DOKUZ EYLÜL UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF PSYCHOLOGY
PSYCHOLOGY PROGRAM

DOCTORAL THESIS

Doctor of Philosophy (PhD)

PARENTAL IMPACT ON SELF-COMPASSION: AN ANALYSIS OF GUILT MEMORY-SHARING BY TURKISH EMERGING ADULTS WITH A FOCUS ON THE PARENTAL LISTENER'S ROLE

Sarra ZNATI

Supervisor
Prof. Dr. İnci BOYACIOĞLU

2025

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Prof. Dr. Erhan DEMİRELİ
Müdür

DECLARATION

I hereby declare that the present paper titled “Parental impact on self-compassion: An analysis of guilt memory-sharing by Turkish emerging adults with a focus on the parental listener's role” represents a study that I submitted as my Doctoral Thesis, was written by me with respect to academic rules and ethical values, and that the works I utilized consisted of those indicated in the bibliography, and that they were utilized as a citation for reference, and I honorably confirm this.

12.8.2025

Sarra Znati

ABSTRACT

Doctoral Thesis

Doctor of Philosophy(PhD)

Parental Impact on Self-Compassion: An Analysis of Guilt Memory-Sharing by Turkish Emerging Adults with a Focus on the Parental Listener's Role

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Dokuz Eylül University

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This dissertation examines how Turkish emerging adults' experiences of sharing guilt-related memories with their parents impact their self-compassion, with a focus on their perception of parental listening. Study 1 examined the relationships between perceived parenting styles and self-compassion, with mediation by listener characteristics, emotional valence, and narrative length. Data from 471 participants revealed that

negative listening characteristics, negative emotional valence, and short narratives significantly and positively mediated the relationship between an authoritarian parenting style and low self-compassion levels. Fathers were perceived as better listeners, while mothers were the preferred confidants. Study 2 employed semi-structured interviews with 11 participants to explore why emerging adults prefer one parent over the other. Mothers were favored for their empathy and availability, while fathers were valued for their listening skills and logical advice. Unpreferred characteristics included mothers' dramatization and poor listening skills, as well as fathers' unavailability and harsh criticism. Study 3 investigated the relationship between the event centrality of guilt memories and self-compassion through the mediating role of perceived functions of memory-sharing. With 308 participants, results showed that the social function buffered the negative link between event centrality and self-compassion, while the self-function intensified it. Consistently, most participants preferred their mothers as

listeners. Participants perceived that their memories were more important to their mothers than to their fathers. Results are discussed in light of the literature.

Keywords: Autobiographical Memory, Negative Memory-Sharing Functions, Memories of Guilt, Listener, Event Centrality, Parenting Styles, Self-Compassion

ÖZET

Doktora tezi

Öz-Şefkat Üzerine Ebeveyn Etkisi: Türk Beliren Yetişkinlerin Suçluluk Anılarını Paylaşımının Ebeveyn Dinleyici Rolü Özelinde Analizi

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Bu doktora tezi, Türkiye'de yaşayan beliren yetişkinlik dönemindeki bireylerin suçluluk duygusu içeren anılarını ebeveynleriyle paylaşma deneyimlerinin öz-şefkat üzerindeki etkisini, özellikle ebeveynin dinleme biçimi bağlamında incelemektedir. 1. Çalışma'da, algılanan ebeveynlik stilleri ile öz-şefkat düzeyleri arasındaki ilişki; ebeveynin dinleyici olarak algılanan özellikleri, anlatının duygusal değeri ve anlatı uzunluğu aracılığıyla analiz edilmiştir. 471 katılımcıdan elde edilen veriler, olumlu dinleyici özelliklerinin, olumlu duygusal değerin ve anlatının uzunluğunun, esnek ebeveynlik stili ile beliren yetişkin çocuklarda yüksek öz-şefkat düzeyi arasındaki olumlu ilişkiyi anlamlı şekilde aracıladığını ortaya koymuştur. Buna karşılık, olumsuz dinleyici özellikleri, olumsuz duygusal değer ve kısa anlatılar, otoriter ebeveynlik stili ile düşük öz-şefkat düzeyi arasındaki ilişkiye anlamlı ve pozitif yönde aracılık etmiştir. Katılımcılar babalarını daha iyi bir dinleyici olarak algılamıştır. Katılımcılar suçluluk içeren anılarını daha çok anneleriyle paylaşmayı tercih etmişlerdir. 2. Çalışma'da, 11 katılımcı ile gerçekleştirilen nitel görüşmeler aracılığıyla, ebeveyn tercihlerinin ardındaki nedenler ve paylaşımın algılanan işlevleri incelenmiştir. Anneler empati ve ulaşılabilirlik nedeniyle tercih edilirken, babalar mantıklı tavsiyeleri ve dinleme becerileriyle öne çıkmıştır. Tercih edilmeyen özellikler arasında annelerin olayları dramatize etmesi ve zayıf dinleme becerileri ile babaların ulaşılmazlığı ve sert eleştirileri yer almaktadır. 3. Çalışma, suçluluk duygusu içeren anıların birey için taşıdığı olay merkeziliği düzeyi ile öz-şefkat

arasındaki ilişkiyi ve bu ilişkide anı paylaşımının algılanan işlevlerinin aracılık rolünü araştırmıştır. 308 katılımcıdan elde edilen veriler, sosyal işlevin bu olumsuz ilişkiyi zayıflattığını; benlik işlevinin ise güçlendirdiğini göstermiştir. Tutarlı olarak, katılımcıların çoğu annelerini dinleyici olarak tercih etmiştir. Ayrıca, anılarının anneleri için babalarına kıyasla daha önemli olduğunu algılamışlardır. Bulgular, alan yazın çerçevesinde tartışılmıştır.

Anahtar kelimeler: Otobiyografik Bellek, Olumsuz Anı Paylaşımı İşlevleri, Dinleyici, Olayın Merkeziliği, Ebeveynlik Stilleri, Öz-Şefkat

PARENTAL IMPACT ON SELF-COMPASSION: AN ANALYSIS OF GUILT MEMORY-SHARING BY TURKISH EMERGING ADULTS WITH A FOCUS ON THE PARENTAL LISTENER'S ROLE

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EKLER

ABBREVIATIONS

AM	Autobiographical Memory
AML	Autobiographical Memory Length
ANOVA	Analysis of Variance
APS	Authoritarian Parenting Style
BDI	Beck Depression Inventory
BL	Bad Listener (perceived positive listening characteristics)
CES	Centrality of Events Scale
DF	Directive Function
EC	Event Centrality
ER	Emotion Regulation Function
FPS	Flexible Parenting Style
GL	Good Listener (perceived positive listening characteristics)
LG	Listerenr's Gender
NEV	Negative Emotional Valence
NPI	Narcissistic Personality Inventory
PPS	Permissive Parenting Style
PAQ	Buri Parental Authority Questionnaire
PEV	Positive Emotional Valence
PG	Participant's Gender
SC	Self-Compassion
SCS	Self-Compassion Scale
SEF	Self Function
SF	Social Function
SLP	Same Listener Preference
TALE	Thinking about life experiences scale
TDF	Tale Scale Directive Function
TSEF	Tale Scale Self Function
TSF	Tale Scale Social Function
ZTPI	Zimbardo Time Perspective Inventory

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INTRODUCTION

Since the early 20th century, when psychology delineated itself as an autonomous scientific discipline, the paramount role of the family, especially parents, in human development has emerged as a central research focus. Scholars across various psychological domains, including social, developmental, clinical, and neuropsychological psychology, have acknowledged the crucial role parents play as the initial social environment wherein individuals' earliest interactions and communications occur (e.g., Bronfenbrenner, 1979: 3; Dennis, 2000: 1; Erikson, 1997: 5; Kaës, 1988: 1). The interactions between parent and child are examined under the assumption that parents serve as primary agents of socialization, shaping their children's environments and behaviors (Baumrind, 1980: 4). This hierarchical relationship defines parenting as an array of endeavors designed to promote the social development of children within the context of the family (Maccoby & Martin, 1983: 3).

Within the fields of social and developmental psychology, a variety of theoretical frameworks have underscored the essential roles played by parenting styles. Specifically, authoritative, authoritarian, and permissive parenting styles are pivotal concepts within these approaches. These styles have been analyzed to understand the impact of parents' distinct attitudes and behaviors on children's diverse developmental stages and outcomes (Buri, 1991: 118). For instance, the empirical literature indicates that the parenting style influences parent-child communication patterns, with authoritative parents promoting bidirectional communication, while authoritarian parents tend to engage in unidirectional conversations (Baumrind, 1991: 111). Furthermore, researchers have increasingly acknowledged that parenting styles, along with mother-father-child interactions, play a significant role in influencing children's behaviors, attitudes, social relationships, and mental and psychological health across their lifespan (Özdal & Aral, 2005: 264).

The paramount significance ascribed to the initial social environment, specifically the family members, is observed within various cultures such as Türkiye (Kağıtçıbaşı, 2007: 14; Choi, 2002: 2). Consequently, our motivation to focus our thesis on the familial environment emanates from affirming the belief in the criticality

of examining the primary milieu of human development. Furthermore, our incentive for conducting research in Türkiye is derived from the prominence attributed to the familial unit as a fundamental societal pillar, an observation initially noted through the constitutional edicts of Türkiye. Notably, Article 41 of the Constitution of the Turkish Republic (1982) assertively proclaims, "The family is the foundation of society," thereby emphasizing the critical role the family structure occupies within the societal construct (Constitution of the Turkish Republic, 1982: 15).

Over recent decades, the study of narratives, joint reminiscing, and autobiographical memory-sharing within the family context has garnered increasing interest in the literature due to its ubiquitous prevalence in daily life. Family gatherings, such as dinners, frequently serve as common places where narratives about the day's events or familial history are shared every five minutes (Bohanek, Fivush, Zaman, Thomas-Lepore, Merchant and Duke, 2009: 9). Autobiographical memory narratives refer to narrated positive and negative stories derived from personal life experiences, each set within a unique temporal and spatial context (Bruner, 1991: 19). Individuals tend to share and recall more memories, including more detailed information, when reminiscing with familiar individuals, such as family members (Alea & Bluck, 2003: 171).

Specifically, developmental approaches have examined how parents scaffold their young children to enhance storytelling skills, influence their children's characteristics of autobiographical memory through scenarios of co-narration of collective memories, and recount events of family ancestors (e.g., Bakir-Demir, Reese and Şahin-Acar, 2020: 553; Bohanek et al., 2009: 489; Fivush, 1994: 154; Fivush et al., 2003: 188; Şahin-Acar & Leichtman, 2015: 69; Wang & Fivush, 2005: 473). Moreover, it has been demonstrated that reflecting on past experiences with parents is pivotal in improving various aspects of development, including storytelling abilities, social relationships, self-development, and identity awareness (Öz & Gürsoy, 2023: 804).

Consequently, we believe that research into autobiographical memory from an ecological perspective, as highlighted by Neisser (1978), should begin with a particular emphasis on the immediate, day-to-day milieu, especially within the familial context. The functional use of everyday autobiographical memories is of paramount

importance; nonetheless, to this date, no study has specifically focused on individuals' perceptions concerning the functions of memory sharing with their parents within the context of family narratives. However, sharing emotional experiences with significant others, such as family members, in daily life is crucial in enhancing socio-emotional well-being and self-development from early childhood to adulthood (Pasupathi, Wainryb, Bourne and Oldroyd, 2022: 780). More precisely, engaging in open conversations with parents substantially promotes the development of self and autonomy among adolescents (Cooper & Grotevant, 1985: 415).

Although sharing autobiographical memories resembles other forms of communication, necessitating the consideration of the narrator-listener dyad, the literature on family narratives is characterized by a gap in exploring the relevant role of the listener, especially in parents. In other words, research on memory-sharing within a family context does not sufficiently account for the role of parents as listeners. Indeed, parents are often regarded as scaffolders, narrators, or co-narrators alongside their children in the autobiographical memory field.

We believe that the identified gap in literature concerning family narratives may reflect a need for a different conceptualization. Scholars should potentially focus on an alternative consideration of parents in research, specifically, viewing parents as active listeners within the familial narrative context. This perspective is congruent with the prevailing notion in the literature that parents predominantly function as scaffolders in the narrative development of young children. Nevertheless, as the children encompassed in research samples mature, the parental role as scaffolders seems to diminish in relevance. This is attributed to the advancing narrative competencies of these children. As a result, in investigations that include older age cohorts, particularly those encompassing adolescence and adulthood, it is increasingly rare to observe research that portrays parents as scaffolders or co-narrators in family storytelling.

In the past decade, there has been a growing interest among scholars regarding the significant influence of listeners' characteristics on narrators and their narratives (Bavelas et al., 2000: 941; Bavelas & Gerwing, 2011: 178; Pasupathi & Billitteri, 2015: 67; Pasupathi & Hoyt, 2009: 558; Pasupathi et al., 1999: 173). Furthermore, research has demonstrated that individuals intentionally select specific preferred

listeners while choosing to remain reluctant with others (Pasupathi et al., 2015: 67) to share personal experiences driven by specific motivations that elucidate the functions of these memory-sharing interactions (Alea & Bluck, 2003: 165).

The literature provides evidence that the functions of reminiscing and sharing autobiographical memories generally fall into three categories: social, self, and directive (Cohen, 1998: 105; Pillemer, 1992: 236). Although the functions of autobiographical memory vary depending on a range of factors, such as the nature of the memory's emotional valence, whether positive or negative (Bluck et al., 2002: 61; Rasmussen et al., 2009: 477), and the characteristics of the listener, for instance, their familiarity (Alea & Bluck, 2003: 165), research has not yet focused on the perceived functions of negative memory-sharing within familial contexts. This gap in literature becomes more pronounced as the cohort ages, most notably during late adolescence and emerging adulthood, when children's personal experiences, independent of their parents, become more frequent in daily life. This represents one of the reasons why our thesis investigates a Turkish cohort composed of emerging adults.

Indeed, emerging adulthood represents a critical developmental phase characterized by notable transitions from adolescence into adulthood (Arnett, 2000: 469). Throughout this period, emerging adults are posited to foster a sense of independence, characterized by self-reliance, formation of personal values and beliefs, autonomous decision-making, engagement in university life and achievement of graduation, financial independence from parents, and the establishment of a more egalitarian relationship with them (Arnett, 2000: 469). It constitutes a delicate period wherein individuals face challenges and persist in their goals to attain self-sufficiency (Arnett, 1998: 295). Consequently, given the imposing objectives associated with this life stage, emerging adulthood is likely to encompass distinctly profound personal experiences marked by various negative events (Arnett, 2000: 469). Negative life experiences, including failures, mistakes, deceptions, and shortcomings, may incite emotions of sadness, shame, and guilt (Neff, 2003a: 223). Precisely, emerging adulthood is thought to bear witness to sensitive personal experiences attributable to a vulnerability towards risk behaviors linked to the motivation of identity exploration (Arnett, 2000: 469). In fact, the prevalence of several forms of risk behavior (unprotected sexual activity, hazardous driving behaviors, numerous types of

substance use, etc.) does not dramatically increase during adolescence but rather during emerging adulthood (Arnett, 1992: 339).

In addition, Emerging adulthood is recognized as a pivotal phase for the development of autobiographical memory (Holmes & Conway, 1999: 21; Rubin & Schulkind, 1997: 524), narratives (McLean & Pratt, 2006: 714; Pasupathi & Hoyt, 2009: 558), and self-concepts (Erikson & Erikson, 1997; Harter, 1998). During this period, individuals begin the systematic construction of narratives derived from their psychological experiences and address the implications of these experiences about self and identity (Pasupathi & Wainryb, 2010: 735). It is hypothesized that emerging adults would be motivated by various factors to share their negative memories with familiar individuals to regulate their emotions, comprehend themselves, and seek guidance for future actions (Pasupathi et al., 2022: 778). Particularly, in instances of negative events perceived as central to individuals' identity, the literature on autobiographical memory has demonstrated negative psychological outcomes (Berntsen & Rubin, 2007: 417). Certain personal experiences are perceived as more integral to identity and become essential to the individual's self-conception, embedding memories that are directly linked to one's sense of self (Berntsen & Rubin, 2006: 219). Indeed, the centrality of negative events to individuals, such as traumatic experiences, has been observed within their narratives (Berntsen & Rubin, 2007: 417) and is associated with adolescents' negative psychological outcomes, including psychopathology (Cunha et al., 2012: 203).

Furthermore, some negative life events might trigger various negative psychological outcomes in people, which can lead to harsh self-attitudes such as self-judgment (Neff, 2011: 11). Although the effects of parental relationships on children's psychological outcomes have been widely studied across psychology, the concept of self-compassion has received less attention, particularly in the context of autobiographical memory-sharing with parents. Research demonstrates that autobiographical memories are closely linked to self-concepts (McAdams, 2008: 242). However, previous studies on the development of autobiographical memories have not fully considered how parents influence their children's self-compassion through the study of storytelling and memory-sharing scenarios. Whereas, similar to other self-concepts, it is probable that the development of self-compassion among children,

including late adolescents and emerging adults, may be influenced by their experiences of sharing memories with their parents. Consequently, understanding that these narrative experiences might shape self-compassion development in children is crucial.

Self-compassion is a pivotal concept originating from positive psychology that has garnered recent attention among scholars. Self-compassion is a healthy inclination to assist rather than harm oneself, particularly during distress or pain in daily life's negative events (Gilbert, 2009b: 273; Neff, 2003b: 85). It is posited that self-compassion serves as a protective buffer mechanism, mitigating the detrimental effects of negative life experiences and mental health challenges in adolescents (Neff & McGehee, 2010: 225). For example, engaging in compassionate self-responses provides an alternative to harsh self-criticism, a well-recognized antecedent of various mental health disorders, including depression and anxiety (Ferrari, Hunt, Harrysunker, Abbott, Beath and Einstein, 2019: 1455), as well as maladaptive behaviors (Baetens, Claes, Hasking, Smits, Grietens, Onghena and Martin, 2015: 491). Furthermore, research indicates that self-compassion diminishes the association between academic difficulties and depressive symptoms (Lahtinen, Järvinen, Kumlander and Salmivalli, 2020: 432).

Several studies have indicated that self-compassion is associated with parenting styles (e.g., Temel & Atalay, 2018: 2203; Zareian, Tajikzadeh and Sarafraz, 2017: 1); however, to the best of our knowledge, no research has examined this relationship within the context of sharing negative autobiographical memories. Moreover, despite the extensive body of literature on self-compassion within the field of positive psychology (e.g., Lyubomirsky, 2000: 239; Neff, 2003b: 85; Neff & Dahm, 2015: 121), the potential positive impact of disclosing negative personal experiences to specific familiar listeners on one's self-compassion has not been thoroughly investigated. This oversight persists despite empirical evidence suggesting that listeners' characteristics influence narrators' self-perceptions (e.g., Pasupathi & Rich, 2005: 1051; Weinstein, Huo and Itzchakov, 2021: 469). Consequently, we believe that research focusing on emergent adulthood, a critical developmental phase for narrating autobiographical memories, is necessary to explore self-compassion. This is because the narratives of emerging adults reflect various self-views, such as self-evaluation, which forms the foundation of self-compassion (Neff, 2003b: 85). Additionally,

considering that the positive characteristics of listeners may have a beneficial impact on the various self-views of narrators (Pasupathi & Billitteri, 2015: 67), we hypothesize that parents, as listeners to their emerging adult children's negative narratives, may positively influence the self-compassion of the narrators.

Overall, the main motivation of this thesis stems from a gap in the existing literature regarding the examination of self-compassion through the everyday experience of sharing autobiographical memories. Specifically, this research is driven by the lack of attention to the role of parents as listeners in autobiographical memory-sharing, as well as the absence of gender-based comparative studies that separately examine the influence of mothers' and fathers' listening on the developmental and psychological outcomes of their emerging adult children. As a result, the primary objective of this thesis is to investigate the mechanisms and factors that may influence children's self-compassion levels during autobiographical memory-sharing experiences, particularly when parents serve as listeners and children as narrators. More precisely, the study examines how specific parental listener-related characteristics affect the self-compassion of emerging adult children. In this context, variables such as adopted parenting styles, listener characteristics, and the perceived reasons for selecting parents as preferred listeners, along with associated memory-sharing functions, are explored from the children's perspective.

Consequently, this study aims to relate self-compassion, a concept from positive psychology, to family autobiographical narrative literature, with a focus on the critical role of the listener. Specifically, it examines the self-compassion levels of emerging adults after they share negative memories in which they perceive themselves as perpetrators, particularly when their parents are the listeners. This research seeks to identify factors related to the parental listening role that may positively or negatively influence narrators' self-compassion after sharing their memories of guilt with their parents. Additionally, a gender-based comparison of the varied impacts of listeners, mothers and fathers, on the main variables of the thesis constitutes one of the principal objectives. More specifically, this study examines the different effects of maternal and paternal parenting styles on self-compassion, listeners' perceived characteristics, children's narrative characteristics, and their emotional valence. Moreover, the thesis aims to assess how adolescents perceive their mothers' and fathers' listening

characteristics. Furthermore, the objectives encompass exploring memory-sharing functions with a preferred listener as perceived by emerging adult children and examining their perceived characteristics of preferred and unpreferred listeners among their parents.

Operationally, this dissertation's research resulted in three principal studies, elucidated in the second, third, and fourth chapters. Study 1 is fundamentally quantitative, exploring the relationships between perceived parenting styles and self-compassion through the mediatory effects of (M1) narrative characteristics, (M2) emotional valence of emerging adults as narrators, and (M3) perceived listening characteristics of parents in the context of negative memory-sharing. Study 2 represents a qualitative exploration of emerging adults' perceived listening characteristics of preferred and unpreferred listeners among parents and the perceived functions of sharing negative memories of guilt with mothers and fathers. Study 3, quantitatively oriented, examines the relationships between the centrality of negative memories in the emerging adults' identity and self-compassion, mediated by perceived memory-sharing functions (M1) Social, (M2) Directive, (M3) Self, (M4) Emotion Regulation when the listeners are mothers and fathers.

CHAPTER ONE
LITERATURE REVIEW

1.1. AUTOBIOGRAPHICAL MEMORY AND NARRATIVE

Autobiographical memory is a repository of personal information that includes distinct episodic memories from one's past and conceptual information about oneself (Conway & Pleydell-Pearce, 2000: 261). These memories are fundamental to human existence, contributing significantly to forming and understanding one's identity and self (e.g., McAdams, 2008: 242). Autobiographical memory involves the recollection of personal experiences that, when combined, create a durable narrative of one's life. This type of memory is notably associated with a high degree of self-referential processing and is influenced by individual interpretation (Gathercole, 1998: 3). Moreover, scholars have shown that self-related information and events are more easily remembered due to the deeper and more thorough processing they undergo. This enhanced processing contributes to forming a more detailed and strongly encoded memory trace, leading to improved recall abilities (Thompson, Skowronski, Larsen and Betz, 1996: 109) and a narrative organization of the autobiographical memory (Bruner, 1991: 20).

Autobiographical narratives are narrated stories derived from personal life experiences, each set within a unique temporal and spatial context (Bruner, 1991: 3). These narratives are the externalizations of the organized autobiographical memory (Bruner, 1991: 4). The externalization of autobiographical memories is directed by the self as a narrator and destined to others as listeners in the form of language within a communication context directed with a specific function. This assumes the construction of a structured and coherent story intelligible to listeners. Indeed, when memories are recounted in narrative form, they undergo significant modifications due to the need for adherence to the societal context of communication, particularly the listener(s). As a result, autobiographical narratives are considered the social product of autobiographical memories (e.g., Alea & Bluck, 2007: 1091; Smorti, 2011: 303).

Narratives of positive and negative personal experiences are ubiquitous and play a crucial role in human life. People constantly spend time recalling their own

experiences when alone and sharing them with others through narrative. The latter helps people comprehend, recall, communicate, and share their life experiences to constantly understand themselves and their identities (Bruner, 1991: 4). Narratives constitute a core aspect of human strategies for constructing reality (Goodman, 1978: 140) as they result from the interplay between real-life events and the individuals' self-perceptions that they wish to project (Baumeister et al., 1990: 994).

It is critical to elucidate that real-life narratives may exhibit a dichotomy, encompassing both positive and negative experiences. Specifically, negative recollections may include memories characterized by guilt, wherein narrators adopted the role of perpetrators, and memories of victims wherein individuals witnessed harm. This distinction between victims' and perpetrators' memories can further be delineated into experiences of harming versus being harmed, a conceptual framework supported by the findings of Helion and colleagues (2020). Indeed, Helion, Helzer, Kim, and Pizarro (2020) provided empirical evidence to support the hypothesis that individuals exhibit a higher recollection of negative memories in scenarios where they are the victims of moral violations as contrasted with situations where they serve as the perpetrators. This difference in memory recall is attributed to the subjective perception that experiences as a victim carry more significant moral negativity than those encountered as the perpetrator. Moreover, it was elucidated that the perceived threat associated with moral transgression significantly impacts the recall of negative memories when one is a victim. However, this effect is not observed in memories where the individual is the perpetrator (Helion et al., 2020: 889).

Numerous subfields within psychology, such as cognitive, developmental, social, clinical, and neuropsychology, have incorporated narrative theory and methodology. This approach conceives of individual existence as being shaped by and in harmony with culturally established narratives that dictate the essence and expected course of life (Fivush et al., 2022: 1). Indeed, constructing narratives is not a static process but rather dynamic and evolving. Research on how people turn their memories into storytelling shows that these memories often significantly change. This change is driven by the need to create a story that makes sense to both the self and the audience. For instance, whether or not the memory has been shared before (Smorti, Pananti and

Rizzo, 2010: 564), who is listening (Paupathi & Billitteri, 2015: 67), and the age of the narrator (Bauer, 2006: 241) affect how the memory is narrated.

In this context, developmental approaches undertook the development of storytelling skills from the first social environment of individuals, focusing on family narratives and collective reminiscence. For instance, family dinners are common places where narratives about the day's events or familial history are shared every five minutes (Bohanek, Fivush, Zaman, Thomas-Lepore, Merchant and Duke, 2009: 488). This evidence underlines the ubiquitous prevalence of narrative sharing in family contexts.

Empirical evidence has demonstrated that conversations regarding past personal experiences with caregivers play a pivotal role in influencing the method through which young children construct narratives and evolve their narrative selves (e.g., Fivush & Nelson, 2004: 586). The nature of these parent-child conversations varies; While some parents opt for a highly elaborative detailed approach to reminisce past events, other parents adopt a more narrow and repetitive style (Fivush & Nelson, 2004: 586; Reese & Fivush, 1993: 596; Wang, 2004: 3). It has been observed that children whose mothers adopt a more detailed and elaborative style of engaging in collective reminiscing tend to apply a similar level of detail in their reminiscence when interacting with others and recalling different events. How a mother co-constructs these conversations shapes the narrative within that conversation and has a prolonged impact on the child's memory style. Consistent with this approach, Pasupathi and Hoyt (2009) argued that the parental role is crucial for enhancing both factual and interpretive aspects of narrative elaboration in children at a very early age. Thus, family narratives and particularly parental engagement in collective reminiscence with their children impact the child's narrative abilities.

The developmental approach in the frame of family narrative is pivotal in understanding the development of individuals' autobiographical memory skills. Studies adopting developmental approaches have undertaken different factors that contribute to storytelling construction in the family frame. Thus, a plethora of researchers have considered the family scope, especially the parent's role in the development of the autobiographical memory of children (e.g., Bakir-Demir, Reese and Sahin Acar, 2020: 553; Farrant & Reese, 2000: 193; Fivush et al., 2011: 321;

Fivush, Haden and Reese, 1996: 341; Sahin-Acar, Leichtman, 2015: 69). While a line of studies undertook the co-constructive aspect of the parent-child in narrating events before or after they had happened, focusing on the way parents encourage and scaffold the child in remembering and how to build storytelling (Fivush, 1994: 136; Fivush et al., 1996: 341; Haden et al., 1997: 295; Reese & Farrant, 2003: 29), another flow of studies investigated the parent's narrative cues and their narrating style, affecting the child's narrative characteristics, autobiographical memory, self-concept, and identity. (e.g., Fivush et al., 2010: 321; Haden et al., 1997: 295). Indeed, parents' narrative styles are imbued in specific gender (Andrews, Zaman, Merrill, Duke and Fivush, 2015: 356; Merrill, Srinivas and Fivush, 2017: 119) and culture (Fivush et al., 2011: 321; Oyserman & Markus, 1993: 187) patterns that they consequently tend to transfer to their children's subsequent remembering and narrating style.

The elaboration of narrative skills, encompassing both the presentation of facts and interpretive contents, develops and increases throughout childhood (e.g., Bauer, 2006: 241; Fivush & Nelson, 2004: 586). Yet, little is known about how these skills evolve and how perceived functions related to the sharing of specific memories develop after childhood. Nevertheless, studies undertaking samples of late adolescents and emerging adults have pointed out a shift towards understanding narratives that encapsulate broader, overarching meanings connected to interpretive elaboration. As individuals age, especially into middle adulthood, there is a notable increase in narrative characteristics with identity-centric components, becoming increasingly complex (Bauer & McAdams, 2004a: 114; McLean, 2005: 683; Pasupathi & Mansour, 2006: 798) and more gendered (Fivush & Grysman, 2022: 1). In line with this approach, Davis (1999) posited that emotionally positive or negative autobiographical memories are particularly significant because they are naturally constructed through social interactions. As such, when narrated, these memories are profoundly influenced by the socialization processes distinctively differentiated by gender.

1.1.1. Autobiographical Memory and Gender

The body of scientific research on autobiographical memory context highlights a consistent pattern in gender differences. Research evidence suggests that men and

women differ in their ways of narrating and how they share their personal experiences with others. Consequently, narratives tend to be gendered in content characteristics and styles (Fivush & Grysman, 2022: 1). While men tend to use narratives that endorse more assertive content to communicate knowledge, women are likelier to use affiliate content that refers to others and connectedness (Leaper & Ayres, 2007: 328). In addition, compared to men, women tend to narrate more frequently and more elaborately (Grysman & Hudson, 2013: 239). As a result, women tend to generate longer and more detailed narratives with richer emotional content (Buckner & Fivush, 1998: 407; Niedzwienska, 2003: 321) and with greater references to others' thoughts and emotions (Buckner et al., 1998: 407). Thus, compared to men, women's narratives tend to be more emotional and communal, but less agentic (e.g., Martin & Slepian 2020: 1143). Consistent with this approach, Fivush and colleagues (2012) emphasized that female narratives about both positive and negative stories offer more coherence, elaboration, reflection, and agency than their male counterparts.

Even though data on gender differences in emotional valence toward autobiographical memories seem discordant, extensive evidence remains in favor of women over men (e.g., Fivush & Grysman, 2022: 1; Friedman & Pines, 1991: 25; Wang, 2013: 69). Indeed, compared to men, women's narratives of emotionally positive or negative memories are more accentuated in details of emotions (e.g., Fivush et al., 2022: 1); particularly, women are likelier to outperform men in negative emotions (Boyacıoğlu et al., 2016: 137; Pasupathi, 2003: 151).

In sum, gender differences have been extensively documented in various domains of autobiographical memory research in Türkiye (e.g., Bakir-Demir, Reese and Sahin-Acar, 2020: 553; Boyacıoğlu et al., 2016: 137; Sayar, 2018: 1848) and internationally (e.g., Friedman & Pines, 1991; Grysman, 2020: 968 ; Grysman & Hudson, 2013: 239; Wang, 2013: 39). Indeed, although some research findings indicate no consistent gender differences in autobiographical memory, with some studies noting minimal effects (e.g., McLean, 2005: 683; Schlagman, Kliegel, Schulz and Kvavilashvili, 2009: 397), there is evidence regarding the fact that women exhibit a greater ability to recall longer, more detailed, evaluative and emotionally charged memories (e.g., Buckner & Fivush, 1998: 407, Ely & Ryan, 2008: 395, Grysman & Hudson, 2013: 239) and to provide overall richer narratives with a greater sense of

connectedness to others (Fivush, Bohanek, Zaman and Grapin, 2012: 295; Grysman, 2020: 968; Grysman & Hudson, 2013: 239).

In this context, Fivush and Grysman (2022), based on evolutionary psychological and feminist theories, attempted to explain gender differences in autobiographical narratives. The authors pointed out that narrating and autobiographical memory-sharing fundamentally facilitate social bonding and interaction within humans and societies. These narratives share emotional encounters and unite communities in beneficial ways. Furthermore, scholars argued that narratives are inherently intertwined with gender roles, beliefs, and stereotypes. To paraphrase Fivush and Grysman (2022), '*Narratives are defined through gender and gender is defined through narratives*' (Fivush & Grysman, 2022: 1). Authors believe that narratives and gender are interconnected systems that constantly and jointly create meaning for narrators. Indeed, they emphasize that gender constructs are nested into culturally dominant narratives; consequently, narratives manifest differently through the different ways and expressions women and men use in their storytelling (Fivush & Grysman, 2022: 10).

In line with this hypothesis, another way to understand gender differences within autobiographical memory domains may be through a sociocultural model suggested by Fivush and Zaman in 2014. This model posits that how parents encourage and scaffold their children's memory recall and narrative skills through questioning and narrating profoundly impacts and shapes the development of autobiographical memory characteristics in the child. The nature of these questions, ranging from elaborative to evaluative, influences the level of detail and the quality of the memories children recall later as they grow up. This interaction is thought to affect long-term autobiographical memory characteristics embedded in cultural beliefs of gender roles. Moreover, the types of reminiscing practices adopted by parents are likely to reflect and reinforce societal gender stereotypes, often encouraging more detailed emotional narratives in females compared to more succinct, assertive narratives in males (Fivush & Nelson, 2004: 586; Fivush et al., 2012: 295; Reese & Fivush, 1993: 596).

Nevertheless, recently, few research results have challenged the sociocultural model by demonstrating no significant gender-based differences in parental teaching methods of autobiographical memory (e.g., Aznar & Tenenbaum, 2020: 155). This

suggests that while the sociocultural model provides a substantial framework for understanding gender differences in autobiographical memory, inconsistent hypotheses are demonstrated. Thus, the ongoing discrepancy observed in the literature, particularly regarding the higher emotional, detailed, and coherent narratives often found in women compared to men, calls for additional exploration to clarify these inconsistencies and possibly extend our understanding of gender differences in autobiographical memory (Grysman, 2020: 968).

1.1.2. Event Centrality in the Context of Autobiographical Memory

Autobiographical memories encompass recollections of specific events within one's life. Certain life experiences are considered pivotal to an individual's identity, often called central events (Berntsen & Rubin, 2007: 417). These central events may serve as milestones in a person's narrative, act as references for subsequent events, contribute to forming their self-identity, or embody a interaction of these factors (Pociunaite et al., 2023: 14).

Consequently, as McAdams and colleagues (2006) outlined, the concept of event centrality underlines how significant life events have become central to our identity and life narrative. It encompasses a multifaceted framework that captures the significance of an event in an individual's identity and narrative. This framework can be broken down into three distinct dimensions. Initially, an event's centrality may derive from its role as a benchmark for evaluating other life events and as a comparative anchor for past and future occurrences. Secondly, an event may gain centrality by marking a pivotal moment that influences subsequent life decisions, behaviors, and values, thus illuminating the paths an individual chooses to follow. Finally, centrality is observed when an event becomes integral to the individual's self-conception, embedding memories directly tied to one's sense of self (Berntsen & Rubin, 2006: 417). While theoretically, centrality is a composite of various elements, it is often methodologically quantified in research through a singular score (Berntsen et al., 2011; 1190).

Berntsen and Rubin (2006) suggest that memories with strong vividness and easy recall are pivotal in shaping our personal stories and stabilizing our self-identity. Particularly, negative events, such as traumatic experiences, can detrimentally affect one's psychological health due to their central role in an individual's life narrative (Berntsen & Rubin, 2006: 219). Indeed, it is believed that emotionality and vividness of memories significantly influence their centrality and the frequency with which they are recalled (Pociunaite et al., 2023: 14). For instance, prior studies revealed that positive memories are rated as more central than negative ones in non-clinical samples (Berntsen et al., 2011: 1190; Rasmussen & Berntsen, 2013: 187; Pociunaite et al., 2023: 14).

Scientific literature revealed that the centrality of negative events has a strong association with negative psychological outcomes, including PTSD, depression, and anxiety (Berntsen & Rubin, 2007: 417; Berntsen & Thomsen, 2005: 242). Additionally, a high level of centrality is linked with increased emotional intensity and negative physiological outcomes (Boals, 2010: 107). Moreover, literature demonstrated that while most positive memories are worth saving and frequently remembered and shared as they serve helpful functions, some negative memories may seem helpful and worth rehearsal, except the negative memories that seem maladaptive and worth oblivion (Rasmussen et al., 2022: 1008). In this context, some scholars believe that if an individual keeps remembering or saving specific memories, it would be reasonable to expect that they serve important functions in their identity (Rasmussen et al., 2022: 1008).

Along with this hypothesis, recent research demonstrated that the more a memory served helpful functions, the more people wanted to remember it (Burnell et al., 2020: 494). Regardless of its emotional valence, people may keep maintaining both positive and negative memories as long as they serve helpful functions (Burnell et al., 2020: 494). Consistent with this hypothesis, it has been observed that a strong connection exists between the degree to which an event is perceived as central to an individual's identity and the occurrence of posttraumatic growth, which refers to the positive change of individuals undergo following trauma (e.g., Tedeschi et al., 1998: 153). According to Calhoun and Tedeschi (1998), individuals are more likely to experience growth post-trauma if they intentionally contemplate the event, aiming to

comprehend and find meaning in what occurred. Such cognitive engagement with a trauma memory, known as deliberate rumination, involves efforts to assimilate and conceptualize the trauma, which can encompass problem-solving strategies, reflection, and forward-thinking (Calhoun et al., 2000: 521). This deliberate rumination has been linked to the prediction of growth after facing traumatic and challenging situations (Zhou & Wu, 2015: 567).

In a recent study, Hamrick and Owens (2020) attempted to identify relationships between post-assault processes and post-assault mental health within a group of women who had experienced sexual assaults during adulthood. Findings demonstrated that higher event centrality and higher uncompassionate responses to the self were significantly associated with higher posttraumatic stress disorder severity. Moreover, the same research showed no significant moderating effects of self-compassion on the connection between the centrality of an event and the severity of posttraumatic stress disorder symptoms. In other words, engaging in self-compassionate responses did not diminish the impact of an event's centrality on psychological distress. This suggests that self-compassion might not provide sufficient resilience against the negative effects that arise when an experience of sexual assault becomes central to an individual's self-identity (Hamrick et al., 2020: 156). By contrast, earlier studies proved that compassionate responses are linked to resilience and psychological health (Seligowski et al., 2015: 1033).

1.1.3. Functions of Autobiographical Memory

Due to the universal principles of cognition, studies on autobiographical memory remained tightly bound to a strict conceptual structure until the late 1980s, focusing extensively on the structure and organization of different human memories (Pillemer, 2003: 193). Since Baddeley's pioneering insights in 1988, this focus shifted as the field increasingly acknowledged the profound connection between autobiographical memory and individual daily life narratives, recognizing its roots in social exchanges. Consequently, over two decades, researchers have attempted to embrace the ecological approach to autobiographical memory literature, as the ecological perspective is believed to delineate the theoretical framework of

autobiographical memory-sharing functions. This shift led to the consideration of a more adaptive perspective emphasizing the functional aspects of reminiscence and memory-sharing in daily life (e.g., Bruce, 1989: 44; Nelson, 1993: 7) and converged on three pivotal lifespan functions of autobiographical memory: self (self-integrity), social (communicative and bonding), and directive (planning for future) functions (e.g., Bluck & Alea, 2002: 61; Pillemer, 1992: 236).

Self-function necessitates recalling personal experiences to affirm one's identity over time or to adapt to the self while ensuring a coherent identity (Bluck, 2003: 113; Conway, 2005: 594). It equips individuals with an awareness of their former selves, facilitating the connection with their current and future selves, thereby enabling a temporal self-continuum (Conway, Singer and Tagini, 2004: 491). Regarding the social function, autobiographical memory plays a critical role in forming, sustaining, and strengthening social ties (Alea & Bluck, 2003: 165; Fivush, Haden and Reese, 1996: 341; Pillemer, 1998: 99), with some scholars positing social connection as its paramount purpose (Neisser, 1978: 3; Nelson, 1993: 7). It fosters closeness in relationships (Alea & Bluck, 2007: 1091) and is believed to correlate with empathy (Bender, Lachmann, Pohl and Chasiotis, 2011: 998). Concerning the directive function, autobiographical memory helps individuals leverage past experiences to address current challenges (Bluck & Alea, 2002: 61) and shape future actions and reflections (Baddeley, 1988: 3; Pillemer, 1998: 63). The directive function of autobiographical memories is pivotal in enhancing decision-making processes and guiding individuals through challenging situations (e.g., Pillemer, 1998: 64).

Consequently, while examining autobiographical memory, scholars should focus on the operational aspects of how these memories are formed and retained and the functions they serve for individuals. How memories are recounted is as important as why they are shared (Bruce, 1989: 44). This involves looking into why and how people use their autobiographical memories daily. By exploring the function of memory rather than solely its mechanisms, researchers can gain a holistic and potentially complementary perspective on autobiographical memory (Neisser, 1982: 3). From this viewpoint, individuals are regarded not merely as entities processing information or narrators but as organisms interacting with their ecological context in a

way that necessitates a comprehensive understanding of their memory-sharing (Bluck & Alea, 2011: 470).

The ubiquitous use of autobiographical memory and the practice of narrating play critical functions in social contexts, forging new connections, reinforcing intimacy, and fostering group cohesion and closeness (Alea & Bluck, 2003: 165). Sharing memories is inherently social in nature, and it has a significant social function in this context. In line with this hypothesis, the developmental approach suggests that besides teaching and guiding children, sharing memories contributes crucially to social bonding within the family through emotional and intimate interactions, particularly between parent and child (Fivush & Nelson, 2004: 586; Fivush & Reese, 2002: 109). Moreover, Türkiye is noted for prioritizing relational identities (Markus & Kitayama, 1991: 224) and orienting their cognitive efforts towards achieving social objectives, which leads to a comprehensive and readily available representation of group interactions through their narratives (Wang, Shao and Li, 2010: 555).

In addition, the intimate bidirectional link between self-concepts and autobiographical memory represents a consensus among scholars (McLean, 2005: 683); hence, people share their memories with others to adjust their selves and consequently direct their behaviors (Conway, 2005: 594). That is, the self-function related to directive motives of autobiographical memory which represents a tool for individuals to leverage past experiences to direct the present and the future through others' advice and empathy (Alea & Bluck, 2003: 165; Alea & Wang, 2015: 1; Pillemer, 1998: 64; Webster, 1997: 137).

In sum, the distinction between the three function categories may remain theoretical as memory functions frequently intermingle in everyday situations (Pillemer, 2003: 193). Indeed, researchers suggested that the three functions of memory may be interconnected and intertwined in relationship with memory characteristics, its content, emotional impact, and the ease with which it is reminisced. In line with this approach, Conway (1996) supports the idea that memories are not static cognitive constructs; instead, they are dynamically coded, accessed, and reshaped based on the individual's current requirements. This suggests that memories function as parts of a flexible system rather than rigid entities. Moreover, various memory types predominantly support certain functions over others depending on

various factors, such as the emotional valence of the memory (Bluck et al., 2002: 61; Rasmussen et al., 2009: 477).

The emotional valence of autobiographical memories significantly affects their functionality. Positive memories are generally more observed across the three recognized functions of memories than negative memories (Burnell, Rasmussen and Garry, 2020: 494). Yet, the impact of autobiographical memories' emotional valence and intensity varies across specific functions. Memories associated with self and social function tend to be marked by positive events (Rasmussen & Berntsen, 2009: 477), whereas those linked with directive functions often relate to negative events (Pillemer, 2003: 193; Rasmussen & Berntsen, 2009: 477). For instance, Pasupathi and colleagues (2002) researched positive and negative memories among couples. Their findings indicated that all three identified functions of these shared memories were supported, with the directive function being significantly more prevalent in discussions of negative memories of couples' conflicts (Pasupathi, Lucas and Coombs, 2002: 163).

Consistent with this hypothesis, a cross-cultural investigation showed that Turkish and Singaporean participants' narratives of positive and negative memories scored significantly higher on the directive function compared to American participants. In addition, positive memories by Turkish participants were more likely to serve the self and social function than negative memories (Wasti, Adydin, Altunsu and Beyhan, 2021: 65). Even though functions of autobiographical memories within international and Turkish samples have been investigated, to the best of our knowledge, no study has investigated the perceived functions of memory-sharing when narrators assume the perpetrator role.

Recent research in the autobiographical memory field is increasingly focusing on the impact of gender differences on the development of personal memories. Specifically, notable differences based on gender in the functions of autobiographical memories have been observed. It has been identified that men and women may engage in reminiscence driven by distinct motivations. Research has indicated that women engage in discussions about past events for social bonding purposes. In contrast, men tend to reflect on past achievements to boost their self-views, to appreciate their accomplishments, or to assess their personal growth (e.g., Adcock & Ross, 1983: 95). In line with this hypothesis, in their conceptual model concerning the social function

of autobiographical memory, Alea and Bluck (2003) highlighted the potential gender differences in the valuation and use of autobiographical memories. Specifically, it was suggested that females might attribute a higher significance to the social functions of AM, thereby electing to engage with their memories for these purposes with greater frequency than males.

Furthermore, within a Turkish cohort, results revealed that while men tell stories to accentuate themselves and their personal success, women are more prone to recount events oriented to others and relationships (Bakir-Demir et al., 2020: 553). Consequently, evidence regarding women's higher focus on social function in memory-sharing for more relational purposes (Fivush & Buckner, 2003: 165; McLean & Breen, 2009: 702), whereas men's higher interest in self-functions with more focus on agentic attributions (Grysman et al., 2016: 856), seems to have some consistency in the international literature.

When addressing reasons explaining gender differences in the field of autobiographical memory, it is noteworthy to highlight that children develop these distinctions within early family interactions. Children cannot engage in complex discussions at an early age due to undeveloped linguistic skills and limited experience; it falls upon parents to guide conversations, delve into event specifics and emotions attached, and provide perspectives. This process, where parents model reminiscing, conversational, and narrative styles, shapes children's approaches to various memory recollection characteristics (e.g., Fivush et al., 2011: 321; Sahin-Acar et al., 2017: 978). Yet the exploration into how individuals perceive the function of sharing memories, particularly within a family setting where the listeners comprise parents listening to their children, remains lacunar. This gap is particularly evident in studies focusing on memory-sharing when the narrators are children relatively older than school age. There has been no investigation into the functions these shared memories are believed to serve from the perspective of children sharing with their parents.

In summary, even though conceptualizations of autobiographical memory motivations may vary depending on scholars' research objectives, participants' gender and the emotional valence of the memory, functions tend to fall in the same tripartite model. In this context, Pasupathi and Oldroyd (2015) suggested that sharing an autobiographical memory is likely to be driven by expected functions, such as finding

meaning or reaching a common understanding with the listener. This suggests the importance of considering the listeners' role while investigating memory-sharing functions because people tend to expect functions that depend on their listeners (Jennings et al., 2014: 214).

1.2. THE ROLE OF LISTENERS IN AUTOBIOGRAPHICAL MEMORY-SHARING

To understand the potential gender differences in autobiographical memory characteristics, examining the entire conversational context in which memories are shared is crucial. Like any other form of communication, autobiographical memory-sharing is a two-way exchange between a narrator and a listener(s). During memory-sharing, listeners' verbal and non-verbal feedback plays a significant role. This feedback can encourage or discourage the narrator from sharing their experiences in specific ways, such as by adding more details, articulating emotions and evaluations or, on the contrary, by quickly jumping to conclusions (Pasupathi & Billitteri, 2015: 67). Listeners' feedback is instrumental in shaping how individuals recount their experiences (Jennings, Pasupathi and McLean, 2014: 214). Moreover, if listeners hold gender-specific expectations regarding the narrative style of personal memory, their feedback may reflect these expectations, influencing the narrative characteristics (Grysman, 2020: 968).

Scholars converge on the significant role of listeners in the autobiographical memory context, as they actively contribute to narrative construction and shape the narrator's self in different ways (e.g., Pasupathi et al., 2015: 67). Like all conversational exchanges, this entails a shared mental model context between a narrator and a listener (Clark, 1996: 253). Indeed, narrators take into account the listener when constructing their positive and negative personal experiences during a memory-sharing conversation (Pasupathi, 2001: 651; Pasupathi & Billitteri, 2015: 67). Consequently, the presence of a listener in any dyadic interaction impacts reminiscing and narrative construction in various ways (Bavelas, Coates and Johnson, 2000: 941). For instance, it has been observed that written emotional narratives, particularly written negative experiences that have been disclosed to a listener, revealed more

linguistic distance, more distance from the present self and less emotional distress than written negative narratives that were not disclosed to any listener (Kross & Ayduk, 2008: 924).

Nevertheless, the listeners' role starts with their influence on the narrator's decision to share a personal event. Even though people seem more willing to narrate the most emotional autobiographical experiences of their lives, it is evident that not all experiences are narrated to others (Nils & Rimé, 2012: 672). The expected reaction of potential listeners is one of the reasons why people do not disclose specific life experiences (Grysman, 2020: 968). Individuals prefer to narrate their life stories to listeners they anticipate would be engaged in listening (Hoyt, Renshaw and Pasupathi, 2013). This suggests that narrating an autobiographical memory refers to sharing a personal experience with a particular listener by whom an individual decides to be listened.

Moreover, people proved to be carefully selective in choosing which listener they would be willing to narrate or to remain reluctant based on their anticipation of the listeners' characteristics (Pasupathi et al., 2015: 67). Once narrators are ready to narrate to their listeners, the subsequent storytelling process is an interactive dyadic narrator-listener dynamic with both partners contributing verbally and non-verbally (Pasupathi et al., 2015: 68). In this context, empirical evidence has made it evident that narrators vary the quantity and quality of narratives depending on how much they think the listener needs and is ready to know (Grice, 1989: 22). In other words, people adapt the content of what they tell and the amount of information depending on whom they are narrating to (Pasupathi, 2001: 651).

It is noteworthy that listening is a cross-disciplinary field of research that spans multiple domains. It has been the focus of research across diverse fields, including communication, linguistics, psychology, and management, with scholars employing distinct concepts and methodologies specific to their disciplines. Over the last two decades, this comprehensive approach has nested in the research on autobiographical memory-sharing. Scholars have shown an increased acknowledgement of the significance of listeners' presence and the relevant impact of listening characteristics on people's autobiographical memory (e.g., Bavelas et al., 2000: 941; Elmi et al., 2019:

1044; Kraut, Lewis and Swezey, 1982: 718; Laurenceau, Barrett and Pietromonaco, 1998: 1238; Pasupathi & Hoyt, 2009: 558; Weinstein et al., 2021: 469).

Growing evidence in the literature emphasizes that listening embodies much further competencies than a simple reception or comprehension of a specific message. This complex competence contains important executive functions such as attention and responsiveness through gestural and mimic behaviors (Bodie et al., 2008: 103). Hence, the listener impacts the speaker through these non-verbal and verbal responses (Paupathi et al., 2015). Indeed, the concept of attention is significantly intertwined with and impacts the process of listening, illustrating its dynamic nature and distinguishing it from the passive act of simply hearing (Bodie et al., 2008: 103). This emphasizes the motivational aspects inherent in listening, underlying its active engagement compared to hearing. In addition, listeners' responsiveness may demonstrate comprehension, attention, and, potentially, agreement. It includes gestural signals (e.g., eye contact, facial expressions), motor mimicry (mimicking the emotional tone) and auditory responses or backchannels (e.g., hmm, yeah) (See Bavelas, Coates and Johnson, 2000, for a review).

In line with this hypothesis, Bavelas and Gerwing (2011) showcased that listeners engage in backchannels through motor mimicry represented by subtle behaviors such as nodding or verbal affirmatives like *"mm-mmm"* to signal their engagement without interrupting the speaker. These behaviors indicate attention, comprehension of the narrative, and a deeper understanding of the narrator's emotions. Such interactions suggest that listeners play an active role in the narrative context and positively affect the narrator (Bavelas et al., 2011: 178). Listeners' responsiveness may extend to contributing to the conversation, for instance, by asking questions regarding more details or expressing short comments regarding one or more parts of the event (Pasupathi et al., 2015: 67). Thus, it is believed that narrating personal stories to others provides people with verbal and non-verbal cues from listeners, and these cues help them evaluate their self-views and identity (Grysman, 2020: 968).

The literature on listener characteristics in a narrative context witnesses some inconsistencies in adjectives used between various scholars and within the same author from one article to another. Although concepts differ in describing the listener's various characteristics across scientific papers, there is evidence regarding listeners'

characteristics that positively impact narration and narrators, such as responsive, attentive, empathic, cooperative and interested listeners, and negative characteristics that negatively affect the narrator's self-views and narrative characteristics such as distracted, indifferent, uninterested and unresponsive listeners.

In the context of autobiographical memory research, some scholars have explicitly used the terms “good listener” and “good listening” to examine their roles in memory sharing (Bavelas et al., 2000: 945; McRae, 2011: 78; Namba & Kabir, 2020: 1105; Pasupathi, 2001: 45; Weinstein et al., 2021: 469). These studies emphasize the fundamental impact of listener characteristics in the construction, recall, and emotional outcomes of autobiographical memories. For example, Bavelas et al. (2000) described “good listeners” as co-constructive participants who shape the storytelling process through responsive behaviors that influence the narrator’s outcomes. Pasupathi (2001) similarly referred to “good listeners” as attentive individuals who help shape how personal narratives are formed. More recent work by Namba and Kabir (2020) used the term “good listening” to highlight how empathic listener behaviors enhance positive emotions and evoke nostalgia in narrators. Likewise, Weinstein et al. (2021) demonstrated that good listening, characterized by empathy and attentiveness, significantly contributes to the narrator’s well-being.

Addressing the impact of the listener's characteristics on the narrative content refers to how listeners affect the ways narrators can change stories. Hence, narrative characteristics include quantity in length and number of narrated words and quality in evaluation, opinion, emotion, and metacognition endorsed in the content. For instance, it has been proved that co-constructors rather than distracted listeners positively affect the narration characteristics quantitatively and qualitatively (Pasupathi et al., 2015: 67). By contrast, listeners who showed fewer cooperative behaviors produced poor narrative content, which made stories end abruptly and confusingly with a lack of clarity (Bavelas et al., 2000: 941).

Indeed, when listeners are perceived as responsive, narrators reveal more details in their narratives (Laurenceau, Barrett and Pietromonaco, 1998: 1238). By contrast, narrators with unresponsive listeners tend to use the exact words to narrate the same event (Krauss, 1987: 81), and they are likely to be brief and incoherent (Kraut, Lewis and Swezey, 1982: 718). Furthermore, an empathic and warm listener

rather than a distracted listener proved to trigger a richer narrative with more informative details, meaning-laden interpretive content (Pasupathi & Hoyt, 2009: 558) and emotions (Pasupathi et al., 2015: 67) by the narrator, leading to descriptive and evaluative patterns involving metacognition expressions, comments and emotions related to the narrated event (Elmi et al., 2019: 1044).

Emerging evidence in literature proves that listeners' role extends to impact narrators' memories. An empathic listener tends to contribute to a long-term improvement of the narrator's memory more than a distracted listener (Elmi et al., 2019: 1044; Pasupathi et al., 2009: 558; Pasupathi et al., 2015: 67). This suggests that listeners' responsiveness affects how memory is recounted in the present and how the event is subsequently recalled in the long-term memory. Moreover, researchers revealed that positive listening influences narrators' self-views differently. For instance, research demonstrated that attentive and responsive listeners promote the narrator's self-disclosure (Weinstein et al., 2021: 469). Besides, the listener's responsiveness has positively changed the narrator's self-integration. That is, the positive characteristics of the listeners encouraged participants to endorse more identity-related self-references (Weeks et al., 2011: 344) and self-perception content (Pasupathi & Rich, 2005: 1051) in their narratives. For instance, studies on emerging adults have demonstrated that differences in how listeners respond to a narrative and the goals with which the narrative is shared are associated with immediate self-perception changes (e.g., McLean, 2005: 683; Pasupathi & Rich, 2005: 1051).

Furthermore, attentive and empathic listeners impact the narrator's emotional valence and well-being, such as satisfaction with life (Fioretti et al., 2017: 252; Weinstein et al., 2021: 469). In support of this hypothesis, participants, especially men, showed positive emotions after a simple narration in the presence of a listener. (Pasupathi et al., 2015: 67). Positive emotions that listeners with positive characteristics may show are susceptible to contributing to emotion regulation within narrators (Pasupathi, 2003: 151). Consistent with these results, research showed that while listeners who engage in socio-affective and reframing mode with the narrator can contribute to emotional recovery, distress reduction and social integration, listeners who show neutral responses do not enhance a better feeling in the narrators (Nils & Rimé, 2012: 672).

Pasupathi and Billitteri (2015) realized a review of a set of works on the role of the listener in narratives. They underlined the evidence for the importance of the listeners' effect, which shapes several aspects of the narrative and the narrator's sense of self throughout the narrative process. The authors concluded that narrative characteristics and the narrator's emotional valence, self-concepts, and memory characteristics change depending on specific listeners' characteristics. For instance, research demonstrated that a listener's disagreement does not impact the perception of the listener's attentiveness or negatively influence the narrator's self-perception. Conversely, inattentiveness from the listener has a significant negative effect. Thus, unlike inattentiveness, the listener's disagreement may reinforce the narrator's self-perception and foster a more detailed interpretation of the narrated experience (Pasupathi et al., 2010: 735).

In sum, positive listening characteristics, such as empathy, are fundamental to developing relational listening skills and establishing meaningful connections with others (Bodie, Worthington, Imhof and Cooper, 2008: 103). Listeners with greater expertise are more likely to positively influence the narrative characteristics and more prone to shaping better post-narration self-perceptions (Pasupathi et al., 2015: 67) and long-term memory characteristics (Elmi et al., 2019: 1044). Nevertheless, as explained in the previous sections, the literature is mute about the role of parents as listeners to their children's narratives, and consequently, the effects of their listening characteristics on children's memories and self-perceptions are not discussed.

1.3. PARENTING STYLE

Addressing autobiographical narratives in the family frame requires considering one pivotal factor influencing storytelling construction and children as narrators: parenting styles. Scientific literature has shown that parents' style impacts parent-child communication patterns (Baumrind, 1971:1). Consistent with this approach, according to Karahmadi (2007), how parents communicate affects the development of their children's personalities. That is, the communication and interaction patterns of the parent, including attachment and control style, are highly associated with the child's personality.

Parenting is a broad and dynamic process encompassing biological and social dimensions (Tobach & Schneirla, 1968: 68). It is an evolving practice that changes over time to adapt to the shifting developmental requirements of children as they grow (Smilansky, 1990: 2). Thus, parenting is a dynamic practice affected by various factors such as the child's age (Smilansky, 1989: 9) and gender (McKinney & Renk, 2008: 806). Moreover, many pivotal sociocultural norms intervene in adopted parenting styles, such as social gender stereotypes (Gedik, 2020: 118; Hill, 1995: 408). Parenting styles include all child-rearing patterns and practices parents use across multiple socialization contexts (Baumrind, 1971:2). It is conceived as a constellation of parents' attitudes and behaviors toward children and the emotional atmosphere they reveal (Darling & Steinberg, 1993: 487).

Given the expansive scope of the literature regarding the different classifications and concepts related to parenting styles, we selectively opt for the classification based on two parental dimensions: control and warmth (Baumrind, 1991: 56; Maccoby & Martin, 1983: 4). While parental behavioral control includes monitoring, introducing discipline and communicating rules, parenting psychological control can be defined as comportments that over-control children's psychological world and involve emotional manipulation (Davies & Coe, 2019: 165). Although parents' behavioral control is generally correlated with greater child's psychological and behavioral outcomes, psychological control is commonly linked with development problems, psychopathy and difficulties in social relationships (Davies & Coe, 2019: 165). Parental warmth is characterized by interactions with children focused on emo-tional availability, support, and positive dynamics (Baumrind, 1991: 56).

Research has permanently proven positive correlations between parental warmth and children's healthy psychological trajectories (Gedik, 2020: 118). Indeed, determining parent's warmth and control levels results in the determinant adopted parenting style (Maccoby & Martin, 1983: 3). Consequently, based on the extent of warmth and control in parents, four classifications of parenting styles can be conceived: authoritative (high warmth and high control), authoritarian (low warmth and high control), permissive (high warmth and low control) and neglectful (low warmth and low control) (Baumrind, 1991: 56; Maccobay & Martin, 1983: 4).

Authoritative parents are characterized by responsiveness and behavioral control linked with a healthy balance of high lev-els of agency, warmth, and communion (Gedik, 2020: 118). Conversely, Authoritarian parents exhibit high and unhealthy control, consisting of strict demands of obedience, a lack of bidirectional communication, and a lack of emotional support for children (Davies & Coe, 2019: 165). Permissive parents are likely to show low control and high warmth towards their children. Research showed that children of permissive parents do not demonstrate positive parenting style results. They are likely to lack impulse control and social responsibility (Hinnant, Erath, Tu and El-Sheikh, 2016: 1071). Indifferent parents are uninvolved with their children and show detachment, resulting in low warmth and control levels. As a developmental tradeoff, children of indifferent parents tend to exhibit high risks of low social, psychological, behavioral and school outcomes (Luyckx et al., 2011: 468).

Evidence in scientific literature demonstrates that the authoritative parenting style generates the best results regarding children's behavioral and psychological outcomes (e.g., Pellerin, 2005: 283; Steinberg & Dornbusch, 1992: 304). The authoritative parenting style has constantly shown positive outcomes throughout literature. Thus, this specific parenting style is believed to be optimal for nurturing children (Steinberg, 2001: 1) and the most favorable for their development (Baumrind, 1966: 887). For instance, compared to other parenting styles, authoritative strategy in child-rearing was significantly and positively correlated with improved academic outcomes (Turner, Chandler and Heffer, 2009: 337) and better self-adjustment (Pellerin, 2005: 283).

While the authoritative parenting style is repeatedly linked to positive outcomes in children across different developmental periods of life and multiple cultures, the authoritarian parenting style commonly triggers negative results in children's behavioral, psychological, social and mental health, such as alcohol-related problems (Patock-Peckham et al., 2009: 312) and lower self-concepts (McClun & Merrell, 1998: 381). In this context, Baumrind (1966) notes that high expectations and low sensitivity mark authoritarian parenting, where punishment is often delivered inconsistently and without explanation, triggering negative impacts in children. Kawamura et al. (2002) discussed how this can make individuals more likely to

preemptively self-punish following errors. Authors suggest that such behaviors result from internalizing parental criticism, promoting self-critical behavior and a maladaptive pursuit of perfection, particularly concerning an overemphasis on avoiding mistakes and doubting one's decisions.

Baumrind (1966) describes the indulgent or permissive parenting style as both responsive and undemanding, where children might not learn self-regulation, leading to impulsiveness. Such a parenting approach may stem from the belief that expressing love involves granting children their desires unconditionally (Hall, 2015: 1). For instance, studies have revealed that children raised by permissive parents showed diminished scores in emotional regulation (Jabeen, Anis-ul-Haque and Riaz, 2013: 85) and increased aggression (Batool, 2013: 217).

Despite some inconsistencies in the literature, parenting styles may seem gendered. Indeed, empirical evidence has shown that across various cultures, while mothers score higher in authoritative parenting patterns, fathers score significantly higher in authoritarian style (e.g., Bornstein, Putnick and Lansford, 2011: 214; Winsler et al., 2005: 1; Yaffe, 2020: 16011). In addition, it has been reported that mothers score higher in permissiveness than fathers (Winsler et al., 2005: 1). In a systematic review of parenting style differences among studies from 15 distinct countries, Yaffe (2020) concluded that mothers are perceived as more demanding, behaviorally controlling, accepting, supportive, and responsive than fathers. Moreover, fathers are predominantly perceived as more authoritarian than mothers (Yaffe, 2020:16015).

Besides parents' gender, the child's gender tends to be associated with particular parenting styles in the scientific literature. Indeed, there is evidence that supports the fact that parents are prone to adopt different parenting styles depending on the gender of the child (Begum et al., 2022: 1086; Conrade & Ho, 2001: 29; Gözü, 2019: 132; McKinney & Renk, 2008: 806). Despite the divergence in results, many studies emphasize that parents are likely to be more authoritative with sons and more authoritarian with daughters (Begum et al., 2022: 1086; Dağlar et al., 2011: 261).

1.4. SELF-COMPASSION AND ITS RELATIONSHIPS WITH PARENTING STYLES

Over the past two decades, the concept of self-compassion has revolutionized science. Self-compassion has gained a significant role as a related and complementary construct to mindfulness, particularly in positive psychology. Research in this domain has seen exponential growth, including various fields such as education sciences, clinical and non-clinical psychology, nursing, industrial and organizational psychology, and social developmental psychology. Self-compassion refers to an adaptive fashion of relating to oneself when confronted with personal inadequacies, setbacks, or challenging life circumstances. This skill is related to coping with difficulties without tolerating or avoiding them but through accepting and adapting strategies accordingly (Neff, 2003a: 223). This instance requires being kind toward oneself, recognizing that mistakes are a common human criterion, and maintaining adequate mindfulness about the situation instead of negative overthinking.

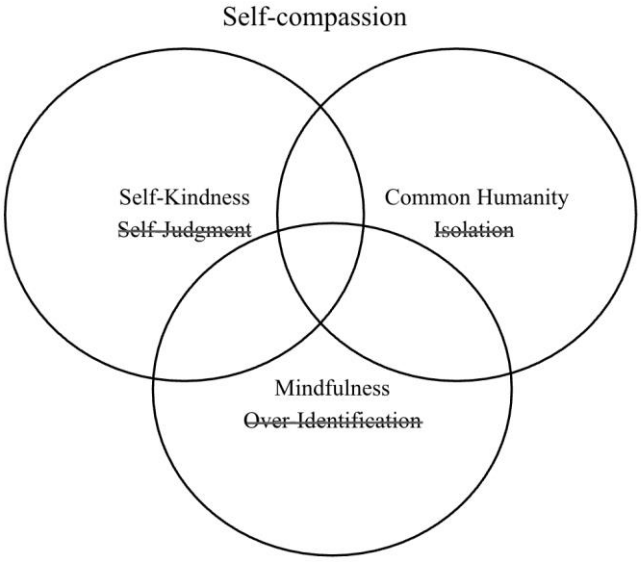
Although self-compassion remains a recent concept in psychology, it is a principal tenet of Buddhist belief (Brach, 2003: 4) and represents one of the world's ancient wisdom traditions. According to Buddhist writings and beliefs, "*compassion is given to our own as well as others' suffering*". It invites people to include themselves in the frame of compassion to avoid constructing a false self that is separated from other humans (Salzberg, 1997: 24). Consequently, inspired by Buddhist culture, Kristin Neff has been considered the pioneer of self-compassion. Drawing on Buddhist resources, Neff (2003a) has introduced self-compassion into the field of positive psychology theoretically and practically.

Neff (2003) defines self-compassion as a natural and trainable human capacity that is a healthy inclination to assist rather than harm oneself, particularly during distress or pain. It embodies the process of being moved by one's difficulties, embracing rather than avoiding this distress, fostering a desire to mitigate one's pain, and approaching oneself with kindness. It entails treating one's struggles and shortcomings with an open, non-judgmental acceptance, recognizing these experiences as part of the broader human condition and coping with them with mindfulness (Neff, 2003b: 85). Consistent with Neff's approach, based on a

neuroscience theoretical framework, Gilbert (2014) elucidated how self-compassion serves as a mechanism that fosters an individual's ability to engage with and utilize their self-soothing system. This engagement enhances adaptive reactions to challenges instead of maladaptive reactions like anger, shame, or low distress tolerance.

Indeed, when individuals face suffering or personal setbacks, adopting a self-compassionate self-response is characterized by three fundamental components representing Neff's conceptualization of self-compassion (Neff, 2003a: 223): self-kindness as opposed to harsh self-judgment, recognizing a sense of shared human experience rather than feeling isolated, and practicing mindfulness to avoid becoming overly identified with one's emotions and thoughts. This perspective is developed through these facets' combined effect and interaction (Neff, 2009: 211). Self-kindness over self-judgment involves treating oneself with compassion and understanding rather than harsh criticism. Recognizing one's struggles as part of the broader human condition rather than as isolated incidents embodies the principle of common humanity over isolation. Meanwhile, mindfulness, instead of over-identification with one's thoughts and feelings, is about maintaining a balanced awareness that allows for a reflective space, thereby preventing the attachment to one's emotional and cognitive processes through detrimental patterns like rumination (Neff, 2003a: 223; Neff, 2003b: 85). Neff (2003b) posits that these components are not isolated but dynamically interconnected to shape an individual's self-response style toward pain and suffering (see Figure 1).

Figure 1: The three Main Components of Self-Compassion According to Kristin



Source: (Neff, 2003a: 223; Neff, 2003b: 85). Neff (2003b)

Self-compassion is often viewed as an inherent trait that individuals can enhance through specific interventions and training sessions (Neff & Germer, 2013: 28). Consequently, many researchers have adopted the self-compassion Scale, developed by Neff in 2003, to measure this particular trait. Nevertheless, it is acknowledged that self-compassion can be momentarily influenced, with various techniques employed to examine the impact of temporarily induced self-compassion (e.g., Breines & Chen, 2012: 1133; Odou & Brinker, 2014: 449). In sum, the concept of self-compassion has been operationalized into a 26-item scale instrument that measures its three fundamental components: self-kindness versus self-judgment, mindfulness versus over-identification, and common humanity versus isolation. (Neff, 2003b: 85).

Over the last two decades, studies in positive psychology have posited the connection between self-compassion and a broad spectrum of well-being indicators. Research by Neff et al. (2007) demonstrated a positive correlation of self-compassion with elements including happiness, optimism, positive affect, wisdom, personal initiative, curiosity, exploration, agreeableness, extroversion, and conscientiousness, alongside a negative correlation with negative affect and neuroticism. A further meta-

analysis by Zessin and colleagues (2015) confirmed self-compassion's ties to various well-being psychological and cognitive facets, identifying a significant overall relationship score of .47. Moreover, MacBeth and Gumley (2012), in a different meta-analytic investigation, determined a negative correlation coefficient of -.54 between self-compassion and psychopathology.

Growing research has made evidence regarding positive correlations with self-compassion as a relevant element in enhancing resilience by influencing how individuals respond to adverse situations (e.g., Cunha, Valente, Carreiras, Galhardo and Castilho, 2021: 203; Lyubomirsky, 2001: 239; Neff, Kirkpatrick and Rude, 2007: 139). For instance, research revealed that people with higher levels of self-compassion exhibited fewer negative feelings, adopted more accepting attitudes, and were better at contextualizing their issues (Lear, 2007: 1). Furthermore, a direct correlation exists between self-compassion and various psychological benefits, including increased happiness, optimism, and emotional intelligence (Hollis-Walker & Colosimo, 2011: 222). Consequently, Self-compassion can be considered an effective way of an adaptive self-response that supports people in managing harsh emotional experiences such as divorce (Sbarra, Smith and Mehl, 2012: 261), childhood trauma (Vettese, Dyer, Li and Wekerle, 2011: 480) and chronic physical pain (Costa & Pinto-Gouveia, 2011: 292).

In sum, high levels of self-compassion have been constantly associated with positive physical, psychological and mental health outcomes. For instance, recently, Ferrary and colleagues (2023) noted that female participants with a high degree of self-compassion frequently exhibit reduced symptoms of anxiety and depression. Additionally, highly self-compassionate participants tend to show lower tendencies towards maladaptive perfectionism, intolerance to uncertainty, and repetitive and avoidance-fusion thinking patterns (Ferrari et al., 2022: 24132).

Research results on gender differences in self-compassion may seem discordant; that is, while one line of studies demonstrated that men are more self-compassionate than women (e.g., Bluth, Campo, Futch and Gaylord, 2017: 840; Neff, 2003a: 223; Yarnell, Neff, Davidson and Mullarkey, 2019: 1136; Yarnell, Stafford, Neff, Reilly, Knox and Mullarkey, 2015: 499), other studies revealed no significant difference between female and male participants' levels of self-compassion (e.g., Neff,

Pisitsungkagarn and Hseih, 2008: 267). However, there is persistent evidence in the literature indicates a gender difference in self-compassion, suggesting that men are likely to exhibit higher levels of self-compassion than women (e.g., Bluth, Campo, Futch and Gaylord, 2017: 840; Yarnell, Neff, Davidson and Mullarkey, 2019: 1136). In this context, Yarnell and colleagues (2015) suggested that women might exhibit lower levels of self-compassion influenced by societal expectations of self-sacrifice. According to this hypothesis, social beliefs and expectations toward women, which emphasize prioritizing the needs of others above one's own, could adversely affect women's self-compassion (Raffaelli & Ontai, 2004: 287; Yarnell et al., 2015: 499). Further, meta-analyses have emphasized that women are likely to be more compassionate to others than men (Eisenberg & Lennon, 1983: 100), which may explain the lower levels of self-compassion in women who seem to prioritize others through self-sacrifice.

The exploration of self-compassion through autobiographical memory is an under-researched area in the literature, though it has recently begun to attract scholarly attention (See Cleare, 2019:1; Zangri et al., 2024: 971). However, the number of studies on this topic remains limited. Moreover, to the best of our knowledge, no previous research has examined self-compassion through autobiographical memory-sharing specifically in the family frame.

In this context, a recent study examined the relationship between self-compassion and attachment styles, taking into account participants' personal experiences. The author investigated how attachment styles influence the construction of self-defining memories and their subsequent impact on psychological well-being. The findings indicated that individuals with secure attachment styles tend to produce more coherent and positive autobiographical narratives. Self-compassion emerged as a mediating factor in this process, allowing individuals to reflect on personal experiences in a constructive manner with reduced rumination. This mediating role of self-compassion contributes to improved mental health outcomes (Collins, 2021: 1).

The family environment has proved to have a crucial impact on how children approach themselves. People who grow up in safe and secure environments and live balanced and supportive relationships with their caregivers are seemingly more prone to relate to themselves in a caring and kind way (Gilbert, 2009b: 273). By contrast,

critical mothers and conflictual families have raised individuals with low self-compassion, triggering insecure attachment patterns (Neff & McGeehee, 2010: 225; Wei, Liao, Ku and Shaffer, 2011: 191).

Family functioning, caregivers' attachment styles (Gilbert & Proctor, 2006: 353), maternal support (Neff & McGehee, 2010: 225), and parenting styles (Temel & Atalay, 2018: 2203; Zareian, Tajikzadeh and Sarafraz, 2017: 1) are associated with children's self-compassion determinant level. Indeed, how caregivers react plays a critical role in influencing the development of children, and eventually teenagers, in terms of how they practice self-compassion and manage critical self-responses (Kaufman, Ciarrochi, Yap and Fraser, 2023: 358). In this context, Gilbert (2015) believes it is crucial to delve into the dynamics of parent-child interactions when addressing self-compassion in children. The author suggests that the foundation of individuals' capacity for self-soothing and responding compassionately to their distress is significant in their early social connections, particularly with their primary caregivers (Gilbert, 2014: 6).

In a longitudinal study involving teenagers, Kaufman et al. (2023) found evidence suggesting that teenagers raised under a controlling parenting style tend to develop less self-compassion than those brought up with a supportive parenting approach. In other words, researchers demonstrated that supportive parenting practices such as listening, using praise and providing help when needed were associated with self-compassionate adolescents. In line with these results, earlier studies have demonstrated that parenting approaches marked by warmth and nurturing result in increased instances of self-compassionate children (Moreira, Gouveia and Canavarro, 2018: 1771). In detail, it was observed that self-compassion and mindfulness in teenage children were fostered within a parent-child dynamic defined by tenderness and introspection. These results align with findings from research involving high school students and their mothers in Türkiye, which demonstrated a relationship between self-compassion and parenting methods that promote social bonding, such as emotional warmth (Temel & Altan-Atalay, 2018: 2203).

Studies associating parenting styles and children's self-compassion remain scarce and inconsistent across various cultures. For instance, Hall (2015) found that while both authoritarian and authoritative parenting styles were associated with higher

scores in self-compassion, permissive parenting style was associated with lower scores in American participants. However, authoritarian and permissive parenting styles were associated with self-compassion within a population of Iranian students (Zareian, Tajikzadeh and Sarafraz, 2017: 1). Moreover, within the Turkish population, perceived maternal warmth and support were predictive of self-compassion in participants (Temel et al., 2018: 2203). In a more recent study, scholars have attempted to focus on the perceived parenting style's impact on Turkish children's happiness and self-forgiveness. Findings have shown that a child's perceived parenting style behavior affects their perception of forgiveness of self, others and the situation. Mothers' and fathers' involvement rather than strict control style predicted their children's happiness, self-efficacy and self-forgiveness (Asici & Sari, 2021: 38).

Arslan (2024) recently explored the role of self-compassion as a mediating mechanism in the relationship between dysfunctional parents and psychological well-being among Turkish students. The study revealed that participants who perceived their parents as punitive or excessively demanding experienced higher emotional distress. Importantly, self-compassion emerged as a significant buffer, lessening the negative psychological impact of dysfunctional parental behaviors. These findings highlight the protective function of self-compassion in the face of negative parental influences, highlighting its relevance for promoting mental health in Turkish samples.

The identified inconsistency in the literature suggests that the impacts of parenting styles on a child's self-compassion may vary depending on the cultural context. Nonetheless, studies conducted in Turkey demonstrate a consistent positive association between parental warmth, as opposed to control, and higher self-compassion scores in children (e.g., Asici et al., 2021: 38; Temel et al., 2018: 2203). Furthermore, investigating the relationships between perceived parenting styles and self-compassion through autobiographical memory related to negative events within a Turkish sample would address another gap in the Turkish literature.

1.5. OVERVIEW OF THE CURRENT RESEARCH

It is initially noteworthy to clarify that the methodological reasoning guiding this thesis has progressively evolved, adhering to a funnel logic approach. Guided by

the aim of examining the potential mechanisms and factors that may influence emerging adult children's self-compassion during autobiographical memory-sharing experiences, particularly when parents are the listeners, this thesis adopts a progressively deepening approach across three interconnected studies. Each study builds upon the findings of the previous one, enabling a more focused investigation of specific parental listener-related characteristics that may affect children's self-compassion. Accordingly, variables such as parenting styles, listener characteristics, and the perceived reasons for selecting parents as preferred listeners, along with the associated memory-sharing functions, are explored from the children's perspective. The methodological design and the selection of variables were carefully aligned with the findings of Study 1 and were systematically refined throughout the research to ensure a coherent and comprehensive exploration of the central objective, progressing logically from the general to the specific. Therefore, the primary purpose of this thesis is to explore self-compassion within the context of autobiographical memory literature. Accordingly, since self-compassion is fundamentally characterized as a positive self-attitude toward life's negative events (Neff, 2003a: 223), our research explicitly examines negative autobiographical memories, focusing on guilt-associated experiences. This investigation aims to assess the levels of self-compassion following the sharing of a negative memory and to explore how the listeners might influence these levels. Moreover, the motivation that instigated the inception of this thesis pertains to our intrigue concerning which parent, mother or father, is perceived as a better listener in the perception of the child within the Turkish family context, particularly in situations involving the sharing of negative memories associated with guilt. The foremost aim of this thesis is to identify the various impacts of Turkish parents, including both mothers and fathers, when they serve as listeners, on their emerging adult children's self-compassion levels.

Indeed, this study principally seeks to uncover gender-based differences by examining the distinctive roles of Turkish mothers and fathers, each as listeners to their children's narratives. It specifically aims to shed light on the dynamics inherent to these memory-sharing interactions, whilst considering the complete narrator-listener dyad within the Turkish familial context. Moreover, this investigation seeks to explore potential factors associated with parents acting as listeners that might influence

the emerging adult children's levels of self-compassion towards the shared negative memories, as well as elucidate factors that might justify a child's preference for one parent over the other as a listener.

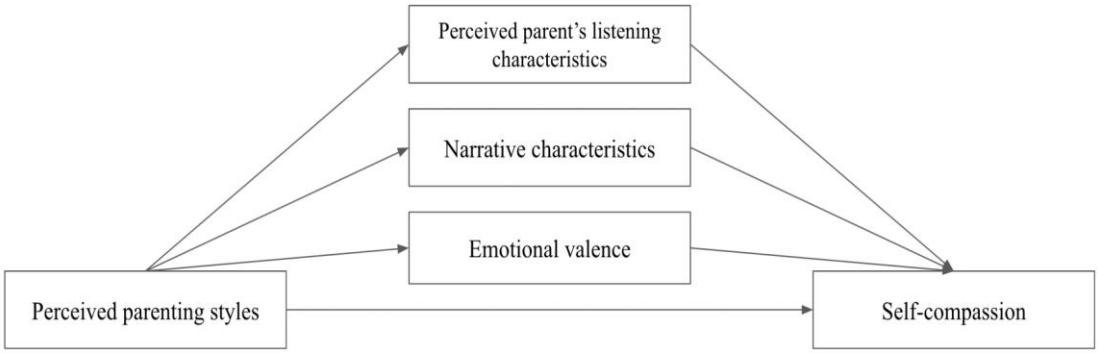
In this context, it is pertinent to elucidate the selection of emerging adulthood as a distinct cohort within the three studies composing the research sample. The rationale underpinning this choice is grounded in the inherent nature of the key variables targeted in this research. Specifically, the development of autobiographical memory, storytelling skills, and self-perceptions necessitates a degree of maturation that starts in adolescence and reaches its peak during the periods of emerging adulthood (Holmes & Conway, 1999: 21; McLean, 2005: 683; Pasupathi et al., 2022: 778; Rubin & Schulkind, 1997: 524). Furthermore, the construct of self-compassion, particularly its mindfulness component, requires a relatively advanced stage of developmental maturity for its manifestation and subsequent assessment, in instances where it has not been deliberately trained (Neff, 2003a: 223). Additionally, the research aims to address a gap in the existing literature regarding the role of parents as active listeners rather than as narrators or scaffolders, a research void that becomes apparent as children mature, acquire narrative competence, and start to engage in storytelling autonomously without parental support.

Moreover, the phase of emerging adulthood is identified as the developmental stage of life that starts at the age of 18 (Arnett, 2000: 469). Nonetheless, in Türkiye, the age of 18 coincides with the commencement of university life, marking a distinctive transitional phase characterized by numerous challenges and, for some students, necessitates relocating to distant cities for university attendance. These factors are predisposed to engender stress, anxiety, and depression, which could potentially influence the measurement of self-compassion. As a result, the age criterion for inclusion in our study sample commences from 19 years, rather than 18. Consequently, the inclusion of emerging adults in our research sample is aligned with our objectives and enhances both the validity and reliability of our findings.

Operationally, Study 1 was quantitative in nature, examining the relationships between perceived parenting styles and self-compassion scores mediated by three factors: perceived listener characteristics, emotional valence, and written narrative characteristics of the narrators (see Figure 2). Although the results both confirmed and

refuted certain hypotheses, they revealed several unexpected discrepancies, thereby prompting significant questions that necessitated precise answers. To obtain these answers, it was imperative to measure new variables that are notably specific and underrepresented in the existing scientific literature. Consequently, a qualitative second study that relied on in-depth interviews with the targeted cohort was essential to lay the groundwork for Study 3.

Figure 2: The Impact Of Perceived Parenting Styles On The Self-Compassion Levels Of Turkish Emerging Adult Children Through The Mediation Effects Of Perceived Parent's Listening Characteristics, Narrative Characteristics And Emotional Valence Towards Shared Negative Memories



Source: Created by the author.

This discrepancy, arising from the results of Study 1, necessitated the execution of a second qualitative study aimed at delineating the characteristics ascribed to preferred and unpreferred listeners by narrators within the context of guilt-related memories shared with parents, addressing mothers and fathers separately. Moreover, the second aim of Study 2 was to investigate the perceived functions of sharing these specific memories separately with mothers and fathers, introducing two new variables essential for the subsequent study. The findings of Study 2 laid the groundwork for measuring two variables, namely, the perceived functions of sharing guilt-related memories with parents separately and the perceived characteristics of preferred and unpreferred listeners among mothers and fathers. The foremost purpose of Study 2 was to relate these two newly delineated variables to self-compassion levels in Study 3, as we believed that specific perceived characteristics of preferred listeners and,

particularly, perceived particular memory-sharing functions with preferred listeners might influence self-compassion following the experience of sharing negative memories of guilt.

Consequently, the decision to proceed to Study 2 was deliberately made as a pivotal step toward Study 3, aiming to encapsulate all primary variables extrapolated from the gathered data. This strategy is intended to foster a complementary and comprehensive understanding that meticulously addresses the thesis's principal objectives. Specifically, the goal was to utilize the insights obtained from Study 2 to inform the design of Study 3, thus enabling a more exhaustive answer to the inquiries posited by Study 1. As a result, Study 3 is designed to amalgamate the new insights from Study 2 with those from Study 1 and to incorporate additional variables critical for statistical analysis of the relationships newly identified to the main outcome, namely self-compassion.

At this juncture, it is worth noting that the perceived characteristics of preferred and unpreferred listeners, as derived from Study 2, correspond with a continuum of items from the Authority Parenting Questionnaire. Thus, for reasons of theoretical consistency and operational feasibility, which will be elaborated upon in subsequent sections, it became necessary to obviate the perceived parenting style variable, which served as the independent variable in the initial study, in the third study. This necessity arose particularly because the measurement of parenting style entailed an extensive scale comprising numerous items that required separate evaluations for mothers and fathers.

Furthermore, the outcomes of study 1 revealed no significant difference between the perceived parenting styles of mothers and fathers; both were perceived identically by the participants in terms of parenting style. Additionally, the relevance of certain items from this scale was affirmed in alignment with the newly developed measures in Study 2. Consequently, we resolved to eliminate this independent variable to avoid the risk of redundancy concerning analogous items emerging from the newly developed scales of Study 2, specifically the perceived characteristics of preferred and unpreferred listeners. Moreover, we posited that eliminating this independent variable would mitigate the risk of it serving as a barrier for elucidating new explanations about

potential new variables that could more effectively elucidate the first study's emerging queries.

Consequently, while Study 3 eliminated parenting style as an independent variable related to parents, it introduced a new variable concerning the significance of the memory to the narrator, namely, centrality of events. The inclusion of this variable is based on research indicating that negative memories perceived as highly central to one's identity negatively affect psychological well-being (Berntsen & Rubin, 2007: 417; Berntsen & Thomsen, 2005: 242). We believed that examining self-compassion, defined as a positive self-attitude, through the lens of negative autobiographical memories necessitates understanding the centrality of these guilt-associated memories to one's identity. This approach would sharpen and enhance our comprehension of the listeners' role in autobiographical memories and how preferred listeners can either amplify or mitigate the negative nature of these memories and consequently influence relationships between event centrality and self-compassion levels of narrators. This was in addition to the two new measurements derived from Study 2, which are associated with parents as listeners. Thus, the elimination of parenting style, as a variable related to parents as listeners, was compensated by the introduction of new mediator variables outlined in Study 2 (perceived characteristics of preferred and unpreferred listeners and perceived memory-sharing functions). In addition, event centrality as a characteristic pertinent to the memory's meaning to the narrator's identity is set as the new independent variable. We posited that this alteration in the model would facilitate the exploration of new perspectives within the research context and, consequently, lead us to new and more efficacious insights.

While parenting style was included in Study 1 to capture a broad and general framework of parental influence on the child’s self-compassion, Study 3 focused on more specific, interaction-level variables that offer a finer-grained understanding of autobiographical memory-sharing experiences. Parenting style reflects stable, overarching attitudes and behaviors, but it may not fully account for the situational dynamics of individual memory-sharing interactions. Therefore, in Study 3, the focus shifted to micro-level factors such as the perceived memory-sharing functions with the preferred parent listener and the centrality of the event to the narrator. These variables were selected to explore the nuanced ways in which specific interactions with parents

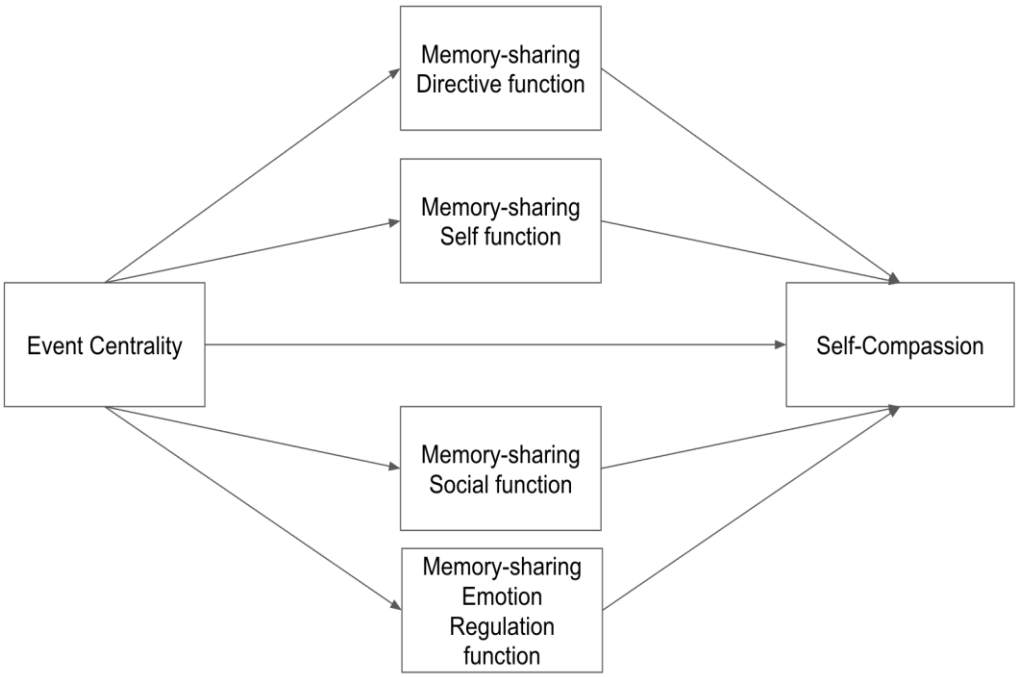
influence self-compassion. Rather than eliminating the role of parents, Study 3 deepens the investigation by examining the conditions, particularly when events are highly central to the self, and the mechanisms (self, social, directive, and emotion-regulation functions) through which parental listening contributes to the development of self-compassion. This shift allows for a more detailed exploration of the relational and contextual factors that shape these processes.

The modification of the variables automatically led to minor changes in the models when comparing the first study's model with that of the second. This alteration in the model was deemed inevitable due to the necessity for changes in certain variables. As a result, although both the first and the second study employed a mediating analysis based on Model 4 with multiple mediators by Andrew Hayes, adjustments in some variables appeared essential to meet the primary objective of the study.

Operationally, the primary objective of Study 3 within this thesis was to elucidate the differential impacts of listeners, specifically mothers and fathers, on the pivotal variables of this research. These variables include the narrator's self-compassion scores, event centrality, and the perceived functions of memory-sharing. In simpler terms, Study 3 aimed to examine the relationship between event centrality and emerging adults' self-compassion scores after sharing negative memories specifically with their mothers and fathers. These relationships were investigated through the lens of the mediating effect of the perceived functions of memory-sharing, which include social, self, emotion regulation, and directive functions, as illustrated in Figure 3.

Moreover, another significant yet related aim of Study 3 was to delineate the relationships between the perceived characteristics of the preferred listeners, mothers and fathers, examined independently, and various outcomes for the narrators. These outcomes encompass their levels of self-compassion, event centrality scores, and perceptions regarding the functions of memory-sharing.

Figure 3: The Impact Of Event Centrality On The Self-Compassion Level Of Turkish Emerging Adults Through The Mediation Effects Of Perceived Negative Memory-Sharing Functions (Directive, Self, Social, Emotion Regulation) When The Listeners Are The Mothers Or Fathers



Source: Created by the author.

In summary, Study 3 aligns with the overarching objectives of the current thesis by aiming to explore the multifaceted interactions between negative memory-sharing and its psychological impacts, with a particular focus on self-compassion. This examination assesses the influence of parents' listening characteristics on their children within narrator-listener dyads in familial contexts. This study complements the two preceding ones to provide a comprehensive view of the central objectives of the whole thesis idea.

CHAPTER TWO

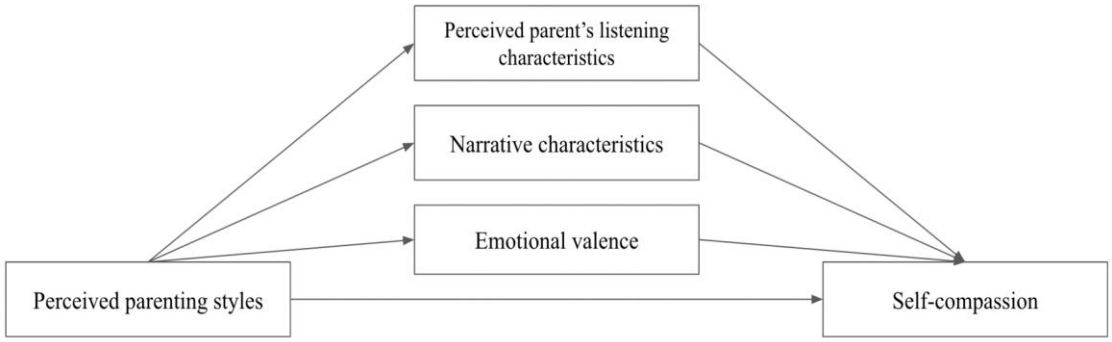
STUDY 1: THE IMPACT OF PERCEIVED PARENTING STYLE ON SELF-COMPASSION IN TURKISH EMERGİNG ADULTS THROUGH THE MEDIATION EFFECTS OF PERCEIVED PARENT'S LISTENING CHARACTERISTICS, NARRATIVE CHARACTERISTICS AND EMOTIONAL VALENCE TOWARD A NEGATIVE MEMORY

2.1. OBJECTIVE AND HYPOTHESES

Based on the reviewed literature and identified challenges and gaps, we aimed to innovate our understanding of self-compassion by integrating insights from autobiographical memory literature. As a supplemental result, we connected the principles of autobiographical memory to those of positive psychology. Consequently, we proposed a novel research approach that explores self-compassion within the context of autobiographical memory-sharing, incorporating perspectives from both the narrator-listener framework and positive psychology. Indeed, we attempted to attribute the role of the listener to the parents in the scope of autobiographical memory-sharing within the family. As narrators, emerging adults' narratives of their negative experiences in which they were perpetrators, namely memories of guilt, are investigated to examine relationships between perceived parenting styles and self-compassion as a pivotal concept from positive psychology.

Therefore, we focused on the impact of perceived parental authority style on Turkish emerging adults' self-compassion levels through the mediation effects of the perceived parent listening characteristics (perceived positive characteristics of listener/ perceived negative characteristics of listener), as well as the autobiographical narrative characteristics (length) and the emotional valence of emerging adults towards shared negative experiences, recently taken place in school life and in which narrators are the perpetrators, as shown below in Figure 4.

Figure 4: The Impact Of Perceived Parenting Styles On The Self-Compassion Level Of Turkish Emerging Adults Through The Mediation Effects Of Perceived Parent's Listening Characteristics, Narrative Characteristics And Emotional Valence Toward A Narrated Negative Experience



Source: Created by the author.

The primary goal of this study is to investigate the influence of parenting style and parental listening characteristics on Turkish emerging adults' self-compassion levels through autobiographical narratives related to negative memories of guilt. To operationalize the assessment of these variables' relationships, we opted for a negative experience that narrators have recently lived in school life within the last six months, in which they are perpetrators and not victims, to guarantee the homogeneity of narratives. In this study, autobiographical narratives do not include memories disclosed before to anyone besides one of the parents. We aimed solely for personal negative memories disclosed by the narrator for the first and only time with one of their parents. This inclusion criterion was chosen to avoid confusion with the co-narration concept related to parent-child storytelling construction research, as discussed in the previous parts of this paper. Therefore, when parents do not experience the memory with their children and have not listened to it before, this better delineates their role as listeners.

Ultimately, perceived parenting style is expected to influence Turkish emerging adults' self-compassion levels through the mediation effects of perceived parental listening characteristics as well as narrators' narrative characteristics and emotional valence towards narrated negative experiences. In this context, it is noteworthy that another pivotal goal of this study is to compare Turkish mothers' and

fathers' impacts separately on emerging adults in the frame of negative memory of guilt, taking into consideration parenting style and parents' listening characteristics. This comparison between mothers' and fathers' effects on children's well-being, particularly their self-compassion levels, is investigated; consequently, the main hypotheses of Study 1 can be drawn as follows:

a. Parental authority styles would predict Turkish emerging adults' self-compassion scores: While an authoritarian parenting style would predict lower self-compassion scores among participants, an authoritative/flexible parenting style would predict higher self-compassion scores among participants.

b. Parental authority style would predict participants' self-compassion scores through the mediation role of perceived listener characteristics, narrative length, and emotional valence. Specifically, an authoritarian parenting style would negatively impact perceived listener characteristics, participants' emotional valence, and narrative characteristics, thereby leading to lower self-compassion scores. Conversely, an authoritative/flexible parenting style would positively impact perceived listener characteristics, participants' emotional valence, and narrative characteristics, leading to higher self-compassion scores.

c. The participants' gender would impact their perception of their parenting style: while female participants would perceive a more authoritarian parenting style, male participants would perceive a more authoritative/flexible one.

d. The participants' gender would impact the self-compassion scores: Male participants are expected to show higher levels of self-compassion than female participants.

e. The participants' gender would impact the emotional valence scores towards negative autobiographical memories: Male participants are expected to show higher levels of positive emotional valence than female participants.

f. The participants' gender would impact the autobiographical narrative characteristics regarding length (number of words): Female participants are expected to disclose longer autobiographical narratives than male participants.

g. The parent's gender as a listener would impact the adopted parenting style, self-compassion scores of participants as narrators, perceived listener characteristics, emotional valence, and narrative characteristics of narrators.

2.2. METHOD

2.2.1. Participants

The present study aims to investigate the self-compassion levels among emerging adults in Türkiye, a demographic that has been relatively understudied in this context. SPSS software (version 29; IBM Corp, 2022) was used to run data analysis of the study. The population of interest consisted of 471 male and female participants from various cities across Türkiye. This sample was specifically selected to include individuals aged 19 to 25, encompassing emerging adulthood, a period that Arnett (2000) highlighted was pivotal for identity formation, exploration, and frequent life change. These processes can introduce additional emotional challenges during this period of life development, making self-compassion particularly relevant for this age group.

The participants were chosen for their convenience in meeting the research objectives. The recruitment method involved an online advertisement detailing the inclusion criteria and a survey link, emphasizing the anonymity of the participants. This online survey was disseminated across various social media platforms, including Twitter, Instagram, LinkedIn, and Facebook, to ensure a wide-reaching data collection encompassing diverse regions within Türkiye. Additionally, a subset of participants was directly recruited from dormitories to complete paper-based surveys, enhancing the study's methodological diversity and ensuring a comprehensive representation of the emerging adult population in Türkiye.

The study's inclusion criterion was strictly defined; all Turkish emerging adults, regardless of gender or educational level, aged between 19 and 25, were eligible. However, individuals revealing the loss of a parent in the initial survey section were excluded to avoid potential biases in the study outcomes related to this factor. The exclusion criterion was carefully considered to maintain homogeneity within the

sample concerning variables that could affect the reliability of results. Participation in the study was voluntary, with explicit consent required from all participants. Given the target age group, parental permission was deemed unnecessary. The anonymity of participants was paramount, guaranteeing that all responses would be processed in a manner that protects the privacy of the individuals involved.

The study initially included 530 participants. Criteria for exclusion from the study were set as having a high narcissism score, a high depression score, and a deceased parent. Accordingly, 11 participants were excluded from the study due to the presence of a deceased parent, 25 participants were excluded due to having high narcissism scores, and 10 participants were excluded due to having high depression scores. Subsequently, an outlier analysis was conducted to remove outliers that could affect the dataset's reliability and analysis accuracy. As a result, 13 participants were excluded from the study due to displaying outlier values, leading to a total of 471 participants included in the study for further analysis.

Table 1: Socio-Demographic Characteristics of The Sample

	n	**%**
Gender		
Female	304	64.5
Male	167	35.5
Age		
19	86	18.3
20	191	40.6
21	112	23.8
22	82	17.4
Residence place		
Metropolitan	106	22.5
Urban	290	61.6
Rural	75	15.9
Department		

Computer Science	27	10.2
Economics	155	22.9
Islam and Religious Sciences	51	10.8
Business administration	18	3.8
Psychology	165	35.1
Tourism Management	55	11.7
Parents status		
Live together	407	86.4
Divorced	64	13.6

Source: Created by the author.

As seen in Table 1, this research's sample consists of 64.5% (N = 304) female and 35.5% (N = 167) male participants who are 19–22 years old (M_{age} = 20.39; SD = 1.02). 61.6% (N = 290) of participants reported living in urban regions, 35.5% (N = 165) of the participants are students in the psychology department, and 86.4% (N = 407) of the participants' parents live together.

2.2.2. Measures

The examination of the internal consistency analysis of the scales used in the present study, namely perceived listener characteristics, emotional valence, self-compassion and parental authority questionnaire and its sub-dimensions, showed that Cronbach's Alpha values are reliable ($0.60 \leq \alpha$) and can be used in this research study.

2.2.2.1. Self-compassion Scale (SCS)

In the present study, one of the main objectives is to assess self-compassion in the context of a recent negative event related to a memory of guilt that the participant has experienced in the last six months. Self-compassion aligns with the overarching goal of this research, emphasizing the importance of understanding how individuals relate to themselves during challenging times. The Self-Compassion Scale (SCS)

developed by Neff (2003) is employed as the measurement tool for this construct. Neff's scale has been validated through various studies, demonstrating psychometric solid properties that affirm its reliability and validity as a research instrument.

The SCS consists of 26 items designed to evaluate the multi-dimensional structure of self-compassion through six subscales: self-kindness, self-judgment, common humanity, isolation, overidentification, and mindfulness. Responses are captured using a Likert scale ranging from 1 (Almost never) to 5 (Almost always), allowing for a nuanced assessment of the construct's characteristics. The efficacy and applicability of the SCS have been confirmed in diverse populations. For instance, Cunha, Xavier, and Castilho (2016) established the scale's validity and reliability within a Portuguese adolescent sample.

Furthermore, the scale was adapted by Deniz, Kesici, and Sümer (2008) for use in Turkish populations, demonstrating a Cronbach's alpha coefficient of .89 and a test-retest reliability of .83, thereby underscoring its consistency and dependability over time. This version of the scale includes 24 items. The decision to employ this particular adaptation is informed by its demonstrated reliability, validity, and suitability for examining the intricate dynamics of self-compassion within the study's target population. Consequently, this study used the Turkish version of SCS to measure participants' self-compassion levels after sharing a negative experience with their parents. In this study, internal consistency reliability for the scale was $\alpha = .91$.

2.2.2.2. Positive and Negative Affect Scale (PANAS)

The Positive and Negative Affect Scale (PANAS) was used to measure the emotional valence of participants toward the negative events they experienced and after sharing them with one of their parents. Indeed, it is noteworthy to broadly specify that emotional valence refers to the overall emotional tone associated with the autobiographical memory in question (Boyacıoğlu et al., 2016: 137). PANAS was developed by Watson, Clark, and Tellegen (1988) and constitutes a fundamental tool for evaluating the emotional valence of individuals through self-report.

In Study 1, this 20-item scale is used to assess participants' emotional valence responses towards negative life experiences after sharing them with their parents. Participants rate their emotions using adjectives of both positive (e.g., strong, proud) and negative emotions (e.g., distressed, ashamed), rating them on a Likert scale from 1 (not at all) to 5 (extremely). This method aligns with research on self-compassion and is recommended by Neff and colleagues (Neff et al., 2020).

The research employs the Turkish version of PANAS, adapted by Gençgöz (2000), given its demonstrated psychometric strengths—reliability and validity—within the Turkish demographic. This adaptation encompasses 20 items equally distributed to assess positive and negative emotions. Gençgöz (2000) revealed the reliability of this scale, as evidenced by Cronbach's alpha scores of .83 and .86 for positive and negative emotions, respectively. In summary, the adoption of PANAS for this study is justified by its well-documented reliability and validity. In this study, internal consistency reliability for the scale was $\alpha = .89$. for positive emotions and $\alpha = .85$. for negative emotions.

2.2.2.3. Buri Parental Authority Questionnaire (PAQ)

To assess participants' perceptions of parental style, the current study utilized the Buri Parental Authority Questionnaire (PAQ) developed by Buri (1991). The PAQ is based on Baumrind's concept of parenting styles and consists of 30 items divided equally to represent three distinct styles: authoritative, authoritarian, and permissive (Buri, 1991). 10 items reflect each of these styles on the scale, and participants respond to these items on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The use of the PAQ in this study is justified by its demonstrated reliability. Specifically, Buri (1991) reported Cronbach's alpha coefficients for the authoritative (.78), authoritarian (.86), and permissive (.81) scales, indicating satisfactory internal consistency for each parenting style.

Furthermore, this scale was validated by Gozu, Newman, and Colvin (2020), who confirmed the scale's reliability for the Turkish population, obtaining Cronbach's alpha values ranging from .72 to .75 for maternal and 3 paternal styles. This validation is crucial as the present study employs the Turkish version of the PAQ to examine

participants' perceptions of their mothers' and fathers' parenting styles separately. In summary, the Buri PAQ measures perceived parental authority styles based on robust conceptual and empirical foundations convenient to the current study's objectives. Indeed, this scale targeted both parents with one questionnaire containing mixed items prepared for each parent. In this study, internal consistency reliability for the scale ranged between $\alpha = .71$. and $\alpha = .77$.

2.2.2.4. Narrative characteristics (Length)

In this study, we placed significant importance on the participants' narrative length, using a quantitative measure to assess the narrative characteristics of their written negative memories. Each participant's narrative was carefully considered in response to the following instruction:

> *Now, please think about a negative memory you have experienced at school in the last six months. You should be the perpetrator instead of the victim of this incident. It could be any event where you failed to fulfil a responsibility, made a friend feel bad, caused an unpleasant argument in class, or any similar negative event. You must have told your mother or father about this event. It is important that this negative event has not been told to anyone before and that it is the first time you have told your mother or father about it. Think about the experience of negative memory as well as the time you told your mother or father about this negative event. We kindly ask you to write as detailed as possible (at least five sentences) about your negative memory and what you experienced when you shared it with your mother or father, your parent's reaction, your thoughts and feelings, etc..*

This instruction underlines both the negative memory the participants have experienced at school and the memory of sharing it with a particular parent.

Researchers in the literature generally choose either a quantitative or qualitative approach to analyze narratives, while some combine both methods. In this study, we were inspired by Pasupathi and Rich's (2005) work, which measured narrative length based on the duration of spoken stories to explore how listener characteristics affect narrative construction and self-perception. Instead of measuring time, we assessed narrative length by counting the number of words in each written account. It is worth noting that several researchers have used quantitative measures, such as narrative length, to examine the role of listeners in shaping narrative

characteristics. These studies focused on analyzing narrative length without incorporating qualitative analyses (e.g., Elmi et al., 2019; Nelson et al., 2001).

The use of narrative length as a quantitative measurement was included in our mediational analyses of this study; however, in subsequent complementary investigations of the outcomes from our study, an exploration of the themes disclosed in the participants' narratives was conducted as a thematic examination of their narratives, focusing on a gender-based comparison. Therefore, in addition to narrative length as the variable representing narrative characteristics employed as one mediator in our model, a thematic examination of the written narratives was later realized to illuminate potential gender differences in the selected themes associated with negative experiences in school life, where participants perceived themselves as perpetrators.

2.2.2.5. Perceived listening characteristics

This study assessed participants' perceptions of their parents' listening characteristics using adjectives from the literature that have been shown to influence narrative content and self-perception. This approach was inspired by Paupathi and Billitteri's (2015) review article on the role of the listener in autobiographical memory. As a result, in this study, the measurement of the perceived parents' listening characteristics is based on a Likert-type scale assessing the perceived listener's characteristics, ranging from 1 (very little) to 3 (extensively). However, we made some modifications to adapt this part of the survey to our research objectives. Participants were asked to determine their perceived parent listening characteristics by choosing an appropriate score from the following series of six adjectives: attentive, distracted, empathic, indifferent, co-constructive, and unresponsive. The reliability of the used adjectives demonstrated a Cronbach's alpha coefficient of .76.

The instruction is as follows: "Please rate the relevance of the listed adjectives between 1 (very little) and 3 (extensively) to how you perceive the listening characteristics while telling your parent (mother/father) about your negative memory." Consequently, we attempted to invite participants to rate their perceived parents' listening characteristics while sharing their negative memories with them through these six adjectives.

The selection of adjectives used to assess perceived listener characteristics was carefully grounded in existing literature on autobiographical memory and listener effects. Our aim was to capture traits commonly associated with good and poor listening as they relate to narrative outcomes.

The selection of adjectives used to assess perceived listener characteristics was carefully grounded in the existing literature on autobiographical memory and listener effects. We aimed to capture characteristics commonly associated with good listening as they relate to narrative outcomes. This choice was mainly guided by Bavelas et al. (2000), who described responsive listeners as essential for co-constructing narratives. They used adjectives like "attentive," "engaged," and "collaborative" to describe good listening. Pasupathi and Oldroyd (2015) also found that narrators shared more coherent and emotionally rich stories when listeners were seen as "attentive" and "responsive". These positive listener characteristics improved the narrators' self-perceptions and memory recall. We also considered Namba and Kabir (2020), who demonstrated that 'empathic' listeners increased positive emotions in narrators. Their findings supported the inclusion of empathy-related adjectives.

Based on these studies, we compiled a list of adjectives reflecting both positive (e.g., empathic, attentive, co-constructive) and negative (e.g., distracted, indifferent, unresponsive) listener characteristics. Participants used these adjectives to rate their perception of their parents' listening quality while sharing negative autobiographical memories.

2.2.2.6. Beck Depression Inventory (BDI)

The measurement of depressive symptoms within the emerging adult population was operationalized using the Beck Depression Inventory (BDI) developed by Beck in 1961. The BDI, a self-report inventory, provides a quantitative assessment of symptoms associated with depression. Given late adolescents' and emerging adults' susceptibility to depressive disorders during this critical developmental stage, the utilization of the BDI was deemed essential for the accurate evaluation of self-compassion levels among the study's participants. Consistent with this hypothesis,

previous research has revealed that 9,9% of Turkish adolescents reported depressive symptoms (Bodur & Kücükkendirici, 2009: 348).

To address potential confounds in measuring self-compassion resulting from depressive symptoms, the Turkish adaptation of the BDI, as adapted by Hisli (1989), was employed. The adaptation features a 21-item scale, which includes four response options for each item; participants were instructed to select the option that best reflects them. The selection of the Turkish version of the BDI, with a clinically validated cut-off score of 17, systematically excluded participants exhibiting depressive symptoms, thereby mitigating the risk of skewed data that could potentially bias the study's outcomes on self-compassion. In this study, internal consistency reliability for the scale was $\alpha = .72$.

2.2.2.7. Narcissistic Personality Inventory (NPI)

In the present study, the assessment of self-compassion among participants necessitated rigorous control for potential confounding variables, notably symptoms of depression and characteristics of narcissistic personality. Given its capacity to distort the findings, it was imperative to mitigate the influence of narcissism to ensure the reliability of self-compassion measurements. Consequently, the Narcissistic Personality Inventory (NPI) developed by Raskin and Hall (1979) was administered to identify and subsequently exclude individuals exhibiting elevated levels of narcissistic traits from the study cohort.

To accommodate the linguistic context of the participant pool, the Turkish version of the NPI, as adapted by Atay (2009), was employed. This adaptation comprises 16 items designed to comprehensively measure narcissistic personality traits, with the total score ranging from 0 to 16. Moreover, the psychometric properties of the NPI adaptation were rigorously evaluated to ascertain its reliability. A reliability analysis yielded a Cronbach's Alpha coefficient of .84, indicating a high level of internal consistency within the scale (Atay, 2009). In this study, internal consistency reliability for the scale was $\alpha = .76$.

2.2.2.8. Positive Future Thinking

Recognizing the possible impact of concluding the survey with the depression inventory, we incorporated a set of additional questions intended to foster a positive outlook among participants. To achieve this objective, five items from the Positive Future subscale of the Zimbardo Time Perspective Inventory (ZTPI) were integrated into the final section of the survey. Including these items serves a dual purpose: firstly, to mitigate any negative emotional consequences potentially induced by earlier sections of the survey, and secondly, to encourage participants to engage in forward-looking, optimistic reflections as they complete their participation.

It is important to note that the data collected from this specific section will not be included in the subsequent data analyses. The ZTPI was developed to provide a validated framework for assessing individuals' temporal orientations to comprehend time perspective and individuals' perceived balance between their past, present, and future.

2.2.3. Procedure

Data collection took place from December 2022 to March 2023. An online advertising strategy was implemented across Türkiye's most frequented digital platforms, complemented by distributing paper-based surveys at various university premises and student dormitories to recruit participants. The advertisement succinctly articulated the research objective and the demographic inclusion criteria, offering a hyperlink for direct access to the online survey.

The questionnaire was meticulously designed to encompass several segments. The preliminary section provided an exhaustive explanation of the research aims, the researcher's contact information, an overview of the thesis framework, estimated completion time, assurance of anonymity, and reaffirmed the voluntary nature of participation, acknowledging each participant's valuable contribution. Following this introductory part, the survey sought to gather essential demographic data from the respondents. Subsequently, the core section of the questionnaire was introduced, which included the measurement scales previously described: Self-Compassion and

Positive and Negative Affect, Parental Authority Questionnaire, Beck Depression and Narcissistic Personality Inventories, assessments of positive future thinking, and perceived listening characteristics.

An additional task requested participants to recollect a recent negative event encountered in the school setting and elaborate on the narrative relayed to their parental figures as listeners regarding this shared experience. The online survey, constructed via Google Forms, was deliberately designed to allow participants to skip any part that might disturb them or quit whenever they feel discomfort. On average, participant engagement with the survey lasts approximately twenty minutes.

2.3. RESULTS

The software used for all the research analyses is IBM SPSS Statistics 29.0. Version. The analyses of conditional indirect effect models were carried out using Model 4 with multiple mediators of the SPSS Process-Macro 2.16 by Andrew Hayes.

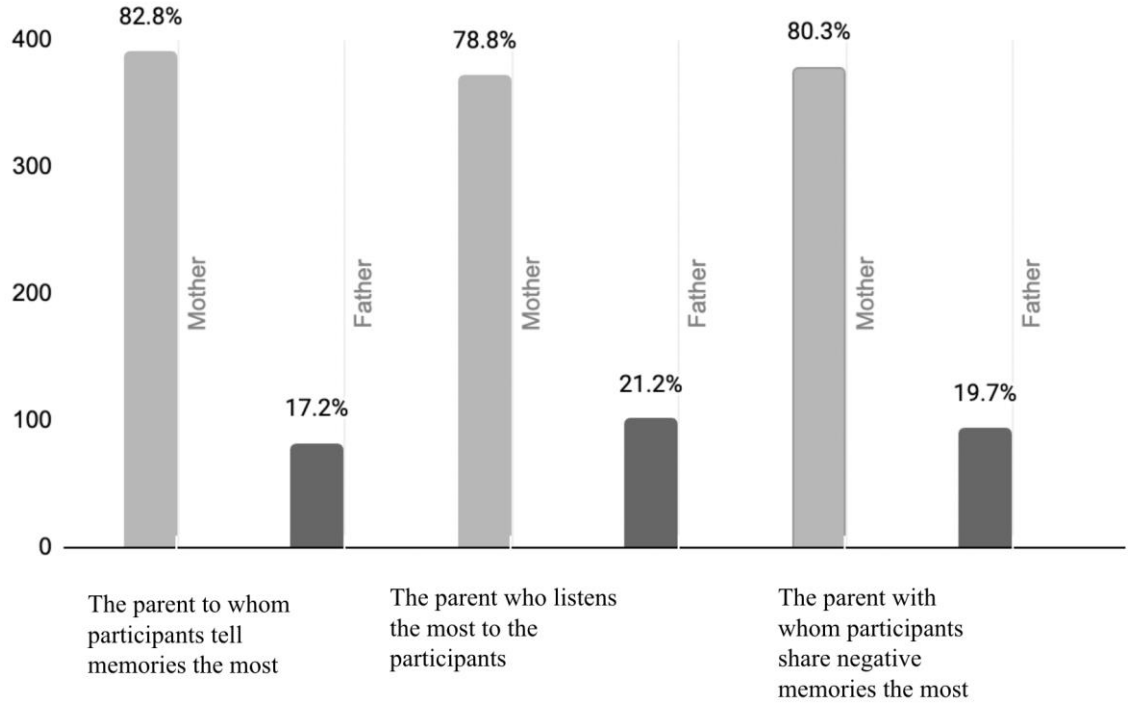
The study initially included 530 participants. Criteria for exclusion from the study were set as having a high narcissism score, a high depression score and a deceased parent. Accordingly, 11 participants were excluded from the study due to the presence of a deceased parent, 25 participants were excluded due to having high narcissism scores, and 10 participants were excluded due to having high depression scores. Subsequently, an outlier analysis was conducted to remove outliers that could affect the dataset's reliability and the accuracy of the analyses. As a result, 13 participants were excluded from the study due to displaying outlier values, leading to a total of 471 participants included in the study for further analysis.

The suitability of the scale parameters to a normal distribution was evaluated based on their skewness and kurtosis coefficients. Examining the skewness and kurtosis coefficients revealed that all scales' general scores and sub-dimensions fell within the desired range, indicating their conformity to a normal distribution.

Descriptive statistics were computed for all key variables in the study (N = 471). Participants reported a moderate level of self-compassion (M = 2.63, SD = 1.12). The average length of autobiographical memory narratives was 54.03 words (SD = 25.46), indicating notable variability in narrative detail. Regarding parenting styles,

both authoritarian (M = 16.66, SD = 8.71) and flexible (M = 16.66, SD = 4.12) parenting styles yielded similar mean ratings, although authoritarian parenting exhibited greater variability. Permissive parenting had a lower mean score (M = 11.25, SD = 4.84), suggesting it was less frequently perceived. Perceived positive listener characteristics were rated moderately high (M = 6.50, SD = 2.75), while perceived negative listener characteristics were relatively lower (M = 5.67, SD = 2.67). For emotional valence, positive emotions associated with shared memories were slightly higher (M = 26.23, SD = 14.24) than negative emotions (M = 24.52, SD = 12.28), with both showing wide variability, suggesting diverse emotional reactions to recalled experiences.

Figure 5: Percentages Of Parents With Whom Memories Are Shared, Negative Memories Are Told, And Who Listens The Most



Source: Created by the author.

Descriptive analyses determined that the mother was the parent to whom the memories were told the most, with a rate of 82.8%. In addition, 78.8% of participants reported that their mother was the parent who listened to them the most, and 80.3% of

participants reported that the mother was the parent to whom the negative events they experienced were mostly told. Accordingly, based on our sample responses, the fathers were the parents to whom the memories were told the least, who listened to them the least and to whom the negative events were less told (see Figure 5).

In addition, results revealed that irrespective of gender, 78.1% of Turkish emerging adults reported disclosing their recent negative school experiences to their mothers rather than their fathers. Conversely, 21.9% of participants indicated that they had shared such experiences with their fathers.

2.3.1. T-test Analyses For Independent Groups Analyses Of The Study's Variables

T-tests for independent sample groups were conducted to determine if there is a gender difference in the overall average and sub-dimensions of Perceived Listener Characteristics, Emotional Valence, autobiographical narrative characteristics, Self-Compassion Scale, and parental authority styles.

According to t-test results among all parental authority styles sub-dimensions scores by participants' gender, there is a significant difference between male and female participants in authoritarian style mean scores by the gender differences of the participants $t(469) = 5.89$, $p < .05$ and Authoritative/Flexible style mean scores $t(469) = -3.17$, $p < .05$. While female participants' authoritarian parenting style average scores ($M = 18.36$) were significantly higher than male participants ($M = 13.58$). The average scores for the authoritative/flexible parenting style of male participants ($M = 17.46$) were significantly higher than those of female participants ($M = 16.21$).

Our research findings also shed light on significant gender differences in self-compassion mean scores between male and female participants $t(469) = -7.03$, $p < .05$. It was determined that male participants' self-compassion average score ($M = 3.11$) was statistically higher than female participants' ($M = 2.37$).

Findings point out a significant gender difference between male and female participants in positive emotional valence scores $t(469) = -9.157$, $p < .05$, with significantly higher positive emotional valence average scores in male participants ($M = 33.71$) rather than in female participants ($M = 22.13$).

The study findings also shed light on significant gender differences in autobiographical narratives. There is a notable difference between male and female participants in autobiographical narrative characteristics, particularly in length mean scores $t(469) = 1.731$, $p < .05$. It was determined that female participants' autobiographical narrative length average score ($M = 55.83$) was statistically higher than male participants' ($M = 50.76$). This underscores the relevance of gender studies in the context of negative autobiographical memory.

The study's goal was also to determine if there is a gender difference among participants' ratings of their parents, mothers and fathers as listeners and their listening characteristics. Consequently, we compared the assessments of participants who preferred their mothers to those who preferred their fathers as listeners. The smaller group of participants who preferred their fathers as listeners gave higher scores on parental listening skills than those who preferred their mothers as listeners. As a result, the findings showed that there is a significant difference in perceived good listeners by participants who preferred their fathers as listeners $t(469) = -7.16$, $p < .05$, demonstrating that fathers ($M = 8.34$) were perceived as better listeners than mothers ($M = 6.15$). In addition, participants reported significantly different scores in negative emotional valence based on the gender of the listener $t(469) = 5.49$, $p < .05$. They scored higher in negative emotional valence when the listener was their mother ($M = 26.10$) than when their father ($M = 18.36$). T-tests disclosed no significant difference between mothers and fathers as listeners in the participants' self-compassion scores and autobiographical narrative characteristics.

In addition, analyses of narratives converged in three distinct themes: issues with classmates, arguments with professors or staff at the university, and conflicts with a romantic partner (See Table 2). T-tests disclosed no significant gender difference in written themes by participants. However, there is one significant difference between mothers and fathers as listeners in themes, namely conflict with a romantic partner $t(469) = 5.49$, $p < .05$. That is, participants are significantly more likely to share their negative experiences related to their love life and in which they were perpetrators with their mothers ($M = 24.10$) rather than their fathers ($M = 14.36$).

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negative emotional valence based on the gender of the listener, $t(469) = 5.49$, $p < .05$. They scored higher in negative emotional valence when the listener was their mother ($M = 26.10$) than when their father ($M = 18.36$). T-tests disclosed no significant difference between mothers and fathers as listeners in the participants' self-compassion scores and autobiographical narrative characteristics.

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difference between mothers and fathers as listeners in the participants' self-compassion scores and autobiographical narrative characteristics.

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Table 2: Examples Of Written Narrative Themes Including Issues With Classmates, Arguments With Professors Or University Staff, And Conflicts With Romantic Partners

Gender of Theme	Narrator	Listener	Examples of written narratives
Issues with classmates	Female	Father	I had a big fight with my friend at school. I upset him with my words, and then I regretted it. When I always give him my notes, he is very late and does not return them immediately. I warned him, but this time I got really angry and hurt him a lot. When I told my father, he suggested I apologize to him. He listened to me and agreed that I was wrong, but he did not blame me, so I always prefer to tell him.
	Male	Mother	I quarrelled with a friend in class; we even fought about a presentation. I realized I had exaggerated and shared this with my mother. She didn't care much.
Arguments with professors or university staff	Female	Mother	While I was having my presentation, my teacher kept interrupting me and making me talk longer; it was something that made me nervous, and I couldn't focus. Apparently, I was rude to her. But I really didn't realize it. I don't want to remember it. Apparently, I raised my voice on her. Afterwards, everyone told me it was an exaggerated reaction, and I was very embarrassed. I told my mother, and she made it even bigger. It didn't feel good, to be honest. I was very upset. To this day, I feel very embarrassed when I remember it.
	Male	Father	I quarreled with and yelled at the cafe cashier. I shared my frustration with my father, who listened rationally and comforted me.
Conflicts with romantic partners	Female	Mother	When we always sit at the university cafe with my boyfriend, he brings his friends over to us. This angers me and provokes me as if we shouldn't always sit alone. I was pissed off, and things went overboard. And I reacted in front of his friends. He didn't want to say anything out of respect for me; he didn't want to make the fight bigger, but I couldn't bear it at that moment. I felt a little regretful, especially for not apologizing. I shared this with my mother on the same day. She really emphasized that I was wrong, but she gave me advice.
	Male	Mother	I am a very jealous person, and my girlfriend and I argue about this all the time. I realized that I was exaggerating the last time. I reacted aggressively to her, especially when she was with her friends. I told my mother about it.

Source: Created by the author.

2.3.2. Correlation analysis results of the study's variables

Linear correlations were conducted between the study's variables (See Table 3). Results showed that self-compassion has significant correlations with various other variables. There is a very strong positive correlation between self-compassion and autobiographical memory length (r = .83, p < .01). Additionally, self-compassion has strong positive correlations with flexible (r = .72, □ <. 01) and permissive parenting (r = .72, p < .01) styles. In addition, self-compassion shows a very strong negative relationship with authoritarian parenting (r = −.87, p < .01).

Similarly, there are very strong positive relationships between self-compassion and perceived positive listening characteristics (r = .88, p < .01) and positive emotional valence (r = .88, p < .01), whereas there are significant negative correlations with perceived negative listening characteristics (r = -.83, p < .01) and negative emotional valence (r = −.85, p <.01).

Table 3: Linear Correlations Between The Study's Variables

	SC	AML	A	F	P	FM	AM	PM	AF	FF	PF	GL	PEV	BL	NEV
SC	1														
AML	.83**	1													
A	-.87**	-.78**	1												
F	.72**	.67**	-.64**	1											
P	.71**	.58**	-.75**	.57**	1										
FM	.71**	.66**	-.64**	.99**	.59**	1									
AM	-.87**	-.78**	.99**	-.64**	-.75**	-.64**	1								
PM	.68**	.55**	-.71**	.52**	.93**	.51**	-.71**	1							
AF	-.87**	-.78**	.99**	-.64**	-.75**	-.64**	.99**	-.71**	1						
FF	.71**	.67**	-.63**	.99**	.56**	.96**	-.63**	.51**	-.63**	1					
PF	.63**	.52**	-.68**	.53**	.94**	.53**	-.68**	.74**	-.68**	.52**	1				
GL	.88**	.71**	-.81**	.65**	.68**	.64**	-.81**	.64**	-.81**	.64**	.63**	1			
PEV	.88**	.70**	-.82**	.68**	.74**	.68**	-.82**	.69**	-.82**	.67**	.68**	.92**	1		
BL	-.83**	-.73**	.80**	-.65**	-.64**	-.65**	.80**	-.59**	.80**	-.65**	-.58**	-.79**	-.81**	1	
NEV	-.85**	-.70**	.85**	-.63**	-.75**	-.62**	.85**	-.70**	.85**	-.62**	-.69**	-.84**	-.84**	.78**	1

Notes. *p<0,05, **p<0,01

SC: Self-Compassion; **AML:** Autobiographical Memory length; **A:** Authoritarian Parental Style; **P:** Permissive Parental Style; **F:** Flexible Parental Style; **AM:** Authoritarian Parental Style of Mothers; **PM:** Permissive Parental Style of Mothers; **FM:** Flexible Parental Style of Mothers; **AF:** Authoritarian Parental Style of Fathers; **PF:** Permissive Parental Style of Fathers; **FF:** Flexible Parental Style of Father; **GL:** Perceived positive listening characteristics; **BL:** Perceived negative listening characteristics; **NEV:** Negative Emotional Valence; **PEV:** Positive Emotional Valence

Source: Created by the author.

2.3.3. Multiple Linear Hierarchical Regressions

Three distinct models of multiple linear hierarchical regressions were conducted to determine which variables predict self-compassion scores in this study.

2.3.3.1. Hierarchical Regressions Of Participants' Scores Based On Mothers' Parenting Style

The first model includes hierarchical regressions of participants' scores based on mothers' parenting styles. In the first step, participants' gender was added. Then, perceived positive listening characteristics and perceived negative listening characteristics were added. After that, autobiographical memory length, positive emotional valence, and negative emotional valence towards negative autobiographical memory were included. In the final step, the independent variables were added, including perceived authoritarian, flexible, and permissive parenting styles for mothers.

Results show the positive predictive effect of gender (β = .26, t = 6.15, p < .01) on self-compassion was found to be significant (R^2 = .15, $F(2)$ = 42.13, p < .01). The gender of the participants significantly and highly explained 15% of the variance in self-compassion scores. With the addition of perceived positive listening characteristics and perceived negative listening characteristics to variables in a second step, the explanatory level of the model increased to 86.1% (R^2 = .82, $F(4)$ = 557, p < .01). The model underlines that while participant gender (β = .01, t = -.88, p < .01) and perceived negative listening characteristics (β = -.36, t = -11.45, p < .01) scores were found to have a negative significant predictive effect on self-compassion, perceived positive listening characteristics (β = .59, t = 17.49, p < .01) scores were found to have a significant positive predictive effect.

With the addition of autobiographical narrative length, positive emotional valence and negative emotional valence variables to the third step, the explanatory level of the model increased to 90% (R^2 = .90, $F(7)$ = 601, p < .01). While participants' gender (β = 7.13, t = .14, p < .01), positive listening characteristics (β = 3.94, t = .16, p < .01), autobiographical narrative length (β = .43 t = 15.24, p < .01) and positive

emotional valence (β = .15, t = 3.65, p < .01) showed positive significant effects on self-compassion, perceived negative listening characteristics (β = -.10, t = -3.77, p < .01) and negative emotional valence (β = -.14, t = -4.82, p < .01) proved to have negative significant effects on self-compassion.

With the addition of the independent variable, namely the mother's parenting styles with its subdimensions authoritative, flexible and permissive to the fourth step, the explanatory level of the model increased to 95% (R^2 = .91, F(10) = 449, p < .01). While participants' gender (β = .13, t = 6.71, p < .01), positive listening characteristics (β = .17, t = 5.41, p < .01), positive emotional valence (β = .89, t = 2.10, p < .01), autobiographical narrative length (β = .36, t = 11.49, p < .01), flexible (β = .74, t = 3.52, p < .01) and permissive (β = .44, t = 2.02, p < .01) mother styles positively and significant predict self-compassion scores of the participants, perceived negative listening characteristics (β = -.83, t = -2.95, p < .01), negative emotional valence (β = -.87, t = -2.66, p < .01) and authoritarian parental style of mothers (β = -.10, t = -3.02, p < .01) negatively and significantly predicted self-compassion.

2.3.3.2. Hierarchical Regressions Of Participants' Scores Based On Fathers' Parenting Style

The second model includes hierarchical regressions of participants' scores based on fathers' parenting styles. In the first step, participants' gender was added. Then, perceived positive listening characteristics and perceived negative listening characteristics were added. After that, autobiographical memory length, positive emotional valence, and negative emotional valence towards negative autobiographical memory were included. In the final step, the independent variable was added, including perceived authoritarian, flexible, and permissive parenting styles for fathers. Results show the positive predictive effect of gender (β = .26, t = 6.15, p < .01) on self-compassion was found to be significant (R^2 = .15, F(2) = 42.13, p < .01). The gender of the emerging adult significantly and highly explained 15% of the variance in self-compassion scores. With the addition of perceived positive listening characteristics and perceived negative listening characteristics variables to second step, the explanatory level of the model increased to 86.1% (R^2 = .82, F(4) = 557, p < .01). The

model points out that while participant gender (β = .01, t = -.88, p < .01) and perceived negative listening characteristics (β = -.36, t = -11.45, p < .01) scores were found to have a negative significant predictive effect on self-compassion, perceived positive listening characteristics (β = .59, t = 17.49, p < .01) scores were found to have a significant positive predictive effect.

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With the addition of the independent variable, namely the father's parenting styles with its subdimensions of authoritative, flexible and permissive to the fourth step, the explanatory level of the model increased to 95% (R^2 = .91, F(10) = 446, p < .01). While participants' gender (β = .13, t = 6.69, p < .01), perceived positive listening characteristics (β = .16, t = 4.07, p < .01), positive emotional valence (β = .12, t = 2.83, p < .01), autobiographical narrative length (β = .36, t = 11.59, p < .01) and flexible (β = .80, t = 3.78, p < .01) father style positively and significant predicted self-compassion scores of the participants, perceived negative listening characteristics (β = -.75, t = -2.66, p < .01), negative emotional valence (β = -.11, t = -.3.36, p < .01), permissive (β = -.38, t = -1.88, p < .01) and authoritarian (β = -.13, t = -3.82, p < .01) parental styles of fathers negatively and significantly predicted self-compassion.

2.3.3.3. Hierarchical Regressions Of Participants' Scores Based On The Parenting Style Of Both Mother And Father On Combined Data

The third model includes hierarchical regressions of participants' scores based on the parenting style of both mothers and fathers on combined data. In the first step, participants' gender and listeners' gender were added. Then, perceived positive listening characteristics and perceived negative listening characteristics were added. After that, autobiographical memory length, positive emotional valence, and negative emotional valence towards negative autobiographical memory were included. In the final step, the independent variable was added, including perceived authoritarian, flexible, and permissive parenting styles for both fathers and mothers.

Results show the positive predictive effect of gender (β = .26, t = 6.15, p < .01) and listener's gender (β = .24, t = 5.61, p < .01) on self-compassion was found to be significant (R^2 = .15, $F(2)$ = 42.13, p < .01). The gender of the emerging adults and the parent's gender significantly and highly explained 15% of the variance in self-compassion scores. With the addition of perceived positive listening characteristics and perceived negative listening characteristics variables to the second step, the explanatory level of the model increased to 86.1% (R^2 = .82, $F(4)$ = 557, p < .01). The model underlines that while participant gender (β = .01, t = -.88, p < .01) and perceived negative listening characteristics (β = -.36, t = -11.45, p < .01) scores were found to have a negative significant predictive effect on self-compassion, perceived positive listening characteristics (β = .59, t = 17.49, p < .01) scores were found to have a significant positive predictive effect.

With the addition of autobiographical narrative length, positive emotional valence and negative emotional valence variables to the third step, the explanatory level of the model increased to 90% (R^2 = .90, $F(7)$ = 601, p < .01). The predictive effect of listener's gender remains insignificant (β = .02, t = 1.52, p < .12). While participants' gender (β = 7.13, t = .14, p < .01), perceived positive listening characteristics (β = 3.94, t = .16, p < .01), autobiographical narrative length (β = .43 t = 15.24, p < .01) and positive emotional valence (β = .15, t = 3.65, p < .01) showed positive significant effects on self-compassion, perceived negative listening

characteristics (β = -.10, t = -3.77, p < .01) and negative emotional valence (β = -.14, t = -4.82, p < .01) proved to have negative significant effects on self-compassion.

With the addition of the independent variable, namely the fathers' and mothers' parenting styles with the subdimensions authoritative, flexible and permissive to step 4, the explanatory level of the model increased to 95% (R^2 = .91, F(10) = 445, p < .01). While participants' gender (β = .13, t = 6.69, p < .01), perceived positive listening characteristics (β = .17, t = 4.42, p < .01), positive emotional valence (β = .10, t = 2.32, p < .01), autobiographical narrative length (β = .36, t = 11.70, p < .01) and flexible (β = .07, t = 3.61, p < .01) parenting style positively and significant predicted self-compassion scores of the participants, perceived negative listening characteristics (β = -.07, t = -2.79, p < .01), negative emotional valence (β = -.09, t = -.2.68, p < .01), and authoritarian (β = -.12, t = -3.34, p < .01) parental style of parents negatively and significantly predicted self-compassion.

2.3.4. Mediation analyses

As results did not show any significant gender difference between mothers and fathers in their adopted parental authority style, three distinct models of mediation analyses were run based on parental authority style subdimensions rather than on the parent's gender. The first model included the authoritative/flexible parenting style as an independent variable. The second was based on permissive parenting and the third involved authoritarian parenting.

In mediation analysis, the association between an independent variable and a dependent variable is interpreted through the influence of a third variable, referred to as the mediator (Hayes, 2013: 83). This approach enables the exploration of the process by which a determinant parenting style (the independent variable) influences self-compassion (the dependent variable), by identifying the mediators that account for this connection.

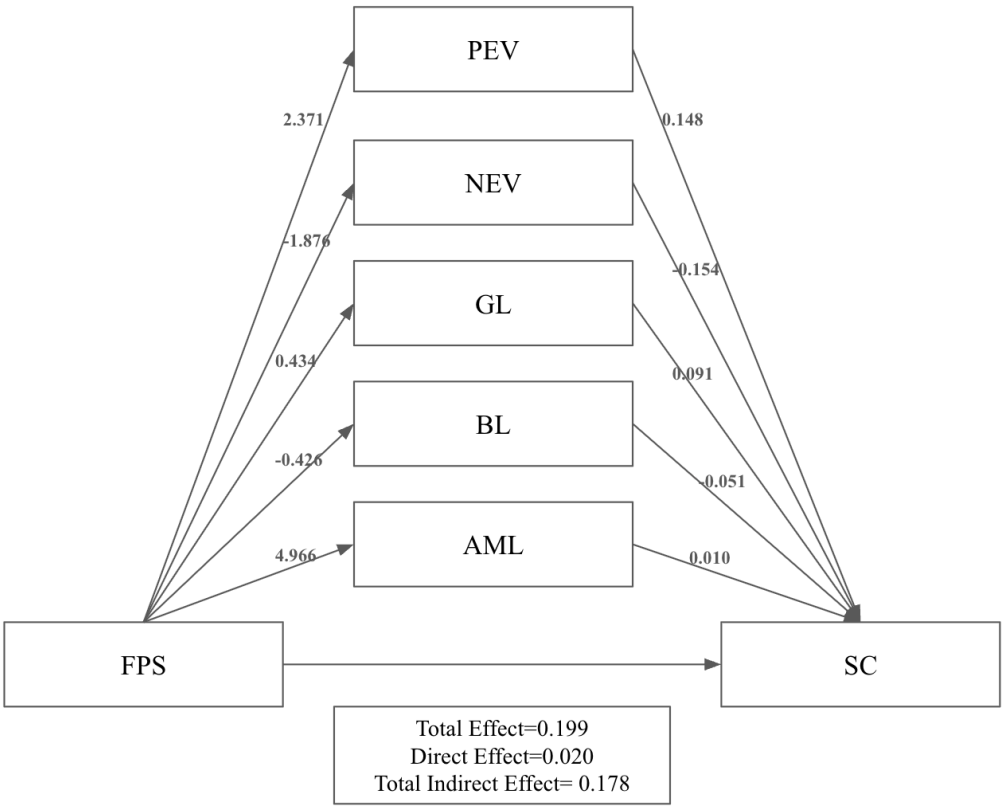
2.3.4.1. Flexible/authoritative parenting style model

In the first model, self-compassion scores are the dependent variable (Y), Flexible parenting style scores are the independent variable (X), and positive emotional valence, negative emotional valence, perceived positive listening characteristics, perceived negative listening characteristics, and autobiographical memory length scores are the mediator variables (M) (see Figure 6).

At first, the predictive effects of flexible parenting style (FPS) scores on positive emotional valence (PEV), negative emotional valence (NEV), perceived positive listening characteristics or good listener (GL), perceived negative listening characteristics or bad listener (BL), and autobiographical memory length (AML) scores were examined. Accordingly, while the predictive effects of FPS scores on PEV (B = 2.371, SE = 0.115, $p < 0.001$), GL (B = 0.434, SE = 0.023, $p < 0.001$), and AML (B = 4.966, SE = 0.252, $p < 0.001$) scores were found to be positive and significant, predictive effects of FPS scores on NEV (B = -1.876, SE = 0.106, $p < 0.001$) and BL (B = -0.426, SE = 0.022, $p < 0.001$) were found to be negative and significant.

Our examination of the total effect of FPS scores on self-compassion (SC) scores revealed a significant and positive predictive effect (B = 0.199, SE = 0.008, $p < 0.001$). This finding reveals the importance of a flexible parenting style in fostering self-compassion. Consequently, our analysis of the effect of FPS scores on SC scores, in conjunction with mediator variables, revealed a positive and statistically significant effect (B = 0.020, SE = 0.006, $p < 0.001$). This finding further supports the role of flexible parenting style in promoting self-compassion, and it was observed that the regression assumptions necessary to test the mediation effect were met for each mediator variable.

Figure 6: Mediational Analyses In The Relationship Between Flexible Parenting Style And Emerging Adults' Self-Compassion Scores Towards Negative Autobiographical Memories



Notes. FPS: Flexible Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener (perceived positive listening characteristics); **BL:** Bad Listener (perceived negative listening characteristics); **AML:** Autobiographical Memory Length

Source: Created by the author.

Table 4 presents the total, direct, and indirect effect values of positive emotional valence, negative emotional valence, perceived positive listening characteristics, perceived negative listening characteristics and autobiographical memory length scores as mediators in the relationship between flexible parenting style and self-compassion, along with the bootstrap confidence intervals. The total effect of flexible parenting style scores on self-compassion was significant and positive (β = 0.199, 95% CI [0.182, 0.216]). The direct effect of flexible parenting style scores on self-compassion remained significant and positive (β = 0.020, 95% CI [0.008, 0.033]).

The indirect effects showed varying impacts. The effect of flexible parenting style scores on self-compassion via positive emotional valence was positive and significant (β = 0.035, 95% CI [0.018, 0.052]). The indirect effect through negative emotional valence was significant (β = 0.028, 95% CI [0.018, 0.040]). The effect through positive listening characteristics was significant (β = 0.039, 95% CI [0.023, 0.056]), and the effect of negative listening characteristics was significant (β=0.021, CI[0.011, 0.032]. The indirect effect through autobiographical memory length was positive and significant (β = 0.053, 95% CI [0.039, 0.067]). The total indirect effect of flexible parenting style scores on self-compassion was significant and positive (β = 0.178, 95% CI [0.162, 0.197]).

At this point, since the confidence intervals do not contain zero and the regression assumptions are met, the mediation effect of the positive emotional valence, negative emotional valence, perceived positive listening characteristics, perceived negative listening characteristics and autobiographical memory length parameters in the relationship between authoritative/flexible parenting style and self-compassion is statistically significant.

Table 4: Mediation Effect Values And Confidence Intervals

	β	**SS**	**Lower Bound % 95 CI**	**Upper Bound %95 CI**
The Mediation Effect Values Resulting from Adding Mediative Parameters in the Model				
The total effect of the FPS parameter on SC	0.199	0.008	0.182	0.216
The direct effect of the FPS parameter on SC	0.020	0.006	0.008	0.033
Indirect effect of the FPS parameter on SC via PEV	0.351	0.008	0.018	0.052
Indirect effect of the FPS parameter on SC via NEV	0.289	0.005	0.018	0.040
The indirect effect of the FPS parameter on SC via GL	0.039	0.008	0.022	0.056
Indirect effect of the FPS parameter on SC via BL	0.021	0.005	0.011	0.031
Indirect effect of the FPS parameter on SC via AML	0.053	0.007	0.039	0.068
The total indirect effect of the FPS parameter on SC	0.178	0.008	0.162	0.197

Notes. FPS: Flexible Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener (perceived positive listening characteristics); **BL:** Bad Listener (perceived negative listening characteristics); **AML:** Autobiographical Memory Length

Source: Created by the author.

2.3.4.2. Permissive parenting style model

In the model 2, self-compassion scores are the dependent variable (Y), permissive parenting style scores are the independent variable (X), and positive emotional valence, negative emotional valence, good listener or perceived positive listening characteristics, bad listener or perceived negative listening characteristics, and autobiographical memory length scores are the mediator variables (M) (see Figure 7).

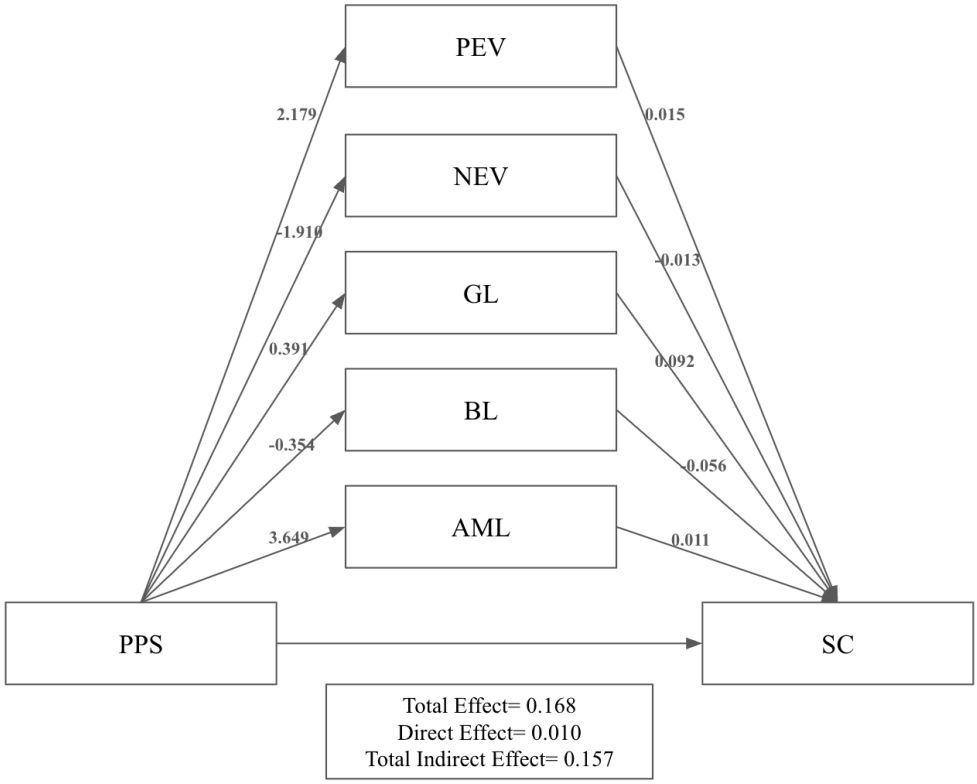
At first, the predictive effects of permissive parenting style (PPS) scores on positive emotional valence (PEV), negative emotional valence (NEV), perceived positive listening characteristics (GL), perceived negative listening characteristics (BL), and autobiographical memory length (AML) scores were examined. Accordingly, the predictive effects of PPS scores on PEV (B = 2.179, SE = 1.116, $p < 0.001$), GL (B = 0.391, SE = 0.019, $p < 0.001$), and AML (B = 3.649, SE = 0.236, $p < 0.001$) scores were found to be positive and significant. The predictive effects of PPS on NEV (B = -1.910, SE = 0.077, $p < 0.001$) and BL (B = -0.354, SE = 0.019, $p < 0.001$) were found to be negative and significant. In addition, the total effect of PPS scores on Self-Compassion (SC) scores was examined and found to be a positive and significant predictive effect (B = 0.168, SE = 0.076, $p < 0.001$).

The investigation of the direct effect of PPS on SC and the mediating roles of the various mediator variables showed that while the direct effect of PPS on SC becomes insignificant (B = 0.010, SE = 0.005, p = .062), significant relationships are found between PPS-PEV-SC (B = 0.015, SE = 0.003, $p < .001$), PPS-NEV-SC (B = -0.013, SE = 0.003, $p < .001$), PPS-GL-SC (B = 0.092, SE = 0.017, $p < .001$), PPS-BL-SC (B = -0.056, SE = 0.012, $p < .001$), and PPS-AML-SC (B = 0.011, SE = 0.001, $p < .001$).

In mediation analysis, when a mediator variable is added to the analysis and the direct effect becomes insignificant, this is referred to as full mediation. This indicates that the effect of the independent variable on the dependent variable occurs entirely through the mediator variables. In other words, if the effect of the independent variable on the dependent variable disappears when the mediator variables are not considered, full mediation is present.

These findings have significant implications as they indicate that the mediation assumptions are met for each mediator variable, suggesting that PEV, NEV, GL, BL, and AML mediate the relationship between permissive parenting style and self-compassion. Furthermore, the insignificant direct effect in Model 2 indicates the presence of full mediation, which has practical implications for understanding and potentially addressing self-compassion in the context of parenting styles.

Figure 7: Mediational Analyses In The Relationship Between Permissive Parenting Style And Emerging Adults' Self-Compassion Scores Towards Negative Autobiographical Memory



Note. PPS: Permissive Parenting Styl; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener or perceived positive listening characteristics; **BL:** Bad Listener or perceived negative listening characteristics; **AML:** Autobiographical Memory Length

Source: Created by the author.

Table 5 presents the total, direct, and indirect effect values of positive emotional valence, negative emotional valence, perceived positive listening characteristics, perceived negative listening characteristics and autobiographical

memory length scores as mediators in the relationship between permissive parenting style and self-compassion, along with the bootstrap confidence intervals. The total effect of permissive parenting style scores on self-compassion was significant and positive (β = 0.168, 95% CI [0.153,0.183]). The direct effect of permissive parenting style scores on self-compassion remained insignificant and positive (β = 0.010, 95% CI [-0.005, 0.022]).

The indirect effects showed varying impacts, all of which were positive and significant, reinforcing the significance of the findings. The effect of permissive parenting style scores on Self-compassion via positive emotional valence was significant (β = 0.033, 95% CI [0.017, 0.049]). The indirect effect through negative emotional valence was significant (β = 0.025, 95% CI [0.013, 0.038]). The effect through good listener was significant (β = 0.036, 95% CI [0.021, 0.050]), and the effect of bad listener was significant (β=0.019, CI[0.011, 0.028]. The indirect effect through autobiographical memory length was significant (β = 0.042, 95% CI [0.032, 0.051]).

The total indirect effect of permissive parenting style scores on self-compassion was significant and positive (β = 0.175, 95% CI [0.145, 0.169]). At this step, since the confidence intervals do not contain zero and the regression assumptions are met, the mediation effect of the positive emotional valence, negative emotional valence, perceived good listener, perceived bad listener and autobiographical memory length parameters in the relationship between permissive parenting style and self-compassion is statistically significant, providing a solid foundation for further research and application.

Table 5: Mediation Effect Values And Confidence Intervals

	β	SS	Lower Bound % 95 CI	Upper Bound %95 CI
The Mediation Effect Values Resulting from Adding Mediative Parameters in the Model				
The total effect of the PPS parameter on SC	0.168	0.007	0.153	0.183
The direct effect of the PPS parameter on SC	0.010	0.005	-0.005	0.022
Indirect effect of the PPS parameter on SC via PEV	0.033	0.008	0.017	0.049
Indirect effect of the PPS parameter on SC via NEV	0.025	0.006	0.013	0.038
Indirect effect of the PPS parameter on SC via GL	0.036	0.007	0.021	0.050
Indirect effect of the PPS parameter on SC via BL	0.019	0.004	0.011	0.028
Indirect effect of the PPS parameter on SC via AML	0.042	0.004	0.032	0.051
The total indirect effect of the PPS parameter on SC	0.157	0.006	0.145	0.169

Note. PPS: Permissive Parenting Styl; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener or perceived positive listening characteristics; **BL:** Bad Listener or perceived negative listening characteristics; **AML:** Autobiographical Memory Length

Source: Created by the author.

2.3.4.3. Authoritarian parenting style model

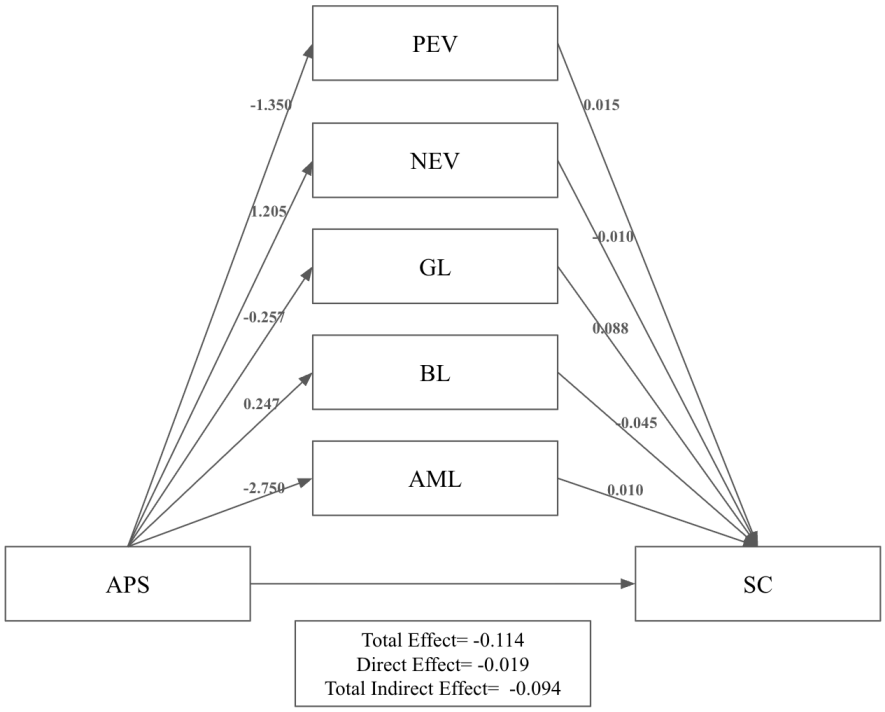
In this model, self-compassion scores are the dependent variable (Y), Authoritarian parenting style scores are the independent variable (X), and positive emotional valence, negative emotional valence, perceived positive listening characteristics, perceived negative listening characteristics, and autobiographical memory length scores are the mediator variables (M) (see Figure 8).

At first, the predictive effects of authoritarian parenting style (APS) scores on positive emotional valence (PEV), negative emotional valence (NEV), good listener (GL), bad listener (BL), and autobiographical memory length (AML) scores were examined. Accordingly, the predictive effects of APS scores on PEV (B = -1.350, SE = 0.042, $p < 0.001$), GL (B = -0.257, SE = 0.008, $p < 0.001$), and AML (B = -2.750, SE = 0.099, $p < 0.001$) scores were found to be negative and significant, and the predictive effects of APS on NEV (B = 1.205, SE = 0.033, $p < 0.001$) and BL (B = 0.247, SE = 0.008, $p < 0.001$) were found to be positive and significant.

In addition, the total effect of APS scores on Self-Compassion (SC) scores was examined and found to be negative and significant (B = -0.114, SE = 0.002, $p < 0.001$). The effect of APS scores on SC scores, along with mediator variables, was examined,

and this effect was also found to be negative and statistically significant (B = -0.094, SE = 0.004, $p < 0.001$). Consequently, it was observed that the regression assumptions necessary to test the mediation effect were met for each mediator variable.

Figure 8: Mediational Analyses In The Relationship Between Authoritarian Parenting Style And Emerging Adults' Self-Compassion Scores Towards Negative Autobiographical Memory



Note. APS: Authoritarian Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener or perceived positive listening characteristics; **BL:** Bad Listener or perceived negative listening characteristics; **AML:** Autobiographical Memory Length

Source: Created by the author.

Table 6 presents the total, direct, and indirect effect values of positive emotional valence, negative emotional valence, good listener, bad listener and autobiographical memory length scores as mediators in the relationship between authoritarian parenting style and self-compassion, along with the bootstrap confidence intervals. The total effect of authoritarian parenting style scores on self-compassion was significant and negative (β = -114, 95% CI [-0.119, -0.108]). The direct effect of

authoritarian parenting style scores on Self-compassion remained significant and negative (β = -0.019, 95% CI [-0.028, -0.010]).

The indirect effects showed varying impacts. The effect of authoritarian parenting style scores on self-compassion via positive emotional valence was negative and significant (β = -0.020, 95% CI [-0.030, -0.011]). The indirect effect through negative emotional valence was significant (β = -0.0122, 95% CI [-0.019, -0.005]). The effect through good listener was negative and significant (β = -0.022, 95% CI [-0.031,-0.012]), and the effect of bad listener was significant (β = -0.011, CI[-0.017, -0.005]. The indirect effect through autobiographical memory length was negative and significant (β = -0.027, 95% CI [-0.035, -0.020]).

The total indirect effect of authoritarian parenting style scores on self-compassion was significant and negative (β = -0.094, 95% CI [-0.103, -0.086]). At this step, since the confidence intervals do not contain zero and the regression assumptions are met, the mediation effect of the positive emotional valence, negative emotional valence, good listener, bad listener and autobiographical memory length parameters in the relationship between authoritarian parenting style and self-compassion is statistically significant.

Table 6: Mediation Effect Values And Confidence Intervals

	β	**SS**	**Lower Bound % 95 CI**	**Upper Bound %95 CI**
The Mediation Effect Values Resulting from Adding Mediative Parameters in the Model				
The total effect of the APS parameter on SC	-0.114	0.002	-0.119	-0.108
The direct effect of the APS parameter on SC	-0.019	0.004	-0.028	-0.010
Indirect effect of the APS parameter on SC via PEV	-0.020	0.004	-0.030	-0.011
Indirect effect of the APS parameter on SC via NEV	-0.012	0.003	-0.019	-0.005
Indirect effect of the APS parameter on SC via GL	-0.022	0.004	-0.031	-0.012
Indirect effect of the APS parameter on SC via BL	-0.011	0.002	-0.017	-0.005
Indirect effect of the APS parameter on SC via AML	-0.027	0.003	-0.035	-0.020
The total indirect effect of the APS parameter on SC	-0.094	0.004	-0.103	-0.086

Note. APS: Authoritarian Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **GL:** Good Listener or perceived positive listening characteristics; **BL:** Bad Listener or perceived negative listening characteristics; **AML:** Autobiographical Memory Length

Source: Created by the author.

2.4. DISCUSSION

The exploration of self-compassion through autobiographical memory is an under-researched area in the scientific literature, though it has recently begun to attract scholarly attention (See Cleare, 2019:1; Lathan & Dritschel, 2023; Zangri et al., 2024: 971); However, the number of studies on this topic remains limited, and existing research has mainly focused on clinical samples rather than examining this relationship within the family context. In addition, considering parents as listeners in family narratives represents a gap in the literature. Consequently, Study 1 of this thesis examined relationships between perceived parenting style and self-compassion levels in Turkish emerging adults. This examination is based on negative experiences related to memories of guilt, which means that Turkish emerging adult children assume their perpetrator role. These memories are necessarily shared with one of their parents. Consequently, the impact of perceived parenting style on self-compassion is investigated by mediating perceived parents' listening characteristics, emerging adults' written narrative characteristics, and their emotional valence towards their negative experiences.

In addition, gender differences among parents as listeners and their impacts on perceived listening characteristics, self-compassion, and emotional valence of narrators towards their narrated negative experiences represent another critical goal of this study. Moreover, gender differences in participants' narrative characteristics, self-compassion levels, and emotional valence towards written narratives of the negative experiences they had shared with their parents represented other research objectives of this study.

Briefly, the purpose of the present study was to (a) determine the self-compassion level of emerging adults in Türkiye after sharing their negative autobiographical memories of guilt with one of their parents (b) define the parental variables that influence the self-compassion level of emerging adults (c) demonstrate how different styles of parenting may indirectly influence the self-compassion of their children through their listening characteristics and the emotional valence as well as the narrative characteristics they trigger in them and (d) delineate gender differences while examining the study's variables.

Descriptive analysis showed that 82.8% of participants shared their negative memories with their mothers. Additionally, 78.8% said their mother was the parent who listened to them the most. Similarly, 80.3% reported that their mother was the one to whom they mostly told negative events. This pattern may reflect sociocultural norms in Türkiye where mothers are often viewed as the main caregivers (Bolak-Boratav, 1999: 409; Kağıtçıbaşı, 2007: 70). According to İmamoğlu (1987: 158), Turkish mother-child relationships are generally more intense than father-child ones, regardless of the child's gender. Although paternal involvement has increased, mothers in Türkiye still spend more time on parenting tasks than fathers (Gedik, 2020: 142).

Building on the existing body of research, this study proposed that there would be a negative correlation between an authoritarian parenting style and self-compassion levels in participants. In contrast, an authoritative/flexible approach was expected to correlate positively with self-compassion scores. The study's results supported this hypothesis and indicated that higher self-compassion levels in narrators are correlated with a perceived authoritative parenting style. Conversely, participants who perceived their parents as authoritarian reported lower self-compassion scores. Although the examination of the relationship between perceived parenting style and self-compassion is sparse in the literature, our findings are consistent with prior research that suggests parenting characterized by warmth and nurturing fosters greater self-compassion in children (Moreira et al., 2018: 1771). Similar conclusions have been drawn in Turkish studies, which have found a positive correlation between parental warmth, as opposed to control, and higher self-compassion scores in children (Asici et al., 2021: 38; Temel et al., 2018: 2203).

Further, this study posited that perceived listener characteristics, narrative length, and emotional valence would mediate the effect of parental authority style on participants' self-compassion scores. It was hypothesized that an authoritarian parenting approach would negatively influence perceived listener characteristics, alter emotional valence negatively, and affect narrative characteristics, resulting in lower self-compassion scores. In contrast, an authoritative/flexible parenting style was predicted to positively affect these areas, thereby increasing self-compassion scores. The study's findings confirmed these predictions and emphasized the crucial role of perceived listener characteristics in the mediation process. The literature suggests that

authoritarian parents do not exhibit positive listening characteristics as opposed to those with a flexible parenting style, who are noted for their responsiveness, a balance of warmth, and communication, which is crucial in fostering positive outcomes, including good communication characteristics (Baumrind, 1971: 1; Gedik, 2020: 118; Davies & Coe, 2019: 165).

Subsequently, participants who perceived their parents as employing a flexible parenting style reported more positive listening characteristics. They also provided longer written narratives, showed more positive emotional valence toward shared negative experiences, and achieved higher self-compassion scores. In line with this observation, prior research has demonstrated that secure attachment styles are associated with more coherent and positive autobiographical narratives (Collins, 2021: 1). Additionally, these outcomes reveal the significant role of parenting style throughout child development, particularly in emerging adulthood, and the value of positive listening characteristics in narrators' experiences. Participants who perceived their parents as authoritarian described them with negative listening characteristics. They presented shorter written narratives, negative emotional valence towards the narrated experiences, and lower self-compassion levels, further emphasizing the crucial influence of perceived listening characteristics.

The results of the study align with the literature that emphasizes that the authoritative parenting style has constantly shown positive outcomes throughout the literature. Thus, this parenting style is believed to be optimal for nurturing children (Steinberg, 2001: 4) and the most favorable for their development (Baumrind, 1966: 887). Besides, studies on listeners' role in autobiographical memory sharing showed that good listeners with positive perceived listening characteristics by their narrators positively impact their narratives and self-views (Pasupathi et al., 2015: 81). Seemingly, in our results, the effects of listeners' characteristics are not reducible to high levels of self-compassion but also richer written narratives and positive emotional valence among narrators. In line with our initial hypothesis, the findings indicate a differential effect of the parents when perceived as good or bad listeners and meaningful variation in these effects.

The importance of the research model's mediators in the relationship between perceived parenting style and self-compassion may seem obvious, given the results of

the perceived permissive parenting style in our study. Surprisingly, a full mediation has been detected in the results, showing that while the direct effect between permissive parenting style and self-compassion was insignificant, the indirect effect through perceived listening characteristics, emotional valence, and narrative characteristics of narrators became significant, giving place to a significant positive total effect in this model. In other words, permissive parents positively predict the self-compassion of children only if they are perceived with positive listening characteristics; they trigger longer children's narratives and positive emotional valence toward the negative experiences. In contrast, the direct effect of perceived permissive parents on self-compassion remains insignificant. In this context, Baumrind (1966) describes that children raised by permissive parents might not learn self-regulation. In addition, Hall's (2015) study showed that a permissive parenting style was associated with lower self-compassion scores in American participants.

The permissive parenting style mediational model results highlight the nuanced role of parental listening characteristics, the positive emotional valence they trigger, and the longer narratives of narrators they predict in the relationship between parenting styles and self-compassion. This finding contributes to new explanations of how permissive parents affect child outcomes in a parenting style that elucidates inconsistencies noted in previous literature (Jabeen et al., 2013: 85; Hall, 2015: 5). Consequently, the main objective of this study succeeded in affirming and extending the body of literature on parenting styles and self-compassion associations, as well as the mediating role of listening characteristics and their effects on narrative characteristics and emotional valence. It offers robust evidence to the literature that the authoritative parenting style, characterized by warmth, responsiveness, and supportive communication, is most beneficial for fostering the child's development and well-being (e.g., Pellerin, 2005: 283; Steinberg & Dornbusch, 1992: 304), particularly self-compassion towards negative experiences among emerging adults.

Moreover, permissive parenting, characterized by high responsiveness and low demandingness has traditionally been associated with inconsistent child outcomes (Baumrind, 1971: 3; Baumrind, 1991: 62). While some studies link this style to higher self-esteem and well-being (Kou, 2022: 105), others associate it with lower self-compassion (Hall, 2015: 5), poor self-regulation, and behavioral problems (Baumrind,

1991: 69). The full mediation effects observed in our study suggest that these negative outcomes may be mitigated when permissive parents engage in positive listening behaviors. Such engagement fosters an emotionally supportive environment that helps adolescents process negative experiences more constructively, thereby enhancing their self-compassion. This finding is particularly relevant in the Turkish context, where permissive parenting has been increasingly observed alongside authoritarian styles in recent years (Gözü et al., 2020: 312). Understanding the conditions under which permissive parenting leads to positive outcomes is essential for informing culturally appropriate parenting interventions in Türkiye.

We expected that participants' gender would impact their perception of their parenting style. Findings confirmed this hypothesis, showing that female participants significantly perceived a more authoritarian parenting style while male participants perceived a more authoritative/flexible one. Although results in child gender differences in perceived parenting styles may seem discordant in both international and Turkish literature, earlier studies obtained similar findings proving that parents are likely to adopt different child-bearing practices by the gender of their child (Begum et al., 2022: 1086) and may be more authoritative and permissive with sons than daughters (Gözü, 2019: 132).

One possible explanation of the adopted parenting style difference by the gender of the child might be related to the fact that some Turkish parents are prone to adopt traditional Turkish family dynamics, suggesting that mothers and fathers struggle to represent the control and punishment figure with their children and seem more susceptible to discouraging their children from being independent especially daughters (Sunar, 2002: 219). These differential child-bearing practices might explain why female participants were likely to perceive their parents as more authoritarian than male participants.

Gender differences in our study's sample also appeared in their self-compassion scores, confirming our initial hypothesis. Along with literature findings (e.g., Bluth, Campo, Futch and Gaylord, 2017: 840; Neff, 2003a: 223; Yarnell et al., 2019: 1136), female respondents showed significantly lower self-compassion scores than male respondents. This difference is potentially attributable to women's increased likelihood of negative self-talk. For instance, prior studies have shown that women are inclined

to self-criticism and judgment. Such critical self-response in women often encompasses a heightened use of negative self-dialogue compared to their male counterparts (DeVore, 2013: 5).

In fact, in this context, literature indicates that differences in self-compassion between genders can be attributed to two primary factors. The initial explanation focuses on the impacts of ethnicity, noting that traditional gender roles are more prevalent within ethnic minority communities, affecting their responses to life events (e.g., Pierre, Mahalik and Woodland, 2001: 19), which may amplify gender disparities in self-compassion found in our study's outcomes. The alternative explanation considers the role of ageing, proposing that self-compassion, which incorporates the critical component of common humanity, develops with age. This development can potentially reduce the gender gap in self-compassion as individuals age, suggesting that wisdom associated with recognizing common humanity increases (e.g., Ardelt, 2010: 193; Yarnell et al., 2015: 499). Additionally, the interaction between age and ethnicity might further influence these gender differences, as norms surrounding gender roles evolve with age and vary across ethnic groups (Kehn & Ruthig, 2013: 289).

In examining the distinctions in perceived parenting styles and levels of self-compassion among genders, this study also identified notable variances in the emotional responses and narrative characteristics associated with shared negative experiences between male and female participants. Consistent with our hypothesis, male participants exhibited higher scores of positive emotional valence than their female counterparts. This finding aligns with prior research demonstrating that women are likelier to report higher scores on emotional valence than men when asked to recall their negative experiences (Boals, 2010: 107).

The explanation for these gender-based emotional differences often references the sociocultural and biological frameworks. From a sociocultural perspective, emotions are considered an integral aspect of the socialization process, deeply intertwined with traditional gender roles (Brody & Hall: 447, 1993; Shields, 2000: 3). This viewpoint suggests that the discrepancy in emotions between genders reflects perceived differences in power and status, necessitating distinct emotional expressions to navigate social roles effectively (Fivush & Grysman, 2022: 1; Latu et al., 2013:

444). On the other hand, the biological perspective posits that inherent biological differences, such as hormonal variations, account for the distinct emotional expressions between genders, which may justify, for example, why women cry more frequently and why they express more fear toward threats than men (Gordon & Riger, 1991: 2). Some scholars defend a combined approach, suggesting that both biological and sociocultural factors collaboratively influence the observable gender variations in emotional experiences and expressions (Bradley et al., 2001: 300).

Further supporting our hypothesis, the study found that female participants composed significantly longer narratives of their negative experiences than males. This observation is consistent with Grysman's (2020) findings and studies examining gender differences in autobiographical memory characteristics (Buckner & Fivush, 1998: 407; Niedzwienska, 2003: 321). Given the study's focus on the family context and the parent-emerging adult dyad, these gender differences in narrative length may be explained through a social developmental lens.

Specifically, research has demonstrated that parents tend to engage in more elaborative reminiscing practices with daughters, utilizing leading questions, detailed elaborations, and positive reinforcement to extend discussions. In contrast, conversations with sons more often exhibit a pragmatic and concise style characterized by factual repetition, minimal elaboration, and a focus on brevity. These differences are believed to influence children's narrative characteristics as they grow up (Reese & Fivush, 1993: 596; Sales, Fivush and Peterson, 2003: 185). This differential approach to parent-child reminiscence may contribute to the observed variances in autobiographical narrative length between the genders of the current study's participants.

This thesis aims to explore a notably under-researched area in the scientific literature about the role of perceived parental listening characteristics as perceived by their emerging adult children within the context of sharing memories of guilt. A distinctive aspect of this investigation is its focus on conceptualizing parents primarily as listeners within the framework of autobiographical memory-sharing. This approach diverges from traditional roles ascribed to parents in such interactions, which include being narrators, co-narrators, or scaffolders, thereby addressing a significant gap in existing scholarly work. This gap is particularly notable regarding the comparative

analysis of mothers' and fathers' roles, which has been overlooked or underemphasized in the context of autobiographical narratives.

Importantly, this thesis is positioned to make a groundbreaking contribution by potentially being the first study to analyze mothers' and fathers' roles separately, as perceived by their children, and the subsequent effects of their listening characteristics on the children's well-being, with a specific focus on self-compassion during emerging adulthood. Self-compassion has emerged as a critical construct within positive psychology, advocated as a remedy for fostering positive self-perception in an era increasingly characterized by global conjunctures that marginalize failure, unsuccess and mistakes (Neff, 2003b: 85). Thus, examining the differential impacts of mothers' and fathers' listening characteristics on children's self-compassion in response to negative life experiences aspires to contribute significantly to positive psychology and social development domains.

We hypothesized that the parent's gender as a listener would impact the adopted parenting style, self-compassion scores of participants as narrators, perceived listener characteristics, emotional valence, and narrative characteristics of narrators. The study's results did not reveal significant differences between mothers' and fathers' parenting styles as perceived by their emerging adult children. Consistent with findings from Western contexts (Fletcher et al., 1999: 599; Simons & Conger, 2007: 212) and a recent inquiry in a Turkish cohort (Gözu, 2019: 132), our results suggest that participants did not distinguish between the parenting styles of mothers and fathers, perceiving them as congruent.

In addition, our study's results revealed no significant difference in the impact of mothers and fathers as listeners on the self-compassion levels of their children. However, the results indicated a significant correlation between high levels of self-compassion and the perception of an authoritative parenting style, regardless of the parent's gender. The insignificant results of parents' gender effect on participants' self-compassion may be since our participants tended to score their mothers' and fathers' parenting styles similarly. The concordance between mothers' and fathers' adopted parenting styles has increasingly concerned developmental researchers. Indeed, inter-parental agreement on the same child-rear style in the same family is believed to result from positive marital relationships (Schoppe et al., 2001: 526).

Even though studies on the degree of similarity in adopted parenting styles between mothers and fathers remain limited, evidence shows that quality spousal relationship is associated with consensual similar parenting styles among both parents (Harvey, 2000: 39; Margolin et al., 2001: 3; Winsler et al., 2005: 1). Moreover, the interparental style congruency in the study's participants' perception may be because individuals are prone to marry a spouse with whom they share the maximum of common characteristics (Guo, Wang, Liu and Randall, 2014: 111). Nonetheless, it is noteworthy that mothers and fathers in the same family who disclose similar parenting styles do not necessarily use the same degree of practice of the determinant parenting style (Gözü, 2019: 132).

Interestingly, our study revealed a nuanced divergency in the listening attributes of mothers and fathers, with fathers being perceived as better listeners, characterized by greater attentiveness, empathy, and co-constructiveness. This finding introduces an avenue for further exploration into the differential roles mothers and fathers play in listening within parent-child memory-sharing. While, to the best of our knowledge, direct comparisons in parental listening characteristics based on children's perceptions are absent in the existing autobiographical memory-sharing literature, insights from gender studies in listening in language and linguistics offer a preliminary framework for understanding these differences. For instance, although Minh Trang (2022) posits the absence of definitive evidence regarding better listener among men and women, the author suggested that males are likely to exhibit greater attentive listening than females. This presumption is attributed to the notion that males tend to focus on factual content, whereas females tend to favor engaging with informational material.

In addition, research on gender differences in listening has been the object of research in brain imaging (Phillips, Lowe, Lurito, Dzemidzic & Mathews, 2001: 202) and revealed distinct characteristics in attention and cognitive processing styles that men and women use in conversation. In line with this hypothesis, Booth-Butterfield (1984) has examined these gender differences, suggesting that they stem from divergent objectives that each gender brings to the act of listening. Indeed, the author emphasizes that females tend to have a higher sensitivity to the emotional part of the conversation, whereas males are more inclined to concentrate their listening on facts.

Later, in 1993, Canary and Hause examined several research papers on gender differences in communication and highlighted the same conclusion, confirming that women focus more on the emotional atmosphere of communication, whereas men are more concerned with facts (Canary et al., 1993: 129). Such differences in listening strategies might contribute to emerging adults' perceptions regarding their parents' listening characteristics, with fathers being rated more positively than mothers in terms of listening.

The same explanations derived from this field comparing communication styles by gender can explain why participants, regardless of gender, demonstrated a marked tendency to share with their mothers rather than their fathers negative memories related to romantic relationship conflicts. This pattern of disclosure represents a distinct variance amidst the range of themes presented within participants' accounts of negative school experiences, which include conflicts with classmates, professors, and romantic relationships. Notably, this preference for maternal listening was uniformly observed among male and female emerging adults, underscoring a significant gender-based discrepancy in the listener regarding specific themes.

One plausible explanation for the observed preference in narrative themes, contingent upon the listener's gender, can be linked to the divergent perceptions toward emotional receptivity attributed to females over males, a notion substantiated by neuroimaging studies. Furthermore, this discrepancy in the choice of listeners underscores the theory positing that individuals tailor their disclosures to align with the expected reactions of their listeners. Given the prevalent stereotype attributing a greater emotional capacity to women (Grysman, 2020: 968; Grysman & Denney, 2017: 132), it follows that narrators might modify their storytelling approaches to resonate with gender-normative expectations. In this vein, Grysman and Denney (2017) observed that male narrators offered more detailed emotional accounts when addressing a female listener as compared to a male listener, a finding that aligns with the entrenched stereotype of women being more emotive than men, recognized universally (Prentice & Carranza, 2002: 269).

In our study, we observed that the Turkish participants were more inclined to share their romantic relationship conflicts with their mothers than their fathers. This tendency is attributed to the belief that women are more emotionally open and the

prevailing gender role expectations imposed on men. Therefore, it is suggested that the gender roles perceived by the narrator and the anticipated receptivity of the listener significantly influence the storytelling dynamics. This is because gender-based attitudes and expectations serve as a pivotal reference point in shaping the narrative exchange (Deaux & Major, 1987: 369), indicating that the listener's perceived gender roles may affect the selection of shared experiences. In essence, this preference for mothers over fathers in memory-sharing of romantic conflicts may reflect the broader societal norm that portrays women as more disposed towards engaging in dialogue about romantic matters (Beck, 1988: 56). This finding enriches the discourse on gendered communication styles, indicating the complex interplay between societal gender norms, perceived emotional receptivity, and the differential confiding behaviors in male and female participants.

Surprisingly, the results indicate that fathers are perceived as better listeners than mothers and significantly influence the narratives' emotional valence more positively. Specifically, participants who shared negative experiences with their mothers exhibited greater negative emotional valence than those who shared such memories with their fathers. This finding aligns with a recent investigation by Pasupathi et al. (2022), which aimed to evaluate narrative affordance between early adolescent girls discussing negative personal memories of anger with their mothers and their female peers. The study revealed a contrast in the narrative contexts provided by different listeners, with mothers creating a more emotion-focused narrative environment than friends. Interestingly, discussions with friends were associated with a more substantial reduction in distress, suggesting that sharing angry experiences with peers rather than mothers may facilitate more effective distress down-regulation (Pasupathi et al., 2022: 778).

One potential explanation for these patterns lies in parents' well-being and happiness levels by gender, which could influence the emotional outcomes observed in adolescents during and after the memory-sharing process. A study examining well-being, happiness, and the effects of parenthood found that fathers report higher levels of well-being and happiness than mothers. Furthermore, the gender of parents significantly moderated the relationship between happiness and child-rearing, with

fathers exhibiting greater happiness and positive emotions while engaging with their children (Nelson-Coffey et al., 2019: 1378).

While the results of our Study 1 confirmed some hypotheses, they refuted others; however, they uncovered a significant discrepancy. Surprisingly, while inferential statistics proved that fathers were significantly perceived as better listeners and elicited more positive emotional valence in narrators than mothers, participants reported that their mothers were the parents with whom memories are shared the most, negative memories are narrated to the most, and the parent who listens to them the most. In addition, the results demonstrated no significant gender differences among listeners, mothers and fathers, in their influence on the narrator's self-compassion. This discrepancy underlines the need to distinguish between the quality and quantity of listening, suggesting that the parent who listens the most frequently may not necessarily be perceived as possessing the best listening quality. Further studies at this stage are necessary to sharpen our understanding of which listener-related variables may account for higher levels of self-compassion in narrators.

This raises questions about the criteria for choosing a listener for personal narratives, which, according to Pasupathi et al. (2015), may hinge on the perceived availability of listeners. Further discussion by Pasupathi and Hoyt (2009) suggests that the significant impact of unresponsive listeners on the narrator's self-perception often goes unnoticed by the narrators themselves, implying that participants may prefer sharing with mothers despite rating fathers as better listeners, unaware of the influence of the listener's characteristics on them. This notable discrepancy necessitates a supplementary study to elucidate the criteria for preferred listeners and perceived functions within the context of negative autobiographical memory-sharing among parent-emerging adult dyads in Türkiye.

CHAPTER THREE
STUDY 2: QUALITATIVE ANALYSIS OF INTERVIEWS WITH TURKISH EMERGING ADULTS REGARDING PERCEIVED FUNCTIONS OF SHARING MEMORIES OF GUILT WITH THEIR PARENTS AND PERCEIVED CHARACTERISTICS OF PREFERRED VERSUS UNPREFERRED LISTENERS

3.1. OBJECTIVE AND HYPOTHESES

The outcomes of Study 1 predominantly confirmed our hypotheses based on the relevant literature; however, they also raised a series of questions necessitating further exploration. Consequently, the emergent findings mandated the investigation of a subsequent complementary study designed to provide comprehensive answers to these newly identified questions. Indeed, although inferential statistical results showed that fathers are significantly perceived as better listeners and significantly trigger higher positive emotional valence in narrators rather than mothers, participants reported that their mothers were the parents to whom the memories were told the most, who listened to them the most, and to whom the negative events they experienced were mainly told.

Yet, it is noteworthy that the parent who listens the most is not necessarily perceived as having the best listening characteristics. This suggests a need to differentiate between the quality and frequency of listening within this context. Thus, to probe into this crucial inquiry, it is posited that the motives driving the selection of one listener over another and the reasons underlying an individual's reluctance towards particular listeners must be meticulously evaluated.

Guided by the primary objective of this thesis, which is to investigate the mechanisms and factors that may influence children’s self-compassion levels during autobiographical memory-sharing experiences, particularly when parents serve as listeners and children as narrators, Study 2 aims to examine the practice of sharing specific autobiographical memories within the family context. It focuses on Turkish emerging adult children who share memories of guilt with their parents, where they are the perpetrators rather than the victims. This research explores participants'

perceptions of their parents' listening characteristics and the functions these shared memories serve. In this Study, these specific variables were qualitatively investigated to enhance understanding of the differences in self-compassion scores related to negative autobiographical memories shared with parents and to analyze the diverse effects of listeners on self-compassion subsequently in Study 3.

Study 2 is particularly interested in the dynamics influencing the choice of one parent over another as a listener and the reasons behind an individual's reluctance to share with particular listeners, specifically when the listeners in question are the parents and the narrators are their emerging adult children. Furthermore, it seeks to identify the perceived characteristics of both preferred and unpreferred listeners from emerging adults' perspectives and understand why they decided to share or withhold memories of guilt from these specific listeners, namely mothers and fathers. A critical part of this investigation involves exploring the perceived functions of memory-sharing with a chosen listener. It elucidates the distinctions between mothers and fathers in their roles as listeners in their children's perceptions. Examining the participants' perceived functions of memory-sharing may shed light on the rationale behind their preference for one parent as a listener over the other.

3.2. METHOD

Given the specific nature of the variables under examination, the methodology adopted for the present study is inherently exploratory and qualitative. The main interviews with participants took place throughout July and August 2024. The participants' group comprised 11 Turkish emerging adults, including five male and six female students, whose ages ranged from 19 to 22 years (See Table 7). These participants were recruited through telephone correspondence and agreed to participate in the study after being comprehensively informed about the content and procedures involved, providing informed consent.

The data collection method employed semi-structured interviews facilitated via Google Meet, which allowed for a predominantly open-ended question format. While the initial inquiries aimed to elicit specific memories to serve as a foundation, participants were encouraged to expand upon their narratives. Probing questions were

used to delve further into the details. Each interview lasted approximately 20 minutes per participant.

Recruitment was achieved through convenience sampling. The call for participants was circulated within the authors' networks and further propagated, resulting in the involvement of students from Dokuz Eylül University in İzmir, all residing in dormitories close to the university premises. The volunteers made no reservations about participating, particularly once reassured about the anonymity of the research and its principal objectives.

The analytical approach combines deductive and inductive reasoning, facilitating a dual-method thematic and interpretative phenomenological analysis. This approach aimed at elucidating both the perceived characteristics of preferred and unpreferred listeners and the perceived functions of sharing memories of guilt with a particular parent.

After reminding the study's primary goals and assuring participants of anonymity to affirm consent, participants were asked about demographics such as age, gender, and level of education. The interviews commenced with prompts for participants to recall and briefly narrate a memory of guilt in which they perceived themselves as perpetrators rather than victims and identifying the parents with whom they typically shared memories of guilt. Subsequent open-ended questions aimed to investigate the perceived functions of sharing these memories (See Table 7) and the characteristics of both the preferred and unpreferred listeners.

For the examination of the data derived from the participants, the researchers employed the thematic analysis technique steps as delineated by Braun and Clarke (2006). This analytic approach utilizes the inherent characteristics of the data itself to construct an analytic schema. In this approach, themes are strongly connected to the data because they emerge from the data. The process of thematic analysis unfolds through a sequence of six phases: including familiarization with the data, generating initial codes, searching for themes among the codes, reviewing themes, defining and naming themes and producing the final report.

To operationalize this methodology, the researchers transcribed all interviews into written form, initially engaged in multiple thorough readings and independent coding of the dataset. meticulously reviewed them and coded them under mutual

consent based on the related literature. The concordance of the researchers' analyses fostered a comprehensive thematic analysis and classification of the perceived functions of memory sharing and the perceived listening characteristics of both preferred and unpreferred listeners.

3.2.1. Interview Questions

In exploring memories of guilt, the following inquiries were formulated to facilitate a nuanced understanding of family communication dynamics, particularly memory sharing in Turkish parents-emerging adult children dyads. These questions aim to delve into the participants' processes of sharing these experiences with their parents, the selection of the parent confided in, and the expectations from these confessional interactions.

1. Could you reflect on a recent negative experience in the school environment where you found yourself in the role of the perpetrator—where your actions, attitudes, words, or irresponsibility negatively impacted others, and you later shared this experience with one of your parents?

2. Can you briefly describe this experience?

3. To which parent did you choose to disclose this experience? Could you explain why you chose this parent over the other?

4. Is there a pattern in your preference for sharing these memories of guilt, particularly those where you perceive yourself as the perpetrator, with a particular parent? If so, what motivates this preference, and conversely, why is the other parent less preferred for these disclosures?

5. Do you always prefer sharing memories of guilt with the same parent? Why?

6. Could you elaborate on the reasons for not choosing the other parent as a confidant listener in these situations?

7. Upon sharing these negative experiences with your selected parent, what are your expectations from him or her? Precisely, what roles or functions do you anticipate he or she will fulfil in response to your disclosure?

These questions are structured to encourage detailed reflection and insight into the participants' perceived functions of memory sharing and their preferred or unpreferred listener characteristics among their mothers and fathers.

3.3. RESULTS AND DISCUSSION

3.3.1. Perceived Functions of Memory-Sharing with Parents Regarding Negative Experiences Where Narrators Are Perpetrators: directive and emotion regulation

Aligned with the ecological approach, which implies that different types of memories may inherently support certain functions over others, influenced by variables such as the emotional valence attached to the memory (Bluck et al., 2002: 61; Rasmussen et al., 2009: 477), the present study drew its objectives and methods. As a result, this research focused on a particular type of memory, emphasizing certain inclusion criteria, involving a specific age demographic (Turkish emerging adults aged 19-22), particular emotional memories of recent negative experiences occurring within school settings over the last six months, where individuals identify themselves in the role of the perpetrator, and the targeted listeners for these memory sharings being either the narrators' mothers or fathers.

These inclusion criteria were deliberately chosen to achieve as much homogeneity as possible, thereby delineating the specific memory-sharing functions in comparable scenarios. The functions associated with sharing these negative experiences with parents were elucidated from a meticulous qualitative analysis of interviews conducted with emerging adult participants, who served as both actors in and narrators of these recounted events.

Table 7: Demographic Information And Content Of Perceived Functions Of Negative Memory-Sharing Of Turkish Perpetrator Emerging Adults With Their Mothers And Fathers

Participant	Gender	Age	Preferred listener's gender	Education level	Perceived function of negative memory-sharing	Example of content regarding perceived memory-sharing functions
1	Male	21	Father	2nd-grade Civil engineering	Directive	I share with him my negative experiences to help me with concrete solutions to fix the situation.
2	Male	20	Mother	1st-grade International business	Directive	I tell her about my mistakes so that she can advise me.
3	Female	21	Mother	2nd-grade Mechanical engineering	Emotion regulation + Directive	When I share with her my negative memories, she tells me what I should do, which makes me feel released and boosts my mood.
4	Female	22	Mother	3rd-grade Sociology	Directive	Narrating my negative experiences to my mom gives me the opportunity to learn her precious opinion and how she would solve similar situations.
5	Female	19	Father	1st-grade Preparatory class	Emotion regulation + Directive	I tell him about my bad events in life so that I can benefit from his experience and knowledge. He is good at it. This helps me feel better and reduces my feelings of guilt or shame.
6	Female	21	Mother	2nd-grade Business administration	Directive	I share those negative memories with her to get support on how to deal with the situation.
7	Male	19	Mother	1st-grade Turkish literature	Emotion regulation	Sharing my negative memories with her helps me reduce my negative emotions and feel released.
8	Female	20	Father	1st-grade Mechanical engineering	Directive	I tell him about my mistakes to learn how I should behave to fix the conflicts.
9	Male	21	Mother	2nd-grade Business administration	Emotion regulation + Directive	I tell her about my faults and all my negative memories to improve my mood and reduce guilt feelings. She also shares her opinions regarding how I can solve my problems.
10	Female	22	Mother	3rd-grade business administration	Emotion regulation	Sharing my faults with her is always a relief, just like therapy. Her presence regulates my mood regardless of how much I mess things up.
11	Male	20	Father	1st-grade civil engineering	Emotion regulation + Directive	I resort to him when I mess up so I listen to his wise opinions. His advice always convinces me because it is based on logical and efficient perspectives. I know he can heal me and give me emotional relief.

Source: Created by the author.

The findings from interviews with 11 Turkish emerging adults, comprising five males and six females, indicated that a majority (n = 7) identified their mothers as their preferred confidants for disclosing their memories of guilt. In contrast, a smaller fraction (n = 4) indicated a preference for their fathers in these scenarios. Furthermore, the analysis identified two primary perceived functions of sharing negative memories

with parents among emerging adults, namely directive (n = 9) and emotion regulation (n = 6) regardless of the parent's gender as listeners (See Table 7).

3.3.1.1. Directive function

Regardless of the listener's gender, whether mother or father, the participants mostly reported perceiving directive functions when sharing their memories of guilt. This observation aligns with the findings presented in the previously reviewed literature, which supports that compared to positive memories, negative memories are more associated with directive functions (e.g., Pasupathi et al., 2002: 163: 163; Pillemer, 2003: 193; Rasmussen et al., 2009: 477). Participants' accounts illustrate how sharing these life events with a particular parent employs past incidents to confront present difficulties (Bluck & Alea, 2002: 61) and influence future behaviors and reflections (Baddeley, 1988: 3; Pillemer, 1998: 64). The theoretical propositions of the directive function of negative memory-sharing find empirical support in the current study, as reported by participants' deliberate references to future behavior guidance and decision-making to articulate their perceived directive functions when disclosing their memories of guilt to their mother and father.

(P1) "I share my negative experiences with him to help me with concrete solutions to fix the situation."

(P2) "I tell her about my mistakes so that she can advise me. She finds ways to get rid of the adverse situations I face in life."

(P3) "When I share my negative memories with her, she tells me what I should do."

(P4) "Narrating my negative experiences to my mom gives me the opportunity to hear her valuable opinion and how she would solve similar situations."

(P5) "I tell him about my bad events in life so that I can benefit from his experience and knowledge. He is good at it and I appreciate his ways of dealing with problems.".

(P6) "I share those negative memories with her to get support on how to deal with the situation."

(P8) “I tell him about my mistakes to learn how I should behave to fix the conflicts. It is important for me to resort to my father instead of struggling with the situation alone.”

(P9) “She also shares her opinions regarding how I can solve my problems.”

(P11) “I resort to him when I mess up, so I listen to his wise opinions. His advice always convinces me because it is based on logical and efficient perspectives.”

3.3.1.2. Emotion regulation function

Consistent with literature that posits individuals' engagement in narrating autobiographical memories as a mechanism for regulating emotions (Kulkofsky, Wang and Hou, 2010: 204; Pasupathi, McLean and Weeks, 2022: 778; Rasmussen et al., 2009: 477), the present study identified that six participants perceived an emotion regulatory function in their parents' listening. Pasupathi and her colleagues (2022) argued that communicating emotional experiences with significant others throughout the lifespan, from early childhood through adulthood, is essential for enhancing socio-emotional well-being. Echoing this hypothesis, other scholars have theorized that sharing emotional events may expedite emotional recovery (Nils & Rimé, 2012: 672). Such theoretical propositions find empirical support in the current study, as evidenced by participants' deliberate references to emotional "healing" (Participant 11) and the utilization of the metaphor of "therapy" (Participant 10) to articulate their perceived functions of emotion regulation when disclosing their memories of guilt to their parents, both mothers and fathers.

(P3) “Makes me feel released and boosts my mood. Whenever I recount things that make me sad or uncomfortable to my mother, I become more optimistic.”

(P5) “This helps me feel better and reduces my feelings of guilt or shame. He can appease my feelings, and his listening reassures me, making me feel relaxed.”

(P7) “Sharing my negative memories with her helps me reduce my negative emotions and feel released.”

(P9) “I tell her about my faults and all my negative memories to improve my mood and reduce feelings of guilt.”

(P10) “Sharing my faults with her is always a relief, just like therapy. Her presence regulates my mood regardless of how much I mess things up. She makes me feel confident and positive.”

(P11) “I know he can heal me and give me emotional relief.”

In the analysis of participants' interviews, a predominant emphasis on the directive and emotion-regulation functions was observed when memories of guilt were shared with parents. However, asserting the complete absence of social and self-functions within these exchanges would be oversimplified. This notion is exemplified by the eighth participant (P8), who explicitly stated, "It is important to me to resort to my father instead of struggling with the situation alone." This example illustrates the nuanced nature of daily-life memory exchange analyses and the complex interplay of memory-sharing functions.

The challenges encountered in analyzing these interviews resonate with Pillemer's (2003) viewpoint, which suggests that the differentiation among memory-sharing functions might appear overly theoretical, given that these functions often blend seamlessly in everyday contexts. This complexity is further underlined by the nature of autobiographical narratives, which are fundamentally linked to self-concepts (Conway & Pleydell-Pearce, 2000: 261). Moreover, the developmental perspective on memory-sharing posits that the act of sharing memories within family settings plays a pivotal role in fostering intimate bonds between parents and children (Fivush & Nelson, 2004: 586; Fivush & Reese, 2002: 109), pointing out the inherently social aspect of memory-sharing. These narratives are not only shared within a social context but also naturally serve a social function (Alea et al., 2003: 165), reinforcing the significance of the social dimensions of memory-sharing.

3.3.2. Perceived Characteristics of the Preferred and Unpreferred listeners Among Parents

In the literature on listener characteristics in the context of autobiographical memory, research findings delineate two broad classifications: positive and negative listener characteristics. On the one hand, characteristics such as empathy, attentiveness, cooperativeness, and responsiveness, which positively influence narrators, are emphasized (Elmi et al., 2019: 1044; Pasupathi et al., 2009: 558;

Pasupathi et al., 2015: 67). This dimension aligns with the conceptualization of the 'good listener' within memory-sharing interactions, as explored in previous studies (Bavelas et al., 2000: 941; Weinstein et al., 2021: 469).

On the contrary, the literature also identifies negative listening characteristics, including unresponsiveness, indifference, and distractibility, which negatively affect the narrator's well-being (Fioretti et al., 2017: 252; Weinstein et al., 2021: 469; Pasupathi et al., 2015: 80). However, the current study aimed to elucidate the characteristics of both preferred and unpreferred listeners from the narrators' perception within a specific context of memory-sharing. Specifically, the focus is on the narrator's perceived listener characteristics that either facilitate or inhibit the disclosure of emotionally negative memories, with the narrator assuming the role of the perpetrator. This research positions emerging adult children as narrators and their parents as listeners, with a particular interest in exploring potential gender differences between mothers and fathers as perceived by their children.

The findings suggested that the perceived characteristics of preferred and unpreferred listeners are gender-specific, indicating that participants discerned different characteristics as preferred or unpreferred based on their parent's gender. Specifically, when emerging adults designate their mothers as the preferred listeners, they commonly attribute their preference to two primary reasons for their mothers' listening behaviors: availability and empathy. Conversely, when fathers are designated as the preferred listeners, the reasons defining this preference, as perceived by their emerging adult children, are divided into two distinct categories: good listening skills and the provision of logical advice.

Furthermore, when addressing the characteristics that diminish the preference for a parent as a confidante, the research findings reveal a divergence based on the parent in question. Specifically, when fathers are identified as the unpreferred listeners, the emerging adults' accounts converge on two predominant reasons: a lack of availability and a tendency for harsh criticism. Conversely, the characteristics that diminish the preference for mothers as listeners, as derived from the research interviews, are primarily classified into bad listening skills and a tendency towards dramatization (See Table 8).

Table 8: Turkish Emerging Adults' Perceived Characteristics Of Preferred Vs. Unpreferred Listeners Among Their Mothers And Fathers

Parent's gender as a listener	Perceived characteristics of the preferred listener	Perceived characteristics of the unpreferred listener
Father	Good listening skills	Unavailability
	Logical advice	Harsh criticism
Mother	Availability	Bad listening skills
	Empathy	Dramatization

Source: Created by the author.

3.3.2.1. Perceived Characteristics Of The Preferred Listener Between Turkish Mothers And Fathers

Several narrators among the Turkish emerging adult participants have indicated a tendency to share their memories of guilt with their mothers. This preference is attributed to perceived mothers' availability and empathy. The inclination towards mothers as confidantes due to their empathetic nature finds resonance in existing literature, underscoring the significant impact of empathetic listening on autobiographical narration (Sugimori et al., 2020: 4).

Furthermore, this preference for mothers over fathers as empathetic listeners reinforces previously documented views on comparative empathy (Baez et al., 2017: 179), compassion (Salazar, 2016), and affective recognition skills (Baron-Cohen et al., 2015: 1) attributed to women over men. In other words, various theories provide insights into comprehending the discerned empathy in mothers' listening in this research. For instance, evolutionary models posit that differences in reproductive investment have led to sex-selective pressures, resulting in sex-specific social behaviors. This includes a heightened propensity among women for emotional expression and comprehension (Geary, 2002: 23), which may elucidate the empathy observed in mothers rather than fathers. Additionally, these findings align with gender

socialization models, which suggest that cultural norms regarding gender roles shape expectations and behaviors differently for men and women (Eagly et al., 2012: 458), possibly explaining why children perceive mothers as more empathetic but also more available than fathers.

Indeed, our study highlighted participants' preference for sharing experiences with mothers, linked to the perceived availability of mothers. This perception aligns with Türkiye's societal and familial expectations, which traditionally assign primary childcare responsibilities to mothers, irrespective of their employment status, educational level, or economic contribution (Gedik, 2020: 118; Ozdal et al., 2005: 255). Moreover, although the results show that fathers have efficient listening skills, mothers are perceived as more available listeners to their children. Consistent with this hypothesis, Parker and Wang (2013) demonstrated that despite the slight change in fathers' engagements with their children, today, mothers still spend twice as much time dealing with their children as do fathers.

Interestingly, the perceived listening competencies of fathers among Turkish participants have also been pointed out, suggesting an area for further exploration. This perception might be illuminated by research into brain imaging, which demonstrates gender differences in listening and conversational engagement. This research posits that while women may be more attuned to the emotional aspects, men often focus on factual content, potentially contributing to the perception of men as more effective listeners in certain contexts (Phillips et al., 2001: 202; Booth-Butterfield, 1984: 36).

In concordance with the significance of adept listening skills, the participants articulated a preference for their fathers' listening, attributing this preference to their logical guidance. This finding aligns with Gray's (1992) insights on gender disparities in communication, where he delineates distinct communication preferences among genders, suggesting that males predominantly exhibit a results-oriented communication style. In contrast, females tend to focus on fostering relational connections. This phenomenon was pointed out by participant testimonials, revealing a tendency among fathers to guide their children directly towards problem-solving, avoiding unnecessary vain conversations (see Participant 11). Participant 11 provided an illustrative account of his preference for discussing issues with his father, emphasizing the logical advice he receives compared to his interactions with his

mother, where he perceives a lack of logical reasoning. This distinction points to the nuanced differences in communication practices observed between fathers and mothers, as noted by the participants in the present study.

Mothers: Availability

(P3) “Honestly, I find it more like a habit. This is what we are used to. We all resort to my mother to share our daily stories. And she is always available. I always find her present for me. She always finds time to listen to me. Even though she has many responsibilities, she always shows that she is here to listen to me.”

Mothers: Empathy;

(P7) “Regardless of my position as perpetrator or victim, I always prefer to share all my negative stories with my mother because I feel and see her empathy. When she listens to me, I feel she puts herself in my place, making me feel that she actually understands my position better than anyone else which is why she never made me feel that I am under judgments.”

Fathers: Good listening skills;

(P5) “Honestly, I prefer to share these memories with my father, especially when I recognize I am the perpetrator of the mistake. My father listens more carefully to me and reacts appropriately. He listens attentively without interrupting me and shares his point of view openly. I feel that he respects such experiences. He sits committedly and focuses on every detail I say.”

Fathers: Logical advice;

(P11) “I generally prefer to share my negative experiences with my father because he listens with lots of logic, does not waste time exacerbating the situation more than it actually is, and focuses on efficient and logical ways to fix it without wasting time. He always starts with, All right, now things have already happened, and we can never change the past; however, we can fix the future, right? You should focus on how to fix things rather than getting lost in negative feelings.’ This sentence orients me towards logical and realistic directions. I do not perceive those specific characteristics in my mother’s listening, so my father’s way of listening to me fits me better.”

3.3.2.2. Perceived characteristics of the unpreferred listener between Turkish mothers and fathers

Several participants expressed reluctance to confide in their mothers due to perceived bad listening skills and susceptibility to dramatize the shared experiences. Meanwhile, other participants expressed their inhibition to share their memories with their fathers, attributing this to the fathers' unavailability and propensity for harsh criticism (See Table 8).

Furthermore, beyond the comparison of perceived listening skills between mothers and fathers and the contrast between mothers' availability and fathers' greater likelihood of being unavailable, as previously discussed, it has been noted that participants prefer not to share memories with their mothers due to a likelihood for dramatization. This rationale aligns with findings from a metacognition study by Pintrich and De Groot (1990), which determined that female participants experienced higher levels of anxiety compared to male participants.

Correspondingly, evidence from the literature underscores the predominance of women, compared to men, in experiencing negative emotions within the context of autobiographical memory exchanges (e.g., Boyacioglu et al., 2016: 137; Fivush & Grysman, 2022: 1; Latu, Schmid Mast and Kaiser, 2013: 444). The tendency of mothers, as listeners, to amplify the negativity of their children's negative experiences may be elucidated through a biological framework, which posits that gender differences in emotional expression are fundamentally anchored in inherent biological disparities. Specifically, hormonal differences are posited as reasons for which, for example, women exhibit a higher frequency of crying and a more intense expression of fear in response to perceived threats compared to men (Gordon & Riger, 1991: 2).

Moreover, the preference expressed by some participants for their mothers' listening instead of their fathers, due to the perceived harsh criticism of Turkish fathers, correlates with findings from sociological studies in Türkiye. These studies underline societal stereotypes that shape family dynamics within Turkish culture, portraying fathers as more authoritarian, stricter, and more likely to enforce oppressive discipline in their relationships with their children compared to mothers (e.g., Gedik, 2020: 118; Sancar, 2009: 2; Yorukoglu, 1992: 3).

Mothers: Bad listening skills;

(P5) "I don't prefer to share my emotionally important experiences with my mother because her way of listening exacerbates my negative situation. While I am sad and narrating serious things, she always seems distracted with washing dishes or decides to look after my little brother at that right moment. Besides, I don't find her an attentive listener; she is always distracted by other things. I also get mad when she doesn't allow me to elaborate on my ideas. She is always likely to interrupt and jump to conclusions, which gives me the impression that she is always in a hurry and doesn't take me seriously".

Mothers: Dramatization

(P1) "I never prefer to share my negative experiences with my mother, especially when I am mistaken; she overreacts, making me feel worse. I feel like she dramatizes everything and exaggerates when perceiving negativity over positivity. She always struggles with her own life's negative conditions. I avoid adding more negativity to her".

Fathers: Unavailability

(P6) "Regardless of the experience, positive or negative, I never resort to my father to share with him because he is never there for us. He is always outside or busy with something else. Whenever he is home, he is occupied with television, his phone, or work on his laptop".

Fathers: Harsh criticism

(P7) "I don't prefer to share my experiences, especially those in which I am somehow mistaken, with my father because I know well how harsh he can seem with his hurtful words. He doesn't focus on the events of the story but directly attributes criticisms to me that never help but makes me feel worse".

The present qualitative study sought to explore perceived memory-sharing functions and perceived characteristics of preferred or unpreferred listeners between Turkish emerging adults and their parents, assigning the roles of listener to parents and narrator to children. The research focused on specific autobiographical memory-sharing related to negative experiences, particularly where the narrators identified themselves as the perpetrators.

The results of this study indicated that the participants shared their memories of guilt with their parents for functions related to directive and emotional regulation, irrespective of the parent's gender. These findings align with existing literature that distinguishes the functions of positive and negative memories, suggesting that negative memories fulfil fewer social and self-related functions compared to positive ones (Pasupathi et al., 2002: 163; Pillemer, 1998: 64, 2003: 193; Rasmussen et al., 2009: 477).

Furthermore, the data from this qualitative analysis indicated a nuanced perception of Turkish children regarding their mothers and fathers as listeners. Mothers were valued for their empathy and availability, although their potential for dramatization and poor listening skills sometimes made them less preferred. Conversely, fathers were often regarded as preferred listeners due to their effective listening skills, including providing logical advice. However, their occasional unavailability and likelihood of harsh criticism could detract from their appeal as confidants.

This study contributes to a close understanding of intergenerational communication within Turkish families, highlighting the complex roles played by parents as listeners to their children's negative autobiographical narratives. The qualitative analysis of participant interviews offers a nuanced comprehension of the evolving dynamics within Turkish family structures undelined by recent social sciences studies (e.g., Gedik, 2020: 118).

Notably, industrialization and urbanization since the mid-20th century have precipitated significant social modifications within these familial structures (Gedik, 2020: 118). Such transformations have notably influenced domestic relationships and parental roles, with mothers increasingly participating in the workforce and fathers becoming more involved in childcare (Gedik, 2020: 118). Despite the progressive shift toward more engaged fatherhood in Türkiye, this trend remains relatively nascent and is limited in scope (Tol & Taskan, 2018; Gedik, 2020: 118). Consequently, although Turkish fathers are moving away from their traditional role as the sole financial provider and engaging more with child-rearing responsibilities, mothers maintain their status as the primary caregivers (Gedik, 2020: 118).

This study's findings further elucidate this evolving dynamic, emphasizing fathers' improved listening skills and ability to offer logical advice. However, they underscore fathers' continued unavailability and the likelihood of harsh criticism. Such observations suggest that Turkish fathers may be navigating a complex transition from traditional to contemporary paternal roles (Gedik, 2020: 118), balancing better communicative attributes with prevailing limitations in availability and empathy. Conversely, findings may prove that new motherhood, characterized by a dual focus on professional commitments and domestic responsibilities, impacts mothers' attentiveness and availability as listeners to their children. Participant feedback, particularly from P5, indicate this tension, noting instances where negative emotional disclosures were met with distraction, lack of attention and preemptive conclusions by their mothers, thereby reflecting a broader struggle to balance traditional caregiving expectations with modern societal demands in contemporary mothers, similar to Gedik's (2020) conclusions regarding Turkish fathers' struggle between 'the new fatherhood' and 'the traditional fatherhood' codes.

In sum, the current examination of Turkish family dynamics reveals a significant transitional phase, where traditional parental roles are being redefined amidst broader societal shifts. Although the pace of cultural and societal change is rapid, the behaviors and perceptions of individuals within these family structures exhibit a slower adaptation process, as articulated by LaRossa (1988).

Exploring expectations and anticipated functions associated with sharing autobiographical memory, particularly within the familial context, is paramount as it illuminates unexplored areas within international and Turkish literature by arguing for a holistic approach, specifically ecological, to studying autobiographical memory-sharing. Such an approach should encompass the entire conversational context, with a special emphasis on the role of the listener.

Though qualitative research is limited in generalizability due to the typically small sample sizes, it offers in-depth insights into the queried phenomena. This is particularly true when addressing complex dynamics present in everyday life, where quantitative methodologies may introduce biases. Additionally, there is a gap in the literature regarding the perception of listening characteristics in daily memory-sharing scenarios, signifying a critical area for future research endeavors. Quantitative

research, while valuable, faces challenges in these specific contexts due to the comprehensive data required for generalization. Qualitative methodologies, therefore, are considered more suitable for studying such nuanced subjects. This is supported by Pasupathi and Billitteri (2015), who posited the importance of focusing on the listener within the context of autobiographical memory research.

CHAPTER FOUR

STUDY 3: RELATIONSHIPS BETWEEN EVENT CENTRALITY AND SELF-COMPASSION OF TURKISH CHILDREN REGARDING SHARED NEGATIVE MEMORIES WITH THEIR PARENTS THROUGH THE MEDIATION EFFECTS OF PERCEIVED MEMORY-SHARING FUNCTIONS

4.1. OBJECTIVE AND HYPOTHESES

The thesis's first study's outcomes not only corroborated and elaborated upon several of our primary hypotheses but also revealed discrepancies and engendered new compelling inquiries necessitating targeted responses. Consequently, a second qualitative study became imperative to lay the groundwork for a subsequent quantitative investigation, which aims to better understand the factors related to listeners that might explain the self-compassion scores of narrators. Indeed, the new questions prompted by the initial study necessitated the measurement of additional variables that could potentially offer explanations for the observed results. However, given the particular conditions of the newly essential variables, a qualitative investigation preceding the ultimate study was indispensable to establish a foundation for the measurements to be utilized in Study 3. Study 2 furnished a groundwork for measurements pertinent to the sharing of specific memories within a distinct context, a gap identified in existing scientific literature.

Specifically, the analysis of interviews conducted in Study 2 yielded measurements of two principal variables within the unique context of sharing negative memories of guilt with parents in Türkiye: (1) perceived functions of memory-sharing and (2) perceived characteristics of preferred/unpreferred listeners when emerging adult children assume the role of narrators and their parents, the role of listeners.

At this step, it is pertinent to elucidate that the measurement categories and items of Study 2 exhibited similarities with several items from the authoritative parenting questionnaire utilized in Study 1 to assess perceived maternal and paternal parenting styles. Specifically, items about the measurement of perceived characteristics of preferred and unpreferred listeners were found to align closely with

certain items from the authoritative parenting questionnaire. For example, items 5, 16, 23, and 27 from the authoritative parenting questionnaire, including statements such as "*My mother/father has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable.*", "*As I was growing up my mother/father would get very upset if I tried to disagree with her/him.*", "*My mother/father gave me direction for my behavior and activities as I was growing up and she/he expected me to follow her/his direction, but she/he was always willing to listen to my concerns and to discuss that direction with me.*", and "*As I was growing up my mother/father gave me clear direction for my behaviors and activities, but she/he was also understanding when I disagreed with her/him.*" respectively, correlate with various categories of the perceived characteristics of preferred and unpreferred listeners (e.g., good listening skills, harsh criticism, logical advice, bad listening characteristics, understanding, etc.) and certain participants' statements such as "*I prefer discussing these experiences with my mother because she shows understanding, even though she does not completely agree with my viewpoint," "I opt to share these memories with my father because he consistently listens attentively and offers me concrete and logical advice and guidance on resolving the situation*," "*I choose to share these experiences with my father as he encourages discussion without interruption or dominance, even when he does not concur with my actions*," and "*I am disinclined to share these memories with my mother because she interrupts the continuation of my narrative, particularly when in disagreement, by leaping to judgmental conclusions*".

In addition to the similarity of items between the authoritative parenting questionnaire and the perceived characteristics of preferred/unpreferred listeners, the initial study's findings revealed that participants are likely to evaluate their mothers and fathers comparably, which corresponded to the same parenting styles exhibited by both parents within the same family unit. Consequently, in Study 3, we opted to exclude the measurement of perceived parenting style, a variable that had been employed as an independent variable in the initial study.

This decision was predicated on the belief that, given the reasons elucidated above, along with the extensive nature of this measurement, which comprises numerous items assessed separately for the perceived parenting styles of both mothers

and fathers, the inclusion of this variable in the current study would constitute a redundancy. This redundancy, in turn, could obscure the effects of new variables, potentially more capable of explaining the observed outcomes. By eliminating the perceived parenting style variable, not only did we incorporate new variables related to the parents (i.e., perceived characteristics of the preferred/unpreferred listeners among both mothers and fathers), but also introduced the measurement of event centrality to the identities of the narrators. The inclusion of the event centrality variable is based on research indicating that negative memories perceived as highly central to one's identity negatively affect psychological well-being (Berntsen & Rubin, 2007: 417; Berntsen & Thomsen, 2005: 242). We believed that examining self-compassion, defined as a positive self-attitude, through the lens of negative autobiographical memories necessitates understanding the centrality of these guilt-associated memories to one's identity. This approach would sharpen and enhance our comprehension of the listeners' role in autobiographical memories and how preferred listeners can either amplify or mitigate the negative nature of these memories and consequently influence relationships between event centrality and self-compassion levels of narrators.

Moreover, while parenting style was included in Study 1 to capture a broad and general framework of parental influence on the child's self-compassion, Study 3 focused on more specific, interaction-level variables that offer a finer-grained understanding of autobiographical memory-sharing experiences. Parenting style reflects stable, overarching attitudes and behaviors, but it may not fully account for the situational dynamics of individual memory-sharing interactions. Therefore, in Study 3, the focus shifted to micro-level factors such as the perceived memory-sharing functions with the preferred parent listener and the centrality of the event to the narrator. These variables were selected to explore the nuanced ways in which specific interactions with parents influence self-compassion. Rather than eliminating the role of parents, Study 3 deepens the investigation by examining the conditions, particularly when events are highly central to the self, and the mechanisms (self, social, directive, and emotion-regulation functions) through which parental listening contributes to the development of self-compassion. This shift allows for a more detailed exploration of the relational and contextual factors that shape these processes.

Naturally, the modification of these variables necessitated minor adjustments in the design, compared to the model used in Study 1.

Specifically, Study 3 of the dissertation aims to investigate the relationships between event centrality and self-compassion in Turkish emerging adult children relative to their shared negative memories of guilt with their parents, specifically delineating the roles of both mothers and fathers, through the mediating influence of perceived memory-sharing functions (i.e., social, self, emotion regulation, and directive functions) (see Figures 9).

In addition to the primary objective of this study, a series of complementary goals have been delineated. These include the following aims:

1. To identify which characteristics perceived in preferred listeners among mothers and fathers (i.e., availability, empathy, good listening skills, and logical advice) are associated with higher self-compassion levels in Turkish emerging adults concerning shared negative memories with their parents.

2. To ascertain which characteristics perceived in preferred listeners among mothers and fathers (i.e., availability, empathy, good listening skills, and logical advice) are associated with higher levels of perceived event centrality in Turkish emerging adults regarding shared negative memories with their parents.

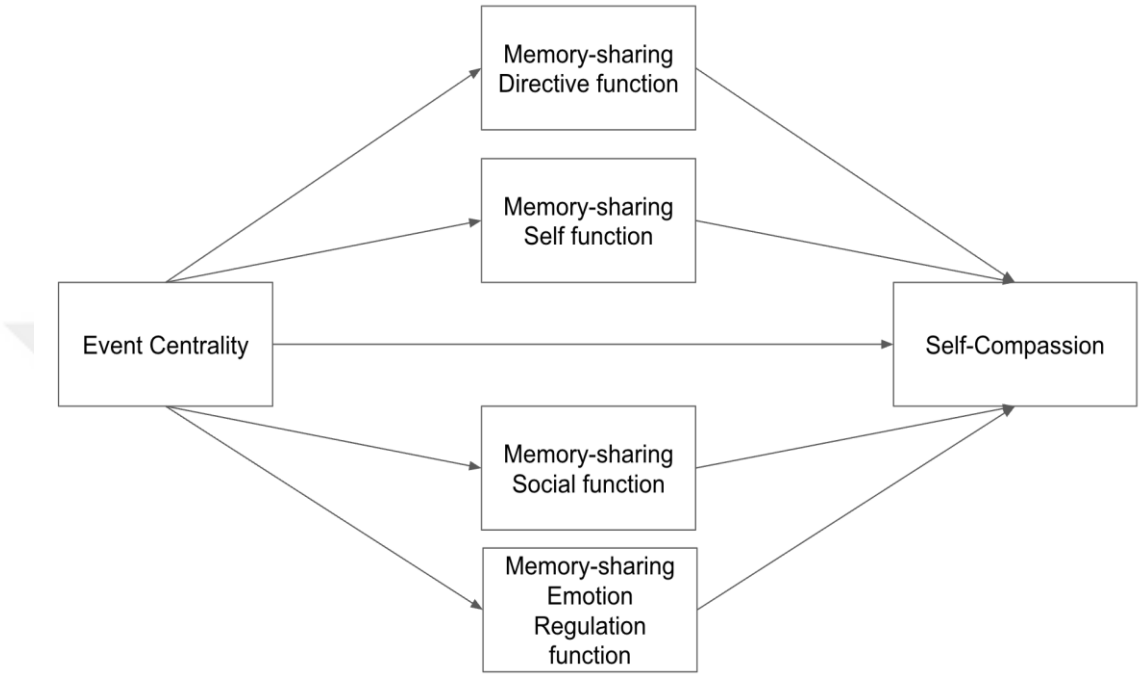
3. To determine which characteristics perceived in preferred listeners (i.e., availability, empathy, good listening skills, and logical advice) among mothers and fathers are linked to increased levels of perceived memory-sharing functions, namely, emotion regulation, directive, social, and self-functions.

4. To compare the influence of mothers and fathers as listeners on the perceived memory-sharing functions (emotion regulation, directive, social, and self) of their emerging adult children as narrators.

5. To compare the impact of mothers and fathers as listeners on perceived event centrality scores concerning shared negative memories of their emerging adult children as narrators.

6. To compare the influence of mothers and fathers as listeners on self-compassion levels concerning shared negative memories of their emerging adult children as narrators.

Figure 9: The impact of event centrality on the self-compassion level of Turkish emerging adults through the mediation effects of negative memory-sharing functions (Directive, Self, Social, Emotion Regulation) when the listeners are the mothers or fathers



Source: Created by the author.

It is of particular importance to highlight that Study 3 is characterized as both exploratory and descriptive, largely due to the lack of prior research directly addressing the specific questions concerning specific memories of guilt within the family context, with a special focus on the role of parents as listeners. However, it is possible to suggest a few hypotheses, predicated upon the findings of the first and second studies, as well as the extant literature.

It is hypothesized that:

1. Scores indicating the centrality of events about negative memories would negatively affect levels of self-compassion.

2. The negative association between event centrality and self-compassion may be either buffered or intensified, contingent upon the mediating effects of perceived functions of memory-sharing (i.e., self, social, directive, and emotion regulation).

3. Mothers and fathers are expected to influence memory-sharing functions differently: fathers are anticipated to be predominantly linked with perceived self-functions more than mothers, whereas mothers are hypothesized to be more linked with social functions in the context of negative memory-sharing.

4. The perceived memory-sharing functions are expected to show gender differences: Male participants would report more self-functions, whereas female participants would refer to more social functions.

5. Perceived characteristics of preferred versus unpreferred listeners are expected to vary contingent upon the parental gender, mother or father.

6. The perceived characteristics of listeners are anticipated to exhibit varied relationships with the narrator's self-compassion scores.

4.2. METHOD

4.2.1. Participants

Study 3 aims to examine the self-compassion levels among Turkish emerging adults as narrators following the sharing of their memories of guilt with their parents, as well as to explore the distinct impacts of their mothers and fathers as listeners on the study's variables. Data analysis for the study was conducted using SPSS software (version 29; IBM Corp, 2022). The targeted demographic comprised 318 male and female participants from various cities across Türkiye. This cohort was intentionally selected to encompass individuals aged 19 to 22, a phase denoted as emerging adulthood.

Participants were selected based on convenience in meeting the study's objectives. The recruitment strategy involved an online advertisement that outlined the inclusion criteria and provided a link to the survey, highlighting the anonymity of participation. This survey was disseminated across multiple social media platforms, including Twitter, Instagram, LinkedIn, and Facebook, to facilitate extensive data collection that spanned diverse regions within Türkiye. Furthermore, a subset of participants was directly recruited from dormitories to complete paper-based surveys,

enriching the methodological diversity of the study and ensuring a comprehensive representation of the emerging adult population in Türkiye.

The inclusion criteria for the study were clearly defined; all Turkish emerging adults, irrespective of gender or educational level, aged between 19 and 22, were deemed eligible. Nonetheless, individuals who disclosed the loss of a parent in the initial segment of the survey were excluded to mitigate potential biases in the study outcomes associated with this factor. The exclusion criteria were meticulously considered to ensure homogeneity within the sample concerning variables that could impact the reliability of the results. Participation in the study was voluntary, requiring all participants to provide explicit consent. Given the target age group, parental consent was considered unnecessary. The anonymity of the participants was of utmost importance, ensuring that all responses would be handled in a manner that safeguards the privacy of the individuals involved.

The study initially comprised 318 participants. Criteria for exclusion were established as follows: a high narcissism score, a high depression score, and having a deceased parent. Consequently, 7 participants were excluded due to having a deceased parent, and 3 were excluded for presenting high narcissism scores. As a result, 10 participants were further excluded, yielding a refined cohort of 308 participants for in-depth analysis. The average age of the participants was 21.6 years (SD = 3.2).

Table 9: Socio-Demographic Characteristics Of The Sample

	n	**%**
Gender		
Female	233	75.6
Male	75	24.4
Department		
Psychology	187	60.7
Engineering	27	8.8
Business Administration	22	7.1
Sociology	20	6.5
History	15	4.9
Chemistry	14	4.5
Architecture	14	4.5

Literature	9	2.9
Residence Place		
With my family	54	17.5
In a student house with my friends	47	15.3
Other	3	1
Alone	60	19.5
Dormitory	144	46.8
Parents Marital Status		
Living together	236	76.6
Divorced	61	19.8
Other	11	3.6

Source: Created by the author.

The participants predominantly comprised women (75.6%), while men constituted 24.4%. In terms of department, psychology students represented the largest segment (60.7%), followed by students in engineering (8.8%), business administration (7.1%), and sociology (6.5%). Concerning residence place, 46.8% of the participants resided in dormitories, 19.5% lived alone, and 17.5% lived with their families. Regarding the marital status of the participants' parents, 76.6% indicated that their parents were living together, while 19.8% reported divorced parents (See Table 9).

4.2.2. Measures

Scale parameters were evaluated for normal distribution based on their skewness and kurtosis coefficients. This examination revealed that all scales' general scores and subdimensions were within the acceptable range, demonstrating their adherence to a normal distribution. An analysis of the internal consistency of the scales employed in the current study revealed that Cronbach's alpha values are reliable ($0.71 \leq \alpha$) and are thus suitable for use in this research.

4.2.2.1. Self-Compassion Scale (SCS)

This research aims to delve into the self-compassion levels following a participant's sharing of a negative event related to memories of guilt lived in the past six months. Understanding how individuals nurture a compassionate relationship with themselves during such challenging experiences is central to the study's broader objective. To measure self-compassion, this study employs the Self-Compassion Scale (SCS), conceived by Neff in 2003. This instrument has undergone rigorous validation across various research endeavors, proving its psychometric credibility and confirming its utility as a reliable and valid tool for assessing self-compassion.

The SCS comprises 26 items that examine self-compassion's six distinct components: self-kindness versus self-judgment, common humanity versus isolation, and mindfulness versus overidentification. These are rated on a Likert scale from 1 (indicating "Almost never") to 5 (indicating "Almost always"), facilitating a detailed exploration of self-compassion's attributes. The scale's effectiveness and relevance have been affirmed across different demographic groups. Notably, Cunha, Xavier, and Castilho in 2016 found the scale both valid and reliable when administered to adolescents in Portugal.

Moreover, an adaptation of the scale for Turkish respondents by Deniz, Kesici, and Sümer in 2008 presented a Cronbach's alpha coefficient of .89 and a test-retest reliability of .83, highlighting its stability and reliability over time. This version of the scale includes 24 items. Due to the scale's established reliability in examining self-compassion cross-culturally, this investigation opts for the Turkish adaptation of the SCS. This choice is predicated on the version's proven accuracy and appropriateness for probing the complex nature of self-compassion among the study's specified demographic. Accordingly, the Turkish adaptation of the SCS was utilized to assess the self-compassion levels of participants after they recounted a negative memory to their parents. In this study, internal consistency reliability for the scale was $\alpha = .88$.

4.2.2.2. The Centrality of Events Scale (CES)

The Centrality of Events Scale (CES) was developed by Berntsen and Rubin (2006) to assess the degree to which an event is integral to an individual's daily inferences, life narrative, and sense of identity. The scale comprises 20 items and includes a version with seven items for brief assessments. The reliability of these versions has been confirmed, exhibiting Cronbach's alpha coefficients of .94 and .88, respectively (Berntsen & Rubin, 2006: 219). Participants evaluate items employing a 5-point Likert-type scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Boyacıoğlu and Aktaş (2018) adapted the CES for the Turkish context. The short version, consisting of 7 items, was employed in the present study due to its robust reliability coefficient of .82 for negative autobiographical memories. Accordingly, the current research utilized the Turkish short version of the CES to investigate Turkish emerging adults' perceptions of the significance of negative events related to memories of guilt to their identities. In this study, internal consistency reliability for the scale was $\alpha = .78$.

4.2.2.3. Characteristics of preferred/unpreferred listeners among parents

Based on the findings derived from Study 2, we identified eight categories related to the Turkish participants' perceived characteristics of preferred and unpreferred listeners among their mothers and fathers. The qualitative analysis of the interviews conducted in Study 2 indicated that the characteristics of the preferred listeners were grouped into four categories: Availability, Empathy, Good Listening Skills, and Logical Advice. Similarly, the characteristics of the unpreferred listeners were grouped into four categories: Unavailability, Harsh Criticism, Dramatization, and Bad Listening Skills.

To assess the perceived characteristics of the preferred and unpreferred listeners among parents, we asked the participants two questions using a mixed-method approach. This approach combined multiple predefined options with an open-ended 'Other' option. This design not only allowed participants to select more than one

predefined choice but also provided the opportunity to specify an alternative response not listed among our predefined options.

The first question explored the characteristics of the preferred listener: "*Why did you choose to share this negative memory with the specific parent you selected? You may select more than one option*." Eight choices were provided, derived from the four categories of perceived characteristics of preferred listeners. Examples included 'He/She always manages to find time for me whenever I need to talk' (Availability category) and 'I believe he/she will offer logical advice instead of overly emotional reactions' (Logical Advice category) (See Appendix 17).

The second question investigated the characteristics of the unpreferred listener: *"Why did you choose to share this negative memory with one specific parent but did not prefer the other? You may select more than one option*." Eight choices were provided, derived from the four categories of perceived characteristics of unpreferred listeners. Examples included 'I believe he/she will judge me' (Harsh Criticism category) and 'Whenever I need to talk, he/she appears to be preoccupied with something else' (Unavailability category) (See Appendix 17).

4.2.2.4. Perceived functions of negative memory-sharing

Based on the outcomes of the qualitative analysis conducted on interviews with participants of Study 2, we developed a 12-item scale to assess perceived memory-sharing characteristics. This scale aims to evaluate the expected functions that emerging adult children consider when deciding to share their negative memories with their parents. It examines the perceived functions behind individuals' choice to share their negative experiences with specific others. Although the findings from Study 2 indicated that participants predominantly reported directive and emotion regulation functions of negative memory-sharing, the social and self-functions were also referenced, though more or less indirectly.

Accordingly, the scale comprises three items for each of the four categories: self, social, directive, and emotion regulation. Participants were asked to rate their perceptions using a 5-point Likert-type scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). For example, “To benefit from his/her experiences and knowledge”

(Directive function category), “To reduce my negative emotions” (Emotion Regulation function category), “To maintain continuous contact with the person with whom I share and to prevent losing touch” (Social function category), and “To have the ability to express myself, my ideas, my attitudes, and my emotions” (Self-function category) (See Appendix 18). The scale demonstrated robust internal consistency and reliability across the entire scale, with a Cronbach's α of .87, whereas the four subscales ranged from .89 to .79.

4.2.2.5. Thinking About Life Experiences Scale (TALE)

Initially constructed by Bluck et al. (2005), using a 5-point Likert scale, the TALE scale aimed to cover areas related to directive, self, and social functions through 28 items. This scale was later refined by Bluck and Alea (2011), reducing it to 15 items. These items specifically assess self-continuity (α = .83), the formation and strengthening of social bonds (α = .74), and the capacity to guide one's actions and decisions (α = .78). Çoşkuner and Gülgöz subsequently conducted validation and reliability study of the TALE within a Turkish context, with results pending publication. The results revealed an overall scale internal consistency coefficient of .94.

Within the context of the current analysis, participants were invited to evaluate the scale items derived from Çoşkuner and Gülgöz’s Turkish version regarding the type of the specific memory under investigation by rating items from 1 (strongly disagree) to 5 (strongly agree). Thus, a subtle adjustment to the instruction was made, directing them to assess the frequency with which they think about and/or share their guilt-associated negative memories: *‘‘In the next step, for each situation you will read, please indicate how often you think about and/or share negative memories that you feel you are guilty about.’’* Integrating the Turkish version of the TALE scale aimed to examine how often emerging adults think about and share such negative memories of guilt. Moreover, this integration seeks to elucidate the association between the score outcomes on the TALE scale and the perceived functions of negative memory-sharing that we constructed, as outlined in the preceding sections. In this study, the overall scale internal consistency coefficient was α = .76.

4.2.2.6. Beck Depression Inventory (BDI)

To quantify depressive indicators among Turkish emerging adults, this study incorporated the Beck Depression Inventory (BDI) as conceptualized by Beck in 1961. This self-assessment tool is instrumental in measuring the intensity of depression-related symptoms. The choice of the BDI is particularly pertinent for evaluating self-compassion within individuals at this vital stage of development, where vulnerability to depressive conditions is notably high. This methodology aligns with findings from previous literature, such as Bodur and Kücükkendirici (2009), which revealed that 9.9% of Turkish adolescents experienced depressive symptoms.

To realize an accurate measure of self-compassion, this study utilized the Turkish adaptation of the Beck Depression Inventory (BDI) by Hisli (1989) to exclude participants showing high scores of depression, which might bias the reliability of the scores derived from the self-compassion scale. This version includes a 21-item scale offering four choices per item, guiding participants to select the one most applicable to their experience. The adoption of this particular version, validated to exclude participants with a score of 17 or higher, strategically minimizes the influence of depressive symptoms. This approach ensures the collection of more accurate data regarding self-compassion, reducing the likelihood of bias contaminating the research findings. In this study, internal consistency reliability for the scale was $\alpha = .69$.

4.2.2.7. Narcissistic Personality Inventory (NPI)

In this research, thoroughly controlling variables that could skew the results is crucial, especially concerning depression symptoms and narcissistic personality traits. This careful consideration was to maintain the integrity and accuracy of the self-compassion assessment. To achieve this, the study utilized the Narcissistic Personality Inventory (NPI) created by Raskin and Hall in 1979. This tool was crucial for identifying participants with high narcissistic tendencies and excluding them from the participant group to prevent their potential distortion of the self-compassion measurement outcomes.

Given that the study involved participants whose primary language was Turkish, it was necessary to use the Turkish-adapted version of the NPI by Atay in 2009. This version includes 16 items aimed at effectively capturing the essence of narcissistic personality traits, with scores ranging between 0 and 16. Notably, the validity of this adapted NPI was carefully verified, with a Cronbach's Alpha coefficient of .84 reported by Atay (2009), which suggests that the scale is highly reliable in accurately assessing the intended personality traits. In this study, internal consistency reliability for the scale was $\alpha = .76$.

4.2.3. Procedure

Data collection occurred from October 2024 to January 2025. An online advertising strategy was executed across Türkiye's most visited digital platforms, augmented by distributing paper-based surveys at various university campuses and student dormitories to enlist participants. The advertisements succinctly communicated the research objectives and the demographic inclusion criteria, presenting a hyperlink and a QR code for direct access to the online survey. The online survey, developed using Google Forms, was intentionally designed to enable participants to omit any section that might cause discomfort and to discontinue participation at any point should they experience discomfort. On average, engagement with the survey lasted approximately twenty minutes.

The survey was meticulously crafted to cover multiple segments. The introductory section provided a comprehensive description of the research objectives, the researcher's contact information, an overview of the thesis framework, estimated completion time, and assurance of anonymity. It reaffirmed the voluntary nature of participation, recognizing each participant's significant contribution. This section followed inquiries to collect crucial demographic information from the participants. Subsequently, participants were invited to recall a negative memory in which they perceived themselves as the perpetrator rather than the victim. The negative event must have occurred in the school context within the last six months, and participants must have shared it with one parent. They were requested to summarize it succinctly,

ensuring the participant was referring to a specific memory aligned with the study's objectives.

Following this, the participants were asked to specify which parent they shared this memory with and whether they habitually share this specific kind of memory with the same parent. Furthermore, they were required to rate on a 3-point Likert scale, ranging from 1 (Very little or not at all) to 3 (Very much), how significant they believed such memories were to their mothers and fathers, respectively. Subsequently, the main section of the survey was introduced, incorporating the measurement scales previously described: the Self-Compassion Scale (SCS), the Centrality of Events Scale (CES), the Perceived Characteristics of Preferred and Unpreferred Listeners Questionnaire, the Perceived Functions of Negative Memory-Sharing Scale, the Thinking About Life Experiences Scale (TALE), and the Beck Depression and Narcissistic Personality Inventories.

4.3. RESULTS

4.3.1. Descriptive Analyses

The software employed for the analyses in this research was IBM SPSS Statistics 29.0. The conditional indirect effects models were examined utilizing Model 4 with multiple mediators via the SPSS Process-Macro 2.16 developed by Andrew Hayes.

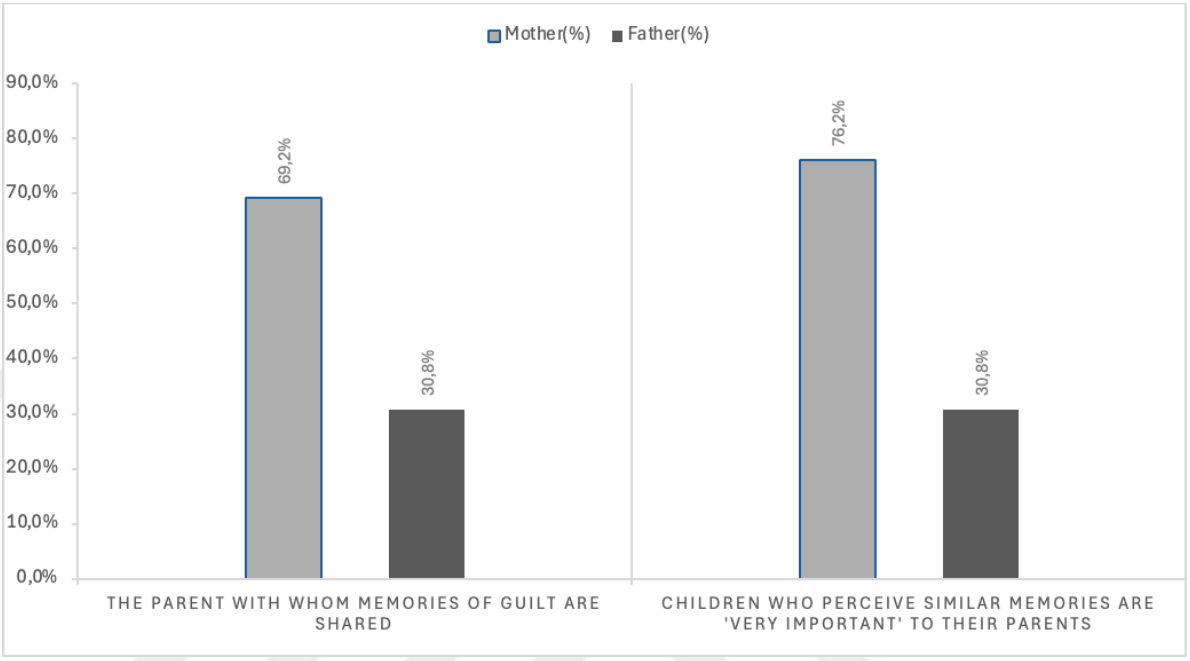
The initial sample of this study comprised 318 participants. Exclusion criteria were established as possessing a high score in narcissism, a high score in depression, and having a deceased parent. Subsequently, an outlier analysis was performed to eliminate any outliers that might compromise the dataset's reliability and the accuracy of the analyses. Consequently, 10 participants were excluded from the study, resulting in a final sample size of 308 for subsequent analyses.

The suitability of the scale parameters to a normal distribution was evaluated based on their skewness and kurtosis coefficients. Examining the skewness and kurtosis coefficients revealed that all scales' general scores and sub-dimensions fell within the desired range, indicating their conformity to a normal distribution.

Descriptive statistics were calculated for the study's key variables. The mean self-compassion score was 3.02 (SD = 1.30), indicating a moderate level of self-compassion among participants. Event centrality showed a relatively low mean of 1.98 (SD = 0.58), suggesting that participants generally did not perceive the recalled event as highly central to their identity. Among the perceived memory-sharing functions, emotion regulation had the highest mean score (M = 3.87, SD = 1.02), followed by the directive function (M = 3.70, SD = 0.98). These results suggest that participants primarily perceived negative memory sharing as a way to manage emotions and gain guidance. The social function also scored moderately (M = 3.02, SD = 1.03), while the self function had the lowest mean (M = 2.69, SD = 1.02), indicating it was the least endorsed purpose for sharing memories.

Descriptive analyses revealed that 69.2% of participants reported sharing negative memories predominantly with their mothers, while 30.8% reported sharing such experiences with their fathers (See Figure 10). A pronounced tendency for participants to consistently share negative experiences with the same parent was observed, with 98.1% of participants demonstrating this pattern. Furthermore, concerning the perceived importance of similar guilt-related experiences for each parent separately, 69.2% of participants perceived such experiences as "very little or not at all" important to their fathers, whereas 30.8% considered them "very important" to their fathers. In contrast, 76.2% of participants perceived that these experiences are "very important" to their mothers, while 23.7% viewed them as "moderately important" to their mothers (See Figure 10).

Figure 10: The Percentage Of Parents With Whom The Negative Memories Are Shared And The Percentage Of Participants Who Perceive These Memories As Very Important To Their Parents

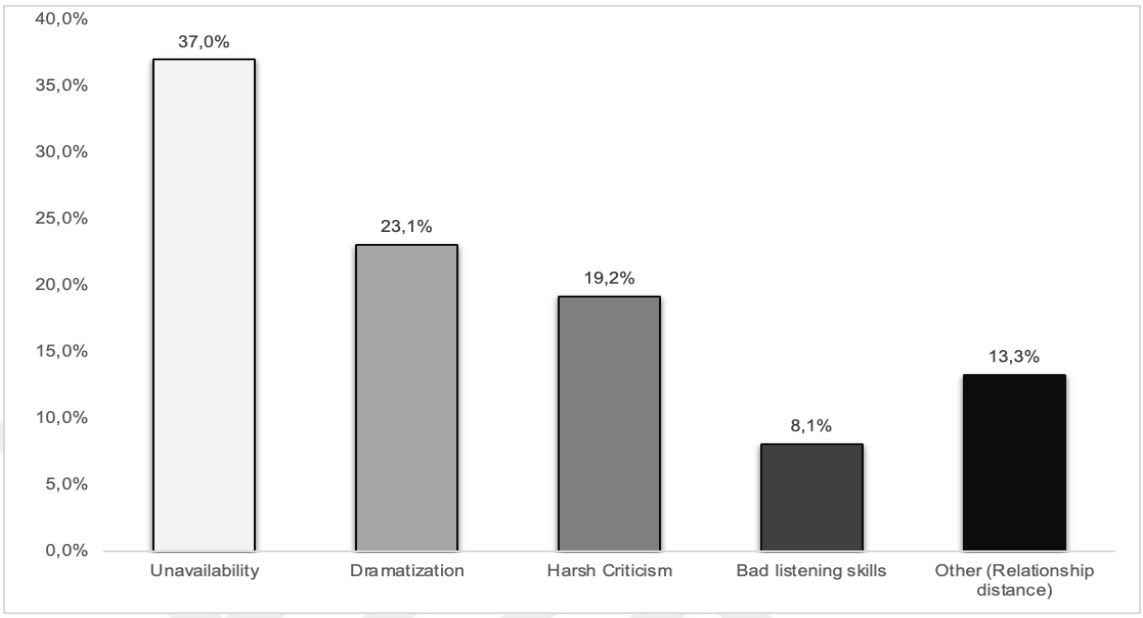


Source: Created by the author.

A significant relationship was identified between participants' gender and the gender of the parent they preferred as a listener ($p < .001$). While 53.3% of male participants preferred their father and 46.7% preferred their mother as a listener, only 23.6% of female participants preferred their father, with 76.4% preferring their mother as a confidante for sharing negative memories of guilt. These findings suggest that male participants were likelier to prefer their fathers as listeners, while female participants tended to prefer their mothers.

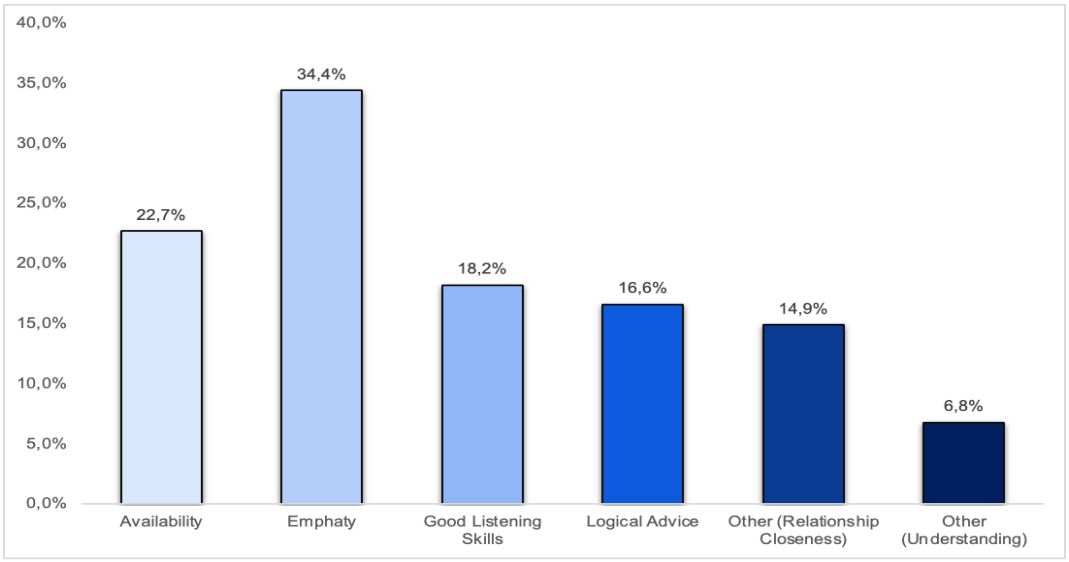
When inquired about the reasons for not preferring a specific parent as a listener to their negative memories, the most frequently cited perceived characteristics of the unpreferred parent included unavailability (37%), dramatization (23.1%), and harsh criticism (19.2%) (See Figure 11). Conversely, when inquired about the reasons for a preference towards a specific parent as a listener, the most commonly cited perceived characteristics of the preferred parent were empathy (34.4%), availability (22.7%), and good listening skills (18.2%) (See Figure 12).

Figure 11: Emerging Adults' Perceived Characteristics Of Unpreferred Listeners Among Their Parents



Source: Created by the author.

Figure12: Emerging Adults' Perceived Characteristics Of Preferred Listeners Among Their Parents



Source: Created by the author.

4.3.2. T-tests for Independent Groups Analyses Of The Study's Variables

T-tests for independent samples were conducted to investigate a gender-based comparison of self-compassion scores, perceived functions of memory-sharing, autobiographical memory-remembering functions scores (the TALE scale), and event centrality scores between male and female participants. The results revealed significant gender differences in self-compassion and several dimensions of memory-sharing functions. Male participants reported significantly enhanced self-compassion scores (M = 24.03, SD = 4.15) compared to female participants (M = 19.18, SD = 5.18), p <.001. Regarding the perceived functions of memory sharing, males scored significantly higher on the directive function (M = 4.04, SD = 0.80) than females (M = 3.72, SD = 0.81), p=.003. Conversely, females reported significantly elevated scores in social function (M = 3.17, SD = 1.29) compared to males (M = 2.60, SD = 1.48), p=.002. Additionally, the self-function of memory sharing was significantly more pronounced among males (M = 3.17, SD = 1.21) than females (M = 2.54, SD = 1.20), p<.001. No significant gender difference emerged for the emotion regulation function, p = .559.

Concerning the TALE scale, males scored significantly higher on the self-function subscale (M = 3.29, SD = 1.18) compared to females (M = 2.67, SD = 0.90), p <.001. In contrast, females attained significantly elevated scores on the social function subscale (M = 3.18, SD = 1.06) compared to males (M = 2.67, SD = 0.92), p <.001. Furthermore, the scores for the directive function subscale were significantly higher for males (M = 3.99, SD = 0.60) than for females (M = 3.70, SD = 0.48), p <.001. These results indicate a similarity in observed gender differences between perceived functions of memory-sharing, measured through a scale specifically created for the present research, and autobiographical memory-remembering functions measured through the TALE scale. Moreover, the results indicated a significant gender difference in event centrality, with female participants (M = 2.08, SD = 0.72) reporting significantly higher scores than male participants (M = 1.65, SD = 0.58), p<.001.

Additionally, t-tests for independent groups were conducted to examine differences in participants' scores for self-compassion, perceived functions of memory-sharing, autobiographical memory-remembering functions (the TALE scale),

and event centrality based on the gender of listeners, mothers and fathers. The findings highlighted significant gender differences in self-compassion and the perceived functions of memory sharing according to the listener's gender. It was reported that participants exhibited significantly higher self-compassion scores when the listener was the father ($M = 23.38$, $SD = 3.46$) compared to when the listener was the mother ($M = 19.01$, $SD = 5.52$), $p < .001$. Regarding the perceived functions of memory-sharing, the directive function was appraised significantly more highly when the listener was the father ($M = 4.52$, $SD = 0.47$) as opposed to when the listener was the mother ($M = 3.48$, $SD = 0.73$), $p < .001$. Conversely, participants rated the social function significantly higher when the listener was the mother ($M = 3.80$, $SD = 0.74$) compared to when the listener was the father ($M = 1.29$, $SD = 0.61$), $p < .001$. Contrastingly, participants reported significantly elevated scores on the self-function of memory-sharing when the listener was the father ($M = 4.28$, $SD = 0.57$) relative to when the listener was the mother ($M = 1.98$, $SD = 0.65$), $p < .001$. No significant difference was observed in the emotion regulation function scores based on the listener's gender, $p = .491$.

Concerning the TALE Scale, participants indicated significantly higher scores on the self-function subscale when the listener was the father ($M = 4.08$, $SD = 0.55$) as opposed to when the listener was the mother ($M = 2.26$, $SD = 0.55$), $p < .001$. Conversely, scores were significantly elevated on the social function subscale when the listener was the mother ($M = 3.62$, $SD = 0.63$) compared to when the listener was the father ($M = 1.77$, $SD = 0.58$), $p < .001$. Additionally, the directive function subscale scores were found to be significantly higher when the listener was the father ($M = 4.19$, $SD = 0.42$) than when the listener was the mother ($M = 3.59$, $SD = 0.46$), $p < .001$. These results corroborate the similarity between perceived memory-sharing functions and autobiographical memory-remembering functions concerning the differences in the narrators' scores based on the listeners' gender. Furthermore, the results also demonstrated a significant difference in event centrality, with participants reporting markedly higher scores when the listener was the mother ($M = 2.08$, $SD = 0.72$) as opposed to when the listener was the father ($M = 1.65$, $SD = 0.58$), $p < .001$.

4.3.3. Correlation Analysis Results Of The Study's Variables

Pearson correlation analyses were conducted to examine the relationships between the study's variables. We mainly focused on potential correlations between Self-Compassion (SC), perceived memory-sharing Directive Function (DF), Emotion Regulation Function (ER), Social Function (SF), Self Function (SEF), Event Centrality (EC) and TALE scale's functions namely social (TSF), self (TSEF) and directive (TDF) (See Table 10).

Table 10: Correlations Between the Study's Main Variables

	SC	DF	ER	SF	SEF	TSEF	TSF	TDF	EC
SC	1	.352**	.152**	-.212**	.324**	.352**	-.210**	.385**	-.725**
DF		1	-.092	-.451**	.560**	.460**	-.382**	.575**	-.104
ER			1	.158**	.002	-.007	.101	.150**	.187**
SF				1	-.688**	-.672**	.860**	-.375**	.176**
SEF					1	.840**	-.608**	.554**	-.125*
TSEF						1	-.620**	.528**	-.159**
TSF							1	-.324**	.151**
TDF								1	-.088
EC									1

Notes. *p<0,05, **p<0,01
SC: Self Compassion; **DF:** Directive Function; **ER:** Emotion Regulation Function; **SF:** Social Function; **SEF:** Self Function; **TSEF:** Tale Scale Self Function; **TSF:** Tale Scale Social Function; **TDF:** Tale Scale Directive Function; **EC:** Event Centrality
Source: Created by the author.

Self-Compassion (SC) positively correlated with Directive Function (DF) ($r = .352$, $p<.01$), Emotion Regulation Function (ER) ($r = .152$, $p<.01$) and Self Function (SEF) ($r = .324$, $p<.01$), but negatively correlated with Social Function (SF) ($r = -.212$, $p<.01$) Event Centrality (EC) ($r = -.725$, $p<.01$).

Perceived memory-sharing Directive Function (DF) exhibited strong positive correlations with Self-Compassion (SC) (r = .352, p<.01), Self Function (SEF) (r = .560, p<.01), Tale Scale Self Function (TSEF) (r = .460, p<.01), Tale Scale Directive Function (TDF) (r = .575, p<.01), and negatively correlated with Social Function (SF) (r = −.451, p<.01), Tale Scale Social Function (TSF) (r = −.382, p<.01), Emotion Regulation function (ER) (r = -.092, p<.01) and Event Centrality (EC) (r = −.104, p>.05).

Perceived memory-sharing Emotion Regulation Function (ER) showed positive correlations with Self-compassion (SC) (r = .152, p < .01), Social Function (SF) (r = .158, p<.01), and Event Centrality (EC) (r = .187, p<.01). ER negatively correlated with DF (r = -.092, p<.01).

Perceived memory-sharing Social Function (SF) positively correlated with Emotion Regulation function (ER) (r = .158, p<.01), Tale Scale Social Function (TSF) (r = .860, p<.01) and Event centrality (r = .176, p<.01); however it negatively correlated with Self Function (SEF) (r = −.688, p<.01), Directive Function (DF) (r = −.451, p<.01), Tale Scale Self Function (TSEF) (r = −.672, p<.01), Tale Scale Directive Function (TDF) (r = −.375, p<.01) and Self-Compassion (SC) (r = -.212, p<.01).

Perceived memory-sharing Self Function (SEF) positively correlated with Self-Compassion (SC) (r = .324, p<.01), Directive function (DR) (r = .560, p<.01), Tale Scale Self Function (TSEF) (r = .840, p<.01) Tale Scale Directive Function (TDF) (r = .554, p<.01) but negatively correlated with the Social Function (SF) (r = −.688, p<.01), Tale Scale Social Function (TSF) (r = −.608, p<.01), and Event Centrality (EC) (r = −.125, p<.05).

The Event Centrality (Ev) negatively correlated with Directive function (DF) (r = −.104, p>.05) and Self Function (SEF) (r = −.125, p<.05) and Self-Compassion (SC) (r = −.725, p<.01), however positively correlated with Social Function (SF) (r = .176, p<.01) and Emotion Regulation Function (ER) (r = .187, p<.01).

Significant correlations were observed between perceived memory-sharing functions and autobiographical memory-remembering functions (TALE scale). The perceived memory-sharing self-function positively correlated with TALE's self-function (r = .840, p<.01). In addition, the perceived memory-sharing directive

function positively correlated with TALE's directive function (r = .575, p<.01). Moreover, the perceived memory-sharing social function positively correlated with TALE's social function (r = .860, p<.01).

4.3.4. Analysis Of Variance (ANOVA) results of the study's variables

Table 11: Anova Analyses To Compare Self-Compassion, Perceived Functions Of Memory-Sharing And Event Centrality Based On The Preferred Listener's Characteristics

	Preferred Listener's Characteristics				
	Availability Mean (SD)	**Empathy Mean(SD)**	**Good Listening Skills Mean(SD)**	**Logical Advice Mean(SD)**	**p**
Self Compassion	16,80(5,06)	19,97(5,45)	22,50(3,47)	24,15(3,30)	**<0.001***
Perceived Functions of Memory Sharing					
Directive Function	3,40(0,87)	3,51(0,65)	4,25(0,43)	4,75(0,38)	**<0.001***
Emotion regulation Function	2,99(1,09)	4,30(0,83)	4,19(0,74)	3,50(0,80)	**<0.001***
Social Function	3,52(0,90)	3,92(0,63)	1,48(0,65)	1,13(0,53)	**<0.001***
Self Function	1,94(0,69)	2,00(0,64)	4,11(0,40)	4,42(0,66)	**<0.001***
Event Centrality	2.36(0.54)	1.99(0.81)	1.53(0.48)	1.84(0.46)	**<0.001***

Source: Created by the author.

Analyses of Variance (ANOVA) were run to compare self-compassion, perceived functions of memory-sharing and event centrality based on the preferred listener's characteristics. For Self Compassion, a significant main effect was found, F(3,304) = 25.34, p<.001F(3, 304) = 25.34, p<0.001F(3,304) = 25.34, p<.001. Post hoc Bonferroni tests revealed that the "Logical advice" (M = 24.15, SD = 3.30) had significantly higher scores than the "Availability" (M = 16.80, SD = 5.06, p<0.001) and "Empathy" categories (M = 19.97, SD = 5.45, p<0.001). Similarly, the "Good listening skills" category (M = 22.50, SD = 3.47) scored significantly higher than the "Availability" (p<0.001) and "Empathy" categories (p=0.014).

A significant effect was found for perceived memory-sharing Directive Function, F(3,304)=61.90, p<.001F(3, 304) = 61.90, p<0.001F(3,304) = 61.90, p<.001. The "Logical advice" category (M = 4.75, SD = 0.38) had significantly higher scores than all other categories (p<0.001). The "Good listening skills" category (M = 4.25, SD = 0.43) also scored significantly higher than the "Empathy" (M = 3.51, SD = 0.65, p<0.001) and "Availability" categories (M = 3.40, SD=0.87, p<0.001).

Concerning the Emotion regulation Function, a significant difference was observed, F(3,304) = 38.66, p<.001F(3, 304) = 38.66, p<0.001F(3,304) = 38.66, p<.001. Post hoc comparisons indicated that the "Empathy" category (M = 4.30, SD = 0.83) scored significantly higher than the "Availability" (M = 2.99, SD = 1.09, p<0.001) and "Logical advice" categories (M = 3.50, SD = 0.80, p<0.001). The "Good listening skills" category (M = 4.19, SD=0.74) also scored significantly higher than the "Availability" (p<0.001).

A significant effect was found for Social Function, F(3,304) = 301.50, p<.001F(3, 304) = 301.50, p<0.001F(3,304) = 301.50, p<.001. The "Availability" (M=3.52, SD=0.90) and "Empathy" categories (M = 3.92, SD = 0.63) had significantly higher scores than the "Good listening skills" (M = 1.48, SD = 0.65, p<0.001) and "Logical advice" categories (M = 1.13, SD = 0.53, p<0.001).

Concerning Self Function, a significant effect was found, F(3,304) = 297.03,p<.001F(3, 304)=297.03, p<0.001F(3,304) = 297.03,p<.001. The "Logical advice" (M = 4.42, SD = 0.66) and "Good listening skills" categories (M = 4.11, SD = 0.40) had significantly higher scores than the "Availability" (M = 1.94, SD = 0.69, p<0.001) and "Empathy" categories (M = 2.00, SD = 0.64, p<0.001).

Concerning the event centrality, scores showed a significant main effect of perceived listener's characteristics categories, F(3,304) = 13.87,p<.001. The availability category (M = 2.36, SD = 0.55) had significantly higher event centrality scores than the Empathy (M = 1.99, SD = 0.82, p = .002), the Good listening skills (M = 1.54, SD = 0.49, p < .001), and the Logical advice categories (M = 1.85, SD = 0.46, p < .001). Additionally, the Empathy category scored significantly higher than the Good listening skills category (p = .001). However, the difference between the Empathy and Logical advice categories was not statistically significant (p = 1.000).

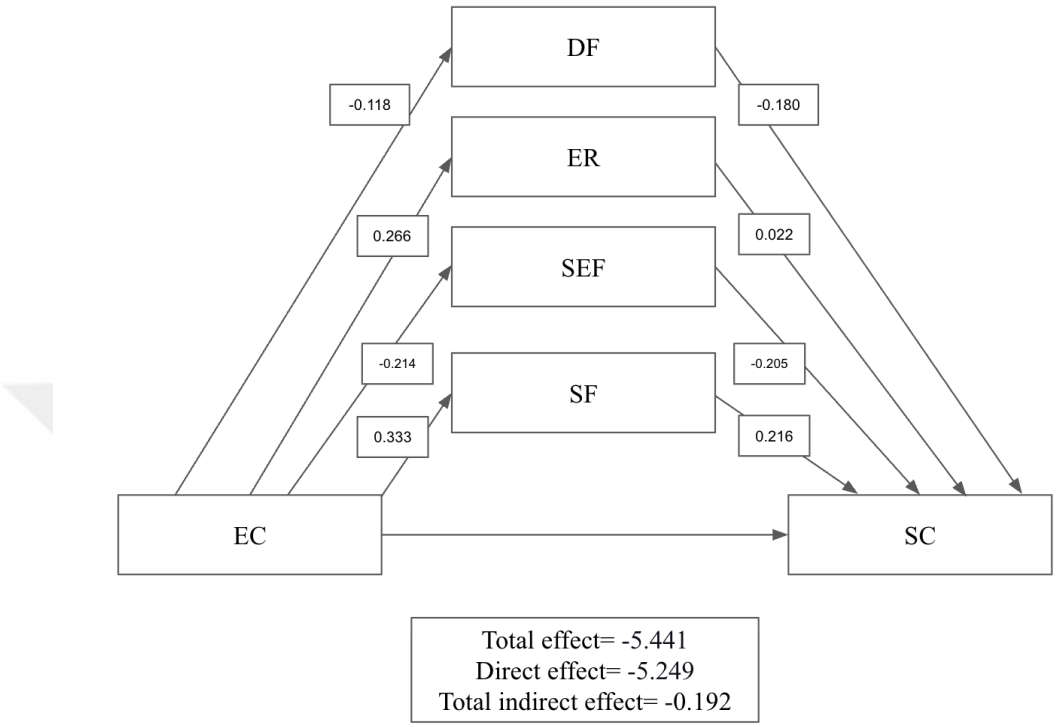
Similarly, the difference between Good listening skills and Logical advice did not reach statistical significance ($p = .158$).

4.3.5. Mediation Analysis

Study 3 aimed to investigate the potential indirect effect of event centrality on self-compassion via the perceived functions of memory-sharing (self, social, directive, and emotional regulation). Initially, we intended to perform two separate mediational analyses based on the listener's gender, specifically fathers and mothers separately, to discern any gender-based differences in the mediating relationships associating event centrality with self-compassion; however, early analysis highlighted the restrictive sample size available for inclusion in the statistical analyses ($n = 308$). Of these, 213 participants reported sharing their memories with their mothers, while a smaller subset of 95 participants indicated their fathers.

Given the complexity of conducting mediational analysis with multiple mediators, our study involved four mediating variables; it became evident that pursuing this approach with only 95 participants who shared these memories with their fathers would undermine the significance and reliability of our findings. In line with this idea, Kline (2015) advocates for a minimum of 200 subjects in such analyses. Moreover, Fritz et al. (2012) also emphasize power insufficiency in samples smaller than 100. Therefore, it was resolved to proceed with the mediational analysis irrespective of the listener's gender. Instead, a singular model was employed: Hayes's PROCESS model 4, incorporating multiple mediations to explore the relationship between event centrality and self-compassion among emerging adults, with perceived memory-sharing functions acting as mediators. This approach consolidates the parental roles, both mothers and fathers, into a unified model instead of splitting them into distinct analyses.

Figure 13: Conceptual Model Of The Mediating Role Of Perceived Negative Memory-Sharing Functions On The Relationship Between Event Centrality And Self-Compassion With Effect Sizes



Notes. EC: Event centrality; **SC**: Self-compassion; **DF**: Directive function; **ER**: Emotion regulation function; **SEF**: Self function; **SF**: Social function

Source: Created by the author.

Within this framework, the dependent variable under consideration is self-compassion scores, with event centrality scores as the independent variable. The mediator variables in this analysis include the social, self, directive, and emotion regulation functions (See Figure 13).

In mediation analysis, the association between an independent variable and a dependent variable is interpreted through the influence of a third variable, referred to as the mediator (Hayes, 2013: 83). This approach enables the exploration of the process by which event centrality (the independent variable) influences self-compassion (the dependent variable), by identifying the mediators that account for this connection.

Consequently, the results of the regression analysis demonstrated a significant positive effect of Event Centrality (EC) on both Social Function (SF) (B = 0.333, SE = 0.106, p = .001) and Emotion Regulation Function (ER) (B = 0.266, SE = 0.080, p = .001). These findings affirm the positive correlations between event centrality and the aforementioned mediator variables. In contrast, a significant negative effect of EC on Self Function (SEF) was recorded (B = -0.214, SE = 0.097, p = .028), and a marginally significant negative prediction on Directive Function (DF) (B = -0.118, SE = 0.064, p = .067) was also noted.

The analysis of the total and direct effects of EC on SC revealed a notable negative correlation (Total effect: B = -5.441, SE = 0.295, p < .001; Direct effect: B = -5.249, SE = 0.274, p < .001), underscoring the pivotal role of event centrality in the determination of self-compassion scores. Furthermore, the investigation showed that the direct negative impact of EC on SC persisted as significant (B = -5.249, p < 0.001), even when mediator variables were accounted for. This confirms that the negative association remains substantial even when including mediators. The model's explanatory power was considerable ($R^2 = 0.526$). When the direct and indirect effects were collectively analyzed in a multiple regression model to assess the pathways through which Event Centrality impacts Self-Compassion via mediators, the significance of the overall model was notably robust (F = 101.854, p < 0.001), explaining 62.7% of the variance ($R^2 = 0.627$).

Table 12: Mediation Effect Values and Confidence Intervals

	β	**SS**	**Lower Bound % 95 CI**	**Upper Bound %95 CI**
The Mediation Effect Values Resulting from Adding Listener Perceived Characteristics to the Model				
Total effect of the EC parameter on SC	-5.441	0.295	-6.022	-4.860
Direct effect of the EC parameter on SC	-5.249	0.274	-5.789	-4.708
Indirect effect of the EC parameter on SC via DF	-0.180	0.098	-0.386	0.004
Indirect effect of the EC parameter on SC via ER	0.022	0.064	-0.158	0.105

Indirect effect of the EC parameter on SC via SF	0.216	0.120	0.015	0.483
Indirect effect of the EC parameter on SC via SEF	-0.205	0.116	-0.467	-0.024

Notes. EC: Event centrality; **SC**: Self-compassion; **DF**: Directive function; **ER**: Emotion regulation function; **SEF**: Self function; **SF**: Social function

Source: Created by the author.

Subsequent analyses were conducted to explore the mediating effects. Detailed in Table 12 are the values for total, direct, and indirect effects concerning self, social, directive, and emotional regulation functions in mediating the relationship between event centrality and self-compassion, including bootstrap confidence intervals that aid in determining the statistical significance of an indirect effect in mediational analyses. Specifically, an indirect effect is deemed statistically significant if the 95% confidence interval does not encompass zero. Conversely, the effect is considered non-significant when the 95% confidence interval includes zero, a method strongly advocated for by Preacher and Hayes (2004).

The analysis revealed that the total effect of EC scores on SC was notably negative and significant (B = -5.441, SE = 0.295, $p < .001$, 95% CI [-6.022, -4.860]), with the pattern persisting in the direct effect (B = -5.249, SE = 0.274, $p < .001$, 95% CI [-5.789, -4.708]). Furthermore, the mediation analysis revealed that the indirect effects of EC on SC via DF did not achieve statistical significance (B = -0.180, SE = 0.098, 95% CI [-0.386, 0.004]), paralleled by the indirect effects via ER (B = 0.022, SE = 0.064, 95% CI [-0.158, 0.105]). In contrast, the mediation through SF proved significant (B = 0.216, SE = 0.120, 95% CI [0.015, 0.483]), indicating that social function may mitigate the negative effects of EC on SC. On the other hand, a significant negative indirect effect through SEF was observed (B = -0.205, SE = 0.116, 95% CI [-0.467, -0.024]), suggesting an intensification of the negative relationship between EC and SC due to self-function (Refer to Table 12).

Overall, the findings from the mediational analyses infer that in the case of negative memories of guilt, the centrality of events to the identity of emerging adult children negatively impacts their self-compassion scores. The mediating effects of perceived functions when sharing memories with parents varied, with social functions providing a potential protective effect against the negative impacts of event centrality on self-compassion. Conversely, self-function associated with memory-sharing with

parents appeared to intensify the negative relationship between event centrality and self-compassion scores. Additionally, directive and emotion regulation functions did not significantly mediate the relationship between event centrality and self-compassion scores, suggesting that these functions do not play a crucial role in the link between these two variables within the sample.

4.4. DISCUSSION

The current study aims to elucidate the associations between event centrality and self-compassion among Turkish emerging adult children in the context of shared negative memories of guilt with their parents. This relationship is investigated through the mediating effects of narrator's perceived memory-sharing functions (i.e., social, self, emotion regulation, and directive functions) with the preferred listener among mothers and fathers. Besides the primary aim, this research delineates a series of complementary objectives.

It endeavors to identify which characteristics perceived in preferred listeners among Turkish mothers and fathers (i.e., availability, empathy, good listening skills, and logical advice) correlate with higher levels of self-compassion, event centrality, and perceived memory-sharing functions (namely, emotion regulation, directive, social, and self) relative to negative memory-sharing. Furthermore, the study seeks to compare the impact of mothers and fathers as listeners on the perceived memory-sharing functions, event centrality, and self-compassion of their emerging adult children as narrators.

It is crucial to highlight that the current study adopts a primarily exploratory and descriptive approach as it probes into new relationships about how specific variables related to the listener would affect self-compassion scores of the narrator in the family narratives context. Study 3 also suggests an innovative approach as it investigates the dynamics of sharing specific autobiographical memories associated with guilt within the Turkish parents-emerging adult children dyad, wherein parents assume the role of listeners. Our objectives focus on examining relationships between underexplored variables in both the international and Turkish academic discourse. Consequently, our hypotheses are formulated in broad terms.

In light of the literature review and findings from our two preceding studies, we expected that scores reflecting the centrality of events regarding negative memories would negatively affect levels of self-compassion. Furthermore, this negative relationship between event centrality and self-compassion might be either mitigated or exacerbated, depending on the mediating effect of perceived functions of memory-sharing (i.e., self, social, directive, and emotion regulation). Additionally, we anticipate that female participants would report greater engagement in social functions than male participants, while male participants are expected to refer to self functions more than female participants. Concerning parental influence on memory-sharing functions, fathers are expected to be more associated with perceived self functions than mothers, whereas mothers are presumed to be more associated with social functions in the negative memory-sharing context. Lastly, we hypothesize that perceived characteristics of preferred versus unpreferred listeners would differ based on parental gender, mother or father and that these listener characteristics would demonstrate diverse correlations with the narrators' self-compassion scores.

Consistent with the findings from our initial study, the descriptive analysis revealed that a predominant number of participants disclosed their memories of guilt to their mothers rather than their fathers. Furthermore, most participants perceived these memories as ‘very important’ to their mothers than their fathers. Such findings appear to be mutually reinforcing, suggesting that, given most participants believe these memories hold greater significance for their mothers than their fathers, they consequently choose to share these negative memories with their mothers. This propensity towards sharing with an interested listener rather than one perceived as indifferent is supported by Pasupathi et al. (2015).

Another perspective to interpret these findings is by considering the societal and familial norms in Türkiye, which predominantly allocate primary childcare responsibilities to mothers, regardless of their employment status, educational attainment, or financial contribution (Gedik, 2020: 118; Ozdal et al., 2005: 255). Furthermore, there is substantial evidence suggesting that, despite a slight shift in paternal involvement with children, mothers continue to devote significantly more time to child-rearing activities compared to fathers (Craig, 2006: 259; Parker & Wang, 2013: 1; Stephens, 2009: 1). This assumption further corroborates our observations,

indicating that perceived characteristics of preferred listeners, such as availability and the closeness of the relationship, were exclusively associated with mothers and not fathers.

On the possibility that Turkish children prefer sharing their negative memories with their mothers rather than their fathers, it may be inferred that such preferences are attributed to the perceived significance of these memories and the availability and relational closeness more commonly developed with mothers. Imamoğlu (1987) posited that, compared to father-child relationships, the interactions between Turkish mothers and their children are marked by a greater intensity, irrespective of the child's gender. This might elucidate why participants consider their narratives to hold greater importance to their mothers.

The descriptive analysis revealed that participants' perceptions of the characteristics of their preferred and unpreferred listeners among their parents align with the findings of Study 2. Corroborating our hypothesis, the characteristics of the preferred listeners among parents were categorized into four previously defined categories: availability, empathy, logical advice, and good listening skills. Additionally, from the participants' feedback, two critical categories were identified and considered necessary to incorporate: understanding and relational closeness. These latter categories were predominantly associated with mothers. Furthermore, congruent with the outcomes of our preceding research, participants primarily identified availability and empathy as the traits explaining their preference for their mothers as the preferred listeners. Conversely, when the father was deemed the preferred listener, the preference was attributed to logical advice and proficient listening skills.

The characteristics of the unpreferred listeners among parents mirrored the categories identified in our earlier study: dramatization, harsh criticism, unavailability, and bad listening skills. Additionally, based on the feedback from participants, it was deemed appropriate to introduce an additional category: relational distance, which was predominantly associated with fathers. Specifically, fathers identified as the less preferred listeners were commonly attributed characteristics of unavailability and harsh criticism, whereas mothers identified as the less preferred listeners were associated with dramatization and bad listening skills.

Descriptive statistics also indicated that over 90% of the participants reported they always disclose their negative memories associated with guilt to the same parent, highlighting the specific characteristics that render them preferred listeners and elucidating their selections. This finding reinforces the pivotal role of the listener within the context of autobiographical memory-sharing. The role of the listener starts with the decision to confide or remain reluctant towards particular listeners (Pasupathi et al., 2015: 67). Individuals choose their listeners based on the duration of the relationship, the level of familiarity, similarity, and gender (Alea et al., 2003: 165), as well as their distinctive listening characteristics (Pasupathi et al., 2015: 69). The outcomes of our studies suggest that individuals not only selectively choose their listeners based on diverse factors, such as perceived listening characteristics, but also demonstrate loyalty by consistently resorting to them.

T-tests examining the narrator's gender significant differences, with female participants indicating a higher centrality of negative events and lower self-compassion scores after sharing these memories, in contrast to male participants who exhibited a lower centrality of the negative events and greater levels of self-compassion towards them. These findings might coincide with the hypothesis that women are more predisposed to self-criticism and judgment. This tendency towards a critical self-assessment in women frequently involves an increased employment of negative self-dialogue compared to men (DeVore, 2013: 5).

Furthermore, the results revealed that Turkish female emerging adults are more likely to perceive their negative memories as integral to their identity compared to males, which may be attributed to their inclination to recall more negative memories and to possess a more negative emotional valence than males. Echoing this notion, Boyacıoğlu et al. (2016) found a significant gender difference in emotional experiences between Turkish males and females, with female participants exhibiting higher levels of individual negative emotions and reduced emotional distancing towards negative memories (Boyacıoğlu et al., 2016: 137). Our findings suggest that females are more inclined to perceive their negative memories of guilt as more central to their identity, aligning with the literature that posits women experience negative emotions more acutely (Pasupathi, 2003: 151) and view negative experiences as more integral to their identities (Boals, 2010: 107).

Despite extensive theorization on the functions of parent-child memory-sharing, this study is, to our knowledge, the first to empirically explore emerging adults, particularly their perceived functions for engaging in negative memory-sharing with their parents in everyday life in Turkey. Furthermore, it seeks to associate these perceptions with the parental gender preference as a listener. This gap in the literature may be attributed to the limited examination of father-child relationships in the literature, notably within Eastern cultures, a phenomenon likely influenced by prevailing traditional gender role attitudes (Çelik & Bulut, 2019: 174). Additionally, research focusing on parent-child dynamics tends to disproportionately include mothers over fathers, thereby establishing our investigation as pioneering in comparing the impacts of mothers and fathers as listeners on the outcomes for their children, the narrators. Our findings indicate gender-based significant differences in the perceived functions of memory-sharing.

Our analysis demonstrated that female participants identified significantly more social functions associated with memory-sharing than their male counterparts. These findings corroborate our hypothesis, which was formulated based on previous research indicating that women, as opposed to men, are more inclined to acknowledge social functions (e.g., Alea & Bluck, 2003: 165; Fivush & Buckner, 2003: 165; Maki et al., 2015: 11; Webster, 1995: 89). This trend is consistent within the Turkish context, where female participants reported a higher prevalence of social functions in autobiographical memory-sharing than male participants (e.g., Bakir-Demir et al., 2020: 553; Demirutku, 2007: 26).

Conversely, the outcomes of this study suggest that compared to female participants, male participants demonstrate a greater inclination towards self and directive functions when sharing their negative memories with their parents. Previous research, both international and within Turkey, has postulated that men are more likely to utilize autobiographical memory for self-related purposes (Bakir-Demir et al., 2020: 553; Demirutku, 2007: 26; Grysman et al., 2016: 856), with a greater emphasis on agentic attributions (Grysman et al., 2016: 856) than women, to enhance their future selves (Adcock & Ross, 1983: 95), foster self-related power values (Schwartz & Rubel, 2005), and achieve personal success (Bakir-Demir et al., 2020: 553; Gilligan, 1992: 64).

When exploring reasons underlying gender differences in the autobiographical memory context, it is imperative to highlight that children form these distinctions during early familial interactions. Due to limited linguistic capabilities and restricted experiential frameworks, the inability to engage in these memory-sharing during early years necessitates parental guidance in navigating discussions, delving into specifics of events and associated emotions, and offering diverse perspectives. This practice, wherein parents exemplify reminiscence, conversation, and narratives, shapes the children's methodologies towards diverse uses and characteristics of memory recall later in life (e.g., Fivush et al., 2011: 321; Sahin-Acar et al., 2017: 978). In essence, socialization processes, encompassing dialogues with parents and the enabling role of caregivers in collective reminiscing during the developmental phase of autobiographical memory skills, may profoundly influence the evident differences in reported functions of autobiographical memories between genders (e.g., Grysman & Hudson, 2013: 239; Wang, 2006: 1794).

The influence of early parent-child dyadic practices on children's later employment of autobiographical memories emerges more clearly in the t-test analyses comparing participants' perceived functions of memory-sharing depending on the listener's gender, mother or father. T-tests elucidating effects predicated on the listener's gender yielded notable differences consistent with those observed in t-tests predicated on the narrator's gender.

Participants significantly demonstrated higher scores in the perceived memory-sharing social function when the preferred listener was the mother. In contrast, participants perceived significantly higher directive and self-functions when the preferred listener was the father. These results are congruent with extant literature indicating that children's global self-worth is significantly associated with a more secure attachment to the father than to the mother (Booth-LaForce et al., 2006: 309). Similarly, Verschueren and Marcoen (2002) observed that children with an insecure attachment to their fathers exhibit lower levels of global self-worth than those with an insecure attachment to their mothers. Conversely, the mother-child joint reminiscence about past life events is posited to fulfil social objectives (Kulkofsky, 2010: 204).

Furthermore, juxtaposing our findings with those derived from the Turkish context, it is pertinent to reference the research conducted by Sümer and Şendağ (2009)

with Turkish participants. The authors investigated the impact of parental attachments on anxiety, mediated through seven self-perception items. The findings indicated that, of the seven evaluated variables, the influence of attachment to the father was relatively more pronounced on four specific self-perception items, while the influence of attachment to the mother was notably higher solely on the variable of social acceptance (Sümer & Şendağ, 2009: 86).

Moreover, in the outcomes of our investigation, the propensity to attribute directive roles predominantly to fathers, as opposed to mothers, was conspicuously evident. This observation can be clarified through the conventional understanding of paternal roles within Türkiye, wherein fathers are primarily regarded as the providers of moral guidance, discipline, financial support, and protection for the family (Metindogan, 2015: 327). In this context, Kagitcibasi (1996) delineates the traditional roles of Turkish fathers within the familial structure as primary providers, leaders of extended family units, decision-makers, and problem-solvers. These roles mirror the directive functions often ascribed to fathers, likely elucidating why Turkish participants in our study reported a notably higher directive memory-sharing function associated with fathers than mothers.

An alignment between the gender-specific utilization of memory-sharing functions by narrators and the corresponding perceived functions by listeners has been observed in our studies. Consequently, female participants prefer social objectives, while male participants tend to both self-directed and directive goals. Notably, this includes a heightened perception of social goals when sharing with mothers and an increased perception of self-directed and directive goals when confiding in fathers. Such alignment can further be elucidated through developmental theories which posit that parental reminiscing practices exhibit gender-specific tendencies, with fathers more likely to emphasize personal and self-directed aspects in reminiscence with children, in contrast to mothers, who are reported to favor social objectives in their reminiscing practices with offspring (Buckner & Fivush, 2000: 401; Wang & Fivush, 2005: 473). This phenomenon could be illuminated by the prevailing theory that the characteristics of parents' storytelling significantly inform the narrative competencies of children in subsequent years (Farrant & Reese, 2000: 193; Fivush et al., 2006: 1568; Reese & Fivush, 1993: 596).

Participants reported notably higher levels of self-compassion when the listeners of their negative memories were their fathers, as opposed to their mothers. Conversely, participants exhibited considerably greater event centrality of negative memories when the listeners were their mothers rather than their fathers. Self-compassion is individuals' benevolent attitude towards themselves when navigating difficult circumstances (Neff, 2003a: 223). On the other hand, a strong correlation exists between the event centrality of negative memories and negative psychological effects (Berntsen & Rubin, 2007: 417; Berntsen & Thomsen, 2005: 242; Boals, 2010: 107), presenting a contrast to self-compassion, which represents a positive self-orientation. The gendered differences in participant outcomes, based on the listener's gender, align with existing literature. Since fathers are more commonly associated with self-directed objectives in autobiographical memory narration, their pronounced impact on children's self-compassion is coherent and aligns with the paternal role in fostering self-regulation through autobiographical memory reminiscence.

Contrary to this, the correlation between higher levels of event centrality of negative memories and the maternal role as listeners may be elucidated by mothers' propensity to experience less happiness than fathers during parental interactions (Nelson-Coffey et al., 2019: 1378). Investigations have disclosed that the gender of the parent significantly moderates the relationship between happiness and child-rearing. Fathers manifested significantly greater happiness and abundant positive emotions than mothers whilst engaging with their children. Consequently, fathers exhibited markedly superior outcomes during their interactions with their children (Nelson-Coffey et al., 2019: 1378). Furthermore, mothers, identified as females, are more susceptible to absorbing and recalling negative emotional events with greater intensity (e.g., Pasupathi, 2003: 151). They are more likely to conceive these events as integral to their identities (Boals, 2010: 107), which might elucidate the association of mothers with their children’s higher event centrality in contrast to self-compassion scores towards negative memories. In addition, the finding that higher event centrality of negative memories was predominantly observed among participants who preferred to share such memories with their mothers rather than their fathers may be interpreted within the framework of traditional Turkish gender roles. These roles emphasize women’s responsibility for emotional caregiving and relationship maintenance, often

at the cost of their own emotional needs (Üstünel, Bolak Boratav, & Okman Fişek, 2022: 1319). Consequently, emerging adults may be more inclined to share highly self-defining and emotionally intense memories with their mothers, as women in Turkish culture are socially conditioned to be more emotionally available and responsive. This tendency may also be reinforced by societal expectations that lead Turkish women to internalize and suppress their own negative emotions, making them more attuned to managing others' emotional disclosures (Bolak-Boratav, Sunar, & Ataca, 2011: 90).

Seminal observations have emerged from our study regarding the correlations between self-compassion and the perceived functions of autobiographical memory-sharing. Results identified positive correlations between self-compassion and most perceived functions of memory sharing, specifically relating to self, directive, and emotion regulation, while revealing a negative correlation with the perceived social function. Remarkably, the existing literature lacks research that links self-compassion with autobiographical memory, resulting in the absence of prior examination of self-compassion relationships with autobiographical memory functions. However, the positive association of self-compassion with self, directive, and emotion regulation functions might be explained through a conceptual analysis of self-compassion as defined by its pioneer, Kristin Neff. According to Neff (2003a: 223), self-compassion embodies an adaptive self-focused approach during negative events, characterized by self-kindness versus judgmental self-attitude, mindfulness, as opposed to overidentification and recognition of the universal nature of human suffering.

Particularly, the dimensions of mindfulness/over-identification and self-kindness/self-judgment, advocating for a kind, warm, and understanding self-treatment towards suffering rather than harsh self-critique and fostering a balanced awareness of painful experiences rather than absorption in painful thoughts and emotions, resonate with the logic behind self, directive, and emotion regulation functions of autobiographical memory. For instance, self-compassion in facing adverse life circumstances necessitates the ability to regulate emotions without succumbing to pain and negative emotions. It entails an introspective focus, highlighting the mindfulness component's role in self-identification. Moreover, the associations between self-compassion and the self, directive, and emotion regulation functions of autobiographical memory may parallel findings from prior research,

which indicated positive relationships between self-compassion and problem-solving (Arslan, 2016: 474; Paucsik et al., 2023: 49), self-awareness (Miller et al., 2022: 188), self-concept clarity (Miyagawa, 2024: 1265), and emotion regulation (Paucsik et al., 2023: 49).

In addition, our study's results showed a negative relationship between self-compassion and the perceived social function of memory-sharing, which is predicated on the goals of sustaining and enhancing interpersonal relationships. By contrast, self-compassion fundamentally pertains to how individuals engage with themselves, distinctly from their interactions with others. Contrary to what might be implied by the notion of common humanity versus isolation, a core component of self-compassion does not inherently pertain to one's strengthening relationship with others. Notably, Neff (2003a: 223) elucidates that common humanity entails acknowledging one's mistakes and sufferings as integral to the broader human experience rather than as evidence of personal isolation or uniqueness. This distinction in the isolation versus human community dichotomy emphasizes the recognition of imperfections as fundamentally human, diverging from goals related to fostering interpersonal relationships. For example, researchers did not reveal a significant correlation between self-compassion and compassion towards others, suggesting that self-directed compassion does not necessarily translate to compassion for others (Lopez et al., 2018: 325). This elucidates the complex interplay between self-compassion and one's compassion for others, underscoring the distinct nature of self-constructs and interest in others.

Aligned with our hypothesis, event centrality exhibited a strong negative correlation with self-compassion. Previous research has shown that the centrality of negative events is strongly associated with negative psychological outcomes, including post-traumatic stress disorder (PTSD), depression, and anxiety (Berntsen & Rubin, 2006: 219; Berntsen & Thomsen, 2005: 242). Furthermore, a high degree of centrality is connected to increased emotional intensity and negative physiological outcomes (Boals, 2010: 107).

Our study’s findings indicated that while the event centrality of negative memories positively correlates with the memory-sharing functions of emotion regulation and social bonding, it negatively correlates with self and directive functions.

These findings align with those reported by Alea and Bluck (2007), who asserted that autobiographical memories of personal significance are linked to feelings of emotional warmth and closeness in relationships during the recollection of relational events. Such memories, imbued with personal significance, are often recalled motivated by a socio-emotional function. However, it is noteworthy that an inverse relationship exists between the scoring of event centrality for negative memories and the degree to which participants in our study report perceiving self and directive functions while sharing these memories with their parents.

This result may be elucidated by invoking theoretical models about autobiographical memory and the moral self. The observed positive correlation between event centrality and socio-emotional regulation functions intimates that individuals recalling highly significant memories of events in which they adopt the role of perpetrators might be inclined to share these memories as a mechanism of emotion regulation (e.g., alleviation of guilt or shame) and in pursuit of social reconciliation or moral amelioration (Fivush, 2011: 559; Pasupathi, 2001: 651). Such functions facilitate the regulation of negative emotions and the maintenance of interpersonal relationships. Conversely, the detected negative correlation with self-referential and directive functions could be attributable to the perceived threat these memories pose to one's moral identity (Fivush, 2011: 559; Pasupathi, 2001: 651).

Theories of the self-memory system (Conway & Pleydell-Pearce, 2000: 261) and moral dissonance (e.g., Pizarro et al., 2006: 550) suggest that memories conflicting with an individual’s moral identity are unlikely to be assimilated into a cohesive self-narrative, thereby diminishing their utility for directive purposes (e.g., planning or guiding future behavior). Rather than contributing to personal development or direction, such memories might be psychologically avoided to safeguard the moral self. Within the domains of narrative identity and moral development, it is posited that confronting morally dissonant experiences requires more effortful integration, which might not occur unless facilitated by reflection or therapeutic contexts (McAdams & Pals, 2006: 204). This might explain the propensity of participants to avoid self and directive functions in the context of sharing these memories with their parents.

Our findings demonstrated substantial correlations among the subscales representing perceived memory-sharing functions, assessed through an instrument

specifically developed for this research, and the subscales denoting the functions of autobiographical memory remembering, as measured by the TALE scale (Bluck & Alea, 2011: 470). A pronounced positive correlation emerged between the directive function of memory sharing and the TALE's directive function. Similarly, the social function of memory sharing was strongly correlated with the TALE's social function, and the self function of memory sharing exhibited a positive correlation with the TALE's self function. These outcomes verify the robust validity of the items constituting the perceived functions of negative memory sharing, rendering them potentially applicable for future studies within similar Turkish contexts. The correlations observed between participants' perceived functions of sharing negative memories with their parents and functions of remembering them resonate with Bluck and Alea's (2002) hypothesis concerning the congruence between functions underlying memory sharing and the overarching functions of autobiographical memory, although they do not completely coincide.

Results from ANOVA tests indicated that among the four categories of preferred listener characteristics identified for parents, which include availability, empathy, good listening skills, and the provision of logical advice, self-compassion exhibited a significant main effect. Notably, the characteristic of logical advice garnered the highest scores relative to the other categories. This notable effect between self-compassion and the provision of logical advice aligns with mindfulness as a key component of self-compassion. In other words, the mindfulness aspect of self-compassion is in line with what people might expect as logical advice from their listeners, because it involves keeping a balanced perspective on one's own thoughts and feelings. The idea is that instead of falling into an over-identification of their negative thoughts or emotions, mindfulness helps people create a space where they can observe them logically without becoming overly attached or stuck in unhelpful patterns such as overthinking. This distance allows them to respond to their emotions in a healthier way (Neff, 2003a: 223; Neff, 2003b: 85). Consequently, participants might opt specifically for listeners who provide logical advice to boost the mindfulness component of their self-compassion levels.

Furthermore, the alignment in the results from ANOVA when contrasting the four perceived characteristics of preferred listeners concerning the scores on perceived

memory-sharing functions was discernible. The characteristics of logical advice superiority was evident in its scores across both self and directive functions, while the empathy characteristic ranked highest in emotion regulation and social functions. These significant correlations appear plausible and in harmony with the extant literature on autobiographical memory-sharing. Yet, amongst all perceived characteristics of preferred listeners, availability emerged as the preeminent characteristic concerning event centrality. It is conceivable that narrators with a high event centrality of guilt-related memories might encounter increased emotional salience, rendering them more inclined towards listeners perceived as emotionally available and nonjudgmental. This preference facilitates affect-regulation and bolsters social connectedness (Thompson, 1994: 25).

Moreover, participants' preference for available listeners in sharing memories of guilt can be elucidated through the moral development framework. Guilt is frequently linked with reparative motivations (Tangney, Stuewig and Mashek, 2007: 345). Opting for an available listener may signify a desire to alleviate internal tension and pursue moral rectification via dialogue. Thus, perceived availability may serve not solely as a relational cue but also as a psychological affordance conducive to the narrative processing and emotional integration of guilt-centric events. Given that autobiographical memory transcends mere cognitive processing to fulfil a pivotal social function, mainly when memories are emotionally laden and self-relevant (Bluck, 2003: 113; Fivush, 2011: 559), it is plausible that participants with significant event centrality in their guilt-related memories prefer "available" individuals. This might reflect their strategic selection of a preferred listener guided by a social objective. This notion is consistent with the assumption that sharing autobiographical memory, especially guilt-related content, aims to regulate affect, seek moral rectification, and sustain interpersonal relations (Fivush, Haden and Reese, 2006: 1568).

The mediational analysis revealed that while the perceived social function of memory-sharing with parents mitigated the negative relationship between children's event centrality and their self-compassion towards a negative memory, the self-function intensified this relationship. An explanation for these patterns might be that individuals, upon perceiving their negative memories as central to their identities and experiencing a low of self-compassion, confide in others to establish social

connections, thereby alleviating feelings of isolation and recognizing the universality of such events, which resonates with a core aspect of self-compassion though its common humanity versus isolation component. Indeed, in the face of daunting challenges, individuals remember that such experiences are part of the human condition and that vulnerability to such events is universal rather than resorting to isolation. Interestingly, when individuals perceive the self-function of memory-sharing while it is central to their identity, this recognition may amplify their diminished levels of self-compassion. This suggests that self-function might predispose individuals to higher self-criticism, in contrast to self-kindness, as envisaged within self-compassion components.

In summary, the buffering effect of the social function can be elucidated through the social sharing of emotions framework, which posits that sharing personally significant experiences with others promotes emotional alleviation, validation, and the establishment of social ties (Rimé, 2009: 60), factors acknowledged to bolster self-compassion (Neff, 2003a: 223, 2003b: 85). Conversely, the self-function typically entails constructing and reinforcing one's identity through recollecting memories. When negative events are central to one's identity, engaging in memory sharing for self functions may lead to rumination or over-identification, as opposed to mindfulness (Neff, 2003a: 223), which is known to weaken self-compassion. Furthermore, participants perceiving their memories of guilt as pivotal to their identity reported low self-compassion levels, and the perceived self-function in memory-sharing appears to exacerbate this negative relationship, potentially because it threatens the moral self.

Memories that conflict with the individual's moral identity, especially when deemed central to that identity, are less likely to be assimilated into a cohesive self-narrative and are, therefore, less apt to serve self-regulatory purposes (Pizarro et al., 2006: 550). Rather than aidingin self-regulation, these memories may be psychologically avoided from recall for self-related purposes to shield the moral self. Concurrently, to mitigate the negative association between the centrality of the memory of guilt and self-compassion, laden with feelings of guilt and shame, resorting to the social functions of memory-sharing might provide reassurance to the individuals implicated, ensuring their social connections as a form of reconciliation (Fivush, 2011; Pasupathi, 2001: 651).

GENERAL DISCUSSION AND CONCLUSION

Given the literature gaps and challenges delineated in preceding chapters, this dissertation aimed to explore the concept of self-compassion while considering autobiographical memory literature. Anchored by Neff's (2003) definition of self-compassion as a positive self-attitude in response to life's negative events, this research specifically addressed negative autobiographical memories associated with guilt among Turkish emerging adults who identify themselves in the perpetrator role. This research sought to address another significant gap in the literature by assigning the roles of listeners to mothers and fathers within the context of memory-sharing in Turkish parent-emerging adult child dyads. More precisely, the primary objective of this thesis is to explore the mechanisms and factors that may influence emerging adult children's self-compassion during autobiographical memory-sharing experiences, specifically when parents serve as listeners and children as narrators. Following a logical progression from general to specific, the thesis examines how certain parental listener-related characteristics, such as adopted parenting styles, perceived listener characteristics, and the functions of memory-sharing with preferred listeners, as perceived by the children, may impact the narrator's self-compassion.

In addition, a gender-based comparison between mothers' and father's impacts on children's various outcomes incarnated a complementary goal of the present research. Particularly, emerging adults were asked to recall experiences where they shared a guilt-related negative memory with a parent, and these experiences were examined to understand their effects on the narrator's self-compassion levels.

Methodologically, this work proceeded through a systematic sequence informed by each prior research finding, covered in three distinct studies. Despite substantial modifications to the original research models and variables owing to unexpected results and the triggered new perspectives, these studies collectively maintain a coherent aim. Overall, the three studies sought to identify which listener-related factors may influence narrators' self-compassion outcomes in the context of sharing negative autobiographical memories, specifically when parents serve as listeners. The listener-related factors examined in the studies included parental listening characteristics, adopted parenting style, and memory-sharing functions, as

perceived by the narrator. Study 1 primarily investigated the relationship between perceived parenting styles and the narrator's self-compassion, considering the mediation effects of narrative length, emotional valence, and perceived characteristics of the listener. Study 2 employed a qualitative approach to delve into the functions of autobiographical memory-sharing as perceived by Turkish emerging adults, as well as their preferences and non-preferences for specific listener characteristics among their parents during the sharing of a negative memory related to guilt. Study 3 examined the relationships between the centrality of the event related to the guilt-associated memory and the self-compassion of the narrator, with a focus on the mediating effects of perceived memory-sharing functions.

In this context, while parenting style was included in Study 1 to capture a broad and general framework of parental influence on the child's self-compassion, Study 3 focused on more specific, interaction-level variables that offer a finer-grained understanding of autobiographical memory-sharing experiences. Parenting style reflects stable, overarching attitudes and behaviors, but it may not fully account for the situational dynamics of individual memory-sharing interactions. Therefore, in Study 3, the focus shifted to micro-level factors such as the perceived memory-sharing functions with the preferred parent listener and the centrality of the event to the narrator. These variables were selected to explore the nuanced ways in which specific interactions with parents influence self-compassion. Rather than eliminating the role of parents, Study 3 deepens the investigation by examining the conditions, particularly when events are highly central to the self, and the mechanisms (self, social, directive, and emotion-regulation functions) through which parental listening contributes to the development of self-compassion. This shift allows for a more detailed exploration of the relational and contextual factors that shape these processes.

The originality of the present thesis lies in its novel focus on attributing the listener role to parents within the context of autobiographical memory-sharing in family settings. Unlike traditional psychological research, which predominantly positions parents as shapers of children's narrative competence, serving as scaffolders, narrators, or co-narrators, this study emphasizes their role as listeners and explores how this role influences their children's self-related processes, such as self-compassion. In particular, it investigates various listener-related factors, such as

parenting styles and perceived listener characteristics, that may affect the self-compassion of emerging adult children during memory-sharing interactions. This thesis represents one of the few empirical efforts to address parents' listening as a potential mechanism influencing the development of self-compassion, a key construct in positive psychology linked to psychological health and well-being. By grounding the exploration of self-compassion in concrete daily-life interactions, this work offers an experience-based contribution to both theoretical understanding and practical applications of self-compassion in familial and relational contexts.

Collectively, the findings from the thesis studies offer a comprehensive and complementary perspective on the effects of sharing a negative memory of guilt with a preferred parent on the self-compassion of narrators. The results elucidate how various listener-related factors, such as listening characteristics, adopted parenting style, and memory-sharing functions, as perceived by the narrator, can significantly influence self-compassion outcomes. These contributions significantly enrich our understanding of self-compassion, highlighting the potentially transformative power of narrative and narrator-listener dyad dynamics in cultivating this positive self-attitude.

Moreover, by investigating self-compassion, this thesis suggests that this concept represents a critical solution aligned with contemporary global challenges and future psychological practices. Recently, scholars such as Mishra (2017) have discussed how modern capitalism and technological advancements have catalyzed feelings of humiliation and existential discomfort, leading to significant psychological distress and a dramatic reduction in individual well-being. Consequently, employing a positive framework, this research investigates self-compassion, a concept that Neff (2009) has identified as beneficial to individual well-being amidst challenging circumstances. Self-compassion has been recognized as a pivotal construct in positive psychology that offers a means to enhance self-perception in a world that often marginalizes failure (Neff, 2003b: 85).

Furthermore, the examination of self-compassion within the familial context is crucial, as the family is the primary environment affecting children's developmental trajectories. This study highlights the importance of sensitizing parents about their influential role during pivotal life stages such as late adolescence and emerging

adulthood, which are marked by psychological vulnerability (Arnett, 2000: 469; Belfer, 2008: 226). For instance, the findings of Study 1 reveal that flexible parenting positively correlates with children's positive emotional valence and self-compassion levels, supporting the benefits of flexible over authoritarian parenting style as demonstrated in literature (Baumrind, 1966: 887; Gedik, 2020: 118; Steinberg, 2001: 3).

In addition, Study 1 demonstrates a full mediation in permissive parenting style. This observation shows that flexible parents may foster their children's self-compassion, via positive listening characteristics and positive emotional valence, presenting a novel perspective of great relevance to the literature. Although the outcomes of permissive parenting have shown variability in the scientific literature, our study elucidates this style's potential benefits when permissive parents exhibit positive listening characteristics such as attentiveness, empathy, and co-construction. This insight is especially pertinent to the context of Türkiye, where the recent era indicates a rise in permissive parenting alongside authoritarian style (Gözü et al., 2020: 153). This thesis not only advances our understanding of self-compassion and parenting styles but also addresses critical gaps in family narrative research within both global and Turkish literature. Specifically, by focusing on the parental listening role in influencing the child's self-compassion within the context of autobiographical memory-sharing, the findings contribute to a deeper understanding of narrator-listener dynamics.

In this context, the current research advances scientific knowledge by examining specific characteristics related to listeners as perceived by narrators. Such explorations elucidate why narrators specifically choose certain listeners. Particularly, Study 2 focused on semi-structured interviews with emerging Turkish adults. This analysis successfully identified the primary functions perceived by participants in sharing negative memories with their parents. Study 2's findings align with existing research (e.g., Pillemer, 2003: 193; Rasmussen & Berntsen, 2009: 477), indicating that directive and emotion regulation functions predominantly motivate sharing negative memories. However, social and self functions were also noted, albeit less prominent. This observation supports Pillemer's (2003) assertion that distinctions between memory-sharing functions might seem overly theoretical, as these functions often

blend seamlessly in daily interactions. Thus, the complexity of these interactions posed challenges in clearly identifying memory-sharing functions during daily life.

Additionally, Study 2 and Study 3 revealed that children specifically choose to confide in one parent over another based on perceived listening characteristics. These preferences are crucial in understanding the narrator-listener dynamics within familial contexts. Study 2 highlighted preferred and non-preferred listener characteristics within parent-child interactions, also assessed by the children's perceptions. This aspect has been underexplored in literature, representing an innovative research aim. Findings of both Study 2 and 3 suggested that Turkish mothers are often preferred for their empathy and availability, while fathers are chosen for their logical advice and good listening skills. Conversely, children tended not to choose mothers due to perceived dramatization likelihood and poor listening skills, and fathers were less preferred due to unavailability and a tendency towards harsh criticism. As explained in previous sections of this dissertation, these findings provide insights into the everyday dynamics of memory-sharing within Turkish families and particularly reflect the sociocultural norms that shape gender stereotypes in the distinct roles of Turkish fathers and mothers (e.g., Bolak-Boratav, 1999: 409; Gedik, 2020: 118; Kagitcibasi, 1996: 167; Sancar, 2009: 1; Yorukoglu, 1992: 3).

Çiğdem Kağıtçıbaşı (2005) and Hale Bolak Boratav (2013) have advanced understanding of contemporary Turkish culture through the concept of the autonomous-related self, which combines autonomy with relatedness. Kağıtçıbaşı's Model of Family Change links this self-construal to urbanization, education, and changing family dynamics, showing that modernization can foster both independence and strong family ties. Boratav's research on urban Turkish youth confirmed the coexistence of individualistic and collectivistic values.

In parenting, this shift means that Turkish parents encourage independence while emphasizing family bonds. Our findings showed that participants preferred sharing negative memories with mothers but rated fathers as better listeners. This aligns with Kağıtçıbaşı's theory (2007): socioeconomic development has increased fathers' emotional involvement, moving beyond their traditional disciplinary role. Mothers remain central for emotional disclosure, while fathers' empathic presence and attentiveness are increasingly valued. This change reflects a modern Turkish self that

blends emotional closeness with individuality, with both parents influencing self-related development.

Furthermore, the research findings not only support existing evidence that individuals deliberately choose specific listeners based on certain characteristics (Paupathi et al., 2025), but also reveal a novel observation regarding narrators' loyalty to their preferred listeners. Specifically, Study 3 demonstrated that individuals tend to consistently confide in the same listener when sharing negative autobiographical memories. Notably, 90% of participants reported that they always disclosed such memories to the same parent. The decision to confide in a particular listener appears to be influenced by specific perceived listener characteristics, which not only guide the initial choice but also contribute to sustained loyalty toward that listener over time. This observation holds significant implications not only for the study of autobiographical memory but also for the field of communication sciences. In this context, Bodie and colleagues (2008) stated that *''listening as an area of scientific inquiry is in its early adolescence*" (Bodie et al., 2008: 105), indicating that listening research remains underdeveloped and requires broader investigation.

While examining factors susceptible to affect narrator's self-compassion, the present thesis aimed to identify whether mothers or fathers have a greater influence on their children's self-compassion following the sharing of negative autobiographical memories. While Study 1 found no significant gender differences in the impact of listeners on self-compassion, Study 3 revealed a notable difference: participants reported significantly higher self-compassion levels after sharing their memories with their fathers compared to those who shared them with their mothers. As discussed in previous sections, these findings align with earlier Turkish research indicating that, compared to mothers, fathers have a greater influence on children's self-perceptions in Turkey (Sümer & Şendağ, 2009: 86). This may explain why participants Study 3 reported higher levels of self-compassion, a form of positive self-perception, after sharing negative memories with their fathers.

Study 3 revealed that the tendency of fathers to provide logical advice was the most frequently reported listener characteristic among participants who preferred sharing their negative memories with their fathers. Moreover, among all identified listener characteristics, the provision of logical advice showed the strongest positive

correlation with self-compassion. Furthermore, Study 3 showed strong positive correlations between self-compassion and three specific perceived functions during memory-sharing: self, directive and emotion regulation. These findings enhance our comprehension of how self-compassion might be influenced during the sharing of negative memories. It appears that individuals prefer listeners who not only provide logical advice but also foster self, directive, and emotion regulation functions, all of which positively associate with higher self-compassion scores. These positive correlations can be better understood by revisiting the conceptualization of self-compassion as defined by its pioneer, Neff (2003a). At its core, self-compassion is an attitude directed toward the self, which may account for the observed correlations between self-functions and self-compassion. Specifically, the mindfulness component of self-compassion involves a balanced awareness of one's thoughts and emotions, which may necessitate logical reasoning. This could explain the strong positive correlation found between self-compassion and the provision of logical advice, as perceived by participants. Additionally, self-kindness, another central component of self-compassion, may clarify why the perceived emotion regulation function of memory-sharing also positively correlates with self-compassion.

Additionally, Study 3 revealed a strong negative correlation between self-compassion and the event centrality of negative memories. This suggests that the more centrally a negative event is perceived in an individual's identity, the lower their self-compassion scores tend to be. This aligns with existing research which connects higher event centrality with negative psychological outcomes (Berntsen & Rubin, 2006: 219; Berntsen & Thomsen, 2005: 242). Moreover, within the fields of narrative identity and moral development, it is postulated that morally dissonant experiences, such as those involving guilt, require effortful integration, potentially facilitated only through reflective or therapeutic contexts (e.g., McAdams & Pals, 2006: 204). In this vein, Study 3 offers novel insights into how the negative impact of high event centrality on individuals' well-being might be mitigated through specific memory-sharing functions with preferred listeners. Specifically, the study suggests that the social function of sharing negative memories related to guilt could buffer the negative effects between event centrality and self-compassion. These observations point to the significance of the social function of autobiographical memory, posited by Alea and Bluck (2003) as

inherent in all sharing contexts. These findings are also in line with previous studies, which emphasize the critical role of listeners in enhancing the narrator's well-being (e.g., Pasupathi et al., 2015: 67) by nurturing their self-compassion.

The findings of this dissertation underscore the importance of listener characteristics in autobiographical memory and their influence on self-compassion. This understanding holds significant potential for both future research and practical applications in the field of psychology, including areas such as psychotherapy and parent education. For example, Compassion-Focused Therapy (CFT) advocates for the cultivation of self-kindness and understanding, especially in individuals who are prone to self-criticism (Gilbert, 2000: 118). Recognizing the influence of early interactions and perceived responses from listeners enables therapists to develop targeted interventions that address these crucial early interactions with parents to enhance positive self-perceptions. For example, empirical evidence supports the efficacy of self-compassion training in reducing psychological distress and enhancing emotional resilience (Neff & Germer, 2022: 1).

Additionally, the findings of this research suggest that parenting styles and the ways in which parents engage with their children's narratives can substantially influence the development of self-compassion in youth. Programs such as the Triple P, Positive Parenting Program, are designed to improve parenting skills, supporting practices that are both supportive and responsive (Sanders, 2023: 880). By integrating components that emphasize reflective listening and the validation of children's emotional experiences, such initiatives can cultivate environments that are supportive of developing self-compassion in children. Specifically, the literature highlights the intergenerational transmission of self-compassion through parenting practices. Lathren and colleagues (2020) revealed a connection between parents' self-compassion and their responses to their children's emotions, which correlate with their children's emotional regulation and self-concept. Consequently, enhancing parents' reflective functioning and emotional awareness can interrupt patterns of insecure parenting styles, foster healthier parent-child relationships, and improve children's self-compassion.

In addition to highlighting the significance of listeners and various listener-related factors that may influence the narrator's self-compassion, one of the

fundamental aims of the current thesis involved a gender-based comparison of parental impact. Specifically, the study examined differences between Turkish mothers and fathers in terms of how they are perceived by their children and the psychological outcomes associated with these perceptions. Consistent findings emerged from Studies 1 and 3; the majority of participants identified their mothers as their preferred confidantes for sharing negative memories. However, the results also indicated that, compared to participants who disclosed their memories to their mothers, those who chose their fathers rated them significantly higher as listeners in terms of empathy, attentiveness, and co-construction of narratives. These findings suggest that the quality of listening can be perceived both qualitatively and quantitatively by narrators, not only in how well one listens but also in terms of availability. Subsequent analysis of Study 3' results revealed a complex dynamic that may explain this discrepancy: while fathers were seen as better listeners, they were less frequently chosen due to their perceived unavailability. Infact, Participants' responses indicated that, despite fathers being rated as better listeners, mothers were perceived to be more readily available and to have closer relationships with their children. This preference aligns with the characteristics of Turkish family dynamics, where the bond between mother and children is traditionally stronger than that between father and children, as outlined in Turkish literature (Çelik, 2007: 429). Additionally, it has been extensively documented that in Turkish families, mothers play a crucial role in fostering familial cohesion, allegiance, unity, and solidarity (Tınaz, 1999: 1).

Furthermore, the societal perception of gender roles within Turkish society and family structures typically designate childcare primarily to mothers, regardless of family income, intellectual level, or participation in the labor market (Gedik, 2020: 118). From the perspective of structural-functionalism, mothers are predominantly tasked with expressive, communicative, and emotional caregiving roles, whereas fathers typically fulfill more instrumental roles, ensuring the material needs of the family (Zeybekoğlu et al., 2011: 25) and maintaining emotional distance (Ammari & Schoenebeck, 2015: 1905). According to Kagitcibasi (1996), traditional roles of Turkish fathers within the family include acting as primary providers, leaders of extended family units, decision-makers, and problem-solvers. It is of interest to note that the structural-functionalist approach also may explain why, in Study 3,

participants attributed more directive functions to fathers and more social functions to mothers when discussing their perceptions of memory-sharing functions with their parents.

Another explanation for the preference of Turkish emerging adults to select their mothers as confidants despite rating their fathers higher on listening characteristics relates to the evolving concept of *new fatherhood* in Turkey. Gedik (2020) highlights those significant socio-economic shifts, particularly industrialization and urbanization starting from the latter half of the twentieth century, have precipitated substantial alterations in the Turkish familial structure. These transformations have resulted in evolving family dynamics and role redistributions giving birth to the *new fatherhood* (Gedik, 2020: 118). As mothers increasingly participate in the workforce, fathers have become more engaged in childcare (Güngörmüş, 2001: 85). Yet, this involvement remains relatively recent and is not completely adopted, making it limited in scope (Tol & Taşkan, 2018: 45; Gedik, 2020: 118). According to Gedik (2020), contemporary Turkish fathers may be aware of emerging cultural expectations related to modern fatherhood; however, they continue to experience confusion due to the persistence of traditional fatherhood norms. As a result, a noticeable discrepancy exists between the ideals and actual practices of fatherhood in Turkey. Gedik (2020) concluded that today, Turkish fathers seem to be caught between the codes of 'traditional fatherhood' and 'new fatherhood.' This challenging new fatherhood in Türkiye may explain why fathers are perceived as having better listening characteristics yet are not typically the preferred parent for sharing negative autobiographical memories.

Numerous studies assert that mothers predominantly assume childcare responsibilities and foster deeper relationships with their children compared to fathers. This consistent pattern is entrenched in cultural norms that emphasize maternal caregiving roles. For instance, Ispa et al. (2004) analyzed parenting behaviors across different cultures, noting that mothers often encourage behaviors that promote obedience and interdependence. Moreover, Kağıtçıbaşı (2007) examined the persistence of traditional caregiving roles among mothers within the Turkish context, highlighting that despite societal advancements and changing family dynamics, the maternal role remains central in child-rearing practices.

In conclusion, the findings of the current thesis corroborate the profound influence of the maternal role in child development and highlight the unique position mothers occupy in the psychological outcomes of children. This evidence aligns with persistent trends identified in various fields of psychology since its inception as an independent scientific discipline in the early twentieth century. Historically, early studies (e.g., Ainsworth, 1967: 64; Bowlby, 1951: 13) and contemporary research (e.g., Dozier et al., 2014. 22; Kağıtçıbaşı, 2007: 14; Sunar & Fişek, 2005: 45) have consistently highlighted the primary role of mothers in both international and Turkish literature. Collectively, these studies affirm that across different historical periods and cultural contexts, mothers have consistently been recognized as the central figures in child development, both emotionally and practically, regardless of the child's age.

Research Limitation And Future Directions;

The limitations of this thesis research must be duly acknowledged, embracing both conceptual and methodological constraints as well as participant recruitment challenges. Methodologically, Study 1 analyzed participants' written narratives solely through a quantitative method, which may represent a limitation in interpreting the findings. Although the thematic content of the narratives was examined independently of the mediation analyses, besides the narrative length a qualitative analysis of the narrative content could have been incorporated into the mediator identified as narrative characteristics. Measuring this mediator solely through narrative length may have limited the ability to capture more nuanced insights into its influence on the narrator's self-compassion. A qualitative content analysis might have revealed language that directly reflects the components of self-compassion, such as self-kindness, mindfulness, and common humanity, and more clearly demonstrated how the use of specific words relates to these three elements. Future research should consider exploring the relationship between the qualitative aspects of narratives and self-compassion. Consequently, further investigations should consider integrating both quantitative and qualitative analyses of autobiographical narratives when examining self-compassion. Such an approach would offer a more nuanced understanding of the components of self-compassion by analyzing specific linguistic features, such as emotionally expressive words, mindfulness-related language, and metacognitive reflections, that align with the theoretical dimensions of self-compassion.

In addition, the limited sample sizes utilized within Study 3 significantly obstructed the depth of our inquiry. Pertinently, the findings from Study 3 illuminated a pronounced disparity in participant preferences for maternal versus paternal listeners, the latter constituting a mere 30% of the sample. This imbalance excluded a mediational analysis with listener gender serving as a covariate, which might have elucidated many findings and furnished more precise interpretations of the results. This key limitation arose specifically in the gender-based comparison between mothers' and fathers' impacts as listeners, which could not be adequately examined due to the small number of participants who selected their fathers as the preferred listener for sharing similar negative autobiographical memories. This sample imbalance prevented the implementation of advanced mediation model analyses and necessitated the combination of data across parent genders. Future studies with larger and more balanced samples would enable a more precise understanding of potential differences in listener impact based on parental gender. Furthermore, the restricted sample size hindered our ability to employ more advanced statistical methodologies, such as Structural Equation Modeling (SEM), to dissect the six facets of self-compassion and examine their interrelations with perceived memory-sharing functions in a more detailed way. These approaches might have yielded more valid outcomes; however, the limited sample size obviated their application.

In this context, recruiting volunteers for scientific research permanently presents a critical challenge, an issue echoed across numerous scientific studies (Sharp, Pelletier and Lévesque, 2006: 1). The difficulties encountered in amassing our sample underscore the prevalent obstacle of garnering a sufficiently representative population within human participant research. Ethical standards rightfully preclude the compulsion of participation, frequently leaving social science researchers facing significant difficulties in amassing an adequate volunteer pool. Predominantly, university students exhibit a higher propensity to volunteer for research endeavors, potentially attributable to their scientific curiosity and intellectual engagement, which, in turn, has prompted researchers to rely mainly on this demographic in addressing the critical task of volunteer recruitment. This trend elucidates the limited accessibility of participants beyond academic settings within the scope of this research.

Study 1 of the thesis introduced compelling findings concerning the interplay between a permissive parenting style and self-compassion, mediated by perceived listener characteristics, the narrator's emotional valence, and narrative length. A full mediation was observed. These findings offer new perspectives for future investigations into a parenting style that has elicited mixed responses in the literature, evidencing both positive (e.g., Morris et al., 2017: 388) and negative (e.g., Hinnant, Bowers, Youngblade and Elmore, 2016: 1071; Luyckx, Goossens, Soenens and Beyers, 2011: 468) impacts on child outcomes across various cultures. The specificity of this focus could present a novel and enlightening direction; however, its narrowness could potentially divert attention from the overarching objectives of the current study. Therefore, despite the valuable direction permissive parenting style revealed, we opted to remain focused on our initial goals and did not consider it in the subsequent studies. However, it represents a useful avenue for future research.

Moreover, listener characteristics were measured using six adjectives, three positive and three negative. This limited list may not fully capture how participants perceive their parents as listeners. Asking participants to describe their parents' listening in their own words could provide richer data. Future studies could include open-ended questions to explore more personal and detailed listener descriptions. This approach may provide a better understanding of how adolescents perceive supportive or unsupportive listening during memory sharing.

A further limitation relates to how the perceived listener characteristics were assessed. In Study 1, participants evaluated their parents using only six adjectives, three positive and three negative. Although these terms were grounded in established findings (Bavelas et al., 2000; Pasupathi & Oldroyd, 2015; Namba & Kabir, 2020), they may not adequately reflect the full range of how Turkish emerging adults understand and interpret their parents' listening behaviors during the sharing of negative personal memories. Since listener perceptions are influenced by individual and situational factors (Weger et al., 2014), relying solely on a limited list risks overlooking important aspects of this dynamic. To gain a more detailed understanding, future research could incorporate qualitative elements, such as open-ended survey items or interviews. This would enable participants to express their experiences more freely and could uncover richer dimensions of perceived listener characteristics and

their psychological effects (Koole et al., 2011). It would also align with research suggesting that listener empathy, validation, and responsiveness are multifaceted and culturally shaped (Zhang & Ng, 2012).

Conceptually, the present research paradigm explored a significant lacuna within the existing body of literature. As the investigation progressed, it became apparent that subsequent studies would necessitate the inclusion of previously unmeasured variables. This approach introduced challenges in discussing findings, particularly with Study 3, where specific statistical relationship results had no reference in the literature, prompting reliance on broader hypotheses for discussion. Providing deeper potential explanations for the obtained results of Study 3 could increase the thesis's robustness. Nonetheless, these challenges should serve as a catalyst for future research inspiration.

Future research could explore comparative analyses of memories where children perceive themselves either as perpetrators or victims, elucidating their preferences in selecting parental confidantes. This is informed by evidence suggesting that, unlike perpetrators, victims may recall negative memories less vividly and may be more inclined to acknowledge enduring effects (e.g., Sichrovsky, 1988: 138; Baumeister, Stillwell and Wotman, 1990: 994). Investigating the motivations behind an adolescent or young adult's decision to share memories of victimization with their parents and which parent is preferred for such disclosures could yield insightful findings. Specifically, it would be worthwhile to determine if mothers are consistently favored as confidantes for sharing negative memories, irrespective of the child's role as victim or perpetrator in the recounted memory.

Future researchers are encouraged to place a greater emphasis on evaluating parents as listeners rather than as narrators or co-narrators. This consideration is crucial, particularly as parents' scaffolding role diminishes parallel to the child's advancing age and evolving storytelling abilities. Listening, a critical aspect of parental behavior and attitudes, profoundly influences various psychological outcomes in children, extending beyond the field of self-compassion.

Building on Markus and Kitayama's (1991, 1992) work, rather than categorizing entire cultures as individualistic (e.g., the United States) or collectivistic (e.g., Japan, Turkey), it is more accurate to examine how individuals within these cultures construct

their self-construals. Turkish scholars (e.g., Kağıtçıbaşı, 2005; Bolak-Boratav, 2013) have emphasized that contemporary Turkish culture has shifted toward an autonomous-related self, a transformation that has influenced parenting practices and family dynamics, effects also reflected in the present study's results. This research underscores the importance of adopting such nuanced perspectives in cross-cultural studies, particularly when exploring family narratives across societies. It invites further investigation into the interplay between the variables identified in this thesis within cultural contexts beyond Turkey. For instance, contemporary European cultures likewise display diverse self-construal patterns that defy a strict independent–collectivistic dichotomy. Northern and Western European countries tend to emphasize independent self-construals characterized by autonomy and self-expression, while also valuing social responsibility and empathy. In contrast, Southern and Eastern European regions often reflect a blend of autonomy and relatedness, resembling Kağıtçıbaşı's (2007) autonomous-related self. It is highly recommended that future cross-cultural studies be conducted to delineate the differences and similarities between the findings of this thesis and those observed in other cultural contexts beyond contemporary Turkish culture. Although this tri-study thesis has initiated exploration into this emerging area of family narratives, the field remains ripe for further research. It is anticipated that this perspective will inspire a broader range of inquiries. The findings are intended to inform future investigations into the role of listeners, particularly parents, regardless of their children's age, in shaping positive self-concepts, such as self-compassion, through autobiographical memory sharing.

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APPENDICES

APPENDIX 1: Ethics Committee Approval Form For Study 1

HİZMETE ÖZEL

T.C.
DOKUZ EYLÜL ÜNİVERSİTESİ REKTÖRLÜĞÜ
HUKUK MÜŞAVİRLİĞİ

ACELE

Sayı : E-87347630-659-259252 16.05.2022

Konu : ETİK KURUL İZNİ- SARRA ZNATİ

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 05.05.2022 tarihli ve E-57485104-300-249214 sayılı yazınız.

İlgide kayıtlı yazınıza istinaden Sosyal ve Beşeri Bilimler Araştırma ve Yayın Etik Kurulunun 10.05.2022 tarihli toplantısında alınan 18 sayılı karar ile Enstitünüz Psikoloji Anabilim Dalı Psikoloji Doktora Programı öğrencisi Sarra ZNATİ'nin, "Algılanan Ebeveynlik Stili ile Öz-anlayış Arasındaki İlişkiler; Ergenler Ebeveynleri ile Olumsuz Deneyimler ve Algılanan Dinleme Özellikleri ile İlgili Anılarını Paylaşma Özelliklerinin İncelenmesi" başlıklı çalışma kapsamında yapacağı uygulamanın etik açıdan uygun olduğuna karar verilmiş olup, alınan karar Makamımızca onaylanmıştır .

Bilgilerinizi ve gereğini rica ederim.

Prof.Dr.Uğur MALAYOĞLU
Rektör V.

10778 - 19840778 - 19840778 -

APPENDIX 2: Informed Consent Form of Study 1

Değerli Katılımcı,

Bu çalışma Dokuz Eylül Üniversitesi Sosyal Psikoloji Bölümü doktora öğrencisi Psikolog Sarah Zaneti önderliğinde ve Doç. Dr. İnci Boyacıoğlu danışmanlığında yürütülmektedir. Amacımız, gençlerin ebeveynleri ile anı paylaşımlarında iletişim özelliklerini incelemektir.

Bu çalışmada sizlere babanıza ya da annenize anlattığınız belirli kişisel anılarınıza yönelik kimi sorular yer almaktadır. Soruların nasıl cevaplanacağıyla ilgili bilgiler her anketin başında verilmiştir. Tüm soruların cevaplanması yaklaşık 20 dakika sürmekte olup, herhangi bir süre kısıtlaması bulunmamaktadır.

Elde edilen veriler konuya ilişkin bilimsel bilgiyi arttırmak için toplu olarak değerlendirilecek, kişilere özel bir inceleme yapılmayacaktır. Bu nedenle kimlik bilgileriniz sorulmamıştır. Tüm cevaplarınız gizli tutulacaktır.

Bu araştırmaya katılım tamamıyla gönüllülük esasına dayanmaktadır. Araştırmada yer almayı reddedebilirsiniz. Eğer katılmaya karar verirseniz, ancak araştırma esnasında fikrinizi değiştirirseniz hiçbir neden göstermeksizin araştırmadan ayrılabilirsiniz. Eğer isterseniz, sizden edinilen tüm bilgiler yok edilecektir.

Araştırma hakkında daha fazla bilgi almak için Psk. Sarah Zaneti (sarah.zaneti@hotmail.fr) ile e-mail yolu ile iletişime geçebilirsiniz.

Katıldığınız ve zaman ayırdığınız için teşekkür ederiz.

Gönüllü katıldığınızı göstermek için lütfen aşağıdaki bölümü okuyarak onaylayınız.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bu çalışma kapsamında kullanılmasını kabul ediyorum.

Evet ( )

Hayır ( )

APPENDIX 3: Demographic Information Form of Study 1

1. **Cinsiyet (Lütfen yazınız): ……**
2. **Yaş (Lütfen doğum tarihinizi yıl olarak yazınız):**.....
3. **Yaşamınız boyunca en uzun süreyle bulunduğunuz yerleşim birimi?**

Kırsal ( )

Şehir ( )

Büyükşehir ( )

Diğer Lütfen belirtiniz: ……..

4. **Bölümünüzü ve kaçıncı sınıf olduğunuzu belirtiniz :**.....
5. **Ailenizin Aylık Geliri (Lütfen yazınız):**.....
6. **Şu an kimlerle yaşıyor/nerede kalıyorsunuz?**

Ailemle birlikte ( )

Yurtta ( )

Arkadaşlarımla birlikte bir öğrenci evinde ( )

Tek başıma ( )

Diğer Lütfen belirtiniz: ……..

7. **Ebeveynlerinizin medeni hali :**

Beraber yaşıyor ( )

Boşanmış ( )

Dul ( )

Diğer Lütfen belirtiniz: ……..

8. **Vefat eden ebeveyniniz var mı?**

Evet ( )

Hayır ( )

APPENDIX 4: Self-Compassion Scale (SCS) / Examples of items

ZORLUKLAR KARŞISINDA KENDİME GENEL OLARAK NASIL DAVRANIYORUM?

Yanıtlamadan önce her bir ifadeyi dikkatle okuyunuz. Her bir maddenin sağında takip eden ölçeği kullanarak, belirtilen durumda ne sıklıkla hareket ettiğinizi belirtiniz.

1	2	3	4	5
Hemen hemen hiçbir zaman	Katılmıyorum	Ne katılıyorum ne de katılmıyorum	Katılıyorum	hemen hemen her zaman

1. Kendimi kötü hissettiğimde, kötü olan her şeye takılma eğilimim vardır.	1	2	3	4	5
3. Yetersizliklerimi düşünmek kendimi daha yalnız ve dünyadan kopuk hissetmeme neden olur.	1	2	3	4	5
10. Kişiliğimin sevmediğim yanlarına karşı hoşgörüsüz ve sabırsızım.	1	2	3	4	5
14. Başarısızlıklarımı insan olmanın bir parçası olarak görmeye çalışırım.	1	2	3	4	5
15. Sevmediğim yanlarımı gördüğümde kendi kendimi üzerim.	1	2	3	4	5
18. Acı çektiğim zamanlarda, kendime karşı iyiyimdir.	1	2	3	4	5
21. Kendi kusur ve yetersizliklerime karşı hoşgörülüyümdür.	1	2	3	4	5

APPENDIX 5: Measurement of the characteristics of the written narratives

1. Anılarınızı hangi ebeveyninize en çok anlatıyorsunuz?

Anne ( )

Bana ( )

2. Sizi hangi ebeveyniniz daha çok dinler?

Anne ( )

Bana ( )

3. Yaşadığınız olumsuz olayları genelde hangisine anlatımayı tercih ediyorsunuz?

Anne ( )

Bana ( )

4. Şimdi lütfen son 6 ay içerisinde okulda sizin sebep olduğunuz olumsuz bir olayı düşünün. Bir sorumluluğunuzu yerine getirmediğiniz, bir arkadaşınızın kötü hissetmesine sebep olduğunuz, sınıfta tatsız bir tartışmanın ortaya çıkmasına sebep olduğunuz ve benzeri herhangi bir olay olabilir. Seçtiğiniz bu olayı annenize veya babanıza anlatmış olmanız gerekmektedir. Bu olumsuz olayın daha önce kimseye anlatılmamış olması ve ilk defa annenize veya babanıza anlatmış olması önemlidir. Bu olumsuz olayı annenize veya babanıza anlattığınız zamanı düşünün. Sizden anne veya babanızla olumsuz deneyiminizi paylaşma anında yaşadıklarınızı, ebeveyninizin verdiği tepkiyi, sizin düşünce ve duygularınızı bize mümkün olduğunca detaylı yazmanızı rica ediyoruz .

……

……..……

……

……..……

……

……..……

……

5. Okuldaki yaşadığınız ve yukarıdaki soruya cevaben yazdığınız olumsuz anıyı hangi ebeveyninize anlattınız?

Anne ( )

Bana ( )

APPENDIX 6: Measurement Of The Perceived Characteristics Of The Listener

Lütfen ebeveyninize (anne/baba) olumsuz anınızı anlatırken sizi nasıl dinlendiğini düşünün. Lütfen ebeveyninizin sizi dinleme özellikleri için aşağıda verilen sıfatların uygunluğunu 1 ile 3 arasında puanlayınız.

Dinleyicinin (Baba ya da annenizin) o anki özellikleri

1	2	3
Çok Az	Orta Derece	Çok Fazla

1. Dikkatli	1	2	3
2. Empatik	1	2	3
3. Tepkisiz	1	2	3
4. Dikkati dağılmış	1	2	3
5. İlgisiz	1	2	3
6. İşbirlikçi	1	2	3

APPENDIX 7: Positive and Negative Affect Scale (PANAS) / Examples of items

Anneniz veya babanızla olumsuz anınızı paylaştıktan sonra nasıl hissettiniz?
Bu ölçek farklı duyguları tanımlayan bir takım sözcükler içermektedir. Bu olumsuz anıyı babanıza yada annenize anlattıktan sonra nasıl hissettiğinizi düşünüp her maddeyi okuyun. Uygun cevabı her maddenin yanında ayrılan yere puanları daire içine alarak işaretleyin.

1	2	3	4	5
Çok az veya hiç	Biraz	Ortalama	Oldukça	Çok fazla

1. Heyecanlı	1	2	3	4	5
2. Sıkıntılı	1	2	3	4	5
5. Güçlü	1	2	3	4	5
6. Suçlu	1	2	3	4	5
10. Gururlu	1	2	3	4	5
12. Uyanık(Dikkati açık)	1	2	3	4	5

APPENDIX 8: Buri Parental Authority Questionnaire (PAQ)/ Examples of items

Lütfen, ebeveynlerinizle olan ilişkinizi düşünerek, anneniz ve babanız için en uygun olan seçeneği işaretleyiniz. Hem annenize hem babanıza ilişkin tüm soruları cevaplayınız.

1	2	3	4	5
Hiç katılmıyorum	Katılmıyorum	Ne katılıyorum ne de katılmıyorum	Katılıyorum	Tamamen katılıyorum

3. Annem, onunla aynı fikirde olmasak bile, kendisinin doğru bulduklarını kabul etmemiz için zorlanmamızın iyiliğimize olacağını düşünürdü.	1	2	3	4	5
4. Babam, onunla aynı fikirde olmasak bile, kendisinin doğru bulduklarını kabul etmemiz için zorlanmamızın iyiliğimize olacağını düşünürdü.	1	2	3	4	5
9. Her ne zaman ailevi kural ve yasakların makul olmadığını düşündüğümde, **annem** fikir alışverişinde bulunmamızı teşvik ederdi.	1	2	3	4	5
10. Her ne zaman ailevi kural ve yasakların makul olmadığını düşündüğümde, **babam** fikir alışverişinde bulunmamızı teşvik ederdi.	1	2	3	4	5
13. Ben büyürken **annem**, aldığı hiçbir kararı sorgulamama izin vermezdi.	1	2	3	4	5
14. Ben büyürken **babam**, aldığı hiçbir kararı sorgulamama izin vermezdi.	1	2	3	4	5
15. Ben büyürken **annem** nedenlerini açıklayarak ve disiplin altına alarak biz çocuklarının faaliyet ve kararlarını yönetirdi.	1	2	3	4	5
16. Ben büyürken **babam** nedenlerini açıklayarak ve disiplin altına alarak biz çocuklarının faaliyet ve kararlarını yönetirdi.	1	2	3	4	5

APPENDIX 9: Beck Depression Inventory (BDI)/ Examples of items

Bu cümleleri dikkatle okuyun. Son bir hafta içinde (şu an dahil) kendi duygu durumunuzu göz önünde bulundurarak, size en uygun ifadeyi bulun. Her maddede, size uygun ifadenin yanındaki harfin üzerine (X) koyarak işaretleyin.
Lütfen her maddeye yanıt verin. Her maddede sadece bir cümleyi işaretleyin. Emin olmadığınız durumlarda ise size en uygun görünen ifadeyi seçin.

1.

☐ **(a)** Kendimi üzgün hissetmiyorum.

☐ **(b)** Kendimi üzgün hissediyorum.

☐ **(c)** Her zaman için üzgünüm ve kendimi bu duygudan kurtaramıyorum.

☐ **(d)** Öylesine üzgün ve mutsuzum ki dayanamıyorum.

5.

☐ **(a)** Kendimi suçlu hissetmiyorum.

☐ **(b)** Arada bir kendimi suçlu hissettiğim oluyor.

☐ **(c)** Kendimi çoğunlukla suçlu hissediyorum.

☐ **(d)** Kendimi her an için suçlu hissediyorum.

18.

☐ **(a)** İştahım eskisinden pek farklı değil.

☐ **(b)** İştahım eskisi kadar iyi değil.

☐ **(c)** Şu sıralarda iştahım epey kötü.

☐ **(d)** Artık hiç iştahım yok.

APPENDIX 10: Narcissistic Personality Inventory (NPI)/ Examples of items

Lütfen aşağıdaki her bir tutum çifti içinden size en uygun olanını seçiniz ve size uygun cümlenin hemen öncesinde yer verilen kutucuğu işaretleyiniz.

1.

☐ **(a)** Kalabalık içinde herkesten biri olmayı tercih ederim.

☐ **(b)** İlgi merkezi olmayı severim.

5.

☐ **(a)** İnsanları kolayca manipüle ederim.

☐ **(b)** İnsanları manipüle ettiğimi fark ettiğimde rahatsız olurum.

13.

☐ **(a)** Önemli bir insan olacağım.

☐ **(b)** Başarılı olmayı umuyorum.

APPENDIX 11: Positive Future Thinking/ Examples of items

Her maddeyi okuyunuz, ve her madde için olabildiğince dürüst bir şekilde "Sizin karakterinizi ne kadar yansıtıyor veya sizin için ne kadar doğru?" sorusunu cevaplayınız. Aşağıdaki ölçeği kullanarak uygun kutucuğu işaretleyiniz.

1	2	3	4	5
Hiç doğru değil	Doğru değil	Ne doğru ne de yanlış	Doğru	Çok doğru

1. Bir kişinin günü sabahtan planlamış olmalı.	1	2	3	4	5
2. Bir şeyi başarmak istediğimde kendime hedefler belirlerim ve bu hedeflere ulaşmak için belirli yöntemler düşünürüm.	1	2	3	4	5
5. Bir karar vermeden önce, yarar ve zararları tartarım.	1	2	3	4	5

APPENDIX 12: Ethics Committee Approval Form For Study 3

HİZMETE ÖZEL

T.C.
DOKUZ EYLÜL ÜNİVERSİTESİ REKTÖRLÜĞÜ
Hukuk Müşavirliği

Sayı : E-87347630-659-1223297 05.12.2024

Konu : Etik Kurul Kararı Prof.Dr.İnci BOYACIOĞLU, Sarah ZNATI

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : Sosyal Bilimler Enstitüsü Müdürlüğü (Öğrenci İşleri Birimi - Sosyal Bilimler Enstitüsü)'nün 19.11.2024 tarihli ve E-57485104-399-1206012 sayılı yazısı.

İlgide kayıtlı yazınız ile bildirilen başvuru, Üniversitemiz Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etik Kurulunun 29/11/2024 tarihli toplantısında değerlendirilmiş ve toplantıda alınan 3 sayılı karar ile Prof.Dr.İnci BOYACIOĞLU ile Sarah ZNATI tarafından yapılacak olan "Algılanan Ebeveyn Stilleri ile Öz-Şefkat Arasındaki İlişkiler: Ergenlerin Ebeveynleriyle Olumsuz Deneyimlerine İlişkin Anı Paylaşımlarının Özelliklerinin ve Algılanan Dinleyici Özelliklerinin İncelenmesi" başlıklı çalışmanın etik açıdan uygun olduğuna karar verilmiş olup, alınan karar Makamımızca onaylanmıştır.

Bilgilerini ve gereğini rica ederim.

Prof. Dr. Bayram YILMAZ
Rektör

Ek: Karar (1 Sayfa)

115815907 - 115815907 - 115815907 - 115815907

Bu belge, güvenli elektronik imza ile imzalanmıştır.
Doğrulama Kodu: 13095B17-3B54-47E2-9692-6079DCE3D61E Doğrulama Adresi: https://turkiye.gov.tr/dokuz-eylul-universitesi-ebys

Adres: Kültür Mahallesi, Cumhuriyet Blv No:144, 35220 Konak/İzmir
Telefon No : Belgegeçer No :
e-posta : hukuk.musavirligi@deu.edu.tr internet adresi :
Bilgi için:Pelin ALTIN
Memur
Telefon No:(232) 412 11 93

APPENDIX 13: Informed Consent Form of Study 3

Değerli Katılımcı,

Bu çalışma Dokuz Eylül Üniversitesi Sosyal Psikoloji Bölümü doktora öğrencisi Psikolog Sarah Zaneti önderliğinde ve Doç. Dr. İnci Boyacıoğlu danışmanlığında yürütülmektedir. Amacımız, gençlerin ebeveynleri ile olumsuz anı paylaşımlarında iletişim özelliklerini incelemektir.

Bu çalışmada sizlere babanıza ya da annenize anlattığınız belirli kişisel anılarınıza yönelik sorular yer almaktadır. Soruların nasıl cevaplanacağıyla ilgili bilgiler her anketin başında verilmiştir.

Tüm soruların cevaplanması yaklaşık 15 dakika sürmekte olup, herhangi bir süre kısıtlaması bulunmamaktadır. Elde edilen veriler konuya ilişkin bilimsel bilgiyi arttırmak için toplu olarak değerlendirilecek, kişilere özel bir inceleme yapılmayacaktır. Bu nedenle kimlik bilgileriniz sorulmamıştır ve cevaplarınız anonim kalacaktır. Tüm cevaplarınız gizli tutulacaktır.

Bu araştırmaya katılım tamamıyla gönüllülük esasına dayanmaktadır. Araştırmada yer almayı reddedebilirsiniz. Eğer katılmaya karar verirseniz, ancak araştırma esnasında fikrinizi değiştirirseniz hiçbir neden göstermeksizin araştırmadan ayrılabilirsiniz. Eğer isterseniz, sizden edinilen tüm bilgiler yok edilecektir.

Araştırma hakkında daha fazla bilgi almak için Psk. Sarah Zaneti (sarah.zaneti@hotmail.fr) ile e-mail yolu ile iletişime geçebilirsiniz.

Katıldığınız ve zaman ayırdığınız için çok teşekkür ederiz.

Gönüllü katıldığınızı göstermek için lütfen aşağıdaki bölümü okuyarak onaylayınız.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bu çalışma kapsamında kullanılmasını kabul ediyorum.

Evet ( )

Hayır ( )

APPENDIX 14: Demographic Information Form of Study 3

1.Cinsiyet (Lütfen yazınız):

…….

2.Yaş (Lütfen doğum tarihinizi yıl olarak yazınız):.....

3.Bölümünüzü ve kaçıncı sınıf olduğunuzu belirtiniz :.....

4.Şu an kimlerle yaşıyor/nerede kalıyorsunuz?

Ailemle birlikte ( )

Yurtta ( )

Arkadaşlarımla birlikte bir öğrenci evinde ( )

Tek başıma ( )

Diğer Lütfen belirtiniz:

……

5.Ebeveynlerinizin medeni hali :

Beraber yaşıyor ( )

Boşanmış ( )

Dul ( )

Diğer Lütfen belirtiniz:

…….

6.Vefat eden ebeveyniniz var mı?

Evet ( )

Hayır ( )

APPENDIX 15: Negative memory-sharing with parents (Study 3)

Suçlu olduğunuz olumsuz bir anı hatırlama görevi.

Şimdi, lütfen son 6 ay içinde okulda yaşadığınız, kasıtlı olup olmadığına bakılmaksızın, sizin sebep olduğunuz olumsuz bir olayı düşünün. Bu olay, bir sorumluluğunuzu yerine getirmemiş olmanız, bir arkadaşınızın kötü hissetmesine sebep olmanız veya sınıfta tatsız bir tartışmaya yol açmanız gibi bir durum olabilir. Seçtiğiniz bu olayı annenize veya babanıza anlatmış olmanız gerekmektedir. Ayrıca, bu olumsuz olayı daha önce kimseye anlatmamış olmanız ve ilk kez annenize ya da babanıza anlatmış olmanız önemlidir. Bu olumsuz olayı genel hatlarıyla özetlemenizi rica ediyoruz (3-5 cümle).

……

……

……

……

1.Yukarıda özetlediğiniz olumsuz anınızı hangi ebeveyniniz ile paylaştınız?

Anne ( )

Bana ( )

2.Olumsuz deneyimlerinizi daima aynı ebeveyninizle mi paylaşırsınız?

Evet ( )

Hayır ( )

3.Sizce, babanız için benzer deneyimler (kendinizi suçlu olarak algıladığınız anılar) ne kadar önemli olabilir?

1	2	3
Çok Az veya hiç	Orta Derece	Çok Fazla

4.Sizce, anneniz için benzer deneyimler (kendinizi suçlu olarak algıladığınız anılar) ne kadar önemli olabilir?

1	2	3
Çok Az veya hiç	Orta Derece	Çok Fazla

APPENDIX 16: The Centrality of Events Scale (CES)/ Examples of items

Annenize veya babanıza anlattığınız bu olay sizin için ne kadar merkeziydi? Lütfen aşağıdaki maddelerin her birine ne kadar katıldığınızı maddenin hemen yanında 1'den 5'e kadar sıralanan numaralardan birini daire içine alarak belirtin.

1	2	3	4	5
Kesinlike katılmıyorum	katılmıyorum	Kararsızım	katılıyorum	Kesinlike katılıyorum

1. Bu olayın kimliğimin bir parçası haline geldiğini hissediyorum.	1	2	3	4	5
3. Bu olayın, hayat hikayemin ana unsurlarından biri haline geldiğini hissediyorum.	1	2	3	4	5
5. Bu olay hayatımı kalıcı olarak değiştirdi.	1	2	3	4	5
7.Bu olay hayatımda bir dönüm noktasıydı.	1	2	3	4	5

APPENDIX 17: Perceived Characteristics Of Preferred/Unpreferred Listeners Among Parents

Bu olumsuz anıyı neden belirgin bir ebeveyne anlatmayı tercih ettiniz de diğeriyle paylaşmayı seçmediniz? Birden fazla seçenek işaretleyebilirsiniz.

☐ Her konuşmak istediğimde onun işi oluyor.

☐ Ben bu tür bir anıyı ona anlatırken dikkatini bana vermiyor.

☐ Çoğu zaman evde değil.

☐ İlişkimiz bu tür anıları onunla paylaşabileceğim kadar sıcak değil.

☐ Bu tür olayları ona anlattığımda çok duygusal tepkiler veriyor.

☐ Beni anlayabileceğini düşünmüyorum.

☐ Kendi dertleri ona yetiyor.

☐ Beni yargılayacağını düşünüyorum.

☐ Şans eseri ilk onunla konuşma fırsatı bulamadım.

☐ Beni yargılayacağını düşünüyorum.

Diğer:.....
.....

Bu olumsuz anıyı neden seçmiş olduğunuz ebeveyn ile paylaşmayı tercih ettiniz? Birden fazla seçenek işaretleyebilirsiniz.

☐ Beni iyi anlayabileceğini düşünüyorum.

☐ Beni asla eleştirmez veya yargılamaz.

☐ Beni dikkatli bir şekilde dinleyeceğini biliyorum.

☐ Birbirimize çok yakınız ve her şeyi paylaşmaya alışkınız.

☐ Durumu bağlamından koparmaktansa benim için mantıklı çözüm önerileri sunacağını düşünüyorum.

☐ Dinlenmeye ihtiyaç duyduğum her an benim için vakit ayırır.

☐ Sözümü kesmeden sonuna kadar dinleyeceğini biliyorum.

☐ Çok duygusal tepkiler vermektense etkili tavsiyelerde bulunacağını düşünüyorum.

Diğer:.....
.....

APPENDIX 18: Perceived Negative Memory-Sharing Functions Scale

Olumsuz yaşadığın deneyimlerinzi neden belirgin biriyle (Babanız ya da Anneniz) paylaştınız/paylaşıyorsunuz? Yani, suçlu olduğunuz olumsuz deneyimlerinizi birine anlatmak için öngördüğünüz beklenti nelerdir?

Aşağıdaki ifadelerin her birinin, suçlu olduğunuzu düşündüğünüz olumsuz deneyimlerinizi ebeveyninizle paylaşma nedenlerinizi ne kadar yansıttığını belirtiniz.

1	2	3	4	5
Kesinlike katılmıyorum	katılmıyorum	Kararsızım	katılıyorum	Kesinlike katılıyorum

1.Onun deneyimlerinden ve bilgilerinden faydalanmak için.	1	2	3	4	5
2.Durumla baş etmede ondan destek almak için.	1	2	3	4	5
3.Bana tavsiyede bulunması için.	1	2	3	4	5
4.Rahatlamış hissetmek için.	1	2	3	4	5
5.Olumsuz duygularımı azaltmak için.	1	2	3	4	5
6.Ruh halimi iyileştirmek için.	1	2	3	4	5
7.Paylaştığım kişi ile sürekli irtibatta olabilmek ve birbirimizle temasımızı kaybetmemek için.	1	2	3	4	5
8.Paylaştığım kişiye yakın hissedebilmek için.	1	2	3	4	5
9.Yalnız hissetmemek için.	1	2	3	4	5
10. Kendimi, fikirlerimi, tutumlarımı ve duygularımı ifade edebilmek için.	1	2	3	4	5
11. Kendimi daha iyi anlayabilmek için.	1	2	3	4	5
12.Öz-güvenimi arttırabilmek için.	1	2	3	4	5

APPENDIX 19: Thinking About Life Experiences Scale (TALE)/ Examples Of Items

Şimdiki adımda, okuyacağınız her durum için, suçlu olduğunuzu düşündüğünüz olumsuz anılarınız hakkında ne sıklıkta düşündüğünüzü ya da paylaştığınızı işaretleyiniz.

1	2	3	4	5
Kesinlike katılmıyorum	katılmıyorum	Kararsızım	katılıyorum	Kesinlike katılıyorum

1.Hala geçmişte olduğum kişi olduğumu hissetmek istediğimde, suçlu olduğumu düşündüğüm bu tür anılarımı hatırlar veya paylaşırım.	1	2	3	4	5
4.İlişkilerimde daha özel bir yakınlık kurmak istediğimde...	1	2	3	4	5
6. Geçmişi düşünmenin geleceğe ışık tutacağına inandığımda...	1	2	3	4	5