why?]

47- Türkçenin hangi lehçesini konuşuyorsunuz? [What Turkish dialect do you speak?]

48- Konuştuğunuz lehçeyi nasıl sınıflandırıyorsunuz? [How do you judge the Turkish you speak?]

a) Herkesin konuştuğu, standart [Standard]

b) Doğru [Correct]

c) Eğitimli [Educated]

d) Az kullanılan [Less used]

e) Az eğitimli [Less educated]

f) Yanlış [Incorrect]

g) Diğer [Other]:

49- Size bazı lehçeler diğerlerine göre daha saygın kabul ediliyor mu? Açıklayınız. [Do you think some dialects are more prestigious than others? Explain.]

50- Farklı Türkçe lehçeleri konuşabiliyor musunuz? Konuşamıyorsanız hangisini öğrenmek isterdiniz, neden? [Do you speak other Turkish dialects? If so, which ones? If not, which ones would you like to learn? Why?]

51- Bilgileri ebeveynlerinize göre doldurunuz. [Complete this information about your parents.]

	Mother	Father
Ne kadar süredir Kuzey Makedonya'da yaşıyor? [How long have you lived in MK?]		
Mezun olduğu kademe? [Highest educational level completed?]		
Mesleği? [Occupation]		
Türkçe konuşma becerisi ne düzeyde? [Turkish oral proficiency]		
Türkçe yazma becerisi ne düzeyde? [Turkish written proficiecny]		

52- Eklemek istediğiniz başka bir şey var mı? Varsa kısaca açıklayınız. [Do you want to add something else? If yes, please shortly explain.]

Excluded Questions

Table 23. Excluded Questions from the Original Questionnaire

34-Bu dersi almanızın temel sebepleri nelerdir? [What are the main reasons for your taking this course?]

35-Miras dil konuşanlara yönelik bir dersten beklentileriniz nelerdir? [What are your expectations from a course for heritage speakers?]

36-Bu derste hangi tür materyalleri okumak istersiniz? [What types of material would you like to read in this course?]

37-Bu derste dilin hangi noktalarına odaklanılmasını istersiniz? [On what aspect of language would you like this course to focus?]

55-Sizin için ideal olan bir İspanyolca dersini açıklayınız. [Please describe the ideal Spanish course for you.]

APPENDIX 2: INTERVIEWS

INTERVIEW A.

1. İsminiz, yaşınız, şuan yaşadığınız yer, eğitim durumunuz? [Name, age, current residence, education level?]
2. Nerede doğup büyüdünüz? Aileniz nerede doğup büyümüşler? [Where were you born? Where were your parents born?]
3. Aileniz sizi büyütürken evde birden fazla dil kullandılar mı? Kullandılarsa hangi dilleri kullandılar? [Did your parents use more than one languages while raising you? If yes, which language?]
4. Çocukluğunuzdan bu yana Türkçeyi kullanma sıklığınız nasıldı? Çevrenizdekilerle Türkçe iletişim kurabiliyor muydunuz? [How frequently have you been using Turkish since childhood? Could you communicate in Turkish with people around you?]
5. Kuzey Makedonya'da Türkçe eğitim aldınız mı? Türkçe eğitim olanaklarını yeterli buluyor musunuz? [Have you taken Turkish language education in North Macedonia? Do you think opportunities for Turkish education are enough?]
6. Türkçe ve Makedonca dil yeterliliğinizi nasıl sınıflandırırsınız? Bildiğiniz başka bir dil var mı? Hangi dili daha sık kullanıyorsunuz? [How proficient are you in Turkish? Do you speak other languages? Which language do use most frequently?]
7. Türkçe ve Makedonca dilinde okuma, yazma, dinleme ve konuşma becerilerinde problem yaşadığınız bir beceri var mı? [Do you have any problem in four skills (reading, writing, listening, speaking) of both Turkish and Macedonian?]
8. Kendinizi nereli olarak tanımlıyorsunuz? [How do you identify your ethnicity?]
9. Kuzey Makedonya'da azınlık gruplara ayrımcılık yapıldığını düşünüyor musunuz? Siz Türk kimliğiniz sebebiyle böyle bir ayrımcılığa maruz kaldınız mı? [Do you think there are discriminations against heritage groups in North Macedonia? Have you ever experiences such discrimination as a Turkish heritage speaker?
10. Kuzey Makedonya'da Türk kimliği kabul ediliyor ve saygı görüyor mu? Makedonların kimlik, gelenek ve kültürünün baskısı altında hissettiğiniz oldu mu? [Does Turkish heritage recieve acceptance and respect in North Macedonia? Have you ever felt under the pressure of Macedonians' ethnicity, traditions and culture?]
11. Kuzey Makedonya'da Türkçe dili ve Türk kültürü devam ettirilebiliyor mu? Türkçe dili ve Türk kültürü nesilden nesle aktarılabiliyor mu? [Do you think Turkish heritage language and culture are maintained in North Macedonia? Are these passed on from generation to generation?]
12. Kuzey Makedonya'da Türkçe dilini ve Türk kültürünü sürdürebilmek adına neler yapılıyor? Vakıflar, dernekler, gazeteler vb. etkili bir şekilde çalışıyorlar mı? [What people do for maintaining Turkish heritage language and culture in

North Macedonia? Do foundations, organizations, publications support this maintenance efficiently?]

13. Neden Türkiye'ye taşınma kararı aldınız? Kuzey Makedonya'yı ziyaret ediyor musunuz? [Why did you decide to move to Turkey? Do you visit the North Macedonia?]

14. Kuzey Makedonya'da ve Türkiye'de eğitim, iş gibi olanaklar farklılık gösteriyor mu? [Do opportunities such as education, occupation differs in the North Macedonia and Turkey?]

15. Türkiye'de yaşayanların Türkçe dilini ve Türk kültürünü sürdürmede Kuzey Makedonya'da yaşayan Türk kökenlilere göre daha avantajlı olduğunu düşünüyor musunuz? [Do you think Turks living in Turkey have more advantages for maintaining Turkish language and culture than heritage speakers living in North Macedonia?]

16. Türkiye'de insanlar sizi nereli olarak tanımlıyor? Ayrımcılığa maruz kaldığınız oldu mu? [How do people in Turkey identify your ethnicity? Have you ever experienced a discrimination?]

17. İleride çocuklarınıza Türkçe ve Makedonca dillerini öğretmeyi düşünüyor musunuz? [Would you like to teach Turkish and Macedonian languages to your children in the future?]

INTERVIEW B.

1. İsminiz, yaşınız, şuan yaşadığınız yer, eğitim durumunuz? [Name, age, current residence, education level?]
2. Nerede doğup büyüdünüz? Aileniz nerede doğup büyümüşler? [Where were you born? Where were your parents born?]
3. Aileniz sizi büyütürken evde birden fazla dil kullandılar mı? Kullandılarsa hangi dilleri kullandılar? [Did your parents use more than one languages while raising you? If yes, which language?]
4. Çocukluğunuzdan bu yana Türkçeyi kullanma sıklığınız nasıldı? Çevrenizdekilerle Türkçe iletişim kurabiliyor muydunuz? [How frequently have you been using Turkish since childhood? Could you communicate in Turkish with people around you?]
5. Kuzey Makedonya'da Türkçe eğitim aldınız mı? Türkçe eğitim olanaklarını yeterli buluyor musunuz? [Have you taken Turkish language education in North Macedonia? Do you think opportunities for Turkish education are enough?]
6. Türkçe ve Makedonca dil yeterliliğinizi nasıl sınıflandırırsınız? Bildiğiniz başka bir dil var mı? Hangi dili daha sık kullanıyorsunuz? [How proficient are you in Turkish? Do you speak other languages? Which language do use most frequently?]
7. Türkçe ve Makedonca dilinde okuma, yazma, dinleme ve konuşma becerilerinde problem yaşadığınız bir beceri var mı? [Do you have any problem in four skills (reading, writing, listening, speaking) of both Turkish and Macedonian?]
8. Kendinizi nereli olarak tanımlıyorsunuz? [How do you identify your ethnicity?]
9. Kuzey Makedonya'da azınlık gruplara ayrımcılık yapıldığını düşünüyor musunuz? Siz Türk kimliğiniz sebebiyle böyle bir ayrımcılığa maruz kaldınız mı? [Do you think there are discriminations against heritage groups in North Macedonia? Have you ever experiences such discrimination as a Turkish heritage speaker?]
10. Kuzey Makedonya'da Türk kimliği kabul ediliyor ve saygı görüyor mu? Makedonların kimlik, gelenek ve kültürünün baskısı altında hissettiğiniz oldu mu? [Does Turkish heritage recieve acceptance and respect in North Macedonia? Have you ever felt under the pressure of Macedonians' ethnicity, traditions and culture?]
11. Kuzey Makedonya'da Türkçe dili ve Türk kültürü devam ettirilebiliyor mu? Türkçe dili ve Türk kültürü nesilden nesle aktarılabiliyor mu? [Do you think Turkish heritage language and culture are maintained in North Macedonia? Are these passed on from generation to generation?]
12. Kuzey Makedonya'da Türkçe dilini ve Türk kültürünü sürdürebilmek adına neler yapılıyor? Vakıflar, dernekler, gazeteler vb. etkili bir şekilde çalışıyorlar mı? [What people do for maintaining Turkish heritage language and culture in North Macedonia? Do foundations, organizations, publications support this maintenance efficiently?]

13. Türkiye'yi ziyaret ediyor musunuz? Türkiye'de yaşayan akrabalarınız, arkadaşlarınız vs. var mı? [Do you visit Turkey? Do you have relatives, friends, etc. in Turkey?]
14. İleride Türkiye'de yaşamak ister misiniz? [Would you like to live in Turkey in the future?]
15. İleride çocuklarınıza Türkçe ve Makedonca dillerini öğretmeyi düşünüyor musunuz? [Would you like to teach Turkish and Macedonian languages to your children in the future?]

APPENDIX 3: CURRICULUM VITAE

Personal Information

Name-Surname	Ayşenur Kara
Nationality	Turkish
Date of Birth	███████
Email	████████████

Educational Information

Bachelor's Degree	Kocaeli University (2014-2018)
Erasmus	Liepāja University, Latvia (2017)
Master's Degree	Kocaeli University (2019-2021)

Work Experience

2016-2019	Interpreter
	Sapanca Poetry Evenings, Sakarya Metropolitan Municipality
2017	English Language Teacher
	Adapazarı Youth Center, Sakarya
2017-2018	Teacher Trainee
	24 Kasım Anatolian High School, Kocaeli
2018-2019	English Language Teacher
	IMKB Sakarya Vocational and Technical Anatolian High School, Sakarya
2018-Present	Freelance Translator and Copy Editor

Publications

1. **Books**

Black, J. (2020). *Atlas dünya tarihi* (A. Kara, Ed. & H. E. Sarıçam, Trans.). Othello Publishing.

Kara, A. (2020, November). The Relationship Between Vocabulary Size and Academic Success: A Case Study in Turkey. In Ö. Gökkaya, İ. Kılıçaslan, B. Demir, & K. Kahraman (Eds.), *International Marmara Social Sciences Congress IMASCON* (pp. 332-338). https://www.imascon.com/kayit/kayittr/dosyalar/imascon_2020_autumn/imascon2020_autumn_sosyal_tammetin_bildiriler.pdf

2. Articles, Papers, Other Printed Publications

Danjong, J. K. (2019). A Resentful Bird [Guguk Kuşu]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 24.

Hwang, C.I. (2019). A Dream of Yearning [Rüya]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 25.

Kara, A. (2019). Hırıltı. *Karabatak Literary Magazine*, 45, pp.98-99.

Kara, A. (2020). Mezarlık Meyvesi. *Karabatak Literary Magazine*, 48, pp. 98-99.

Kim, S.Y. (2019). Snow [Kar]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 24.

Seo, G.D. (2019). Just a Theory [Bir İhtimâl]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 25.

Yi, B.G. (2019). Paulownia Blooms [Pavlonya Ağacı]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 25.

Yi, S.S. (2019). Hansan Island [Hansan Adası]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 42, pp. 24.

Wilde, O. (2020). A Vision [Bir Hayal]. (A. Kara, Trans.). *Karabatak Literary Magazine*, 48, pp. 101.