THE ROLE OF SOCIAL DOMINANCE ORIENTATION, EMPATHY AND
PERCEIVED THREAT IN PREDICTING PREJUDICE OF TURKISH
CITIZENS TOWARD SYRIAN IMMIGRANTS

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EZGİ KARAOĞLU

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_____

Prof. Dr. Meliha Altunışık
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

_____

Prof. Dr. Tülin Gençöz
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

_____

Prof. Dr. Nuray Sakallı-Uğurlu
Advisor

Examining Committee Members

Assoc. Prof. Okan Cem Çırakoğlu (Başkent Univ., PSY)   _____

Prof. Nuray Sakallı-Uğurlu   (METU, PSY)   _____

Asst. Prof. Müjde Koca-Atabey   (İpek University, PSY)   _____

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Name, Last name: Ezgi Karaoğlu

Signature   :

ABSTRACT

THE ROLE OF SOCIAL DOMINANCE ORIENTATION, EMPATHY AND PERCEIVED THREAT IN PREDICTING PREJUDICE OF TURKISH CITIZENS TOWARD SYRIAN IMMIGRANTS

Karaoğlu, Ezgi
M.S., Department of Psychology
Advisor: Prof. Dr. Nuray Sakallı-Uğurlu

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The aim of the current thesis is to investigate the impact of social dominance orientation (SDO), perceived threat, and empathy on prejudice toward Syrian immigrants in Turkey. Recently, with the increased number of Syrian immigrants entering Turkey by escaping the civil war in their country, the attitudes of the citizens of Turkey toward Syrian immigrants changed from positive into prejudicial ones. Under these changing circumstances, attitudes of citizens of Turkey toward Syrian immigrants were studied within the frameworks of empathy and two prejudice-explaining concepts: Social Dominance Orientation and Integrated Threat Theory. The prejudicial attitudes were conceptualized with social distance and negative affect. To investigate the effect of SDO, empathy and perceived threat on prejudice, multiple regression analyses and mediational analyses were conducted after collecting data from 592 individuals. As the SDO indicated two-factor solution, SDO-D (dominance) and SDO-E (egalitarianism), they were added separately to the analyses. After the analyses, social distance was predicted by SDO-E and general threat, negative threat was predicted by SDO-D, general threat

and cultural difference threat, whereas positive affect was predicted by SDO-D, SDO-E, empathy, and general threat. Furthermore, cultural difference threat, significantly mediated the relation between SDO-D and negative affect; empathy, significantly mediated the relation between SDO-D, SDO-E, and positive affect and general threat significantly mediated the relation between SDO-D and positive affect. Additional analyses conducted for differentiating attitudes of the participants who contacted the Syrian immigrants (e.g., the ones worked with Syrian immigrants, the ones lived in populous cities in terms of Syrian immigrant population) underlied the Intergroup Contact Theory.

Keywords: Prejudice, Syrian Immigrants, Social Dominance Orientation, Empathy, Perceived Threat

ÖZ

TÜRKİYE VATANDAŞLARININ SURİYELİ SIĞINMACILARA YÖNELİK ÖNYARGISINI YORDAMADA SOSYAL BASKINLIK YÖNELİMİNİN, EMPATİNİN VE GRUPLAR ARASI TEHDİDİN ROLÜ

Karaoğlu, Ezgi

Yüksek Lisans, Psikoloji Bölümü

Tez Yöneticisi: Prof. Dr. Nuray Sakallı-Uğurlu

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Bu tezin amacı sosyal baskınlık yönelimi (SBY), gruplar arası tehdit ve empatinin Türkiye'deki Suriyeli sığınmacılara yönelik önyargı üzerindeki etkisini araştırmaktır. Son günlerde ülkelerindeki iç savaştan kaçarak Türkiye'ye sığınan Suriyelilerin artan sayısıyla, Türkiye vatandaşlarının Suriyeli sığınmacılara yönelik pozitif tutumu da önyargılı tutumlara dönüşmektedir. Bu değişmekte olan şartlar altında, Türkiye vatandaşlarının Suriyeli sığınmacılara yönelik tutumları önyargı yordayan iki kavram vasıtasıyla ele alınacaktır: Sosyal Baskınlık Yönelimi ve Birleşik Tehdit Teorisi. Önyargılı tutumlar, sosyal uzaklık ve dış gruba yönelik olumsuz duygular ile tanımlanmıştır. SBY, empati ve gruplar arası tehdit algısının önyargılı tutumlar üzerindeki rolü, çoklu regresyon analizleri ve arabulucu

değişken analizleri ile 592 katılımcıdan toplanan veri üzerinden incelenmiştir. SBY, SBY-B (Baskınlık) ve SBY-E (Eşitlik) olmak üzere iki faktörlü bir çözüme işaret ettiğinde, etkisi iki ayrı kavram üzerinden incelenmiştir. Analizler sonucunda, sosyal uzaklığın, SBY-E ve genel tehdit tarafından, dış gruba yönelik olumsuz duyguların, SBY-B, genel tehdit ve kültürel farklılık tehditi tarafından ve dış gruba yönelik olumlu duyguların SBY-B, SBY-E, empati ve genel tehdit tarafından yordandığı görülmüştür. Ayrıca, dış gruba yönelik olumsuz duygular ve SDO-B arasındaki ilişkiye kültürel farklılık tehdidi aracı olurken empati, SBY-B, SBY-E ile dış gruba yönelik olumlu duygular arasındaki ilişkiye aracı olmaktadır. SBY-B ve dış gruba yönelik olumlu duygular arasındaki ilişkiye de genel tehdit, aracı olmaktadır. Sığınmacılarla iletişim halinde olan (örn. Suriyeli sığınmacılarla çalışan ve Suriyeli sığınmacıların yoğun olduğu bölgelerde yaşayan) ve olmayan katılımcılar arasında yapılan ek analizler de Gruplar Arası Temas Kuramanın altını çizmiştir.

Anahtar Kelimeler: Önyargı, Suriyeli Sığınmacılar, Sosyal Baskınlık Yönelimi, Empati, Gruplar Arası Tehdit

To all the persons displaced…

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INTRODUCTION

1.1. General Introduction

Prejudice is in the eye of the beholder or in other words, "feeling, favorable or unfavorable, toward a person or a thing, prior to, or not based on, actual experience" as basically defined by Allport (1954, p. 6). As one of the most discussed on and studied topics in social psychology, prejudice has various definitions. Franzoi (2005) defines it as attitudes towards members of specific groups by accounting implicitly or explicitly that the members of the group are inferior depending on the religion, race, nationality, ethnicity, gender, sexual orientation, political opinions, mental disorders, addictions, physical appearance, any kind of disability and such. As being inferior in terms of many aspects, immigrants, refugees and minorities are the most vulnerable groups that were subjected to prejudice and discrimination. The traces of discrimination and prejudicial attitudes reflect on the daily language as follows: ¨Syrian immigrants have better living conditions than the residents.¨, ¨They were welcomed by the Turkish government, then they should be fed by the government again.¨, ¨Everyone speaks Arabic around, we almost forgot Turkish!¨, ¨We are almost became minority, Syrians are too much.¨, ¨There is already high unemployement rate in Turkey, how it can be possible that we take care them?¨ are some of the statements about the Syrian immigrants that can be greeted by the ear if even a short time was spent in Turkey. With the increased number of the Syrian immigrants around, those ¨prejudicially inspirational¨ comments fed the ideas that led this current thesis. Consequently, those prejudicial attitudes are worth to study in relation with the concepts stated below.

International migration, which has been shaping the stories of humanity by affecting economies, social structures and socio-political issues of the countries, is

one of the critical topics on the world's agenda. The recent and the most crowded mass migrations of the world, fleeing of Syrians from the civil war taking place in their country, became the second crowded population of the history after the Palestinians according to the United Nations' report (Habertürk, 2014, 31 August). Starting in 2010, the uprisings that may counted as a root of Arab Spring in Libya, Egypt, Tunisia, Algeria, Jordan, Yemen and Bahrain due to high unemployment rate, violation of human rights especially targeting the religious and ethnic minorities, suppressions of the government on the civilians regardless of their background (The Guardian, 2015, 12 March). From the beginning of the conflict, various counterparts of the war occurred who are radical groups such as Shabiha, Hezbollah, Al-Nusra and the most extremist Islamic State of Iraq and Syria (the ISIS) and the main opposing power to regime, Free Syrian Army (FSA), furthermore, more than 310.000 individuals including civilians, women and children were killed by all the aforementioned counterparts of the war (BBC News, 2015; United Nations, 2015). Thus, 4 million Syrians have displaced and seek for asylum in the countries such as Turkey, Lebanon, Jordan and Iraq (Fanack Chronicle, 2015, 1 April). With the inflated numbers of migrated Syrians to Turkey, the positive attitudes based on believing on same religion and having similar family connections of the citizens of Turkey changed into negative ones. Given the high level of prejudice toward immigrants and the likely continuation of the global refugee crisis with increased number of immigrant entrance to Turkey, the antecedents of such prejudice are worth investigation. Inspired by this drastic change of the attitude, the underlying mechanisms of it may be related many other notions when the previous studies were reviewed; social dominance orientation, empathy and perceived threat.

In addition, as a consequence of international migration, population of Turkey is perplexed with many concepts that may define the individuals who migrated. Regardless of they are being called immigrant, asylum-seeker, or refugee, in Geneva Convention (1951), there are strict differences between the concepts. In Article I, refugee is defined as "someone who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular

social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country" (Geneva Convention, 1951, p. 3). On the other hand, asylum seeker is someone who claims that he or she is a refugee, but whose claim has not yet been definitively evaluated and accepted by the authorities. Discrepantly, migrants are the ones who choose to leave their country of origin and migrate to another one with various motivations. Migrants may not have personal persecution history in their country of origin; they may just change country to obtain better living conditions. Besides the legal definitions of the concepts, the term of immigrant is used as an umbrella term in this present thesis to cover all the definitions, regardless of the individuals are legally refugee, asylum-seeker, or migrant. Thus, the term of "Syrian immigrant" should not be taken in with an international law base.

Introduced in 1990s to the intergroup relations' literature with an high explanatory and predictive power on attitudes and prejudice, social dominance orientation (SDO) is defined as "a general attitudinal orientation toward intergroup relations, reflecting whether one generally prefers such relations to be equal, versus hierarchical" and "the extent to which one desires that one's in group dominate and be superior to out groups" (Pratto et al., 1994, p.742). High SDO individuals more tended to gain power, superiority, dominance besides being opponent to egalitarianism, humanism and universalism (Duckitt, 2001). Most importantly, and within an inspirational predictive value for this present study, SDO was shown to predict prejudice towards immigrants, ethnic minorities and discriminatory acts in minimal group experiments (Amiot & Bourhis, 2005).

As another related concept, empathy is related with not only prejudice and attitude generating, but also closely related with vital skills. Even it has various definitions; basically it is "the capacity to understand what another person is experiencing from within the other person's frame of reference'' (Bellet, Michael, & Maloney, 1991, p.1831). According to Stephan and Finlay (1999), empathy leads to more positive attitudes towards the ethnic minorities that face discrimination and injustice caused by unfair treatment. Also, in the same study, empathy induced individuals who

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result with more positive and less prejudicial beliefs, are more tended to attribute causal attributions to the reasons of discrimination and injustice instead of personal attributions. Concerning the association with SDO and empathy, Sidanius and his colleagues (2006) investigate the reciprocal relationship between SDO and empathy with a cross-cultural study by ending up this finding that empathy may mediate the relationship between empathy and aggressive, violent policies against out-groups.

Integrated Threat Theory (ITT) by Stephan and colleagues (1996; 1998; 1999), also explains prejudice by mediating the relationship between the socio-political attitudes and the prejudice with regarding four basic types of threat that stated as realistic and symbolic threat, intergroup anxiety, and negative stereotypes. Realistic threat that based on Sherif and Sherif's (1969) realistic group conflict theory is defined as realistic dangers that pose to the in-group such as physical threats, threats to economic and political power and threats to existence of the members of in-group. They should not be really exists, are only perceived to be existent is enough to create a realistic threat (Whitley & Kite, 2010). Symbolic threat is the perceived differences between in-group morals, standards, beliefs, and attitudes and the out-group's that evaluated as threat to worldview rather than physical well being (Stephan et al., 1999). If the selfish affected negatively from an intergroup interaction that causes embarrassment, rejection or ridicule, this is called intergroup anxiety whereas the sense or fear that an out-group poses a threat and a negative outcome through interaction is called negative stereotypes. In other words, when individuals hold negative stereotypes about an out-group such as being violent, arrogant etc., the out-group members are also expected to have negative characteristics (Stephan et al., 1998). Even, all the components of the ITT is related with the prejudice towards Syrian immigrants, when the use of physical sources and the chasing cultural norms, the realistic and symbolic threats are the ones that would be related most, among the others in this present study.

As one of the remedy for perceived threat generated for the out-group members, intergroup contact supported by the authorities, law and customs under optimal

conditions accompanying with the common goals, cooperation, personal interaction of the counterparts can improve intergroup relations by reducing prejudice as hypothesized by Allport (1954). The findings of the studies in which Whites and African Americans are the counterparts, the White athletes reported less prejudice if there are African American athletes in their team; reduced negative attitudes of Czech and Slovak university students toward Muslims after they encountered personal contact with Muslim students; reduced anti-Muslim attitudes accompanying with less perceived threat of Dutch individuals who have Muslim colleagues underlie the importance of intergroup contact when the topic is attitude toward immigrants (Brown et al., 2003; Novotny & Polonsky, 2011; Savelkoul et al., 2011).

Foreseeing that the Syrian immigrants will be a part of our lives in long term, studying on prejudice toward Syrian immigrants of the citizens of Turkey may have many functional contributions to the field. Education and training programs for awareness raising may be prepared by the authorities in the lightening of the possible findings. It also allows policy change towards peaceful environment in the countries that hosted asylum-seekers and refugees. Accordingly, the aim of the thesis is understand and explain the associations between prejudiced attitudes of the citizens of Turkey towards Syrian immigrants, social dominance orientation, perceived threat level of the individuals, and empathy.

In order to reach the aims, in this chapter, I will start giving a brief information about demographics and legal status of Syrian immigrants in Turkey accompanying with the incidents that took place between Syrian immigrants and citizen of Turkey. Then, I will focus on the dependent variables of the thesis, attitudes toward Syrian immigrants. After giving information about the components of the attitudes handled in the present study, the predictors of the attitudes, social dominance orientation (SDO), perceived threat, and empathy will be discussed. Finally, research questions regarding with the correspondant hypotheses will be stated.

1.2. Prejudice toward Syrian Immigrants in Turkey

As stated before, according to Allport (1954), prejudice is the favorable or unfavorable attitudes derived for a person or a thing regardless of the attitudes are constructed as a consequence of prior experience or not. To clarify the background and roots of the prejudicial attitudes toward Syrian immigrants in Turkey, some examples from the interaction between the citizens of Turkey and the Syrian immigrants will be presented. With these examples, attitudes, which include prejudice, will be clarified. Before stating the conflicting examples within the population, a summary of the status of Syrian immigrants in Turkey will be introduced.

1.2.1. Demographics and Legal Status of Syrian Immigrants in Turkey

Because of its geographical proximity to the West and its unique visa policies, Turkey became an attractive country for asylum-seekers who flee from the persecution in their country of origin (Koser-Akçapar, 2010). With the outburst of crisis in Syria, according to the report of Support to Life Organization in March, 2015, because of the violent conflict between the Syrian government and the various armed opposition groups which has deteriorated the humanitarian situation in Syria as stated above, over 11 million Syrians has displaced. Consequently, Turkey became Syria's most populous host neighbor 1.6 million estimated Syrians spread over 22 camps and urban areas (UNHCR, 2015). Furthermore, until the end of 2015, the estimated number of registered Syrian refugees with the new arrivals is over 1.7 million. Thus, Turkish authorities implied "open border policy'' and temporary protection regime for the Syrian immigrants. Currently, over 1.7 million Syrians have chosen to settle in Turkey mostly along the Turkey-Syria border, of which 1.8 million are registered according to the Republic of Turkey Ministry of Interior Directorate General of Migration Management (Support to Life, 2015). Initially settling in the border areas, in provinces such as Hatay, Kilis, Gaziantep, and Şanlıurfa, Syrian refugees started moving further inland to the periphery of the border area as well as the larger urban settings of metropolitan cities with the saturated borders and problems were initiated with local population and lack of

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accessing basic rights such as education, health services and livelihood (Kap, 2014). After the attacks in Rojova and Iraq, Batman and Diyarbakır received more immigrants (Support to Life, 2015). However, the most crowded city in terms of Syrian immigrants population is İstanbul in where job opportunities are found superior. İstanbul is followed by Gaziantep, Şanlıurfa, and Hatay; in sum 72 cities of Turkey accommodate Syrian immigrants (Habertürk, 2014, 1 August).

Thus, starting from February, 2015 with the increased number of refugees crossing the border, Syrian immigrants in Turkey are covered by Temporary Protection (TP) regime which includes unlimited stay, protection against forcible returns and access to reception arrangements where immediate needs are addressed. TP regime can be defined with international standards for dealing with sudden and large increase of numbers of refugees in a specific country (UNHCR, October 2013). All the Syrians who are registered by Turkish authorities with temporary protection identification document can benefit from the rights given by the temporary protection regime. Last but not least, "open border'' policy of Turkish authorities were suspended starting from the end of 2014 (IRIN, 2015, 8 January). With new arrivals fleeing from the ISIS attacks in the Syrian border of Turkey, Tel Abyad, Syrian immigrant population in Turkey is tended to increase with the inflated humanitarian problems (BBC, 2015, 15 June).

1.2.2. Conflicts with the Syrian Immigrants Indicating Prejudice

Because the population of Turkey increased with 2.1% percentage in a very short time period with the increased migration rate into Turkish border, it is undeniable that such kind of increase has no impact on economy and social life. According to the recent report of Center for Middle Eastern Strategic Studies in 2015, the socio-economic effects of this mass migration vary depending on the proximity of the location that the immigrants reside; in the territories where are close to Syrian border and are chosen by the Syrian immigrants reasonably the effects become more visible and observable (2015, January). Parallel with the socio-economical

influence, the density of the contact between the citizens of Turkey and the Syrian immigrants also increases.

As tracked from the national and international newspapers starting from the beginning of the conflict in Syria, many problems can be stated: To further elaborate the above-mentioned cases and analyze media sources, there are lots of problems among Turkish citizens and Syrians especially where Syrian immigrants resettled most, like Gaziantep, Şanlıurfa and İstanbul. Because of its structure and as being a metropolitan city, İstanbul should be investigated differently than any other cities.

In 2013, with the crisis of Reyhanlı, Hatay which ended up with death of 46 individuals including 3 Syrian immigrants, the Syrian immigrants and the Syrian government were targeted and blamed as responsible of the slaughter by the government of Turkey (The Telegraph, 2013, 12, May). Then many conflicts occurred both governmental and societal level that the numerous Syrian-plated cars were burnt and many of the ateliers and house in where Syrians resided were destroyed by the local habitants.

Especially since the middle of 2013, after Syrian immigrants started to work as a cheap labor force, Turkish citizens' reaction increased significantly. There were lots of protest movements in Gaziantep in which Syrians got hurt and police used tear gas against protestors. In addition to that, because of changes over real estate prices and after murder of a Syrian hirer, tension against Syrian and Turkish citizens became highly tangible. After that case Turkish citizens started to "Man hunt" and beat up all Syrian in the neighborhood (Hürriyet, 2014, 14 August).

As cheap labor force is one of the significant problems among Syrian immigrants and Turkish citizens, another example for that discussion happened in Şanlıurfa. As reported by Radikal newspaper (2014, 8 August), a Syrian construction worker was beaten up to death by 15 another Turkish citizens with iron sticks. In another case,

Turkish porters in marketplace chased Syrian porter for same reason. They accused Syrian porters for stealing their jobs (Habertürk, 2014, 8 August).

Because İstanbul welcomes the most populated Syrian immigrant group in Turkey, the interaction among Syrian immigrants and Turkish citizens became more visible. In January 2015, a staff of famous fast food chain, Burger King, was fired by, when he beat severely a Syrian immigrant child who intended to eat the leftovers of another client in Şirinevler district of İstanbul (Radikal, 2015, 31 January). After the incident the staff defense himself that the other clients were disturbed by the immigrants who usually beg and ask for food. Mean time, the mother of the beaten child was also fired from her job. Furthermore, in August 2014, hundreds of Istanbul residents clashed with police, because of Syrian immigrants presence in İkitelli neighborhood. The claim was harassing a Turkish teenage girl by Syrian neighbors. Over 300 hundred armed people attacked shops with Arabic lettering on shop fronts as riot police used tear gas and water cannon against protestors (Hürriyet, 2015, 25 August). Last but not least, as the recent example from İstanbul, apartment in where the Syrian immigrants resided was burn out by the inhabitants of the neighborhood as a consequence of an unknown conflict (Radikal, 2015, 10 May).

In May 2015, one of the most touristic district of Muğla, Bodrum, citizens appealed to municipality of Bodrum that Syrian immigrants should not be welcomed in Bodrum anymore. Shop owners and local workers complained about immigrants who were living parks and streets. After those complains municipality decided to move Syrian immigrants to Söke, the neighboring western province of Aydın (Bugün, 2015, 27 March).

When those examples are reviewed, the presence of prejudice toward Syrian immigrants in Turkey is highly possible. Relatively, prejudice of the citizens of Turkey may emerge with negative affect and social distance as they are widely used and well-established concepts in the field to measure prejudice. Thus, in the section

below, detailed information from literature will be given on social distance and negative affect besides their bounds with prejudice.

1.3. Social Distance and Out-group Affect as Indicators of Prejudice

Social distance has been defined by Bogardus (1959, p. 7) as "the degree of sympathetic understanding that functions between and person, between person and group, and between groups". Williams (1964, p. 29) defines it as ¨feelings of unwillingness among members of a group to accept or approve a given degree of intimacy in interaction with a member of an out-group¨.

Starting from the studies of Bogardus (1957; 1967; 1968) as founder of Social Distance Scale, the concept of social distance are widely used in prejudice studies based on race, nation, and religion and found that the individuals generated prejudice toward out-group are more prone to distance themselves from the out-group members in many terms; they express high level of disturbance when think about marrying, being a close friend, being neighbor with the ones who are prejudiced. In addition, in the study of Parillo and Donoghue (2013), they investigated the level of acceptance of White Americans toward Black Americans. The findings indicated that gender, birthplace, and race are the basic concepts that people put social distance toward out-group.

As well as in the studies abroad, significant results were obtained with Turkish sample when social distance is used as an indicator of prejudice. For instance, in the comprehensive study of Çarkoğlu and Toprak (2006) on perception of religion, societal change, and politics, the attitudes toward the minority groups in Turkey were assessed with one item from Social Distance Scale and the participants were asked whether they accepted individuals from different ethnic, religious, cultural background and sexual orientation. Parallel results were found for the prejudice of the individuals; the more the tolerance level of the participants reduced, the more they are prone to declare social distance with the minority groups as almost half of the participants are against the neighbors who are religious, ethnic, and racial

minorities besides lesbian, gay, bisexual, transsexual, and intersex (LGBTI) individuals. Thus, prejudicial attitudes may come on the stage with social distance as seen in this study.

As stated before, Syrian immigrants locate various territories in Turkey, urban parts, cities, villages, and camps with changing density. Especially, in the highly populated cities, İstanbul, Gaziantep, and Hatay, Syrian immigrants can be introduced as new minorities. For instance, ''man hunt'' of the Turkish citizens for the Syrians in their neighborhood can be roughly interpreted as desire of social distance in neighborhoods and workplace (Hürriyet, 2014, 14 August). Therefore, social distance is very fruitful to reveal attitudes toward Syrian immigrants.

Besides social distance, Bogardus (1947) based his conceptualization and scale on affective component of social distance and associated it with affective distance, which is the individuals' sympathy level felt for the out-group members. As social distance and affective distance is conceptualized hand in hand, negative out-group affect is also notable to determining the prejudice. Negative affect was defined as generalized feelings of awkwardness, anxiety, and apprehension by Stephan and Stephan (1985). Also, as their seminal work reveals that the affect elicited during intergroup contact strongly influences people' attitudes and behaviors. Coherently, Esses and colleagues (1993) and Mackie and colleagues (1993) put forward the particular forms of negative and positive out-group affect by holding cognitive appraisal approach by stating that fear is the most predictive motive in determining out-group stereotyping. Esses and colleagues (1993) also added that even cognition is important to predict the attitude toward any attitude object, affect is stronger predictor than cognition when attitudes toward minority groups are on the stage as studied in the present study.

By contributing the self-reported intergroup anxiety to the literature, Dijker (1996) suggested that both positive and negative emotions are the fundamental resources of intergroup judgments. In his study conducted with the native Dutch individuals to assess their arousal of different kinds of negative and positive affect towards the

ethnic minorities who are former immigrants from Turkey, Morocco, and Suriname, in the Netherlands, the findings revealed that the emotions expressed are interconnected with the intergroup anxiety. Supporting the same finding, in intercultural communication, emotions were found the strongest unique predictors of attitudes toward foreign students by Rodgers and colleagues (2002); when American college students with diverse ethnical backgrounds encountered with perceived linguistic and cultural barriers associated with negative affect within a communication with another person who has different ethnical background, they formed prejudice more toward this ethnic group. At that point, the association between the intergroup threat and out-group affect, which are the constructs in the present study, is underlined.

After examining the literature, the out-group affect is found coherent with the research with minority groups. As communication with culturally, racially, and ethnically different ones, invokes unfavorable emotional response and proximal distance as revealed in the literature above, the two concepts are reasonably decided to use as assessing the prejudice toward Syrian immigrants. In addition, in the section below, possible predictors of prejudice, social dominance orientation, perceived threat and empathy, will be discussed in details.

1.4. Social Dominance Orientation & Prejudice

Social dominance orientation is one of the widely studied constructs in social psychology literature with its high predictive and explanatory power on many other concepts. SDO is "one's degree of preference for inequality among social groups" or "one's desires that one's in-group dominate and be superior to out-groups" according to its creators Pratto and his colleagues (1994, pp. 741-742). SDO was found significantly related with many other concepts such as dominancy (Altemeyer, 1998; 2001) and some personality traits (Sidanius et al., 1999; 2000). Found by Sidanius and colleagues (2000), SDO was shaped by personality as being in positive association with disagreeableness and aggression and in a negative association with openness and agreeableness. In addition, generally, men are high

on SDO rather than women whereas it is shaped through education and experiences of socialization including traumatic events (Sidanius et al., 1999; 2000). On the other hand, SDO was introduced as personality trait by Perry and Sibley (2010). According to them, high SDO people searches for superiority, high-status in their job environment, and domination. They also strive for competition as a general worldview. Regardless of it was defined as trait or not, the relationship of SDO with negative attitudes toward sub-dominant groups and prejudice is inevitable.

SDO, which is stable over time, defines many attitudes of individuals on intergroup relations (Sidanius, 1994). It is negatively correlated with empathy, tolerance, communality and altruism whereas positively associated with hierarchy seeking in social roles and structures. In the same study of Sidanius and colleagues (1994), SDO is found in strong relationship with racism and nationalism that individuals high on SDO showed more anti-Black attitudes, more opposition to the policies that offer equality among society, more opposition to gay and lesbian rights and environmental well-being programs when compared to people low on SDO. They are also opposed to values such as egalitarianism, humanism and universalism, whereas supporting power of groups or individuals, dominance and superiority (Duckitt, 2001). Also, high status groups, whose members are eventually high on SDO, are more discriminative and aggressive towards the out-groups (Sidanius et al., 1994). For instance, in the study of Kemmelmeier (2005) within a laboratory setting, high SDO White participants tended to associate the guilt in a rape trail to the Black individual more rather than the White individual. Within the same direction, high SDO employers were more inclined to employ applicants with lighter skin in the study of Michinov and colleagues (2005) as high SDO individuals expressed more discriminative and unequal allocation of resources among the group in the minimal group experiments of Amiot and colleagues (2005). In relation with the current study, when the realistic threat concept is elaborated with the discriminative behaviors in allocation of resources as referred in the study of Amiot et al. (2005), the disturbance of the citizens of Turkey about Syrian immigrants' access to the labor market and the conflicts between the groups can be indicated as a real life example for the situation.

SDO is also finely fits with the context of attitudes toward immigrants, thus many studies were conducted in this field with various variables such as national identity, in-group identity between prejudicial attitudes and immigrant-friendly policies. Esses and colleagues (2001) found that individuals higher in SDO have more tendencies to express unfavorable attitudes towards immigrants and immigrant-friendly policies. In-group identity is another important determinant in immigrant studies on SDO. In the comprehensive three-step study of Danso and colleagues (2007) on perceptions of immigrations about which prejudice may be reduced in which condition among high SDO individuals, it was found that focusing attention of the high SDO individuals away from their national identity reduced their prejudice towards immigrant groups. In addition, when the similarities between the out-group were inclined to focus, the unfavorable attitudes towards the immigrants also became less salient. On a related note, in another three-condition research of Esses and colleagues (2006) conducted in two countries, the attitudes of Canadians and Germans with high SDO scores towards immigrants were assessed in a common national in-group including both immigrants and non-immigrants, a national identity inclusive of only host nations; and a control condition. According to the findings, when common national in-group was salient, higher SDO Canadians reported less negative attitudes towards the other two conditions whereas high SDO Germans expressed almost the same level of prejudice within three conditions whether the national identity was primed or not. All those findings above are related with the desire of higher SDO individuals on maintaining inequality, less harmony and dominance among the society.

Furthermore, in the two-step novel research of Newman and colleagues (2013), how SDO shapes reactions towards cultural transaction costs within experimental and real-life settings when anger is the mediating factor. As a newly introduced concept to socio-political psychology field, cultural transaction cost refers to "the resources that must be expended to reconcile cultural differences between distinct groups for the purpose of enabling a market or social exchange" (Newman et al., 2013, p. 4). It involves the expenditure of time, effort, bargaining and negotiating

the terms of exchange, transportation and delivering goods and services. In intercultural relations framework, immigration itself and cultural, socio-political, economical impacts of immigration are counted as an exchange between immigrants and immigrant-receiving countries; the differences in values, beliefs, norms, customs and language of the immigrated group and the immigrant-receiving country represent the cultural transaction cost in this context as proposed by Early and colleagues (2006). It was found in the studies which anger was induced by creating language-based barriers to the completion of basic tasks, it augments the perception of the American individuals that immigrants conceived threat to American culture. In this condition, they also exposed increased support for oppressive and ethno-nativist immigration policies. In the second step where the English native-speaker American participants were allowed to encounter a not fluent English-speaker Spanish participants in an online discussion on consumer evaluations and preferences, language-barrier initiated significant anger in high SDOs than low SDOs. Related to the Syrian context, because it is obvious that there is difference of cultural transaction barrier between the immigrants and the citizens of Turkey such as language barriers, norms and customs, the findings of the study are also inspirational to study on SDO for the current study.

Meanwhile, higher SDO persons agreed on that the immigrants attempt to assimilate into the dominant culture of the host country by blurring the group distinction and abandoning their own cultural traditions and values (Pratto & Lemieux, 2001). Additionally, when faced with assimilating immigrants, higher SDO significantly predicts harshly negative attitudes including persecution of the immigrants to maintain their need of hierarchy and status quo; according to them, the immigrants should be dominated and are prevented from integrating the socio-cultural manifestations of the receiving society (Thomsen et al., 2007). SDO is also closely associated with hostility, accepting death penalties, blaming the victim in sexual abasement incidents, and being opponent to immigration policies in the previously conducted studies (Sidanius et al., 1994). Thus, in the study of Sidanius and colleagues (2001a) took place in Lebanon, high SDO individuals in Lebanon expressed less favorable attitudes for terrorism against the West.

Although, SDO works well as unitary construct, some analyses suggest two complementary dimensions SDO-Dominance (SDO-D) and SDO-Egalitarianism (SDO-E) (Ho et al., 2012). According to Ho and colleagues (2012), SDO-D was conceptualized as the preference for some groups to dominate others as SDO-E refers to preference for nonegalitarian intergroup relations. In their study that compared to predictivity of one-factor solution and two-factor solution, SDO-D and SDO-E differed in predicting different intergroup attitudes. For instance, SDO-D was found more strongly related to the active and forceful subjugation of out-groups, endorsements of immigrant persecution, old-fashioned racism, political conservatism, seeking hierarchy, and support for war as SDO-E was found more strongly related to less confrontational hierarchy-enhancing ideologies, more positive attitudes toward minorities and immigrants as well as ideologies and policies that confirm egalitarianism. In the empirical studies conducted by different research groups, those two-factor solution and the attitudes that predicted significantly by SDO-D and SDO-E were confirmed (e.g., Kugler et al., 2010; Tyler, 2006).

Regardless of it is being one factor or two factors, SDO also predicts opposition toward socio-economically disadvantages immigrants; in the meta-analysis of Cohrs and Stelzl (2010), in the countries where unemployment rate is high, SDO has more predictive value on negative attitudes towards immigrants. This finding may lead the perception of the immigrants' economic competition on limited resources between the natives and immigrants, which indicated the concept of perceived threat. Accordingly, SDO will influence prejudice against particular outgroups through different motivational mechanisms as one of them is perceived threat (Duckitt, 2006). In relation, in addition to findings that social dominance oriented individuals seek high status and domination over minority groups (Perry & Sibley, 2010), Riek and colleagues found that they also strive for social inequality and this relationship was moderated by perceived threat (2006). Thus, the association between intergroup threat and prejudice will be discussed in details in the following section.

1.4. Integrated Threat Theory (ITT) of the Prejudice

As stated before, defense of traditional and cultural values of the in-group and value differences between the groups trigger prejudicial reactions (Pettigrew & Meertens, 1995). Playing crucial role in generating and predicting prejudice towards out-groups including the immigrant groups, integrated threat theory underlie the role of fear and threat in intergroup relations regardless of whether the threat is real or not. Acts as a general theoretical model for understanding prejudicial and discriminatory reactions to the out-groups, ITT identifies the four basic types of threat as proximal predictors of attitudes towards out-groups: realistic threat, symbolic threat, intergroup anxiety and negative stereotypes.

1.4.1. Types of Threat as Proximal Predictors of Prejudice

Inspired from the Sherif and Sherif's (1969) realistic conflict theory, realistic threat in ITT can be conceptualized as threats to physical existence (e.g., wars, armed conflicts) and well-being (e.g., health) of in-group, any resources (e.g., houses, job opportunities) or sources of power (e.g., economical or political power) that in-group possess. For instance, the belief that Syrian immigrants in Turkey may infect the population with contagious disease or the idea that the presence of Syrian immigrants as cheap labor force increases the unemployment rate among Turkish citizens by preventing them to access the labor market can be counted as perceived realistic threats relevant to the Syrian immigrants context.

On the other hand, symbolic threat refers to clashing morals, norms, beliefs, standards, attitudes and values between the in-group and out-group members and it occurs with the belief of group members on the moral rightness of their group's norms (Biernat & Vescio, 1998). Even the out-group does not directly threatening or opposing the in-group members, the perception of the in-group members are enough to value them as a threat by referring the economic or political competition, or cultural and religious differences between of the groups. Relevant to the Syrian

context, perceiving the differences of religious and cultural values of the Syrian immigrants as threat may be counted as examples of symbolic threat. As stated above, the exile of the Syrian immigrants in the touristic city center of Muğla, Bodrum, from there to the suburban territories of the city may be counted as not tolerating the way of surviving the Syrian immigrants which is symbolic threat.

Examining those two concepts, when the previous studies, especially the one conducted about the minorities were reviewed, realistic threat, but not the symbolic threat, predicted prejudice towards the Russian immigrants in Israel (Bizman & Yinon, 2001). In the study of Velasco and his colleagues (2008) conducted in the Netherlands, Muslim immigrants are seen as symbolic threat rather than realistic threat, thus the Muslims are characterized as being violent, dishonest and arrogant by the differences in norms, beliefs, and values. In the other study of Stephan and his colleagues (2002) with White dominant and Black immigrant groups, both realistic threat and symbolic threat were found as the predictors of groups' attitudes towards each other as realistic threat was more stronger determinant when the attitudes of Whites' attitudes towards Blacks rather than Blacks' attitudes towards Whites.

Studies conducted in Australia, as one of the most refugee accepting countries, also emphasized the effect of symbolic and realistic threats; Ho and colleagues (1994) found that there is a high demonstration rate of prejudicial attitudes towards immigrant groups and Aboriginal Australians as well as high prevalence of prejudicial attitudes towards refugees were stated by Schweitzer and his colleagues (1994; 2005). Same in the both studies, participants perceived refugees and immigrants as a threat to Australian economic resources (realistic threat), culture and social values (symbolic threat). Also, McLaren's study (2003) in 17 European countries revealed that beliefs that immigrants challenge or undermine national values which may be counted as realistic threat, were more stronger predictors of negative attitudes of Irish population toward immigrants. In other words, symbolic threats are more predictive of the attitudes towards immigrants and minority groups

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because of having no competition over scarce resources such as accommodation and employment.

Besides realistic threat and symbolic threat, stereotypes that may evolve in prejudices, are also conceptualized as serving basis for expectations about out-group (Stephan et al., 1998). Thus, in the separate studies of Verkuyten (1997) and Cuddy and colleagues (2007), feelings of threat and fear towards out-group are associated with negative out-group stereotypes as reduced feelings of fear and anger are associated with positive stereotypes. So, the relation between forming prejudice and stereotyping is inevitable.

Last but not least, in the novel study of Enos (2014), conducted in real-life experimental setting in rail stations located in the Boston where Anglo communities reside homogeneously. On the first, third and tenth days of the experiment, the participants who uses the same station on a daily base, were paid to fill out survey about their opinions on their community and, post treatment questions about commuting during the period of the treatment. The treatment was encountering the residents who spent time in the station on a daily base when travelling back and forth to the work, with two Spanish-speaking Hispanic confederates having conversation before the eyes of the participants. Drastically, the participants became less favorable on the supportive policies of the state by permitting the Mexican immigrants in the USA, permitting to speak their mother tongue as Spanish and, permitting them to be employed, in the tenth day. In summary, even very minor, noninvasive demographic change, which is only introducing two persons for this study, were perceived as overt threat and stimulated the exclusionary negative attitudes. In other words, perceived threat may just occur seeing a Syrian immigrant in a public transportation vehicle or in a corner, begging. Because coming across with immigrants is more prevalent in the cities where the immigrants populate more, such as İstanbul and Gaziantep, the attitudes of the residents of those cities are reasonably expected to be more negative and prejudicial compared to the others.

To sum up, in accordance with SDO, perceptions of threat is associated with negative attitudes and prejudice towards immigrants. Especially, connecting with the examples took place in Turkey such as assault and aggression toward the Syrian individuals who have been working in companies in where the citizens of Turkey are paid more, the effect of threat would become more salient. However, empathy was introduced as a possible negotiator between SDO, perceived threat, and prejudicial attitudes (Pederson & Thomsen, 2013). As an emotional component that shines out the similarities by mitigating perceived threat and negative attitudes, the role of empathy as antecedent of prejudice will be discussed in the section below.

1.5.2. Antecedents of Intergroup Threats

1.5.2.1. Intergroup Contact

Defined as contact of different groups or individuals that hold clashing beliefs, worldviews, ideas etc., it was showed that the quantity and quality of the intergroup contact has reducing effect on prejudice or the negative stereotyping indeed (Schneider, 2004; Pettigrew and Tropp, 2006). According to Allport (1954), this contact can improve intergroup relations only under optimal conditions; equal status, cooperation for subordinate goals and institutional support. However, in the meta-analysis of Pettigrew and Tropp (2006) considering 515 studies on intergroup contact, contact was found effective indeed as the optimal conditions of Allport add additional power on effectiveness of the contact when they are present.

When the literature is reviewed, intergroup contact mostly performs as mediating factor; in the study of Tausch and colleagues (2007) on out-group attitudes in Northern Ireland, in the study of Voci and Hewstone (2003) on Italians' attitudes towards immigrants, intergroup contact is emphasized as mediating factor especially for quality of contact and lastly in the study of Velasco and colleagues (2008), the more the Dutch individuals exposed to the Muslim immigrants in numbers, the less they expressed prejudicial thoughts about them. In the same study, Velasco and his colleagues ended with the inference that the frequency of contact

leads de-categorization of out-group members, relatedly reduction of stereotyping and acquire correct out-group knowledge.

In the migration studies literature, the study of Vezzali and Giovannini (2010) with Italian businessmen running small and medium enterprises in Northern Italy who employ immigrants underlies the importance of intergroup contact. The results indicate that intergroup contact, which is daily contact with the immigrant workers with Italian businessmen in this study, has unmediated direct effect on the attitudes toward immigrants; the businessmen express support for social policies toward immigrants besides presenting less negative attitudes assessed in Implicit Association Test by Greenwald and colleagues (1998).

Another two-step study also conducted in Italy by Voci and Hewstone (2003), with the Italian university students and Italian hospital workers who contacted non-European immigrants in their university and workplace to assess their negative attitudes and perceived threat toward the immigrants. In the first study conducted with the students, contact with African students had direct positive effect on out-group attitude as having a direct negative effect on subtle prejudice besides reducing the out-group anxiety by improving out-group perception. In parallel, positive direct effect of contact was found on out-group attitudes and rights for immigrants in the second study which was conducted in workplace setting. In other words, intergroup contact has soothes the negative attitudes and prejudice.

1.5. Empathy as Antecedent of the Prejudice

Basically, trying to put on and walk with another one's shoes, empathy, is defined as "accurate understanding of another person's inner experience; the attitude of comprehending their feelings and emotions and seeing things from their point of view'' (Rogers, 1957, p. 97). In other words, empathy is emotional and cognitive ability to understand and share the experience of others and their emotional states (Davis, 1983). Referring the last definition, two basic types of empathy are cognitive empathy and emotional empathy; taking perspective of another person

and experiencing the similar emotional responses with another person on same situation, respectively (Stephan & Finlay, 1999). In the literature (e.g., Einolf, 2012; Marjanovic et al., 2011), emotional empathy is mostly associated with sympathy, affective empathy, and emotional responsiveness whereas the cognitive empathy is labeled with perspective and role taking including adopting the mindset of another person.

The less people know about an out-group, the more they derive prejudice by leaving empathy and perspective taking apart. Contributing the importance of knowledge on reducing prejudice, the explanations of Stephan and Finlay (1999) is crucial by emphasizing the cognitive component of empathy. According to them, acquiring knowledge about an out-group by learning about their cultural norms and beliefs may end up with understanding their worldview. Furthermore, it reduces perceived dissimilarities between the groups and allows increased comprehension, which may mitigate perception of threat and fear evoked for the out-group. On one hand, this finding also indicates a smooth interplay between the ITT and empathy in the current study. Besides, it may explain the expectation of less prejudicial attitudes from the individuals who work with immigrants/asylum-seekers/refugees. Because the professionals are more introduced about the socio-cultural norms, problems and barriers that the immigrants face, they may eventually derive perspective taking.

Furthermore, perspective taking in the sense of vulnerabilities of the others, when participants were introduced with vignettes involving individuals who were suffering, the attitudes towards the individuals who were told in the stories became less negative (Batson et al., 1997). With the same procedure, applied for the attitude change towards the people who suffer from homelessness, HIV/AIDS, prisoners penalized for death, it also initiated empathic perspective taking which continues even after 2 weeks after the participants read the vignettes. In line with the previous examples, Finlay and Stephan (2000) repeated a similar research scenario for increasing the techniques used to change attitudes towards discriminated African American student of Anglo-Americans. Another purpose of the study was assessing whether the manipulations affect the types of empathy; reactive empathy as

compassion, sympathy, understanding and parallel empathy as feeling within the same direction of the others. The Anglo-American students were introduced with two variations of empathy instructions involving acts of discrimination towards African-Americans and the negative feelings of them toward the perpetrators, after receiving either high or low empathy instructions; focus on self and focus on other, relatively. In the control condition, the participants were not introduced with any vignettes. It was found that instructing Anglo-American students to take an empathic perspective reduced the attitude difference toward the out-group and in-group whereas not affecting the type of empathy that aroused. However, when the vignettes included the negative feelings of the discriminated African Americans, the parallel empathy level of the Anglo-American increased. In sum, taking empathic perspective equalized the in-group and out-group attitudes of the Anglo-Americans.

In parallel, the researches on empathy are basically focused on reducing dissimilarities between the groups by priming similarities, inducing emotional closeness, reducing the perceived threat and providing information about the unknown out-group. Taking the Australian case in consideration, whose over 20 % population is immigrant as one of the most crowded immigrant-receiving countries, many awareness raising campaigns were conducted. Those campaigns intended to reduce hostility toward the immigrants are mostly based on evoking empathy by creating similarity between the locals and the immigrants besides providing information about the life-style and socio-cultural norms of the immigrants (The Sydney Morning Herald, 2011, 23 June). Furthermore, the campaign of the Asylum Seeker Resource Centre of Australia in 2011, "Just Like Us", the similarities between the mainstream Australians and the immigrants are stressed. Besides the practical use of empathy, the theoretical antecedents are stated proceeding. Not having a well-established organization, very few negotiating activities between the immigrants, local authorities and the local residants were attempted such as organizing a football game with the retired Turkish soccers and the immigrant Syrian children in Beykoz, İstanbul (IHA, 2015, 13 May). However, the consequences of them have never been assessed methodologically before; thus,

presenting the effect of empathy in Syrian immigrant context is a novel contribution the field.

To emphasize the interaction of ITT and empathy on determining prejudice towards the immigrant groups, two approaches has outshined in the study of Pederson and Thomas (2013), the role of similarity and difference as reviewed in the studies above and the role of empathy as emotional component. It was found that, the prejudice reduced, when participants were induced to perceive similarities with the immigrants. With respect to the inevitable reconciling role of empathy in intergroup relations, in some studies, empathy was used as a mediator in improving intergroup relations as intended in the present study. As stated before, the main source of the prejudice is exaggerating the dissimilarities between out-group and in-group that create high level of fear and threat. In line with this explanation, empathy reduces prejudice by directing people to realize that the difference between the groups are not that much salient (Stephan & Finley, 1999). Furthermore, when common identity is created within a laboratory setting, the individuals perceive themselves as a part of common humanity and destiny ended up with the idea of resemblance (Gaertner et al., 1990). Besides, in the study of Fisher (1994) conducted by Turkish and Greek Cypriots in which both groups have defined each other as out-group, each side explored and articulated their fear, needs and possible solutions offered for the ongoing conflict in their shared territory, Cyprus. When the consequences were evaluated, participants were found with increased understanding toward each other as well as feeling with mutual empathy.

When Pratto and colleagues (1994) first introduced the SDO concept to the field, they stated that SDO has inevitable negative correlation with empathic concern as high SDO indicate status-based social hierarchies over egalitarianism and lower communality for the welfare of the others. Mc Farland (2010) also emphasized the tie between empathy and SDO by counting them as two of the ''three pillars'' of prejudice besides authoritarianism. In her studies, empathy was used many times as variable on predicting prejudice with the company of many concepts such as gender difference, big five personality components and moral reasoning. However, each

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time empathy shined out with explaining 50 % variance of generalized prejudice. Inspired by the previous researches that support the mediating role of empathy between SDO and prejudice, Nicol and colleagues (2013) took one more step and used two separate criterion measures of prejudice, racism and sexism in their study. It was found that, even empathy is mediator effect between SDO and generalized measures of prejudice, empathy functioned as mediator for sexism but not for racism.

Contribution to the accumulated evidence of empathy reduces the prejudice, the association between the individuals' preference for social dominance hierarchy and empathy was found even in a unique neuroimaging study of Chiao and colleagues (2009). The study was based on the neural activation in the brain regions including anterior insula, anterior cingulate, lateral cerebellum and brainstem when empathic arousal occurred when perceiving pain and distress in others (Decety & Jackson, 2004; Hein & Singer, 2008). The research was designed with two blocks of vignettes, either painful or neutral. During the fMRI scanning, the degree of empathic concern of the participants was indicated with the four-point Likert scale; then, the SDO level of the participants was assessed. The results indicated that the greater the desire for social dominance hierarchy, the less neural level response in the related brain regions occurred.

Uniquely, Sidanius and colleagues (2012) studied on the possible reciprocal interaction between empathy and SDO rather than focusing on the effect of empathy on SDO by collecting data from Belgian and New Zealander adults via internet. In most of the aforementioned researches, only one-way interaction between SDO and empathy was studied, however this longitudinal study reveals that the effect of SDO on empathy over time tended to be stronger than the effect of empathy on SDO over time. Thus, in the model tested, SDO's predicitive power on empathy introduced empathy as a possible mediator between the relationship with SDO and prejudicial attitudes.

1.6. Present Study

The present study aims to investigate the associations between prejudiced attitudes of the citizens of Turkey toward Syrian immigrants conceptualized and measured with social distance and negative affect as measurement, social dominance orientation level of the individuals, the perceived threat, and empathy. Particularly, empathy and perceived threat were considered as possible mediator.

Literature suggests that SDO was within a significant relationship between empathy and perceived threat as well as prejudicial attitudes towards the sub-ordinate groups such as immigrants and minorities (e.g., Mc Farland, 2010; Pratto et al., 1994; Sidanius et al., 2012). Thus, to not avoid the possible relationship between SDO, empathy, perceived threat, social distance and negative affect, empathy and perceived threat are taken as the mediator between the relationship of SDO and the prejudiced attitudes toward the Syrian immigrants.

The relationship between SDO, perceived threat, and prejudice was rarely studied together within Turkish context (e.g., Balaban, 2013), although the foreign literature is more fruitful (e.g., Newman et al., 2013; Pratto et al., 1994). However, empathy was added to the present model as one of the mediators, as offered by Nicol and colleagues (2013). Besides, even socio-political researches (e.g., Erdoğan, 2014) was conducted to measure the opinions of the citizens of Turkey toward Syrian immigrants, the current study is also novel with its aim to measure and to introduce the underlying psychosocial mechanisms of these prejudicial attitudes. By determining the underlying motives of the prejudicial attitudes, policy development and awareness raising mechanisms may be evoked to reduce the prejudice.

The following four main research questions are investigated in the present study:

> 1.   *Does social dominance orientation of the individuals predict the prejudicial attitudes of citizens of Turkey towards the Syrian immigrants?*

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2. *Does SDO predict the perceived threat toward the Syrian immigrants regardless of it is real or symbolic?*

3. *Does the perceived threat mediate the path from SDO and the attitudes towards Syrian immigrants?*

4. *Does the empathy mediate the path from SDO and the attitudes towards Syrian immigrants?*

The hypotheses were generated based on the stated research questions and the information above are as follows:

Hypothesis 1: Social dominance orientation will predict the prejudice of Turkish citizens toward Syrian Immigrants.

Hypothesis 1a: Among participants, who scored higher on SDO, are expected to put more social distance between the Syrian immigrants and themselves in various public spaces.

Hypothesis 1b: Among participants, who scored higher on SDO, are expected to feel more negative affect toward Syrian immigrants.

Hypothesis 2: SDO will predict perceived threat, both realistic and symbolic threat, toward Syrian immigrants. Specifically, among the participants who scored higher on SDO are expected to perceive more realistic and symbolic threat toward Syrian immigrants.

Hypothesis 3*:* Perceived threat mediates the relationship between the SDO and the prejudice towards the Syrian immigrants.

Hypothesis 3a: The relationship between SDO and social distance is mediated by perceived threat.

Hypothesis 3b: The relationship between SDO and out-group affect is mediated by perceived threat.

Hypothesis 4*:* Empathy mediates the relationship between the SDO and the prejudice towards the Syrian immigrants.

Hypothesis 4a: The relationship between SDO and social distance is mediated by empathy.

Hypothesis 4b: The relationship between SDO and out-group affect is mediated by empathy.

In addition to the main hypotheses of the study, I also plan to explore how being experienced with refugee/asylum-seeker/immigrants related jobs may influence above associations. As mentioned in the introduction, contact with the out-group reduced negative attitudes toward them (e.g., Pettigrew & Tropp, 2006; Voci & Hewstone, 2003) and acquiring knowledge about an out-group may end up with understanding their worldview (Stephan and Finlay, 1999). Consequently, participants who work with refugees/asylum-seekers/immigrants in Turkey may have more knowledge about the Syrian issue and may eventually be in a contact, which may end up with less perceived threat and less prejudice.

Also, it will be explored whether living in the cities that were populated more by the Syrian immigrants may influence the associations above. According to Enos (2014), even very minor, noninvasive demographic change triggered the threat toward out-group. Consequently, the participants live in the cities in where immigrants populated more freuquently are expected to perceive more threat and more prejudice toward Syrian immigrants, in turn.

CHAPTER 2

METHOD

2.1. Participants

Even the total of 802 participants started the survey, 684 of them reached the end of the survey questions as 87 of them have not responded the dependent variable questions. Because the target of the current study was residents of Turkey, 5 more

participants who live abroad were also excluded from the data set. Finally, 592 participants were remained for the final data set after the missing value analysis. The details of the analysis are given in the results section. The participants consisted 341 women (57.6%), 249 men (42.1%), and 2 (.3%) individuals who declared their sex as other. The age of the remaining 592 participants ranged from 18 to 73 ($M =$ 26.25, $SD = 11.15$) as the mean age of females was 26.71 ($SD = 7.95$) and that of males was 28.19 ($SD = 8.19$). Majority of the participants were from the biggest cities in Turkey (see Table 2.1); 61.1% from Ankara, 25.5% from Istanbul and 1.9% from Izmir. There were 10 participants from Muğla (1.7%) and 4 participants from Gaziantep (.7%) as seen in Table 2.1. Also, there are 42 participants who had working experience in an organization dealing with refugees/asylum-seekers/immigrants (7.1%) as the other 550 had no working experience in that field (92.9%).

Majority of the participants reported that they were university or college graduates ($n = 406$, 68.8%). While 107 individuals (18.1%) reported to have graduated from high school, 72 individuals (12.1%) reported to have completed a graduate school (doctoral or master's degree). Of the remaining, 3 participants (.5%) were primary and secondary school graduates as there were 4 individuals (.7%) who have not responded this question.

More than half of the participants, 311 (52.5%), reported themselves as Sunni as 29 (4.9%) participants categorised themselves as Alevi. The other most frequently chosen religious categories were atheist (19.3%) and agnostic (8.6%). For the gender distribution, education levels, religious, and ethnic identity the participants, see Table 2.1. The city that the participants lived, also included in the same table.

Table 2.1.

Demographic Characteristic of the Study Sample

Variables	Range	*M*	*SD*	*n*	*%*
Age	18-73	28.22	11.15		
Gender					
Female				341	57.7
Male				249	42.1
Education level					
Secondary school				2	0.3
High school				107	18.1
College/University				406	68.6
Master's/Doctoral degree				72	12.1
Religious identity					
Sunni				311	52.5
Alevi				29	4.9
Christian				3	1.9
Jewish				2	0.3
Agnostic				51	8.6
Atheist				114	19.3
Other*				75	12.7
Ethnic identity					
Turk				442	74.7
Kurd				38	6.4
Alevi				25	4.2
Circassian				9	1.5
Laz				6	1.0
Arab				8	1.4
Other**				52	8.8
Working experience					
Experienced				42	7.1
Inexperienced				550	92.9
Knowledge on Syrian issue		2.92	.92		
City that lived in					
Ankara				362	61.1
İstanbul				151	25.5
İzmir				11	1.9
Muğla				10	1.7
Other***				8	3.1

Note. *The ''other'' category consists of options such as Muslim and Deist. **The ''other'' category consists of options Armenian, Rum, and Bulgarian. ***The ''other'' category includes 19 cities of Turkey such as Antalya, Eskişehir, Bursa, Adana Şanlıurfa, Tekirdağ, and Hatay with not more than 2 participants from each. Working experience = Condition of the participants whether they have worked with refugees/asylum-seekers/immigrants or not. Knowledge on Syrian issie = Amount of participants' knowledge on Syrian issue.*

Same interpretation should also be done for the frequencies of the parties that the participants intended to vote for in June 2015 elections. Although they were quite

diverse as seen in Table 3.4, the frequencies were not representative of the population in Turkey when the results of the elections were observed thus AKP received 40.83%, CHP received 25%, MHP received 16.33% and HDP received 13.16% of the total votes (Milliyet.com, 2015, 9, June). However, in the present study, the 33.3% of the participants intended to vote for CHP, 24.5% intended vote for HDP, 6.3% intended to vote for MHP whereas only 3.9% intended to vote for AKP. Therefore, the results of this study should be interpreted with caution. Consistently, the most frequently chosen political opinion categories were attributable to CHP; 105 participants categorised themselves as social democrats (17.7%), 71 as Kemalist (12%), 32 as liberal democrats (5.4%), 22 as nationalist (3.7%) and 81 as secular (13.7%). Another populous category was socialist chosen by 96 participants (16.2%), which can be attributed to HDP. The other categories such as nationalist conservative (2%), nationalist opinion (2.5%), idealist (2.2%) can be associated with the MHP voters. For the political identities of the participants and the political parties that the participants intended to vote for in June 2015 elections, see Table 3.4.

Table 2.2.
Political Characteristics of the Study Sample.

Variables	*n*	*%*
Political identity		
Social democrat	105	17.7
Socialist	96	16.2
Muslim democrat	34	5.7
Secular	81	13.7
Kemalist	71	12.0
Nationalist	22	3.7
Conservative democrat	11	1.9
Liberal democrat	32	5.4
Nationalist conservative	12	2.0
Nationalist opinion	15	2.5
Idealist	13	2.2
Anarchist	18	3.0
Communist	19	3.2
Political Islam	4	0.7
Other*	47	7.9
Missing	12	2.0
Political parties planned to vote for		
AKP	23	3.9
CHP	197	33.3
HDP	145	24.5
MHP	37	6.3
SP	3	0.5
Independents	10	1.7
Indecisive	30	5.1
Other**	11	1.9
Missing	136	23.0

Note. *The ''other'' category consists of statements such as Kurdish movement, apolitical, and radical democrat. AKP = Justice and Development Party; CHP = Republican People's Party; HDP = Peoples' Democratic Party; MHP = Nationalist Movement Party; SP = The Felicity Party. **The ''other'' category consists of political parties such as TKP = Communist Party of Turkey and BBP = Great Union Party.

2.2. Instruments

The information about all the scales used to prepare the survey will be given in the following section with corresponding internal reliability coefficients and results of relative factor analyses.

Data reduction was utilised and Principle Component Analyses (PCAs) method was employed for the individual factor analyses of each scale. Missing values were excluded in a list-wise way; thus only the participants who answered all the items in a scale were included in the factor analysis of the related scale. Number of iterations was always kept at 25 as the cut-off point for loadings was set at .30. Regarding the scales translated to Turkish even before a back-translation and used for the first time in this study, the rotation method was chosen to be direct oblimin and the reported loadings are taken from the pattern matrixes. Rotation method was selected specifically for each scale regarding the correlations of the items in the respective scale; because the items of empathy scale were found low, direct oblimin rotation was chosen for the empathy scale and varimax rotation was used for threat scale, social distance scale and negative out-group affect scale as the correlations of the items were respectively high. Because the empathy scale was translated in Turkish and the Turkish version was used for the first time in this study, this is the additional reason why direct oblimin method was selected for empathy scale.

2.2.1. Prejudice toward Syrian Immigrants

In order to measure attitudes toward Syrian immigrants, two scales were used; negative out-group affect scale by Stephan and collegues (1998; see Appendix F) and Bogardus's social distance scale (1997; see Appendix G).

2.2.1.1. Negative Out-group Affect Scale

First scale to measure prejudicial attitudes toward Syrian immigrants was the revised version of the negative out-group affect scale developed by Stephan et al. (1998; see Appendix F). The scale evaluates emotional reactions such as hostility, admiration, dislike, acceptance, superiority, affection, disdain, approval, hatred, sympathy, rejection, and warmth, was used. Because half of the items had a positive valence as the other half of them has negative valence, it was considered as balanced measure.

The response format was a 7-point Likert scale, from 1 (it does not reflect my feelings towards the out-group at all) to 7 (it completely reflects my feelings towards the out-group). The higher scores refer to higher negative feelings felt toward the Syrian immigrants as the lower scores imply less negative feelings toward them.

A factor analysis with varimax rotation was conducted in the items. Both the KMO statistic (KMO = .87) and the Barlett's statistic ($\chi2$ (66) = 3314.84, p = .000) were satisfactory. The model indicated a two-factor solution in which the factors corresponded to the negative and positive affect items. Even the admiration item refers to positive affect and should be loadad under the positive affect factor in the original scale format by Stephan and colleagues (2009), the loadings of this item to both factors were found almost the same. Thus, the item was excluded prior to the analyses with the interpretation that the item is irrelevant with the Syrian immigrants context; in other words, context of the study.

Of the remaining 11 items, the 5-item factor which named as ''positive affect'' had an eigenvalue of 4.06 and explained 36.94% of the total variance. The factor loadings of the items ranged from .71 to .80. It was found to be an internally consistent factor (α = .86, n = 559). The other half of the scale with a negative valence loaded on the second factor; thus it is named as "negative affect". Its eigenvalue was 3.17 and the explained variance by this factor was 28.79%. The loadings ranged from .44 to .71. This factor met the internal reliability standards moderately, as well (α = .74, n = 532).

The whole scale explained 65.73% of the total variance the internal reliability of the whole scale was satisfactory, as well (α = .74, n = 524). As stated before, ''admiration'' item was excluded from the data set because of its almost equal loadings to the both factors, .43 and .46 and irrelevance to the context. The factor loadings and the communalities of the scale are given in Table 2.3.

Table 2.3.
Loadings on Factors for the Negative Out-group Affect Scale

Items	Negative Affect	Positive Affect
1. Hostility (Düşmanlık)	.67	
2. Dislike (Antipati)	.53	
3. Superiority (Üstünlük)	.63	
4. Contempt (Hor görme)	.72	
5. Hatred (Nefret)	.78	
6. Ostracism (Dışlama)	.75	
7. Adoration (Hayranlık)	.46	.43
8. Appropriation (Benimseme)		.79
9. Affection (Sevgi)		.83
10. Approval (Onaylama)		.77
11. Compassion (Şefkat)		.82
12. Warmness (Sıcaklık)		.86
Percent of variance explained	36.94	28.79
Eigenvalues of % explained variance	4.06	3.17
Cronbach's alpha	.86	.74

Note. Factor loadings are taken from the pattern matrix and factor loadings. Both communalities and percentages of variance explained are calculated after extraction. Items are rated on a scale from 1 (it does not reflect my feelings towards the Syrian immigrants at all) to 5 (it does reflect my feelings towards the Syrian immigrants at all).

2.2.1.2. Social Distance Scale

Another scale for measuring the prejudice toward Syrian immigrants was Bogardus' social distance scale (1967; see Appendix G). However only the items of the scale were used rather than the response format as it was changed into a 7-point Likert scale for the first time to make it consistant with the format of other prejudice measures used in the current study. The scale assessed the social distance between Turkish citizens and Syrian immigrants from the perspective of Turkish citizens. Originally, the scale consists of of questions depicting different social relations between different group members; and participants were asked whether they feel comfortable or not if an out group member would be their spouse, neighbors on the same street or in the same apartment. In the present study, the

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Turkish translated format of the questions by Çarkoğlu and Toprak (2006) was adopted for Syrian context. Parallel with the conceptualization of Bogardus (1967), higher scores indicated greater social distance and less willingness to participate in social contact of varying degrees of closeness with Syrian immigrants. In other words, higher scores indicated more prejudicical attitudes toward Syrian immigrants. The response format was a 7-point Likert scale from 1 (I would not feel uncomfortable at all) to 7 (I would feel highly uncomfortable). The internal reliability of the scale was still satisfactory ($\alpha = .91$, $n = 585$), even the response format was changed from the original one.

2.2.2. Social Dominance Orientation Scale

16-item Social Dominance Orientation (SDO) scale (see Appendix D) whose eight items are reverse coded, was developed by Pratto et al. (1994). The scale was adapted to Turkish by Akbas (2010). 8 of the items are reverse coded such as "No one group should dominate in society" (reverse item). The scales also include items like "Some groups of people are simple not equals of others", "To get ahead, it is sometimes necessary to step on others" (see Appendix D). The response format was a 5-point Likert scale from 1 (completely disagree) to 5 (completely agree), as higher scores indicated higher levels of SDO as higher scores indicate higher levels of social dominance orientation. The internal reliability of the scale was found ($\alpha = .40$, $n = 565$) which is not satisfactory. The statistical adjustments that were done to increase the internal reliability were stated below.

Before initiating the factor analysis with Varimax rotation, the factorability of the items was checked upon 16 items. The Kaiser-Meyer-Olkin measure of sampling adequacy was .935 and Bartlett's test of sphericity was significant (χ^2 (120) = 4592.21, $p < .001$). Therefore, the items of the questionnaire were found suitable for factor analyses. The model indicated a two-factor solution after observing the scree plot and the eigenvalues. As the loaded items on the factors were almost same with the two-factor SDO model of Jost and Thompson (2000), they were named corresponded to their factor names; SDO-D (Social dominance orientation-

dominance) and SDO-E (Social dominance orientation-egalitarian). As the names revelaed, the SDO-D factor contained the items more related with group dominance and out-group suppression as SDO-E factor refered to opposition to group-based equality.

SDO-D factor consisted of 8 items with changing loadings from .34 to .77. Even though the item, "It's probably a good thing that certain groups are at the top and other groups are at the bottom" loaded SDO-E factor, it was decided to be in SDO-D factor similar with the Ho et al. (2012). The eigenvalue of SDO-D factor was 7.20 and it explained 44.91% of the total variance. The internal reliability of the factor was satisfactory ($\alpha = .83$, $n = 578$).

On the other hand, SDO-E factor consisted the other half of the all items as seen in Table 2.4. The loadings of the 8 items vary from .63 to. 80 as the factor explained 11% of the total variance with an eigenvalue, 1.76. The internal reliability of the factor was satisfactory ($\alpha = .91$, $n = 574$). The factors explained 56% of the variance together.

Table 2.4.
Loadings on Factors for SDO Scale

Items	*SDO-E*	*SDO-D*

		SDO-E	SDO-D
1.	Gelirleri olabildiğince eşit hale getirmek için çabalamalıyız.*	.63	
2.	Toplumda hiçbir grup baskın olmamalıdır.*	.65	
3.	Farklı grupların koşullarını eşitlemek için elimizden geleni yapmalıyız.*	.79	
4.	Tüm gruplar eşit olabilseydi iyi olurdu.*	.80	
5.	Toplumda gruplar arası eşitliği arttırmalıyız.	.77	
6.	Eğer farklı gruplara daha eşit davransaydık daha az sorunumuz olurdu.*	.75	
7.	Grupların eşitliği idealimiz olmalıdır.	.73	
8.	Tüm gruplara hayatta eşit şans verilmelidir.	.71	
9.	İstediğimizi elde etmek için bazen diğer gruplara karşı güç kullanmak gerekir.		.64
10.	Bazı grupların hayatta diğerlerinden daha fazla şansa sahip olması kabul edilebilir bir şeydir.	-.52	.34
11.	Eğer belirli gruplar yerlerini bilselerdi, daha az sorunumuz olurdu.		.43
12.	Belirli grupların üstte, diğer grupların ise altta olması iyi bir şeydir.		-.77
13.	Daha alttaki gruplar yerlerini bilmelidir.		-.77
14.	Bazen diğer gruplara hadleri bildirilmelidir.		.59
15.	Bazı gruplar diğerlerinden daha üstündür.		-.74
16.	Hayatta öne geçmek için bazen diğer grupların üstüne basmak gereklidir.*		-.66

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Note. Factor loadings are taken from the pattern matrix and factor loadings. Both communalities and percentages of variance explained are calculated after extraction. Items are rated on a scale from 1 (completely disagree) to 5 (completely agree). SDO-E = SDO-Egalitarian; SDO-D = SDO-Dominance. *Items were reverse-coded prior to the analyses.

2.2.3. Threat Scale

18-item threat scale of Stephan, Ybarra, and Bachman (1999; see Appendix E) was used in order to measure out-group threat. The scale was adopted for this study's context from the Turkish translated version of Balaban (2013). The whole scale was a combination of symbolic threat and realistic threat scales. None of the items were reverse coded. The response format was a 5-point Likert scale from 1 (completely disagree) to 5 (completely agree), as higher scores indicated higher levels of perceived threat. Some examples for realistic threat from the scale would be stated as "Syrians are decreasing the social welfare in Turkey" or "Syrians harm the national unity of Turkey by conserving their Syrian identity" whereas an item for symbolic threat would be "Syrians are not like citizens of Turkey regarding their life styles" (see Appendix E). The internal reliability of the scale was satisfactory ($\alpha = .93$, $n = 585$).

A factor analysis with varimax rotation was conducted. Both the KMO statistic (*KMO* = .94) and the Barlett's statistic ($\chi2$ (153) = 6390.97, p = .000) were satisfactory. The model indicated a two-factor solution after observing the scree plot and the eigenvalues in which the factors corresponded not exactly to the symbolic threat and realistic threat.

Because there is no strict difference between the symbolic threat and realistic threat items in the first factor, it was named as ''general threat'', which consisted of 14 items with and eigenvalue of 8.55 that explained 47.50% of the total variance. The factor loadings of the items ranged from .59 to .83. The items loaded on this factor were included all those written to be realistic threat items (e.g., "Syrian immigrants steal the job opportunities from the residents of Turkey"; "Syrian immigrants are lowering the social welfare of Turkey.") but also the symbolic threat items measuring whether expression and practices of Syrian immigrants culture would harm Turkey (e.g., "Syrian immigrants are overprotecting their culture and language."). The factor was found internally consistent ($\alpha = .94$, $n = 589$).

The remaining 4 symbolic threat items loaded on the second factor. The factor had an eigenvalue of 1.77 and explained 9.84 of the total variance. Factor loadings ranged from .44 to .69. This factor included the items in which Syrian immigrants and Turks were explicitly compared in terms of their social practices (e.g., Syrian immigrants differ from citizens of Turkey regarding their family relations and child-rearing practices); consequently, the factor is named as "cultural differences". This factor was also found as internally consistent ($\alpha = .78$, $n = 592$). Furthermore, the whole scale explained 55.30% of the total variance with its satisfactory internal reliability ($\alpha = .93$, $n = 586$). The communalities of the items included in the whole scale, ranged from .41 to .83 and the correlation between the factors was .50. By those results, there were two threat factors prior to the analyses as the principal component analyses revealed. The factor loadings and the communalities of the scale are given in Table 2.5.

Table 2.5.
Loadings on Factors for the Threat Scale

Items	General threat	Cultural difference threat
1. Suriyeliler, iş olanaklarını Türkiyelilerin elinden alıyorlar.	.69	
2. Suriyelilerin bulunduğu ortamlarda suç oranları artar.	.74	
3. Suriyeliler, Türkiye'nin sosyal refah seviyesinin azalmasına neden oluyorlar.	.78	
4. Suriyeliler, Türkiye'nin Avrupa'da güçlenmesini engellemektedir.	.77	
5. Suriyelilere mülteci olarak birçok hak sağlanması, diğer mülteci grupların da (Afganlar, İranlılar, Iraklılar, Somalililer gibi) bu hakları talep etmesine ve dolayısıyla ülkede bölünmelere yol açabilir.	.67	
6. Ülkemize giren Suriyelilerin artan sayısı Türkiye'nin düzenini tehdit etmektedir.	.78	
7. Suriyeliler ekonomik olarak Türkiye'ye yarar sağlamaktan çok zarar veriyorlar.	.77	
8. Suriyeliler ülke bütünlüğüne zarar vermeye çalışmaktadırlar.	.75	
9. Suriyeliler, Türkiye'nin kurulu düzenini tehdit etmektedirler.	.83	
10. Suriyelilerin kimliklerine sahip çıkmaları, Türkiye'nin birlik ve beraberliğine karşı oldukları gösterir.	.68	
11. Suriyeliler iş yapışları açısından Türkler kadar ahlaklı değildir.	.73	
12. Suriyelilerin örf ve adetleri Türklerinkinden farklıdır.		.69
13. Suriyeliler, yaşam tarzı açısından Türkiyelilere benzemezler.		.67
14. Suriyeliler. Türkiyelilerin yoğun olduğu bölgelere göç ettiklerinde o bölgeyi kötü etkilemektedirler.	.80	
15. Suriyeliler kültürlerine ve dillerine gereğinden fazla sahip çıkıyorlar.	.59	
16. Dini inanışları açısından Suriyeliler ve Türkiyeliler birbirlerine benzemezler.		.44
17. Suriyelilerin kendi kültürlerini yaşatmaya çalışması Türkiye'yi olumsuz etkiler.	.73	
18. Aile ilişkileri ve çocuk yetiştirme tarzları açısından Suriyeliler. Türkiyelilerden farklıdır.		.60

Note. Factor loadings are taken from the pattern matrix and factor loadings. Both communalities and percentages of variance explained are calculated after extraction. Items are rated on a scale from 1 (completely disagree) to 5 (completely agree).

2.2.4. Empathy Scale

To assess empathy level of the individuals, the Toronto empathy questionnaire by

Spreng, McKinnon, Mar, and Levine (2009; see Appendix C) was used. The scale consists of 16 questions, each rated on a 5-point Likert scale from 'never' to 'often', whose internal consistency, construct validity, and test-retest reliability are high. The scale was created by reviewing and determining the common factors of other available empathy questionnaires and shines out with its good internal consistency, high test-retest reliability, high correlation with social decoding, and strong convergent validity (Spreng et al., 2009). In this measure, which has positive correlation with measures of social decoding, other empathy scales besides having negative correlation with autism symptomatology, empathy is conceptualized as emotional process. The response format was a 5-point Likert scale from 1 (completely disagree) to 5 (completely agree) as the higher scores indicated higher levels of empathy as the lower scores indicated the lower levels. The scale was translated to Turkish and then translated back to English for the first time for the present study. However, the internal reliability of the scale was not satisfactory (α = .37, n = 587) with all the 16-items included in the empathy scale. Thus, below statistical adjustments were done to increase the internal reliability.

Before initiating the factor analysis, the factorability of the items was checked upon 16 items. The Kaiser-Meyer-Olkin measure of sampling adequacy was .888 and Bartlett's test of sphericity was significant (χ^2 (120) = 2161.00, p < .001). Therefore, the items of the questionnaire were found suitable for factor analyses as the correlations between the items were high enough. Even the original scale (Spreng et al., 2009) was proposed as unidimensional, the scree plot analyses and the eigenvalues revealed 3-factor model. However, only one factor has consistency and relatively high loaded items compared to the other two as seen in Table 2.6. For this reason, as the 8 items were loaded with almost same values on all the three factors, those 8-items, first, third, sixth, eighth, nineth, eleventh, thirteenth, and sixteenth items, were excluded prior to the analyses (see Appendix C). The eigenvalue of the remaining items loaded on the same factor was 4.76 and it explained 29.76% of the total variance. The loadings of the items vary from .53 to .88. The internal reliability of the scale also increased up to satisfactory level (α = .75, n = 587) by those radical arrangements. The interprations regarding the

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empathy scale will be discussed in the discussion section.

Table 2.6.
Loadings on Factors for the Empathy Scale

Items	F^1	F^2	F^3
1. Başka biri heyecanlandığında ben de heyecanlanmaya yatkın olurum.*	-.45	-.45	-.38
2. Başkalarının talihsizlikleri bana büyük rahatsızlık vermez.	.53		

3.	Başka birine saygısızca davranılması beni kızdırır.*	-.39	.35	.35
4.	Başkalarını iyi hissettirmekten mutlu olurum.	.64		
5.	Başkalarını iyi hissettirmekten mutlu olurum.	.88		
6.	Maddi durumu benden daha kötü kişilere karşı kendimi hassas hissederim.	.28	.26	
7.	Bir arkadaşım kendi sorunlarından bahsetmeye başlayınca konuyu değiştirmeye çalışırım.	.60		
8.	Başkaları aksini belirtirken bile mutsuz olduklarını anlayabilirim.*	-.37	.43	.39
9.	Kendimi diğer insanların ruh halleriyle uyum içinde bulurum. *	-.49	.53	.15
10.	Ciddi hastalığı olanların acısını paylaşamam.	.60		
11.	Birisi ağladığı zaman rahatsız olurum.	.20	.21	.19
12.	Başka insanların ne hissettiği ile ilgilenmem.	.77		
13.	Üzgün birini gördüğümde yardım etmek için güçlü bir dürtü hissederim.	.22	.19	.21
14.	Birine haksızca davranıldığını gördüğümde çok fazla acıma duygusu hissetmem.	.62		
15.	Mutluluktan ağlayan insanları aptalca bulurum.	.55		
16.	Üzerinden fayda sağlanan biri gördüğümde ona karşı korumacı hissederim. *	-.55	.47	

Note. Factor loadings are taken from the pattern matrix. Items are rated on a scale from 1 (completely disagree) to 5 (completely agree). *Items were reverse-coded prior to the analyses.

2.2.5. Demographic Questions

The demographic questions consist of the ages, sexes, education levels, city they lives in, their political orientations, religious identities, the political party they are eager to vote in the June 2015 selections and whether the participants have experience with an organization which deals with immigrants/refugees/asylum-seekers (see Appendix A) Those basic demographic questions are followed by whether the participants have interest on news about Syrian policy of Turkey and also the familiarity and knowledge level of the participants about the policy of Turkish government of Syrian issue. Please note that, because the individuals may practice Alewith traditons and customs as parts of their daily life even they do not identify themselves as believer on this sect of Islam, "Alevi" item was included in the religious identity section as well as the ethnic identity section intentionally. In the literature, same usage was also present (e.g., Balaban, 2013).

2.2.6. Knowledge on Syrian Issue

Items under the control questions were prepared to measure the information and familiarity level of the participants about the Syrian issue (see Appendix B). The response format was 5-point Likert scale; 1 stands for ''not rarely'' as 5 stands for ''quite much''. Higher scores refer to higher endorsement and knowledge about Syrian issue. The internal reliability of the factor is satisfactory ($\alpha = .84$, $n = 592$).

2.3. Procedure

Prior to data collection, an approval from Middle East Technical University (METU) Human Subjects Ethics Committee (HSEC) (see Appendix J) was obtained in order to be able to conduct the study. Upon the approval of the study, an online survey was prepared on Qualtrics. Furthermore, the online link of the study was distributed SONA online data collection system which allows the students who enrolled psychology department lectures in spring 2015 semester to gain bonus course credit in exchange for their participation. Besides, the link of the

survey was shared via Facebook, Twitter and LinkedIn accounts and group pages, besides mailing lists of the specialists who work with refugees/immigrants/asylum-seekers. Also, the participants were recruited through convenience sampling and the study was basically introduced as ''Attitudes toward Syrian Immigrants'', for the sake of the research purposes.

The brief information about the survey with an accompanying consent form were given on the first page of the survey (see Appendix H). Among those who agreed to continue, firstly the demographic questions are requested to fill out. The scales of the independent variables were given in the following order: Empathy, SDO, threat and control questions for confirming the familiarity of the participants to the Syrian immigrant issue. The independent variables were followed by the prejudice measures given in the following order: Negative Out-group Affect and Social Distance. As the target group of the study has no restriction but having Turkish natiɪonality, all the participants were asked to respond each question. Having completed the study, the participants were presented with the debriefing form (see Appendix I) where they were further informed about the purpose of the study besides the major variables included in the study such as SDO, empathy, and threat. Afterwards, the participants were thanked for their collabration. The whole survey took approximately 15 minutes to complete.

CHAPTER 3

RESULTS

Even the total of 802 participants started the survey, 704 of them reached the end of the survey questions as 87 of them have not responded the dependent variable questions. Thus, total 185 participants excluded from the data set and the responses of the 617 participants were analyzed for missing value.

Because the scale scores were calculated by averaging that scale's item scores, a score was calculated for that participant even if only one item was answered. Above 617 cases, there 8 individuals who did not answered empathy scale, 28 individuals who did not answer SDO scale, 7 individuals did not answer threat scale, 55 individuals who did not answer positive out-group affect items, 62 individuals who did not answer negative affect items, and 46 individuals who did not answer social distance scale. Thus, missing value analyses was conducted for the missing cases; the analyses revealed that non-significant t-test results for all the previous measures that these participants filled for each scale. Therefore, it was assumed that the missing cases were non-systematic and all of them were replaced with the mean scores of the respective variables. Afterwards, to identify multivariate outliers, Mahalanobis distance was calculated from the six variables. Calculation of Mahalanobis distances (*Mahalanobis distance* (6) = 29.59, $p < .001$) revealed that there were one outlier in the data. Having deleted this, there was left univariate outliers in the remaining data set, which had z scores higher and lower than the critical value of ±3.29. After deleting those cases, a sample with a total of 597 participants remained for the analyses.

The normality assumption was met by none of the variables in the model as empathy (*skewness* = 0.22, *kurtosis* = 1.02), SDO (*skewness* = 0.34, *kurtosis* = 0.55), threat (*skewness* = -0.12, *kurtosis* = 0.12), positive affect (*skewness* = 0.78,

kurtosis = 0.11), negative affect (*skewness* = 1.10, *kurtosis* = 1.0) and the social distance (*skewness* = 1.08, *kurtosis* = 0.65) variables were non-normally distributed which makes the analyses prone to Type I error. Yet, any transformations of squareroot, reflecting, logarithm or inverse did not improve the normality. Therefore the results should be interpreted with a cautious manner. However, because the aim of the study is not generalizing the results to the all residents of Turkey In addition, linearity, homoscedasticity, multicollinearity and singularity assumptions are met by all the variables.

3.1. Descriptive Statistics and Correlations for Study Variables

For mean scores and standard deviations of the major variables of the study with reliability statistics of the respective scale, see Table 3.1. SDO ($M = 3.14$, $SD = 0.3$) and empathy level ($M = 2.92$, $SD = 0.27$) of the participants were on moderate level. The low standard deviation on the scores indicated an almost uniform sample in the means of SDO-E, SDO-D, and empathy. Furthermore, participants scored low on social distance ($M = 1.86$, $SD = 1.74$) and negative affect ($M = 1.20$, $SD = 1.08$), which is a indicator of citizens of Turkey were not very socially-distant to each other as well as have not generated negative affect toward Syrian immigrants. The scores of both types of threat, general threat ($M = 2.70$, $SD = .80$) and cultural difference threat ($M = 3.20$, $SD = .72$) scores, especially the scores of cultural difference threat were the highest scores among all the variables. These highest scores can be interpreted as the Syrian immigrants are perceived as threat especially to cultural values that citizens of Turkey hold. In addition, it can be assumed that the participants were familiar or more than familiar to the context of the present study when the mean scores for the knowledge on Syrian issue questions were examined ($M = 2.92$, $SD = .92$).

Table 3.1.
Means, Standard Deviations and Reliability Statistics of the Major Study Variables for the Turkish Sample

Variables	Likert Scale	n	M	SD	Cronbach α
1. Social distance	1-7	549	1.86	1.74	.91
2. Negative affect	1-7	532	1.20	1.08	.74
3. Positive affect	1-7	524	2.25	1.70	.86
4. SDO-D	1-5	574	2.28	.03	.91
5. SDO-E	1-5	578	4.00	.03	.83
6. Empathy	1-5	587	2.29	.54	.75
7. General threat	1-5	589	2.70	.80	.94
8. Cult. Diff. Thr.	1-5	592	3.20	.72	.93

Note. SDO-D=Social Dominance Orientation-Dominance; SDO-E=Social Dominance Orientation-Egalitarianism; Cult. Diff. Thr.=Cultural difference threat.

The correlations among the study variables were examined by Pearson two-tailed correlation analysis. Social distance, negative affect, positive affect, general threat, cultural difference threat, SDO-D, SDO-E, empathy level, knowledge of the participants on Syrian issue, education level, political, ethnical and religious identities, working experience in refugee/immigrant/asylum-seeker related organization, gender, age and residency of the participants were included as seen in the Table 3.2. The missing cases were excluded in a listwise method.

When the indicators of prejudice were examined, it is seen that three prejudice indicators were significantly correlated with each other (for social distance and negative affect, $r = .46$; for social distance and positive affect, $r = -.18$; for positive affect and negative affect, $r = -.13$; $p < .01$). Moreover, social distance was negatively correlated with SDO-E ($r = -.19$, $p < .01$), knowledge level of the participants on Syrian issue ($r = -.10$, $p < .01$), and religious identity of the participants ($r = -.10$, $p < .05$) as was positively correlated with SDO-D ($r = .24$, $p < .01$) and empathy ($r = .09$, $p < .05$). Also, negative affect was positively

correlated with SDO-D ($r = .34$, $p < .01$), empathy ($r = .15$, $p < .01$), general threat ($r = .48$, $p < .01$), and cultural difference threat ($r = .29$, $p < .01$). Negative affect also had negative correlation with SDO-E ($r = -.17$, $p < .01$) and religious identity ($r = -.10$, $p < .06$). In addition, positive affect was found negatively correlated with SDO-D ($r = -.27$, $p < .01$), SDO-E ($r = .24$, $p < .01$), empathy ($r = -.25$, $p < .01$), general threat ($r = -.53$, $p < .01$), cultural difference threat ($r = -.29$, $p < .01$), and working experience ($r = -.25$, $p < .01$) as it was found positively correlated with knowledge on Syrian issue ($r = .36$, $p < .01$) and age ($r = .12$, $p < .01$). SDO factors ($r = -.61$, $p < .01$) were also within a significant negative association as threat factors ($r = .50$, $p < .01$) had significant positive relationship with each other. Overall, the correlations indicated that, all the main study variables were significantly interrelated. While SDO-D increases, negative affect and social distance increases as positive affect decreases. Contrary, while SDO-E decreases negative affect and social distance increases and positive affect decreases. Among the dependent variables, when social distance increases, negative affect also increases and while positive affect, knowledge on Syrian issue increase, social distance decreases. Also, positive affect was positively associated with the working experience of the individuals; if they had experience, the positive affect felt, increased. In addition, when knowledge on Syrian issue of the participants increases, they perceive less general and cultural difference threat.

On the other hand, the correlations among the independent variables were examined and SDO-D and SDO-E were found significantly correlated with empathy ($r = .45$, $p < .01$; $r = -.38$, $p < .01$, respectively), general threat ($r = .51$, $p < .01$; $r = -.27$, $p < .01$, respectively), cultural difference threat ($r = .24$, $p < .01$; $r = -.10$, $p < .05$, respectively), knowledge on Syrian issue ($r = -.11$, $p < .01$; $r = -.18$, $p < .01$, respectively), religious identity ($r = -.17$, $p < .01$; $r = .11$, $p < .01$, respectively), and working experience ($r = .09$, $p < .05$; $r = -.13$, $p < .01$, respectively). Thus, it can be interpreted that when SDO-D and SDO-E moved contradictory that when SDO-D

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increased, empathy level, both types of threat increased and when SDO-E increased, empathy and both types of perceived threat decreased.

Among the possible mediators, empathy was negatively correlated with general threat and cultural difference threat ($r = -28$, $p < .01$; $r = -.10$, $p < .01$, respectively), knowledge on Syrian issue ($r = -.11$, $p < .01$) as was positively correlated with working experience ($r = .13$, $p < .01$).

Among the descriptive variables, knowledge on Syrian issue significantly correlated with many others (with education level, $r = .17$; with ethnic identity, $r = .13$, with working experience, $r = .40$, with gender, $r = .22$; $p < .01$, and with political identity, $r = -.10$ and with age, $r = .10$; $p < .05$); male participants were found more knowledgeable about Syrian issue than the female participants. Religious identity was found significantly correlated with education level ($r = .08$, $p < .05$), political identity ($r = .13$, $p < .01$), and ethnic identity ($r = .26$, $p < .01$). In addition, working experience was significantly correlated with age ($r = -.17$, $p < .01$), education ($r = -.16$, $p < .01$), ethnic identity ($r = -.17$, $p < .01$), and residence ($r = -.16$, $p < .01$). Interpretations on those correlations will be discussed in discussion section.

Table 3.2.
Correlations between the Study Variables.

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Soc. Dist.	1												
2. Neg. Aff.	.46**	1											
3. Posit. Aff.	-.18**	-.13**	1										
4. SDO-D	.24**	.34**	-.27**	1									
5. SDO-E	-.19**	-.17**	-25**	-.61**	1								
6. Empathy	.09*	.15**	-.25**	-.45**	-.38**	1							
7. Gen. Thr.	.44**	.48**	-.53**	.51**	-.27**	.28**	1						
8. Cult. Diff. Thr.	.24**	.29**	-.29**	.24**	-.10*	.10*	.50**	1					
9. Knowledge	-.10**	-.02	.36**	-.11**	-.18**	-.11**	-.18**	-.11**	1				
10. Edu. Level	-.01	-.02	.00	-.10*	.02	-.09**	-.14**	-.10*	.17**	1			
11. Work. Exp.	.06	.09*	-.25**	.09*	-.13**	.13**	.19**	.09*	.40**	-.16**	1		
12. Gender	-.06	.00	.04	.09*	-.10*	.22**	.05	-.03	.22**	.02	-.00	1	
13. Age	-.05	.00	.12**	-.13*	.06	-.02	-.11**	-.04	.10*	.12**	-.17**	.00	1

Note. N = 592. Soc. Dist. = Social distance; Neg. Aff. = Negative Affect; Posit. Aff. = Positive Affect; SDO = Social Dominance Orientation; Gen. Threat = General threat; Cult. Diff. Thr. = Cultural difference threat; Knowledge = Knowledge on Syrian Issue; Edu. Level = Education level; Work. Exp. = Working experience. * p < .05, two-tailed. ** p < .01, two-tailed.

3.2. Mean Differences for Study Variables

The gender-based mean scores and standard deviations of the study variables are represented in Table 3.3. As seen on the table, the significant difference between genders was found in negative affect ($t = -2.04$, $p < .05$), SDO-D ($t = -2.33$, $p < .05$), SDO-E ($t = 2.54$, $p < .05$) and empathy ($t = -5.39$, $p < .01$), which were very slight. Thus, the male participants seeked for domination more and egalitarianism less, compared to the women participants. Also, the male participants scored significantly higher than the females on negative affect toward Syrian immigrants whereas female participants were found significantly less empatic than the male participants. However, in the literature, women were found more empathic than men in social relationships (e.g., Batson et al., 1996; Toussaint & Webb, 2007). Why the mean gender differences contradicted with the literature can be reasoned with interpretations; women in Turkey may not feel empathic concern for this issue or the sample may not be representative, thus the results should be taken with caution.

Table 3.3.

Gender Differences for the Major Study Variables

Variables	General		Women (n = 341)		Men (n = 249)		
	M	*SD*	*M*	*SD*	*M*	*SD*	*t*
1. Social distance	1.86	1.74	1.95	1.75	1.76	1.74	1.29
2. Negative affect	1.20	1.08	1.12	1.03	1.31	.06	-2.04**
3. Positive affect	2.25	1.70	2.19	1.66	2.30	1.76	-.74
4. SDO-Dominance	2.28	.03	2.22	.75	2.37	.71	-2.33**
5. SDO-Egalitarianism	4.00	.03	4.06	.68	3.91	.75	2.54**
2. Empathy	2.29	.54	2.19	.53	2.43	.52	-5.39*
3. General threat	2.70	.80	2.70	.81	2.79	.81	-1.22
4. Cultural difference threat	3.20	.72	3.22	.69	3.18	.77	.66

Note. SDO = Social Dominance Orientation. Higher scores on SDO-D, SDO-E, empathy, general threat, and cultural differences indicate higher endorsement of respective constructs. Higher scores of social distance and negative affect indicate more prejudice toward Syrian immigrants; whereas higher scores on positive affect, thus less prejudice, toward Syrian immigrants. * $p < .01$. ** $p < .05$.

3.3. Analyses for Main Hypotheses

The hypotheses of the current study were tested by conducting separate multiple regression analyses on the prejudice variables which are social distance, negative affect and positive affect toward Syrian refugees. Of the six models, SDO-D and SDO-E were entered as independent variable in each as empathy was proposed as mediator variable in half of them as cultural difference threat with general threat were proposed as mediator varibles for the other half. Six separate multiple regression analyses were conducted with SPSS Regression in order to assess the mediational model for each dependent variable. Preacher's (2011) Calculations for The Sobel Test and Hayes' (2011) mediation macro for SPSS was utilised for testing the significance of paths through mediators and 95% bootstrap confidence interval based on 5000 bootstrap samples was used when calculating confidence intervals of the indirect effects of independent variables through mediators. The results of the regression analyses, significant Sobel Test statistics and confidence intervals of significant indirect effects will be presented for each dependent variable separately.

Each proposed mediational model with multiple regression analyses will be reported in sequence as only the significant mediational relations between the IV, DVs and mediator varibles will be stated for the respective variables.

3.3.1. Predicting Prejudice toward Syrian Immigrants

Firstly, for testing whether attitudes were predicted by SDO-D, SDO-E, empathy, general threat, and cultural difference threat, all the variables were regressed on social distance (*Adj. R^2* = .20, *F* (5,509) = 26.46, *p* = .000), negative affect (*Adj. R^2* = .24, *F* (5,489) = 31.36, *p* = .000), and positive affect (*Adj. R^2* = .30, *F* (5,510) = 44.03, *p* = .000) simultaneously. In other words, three separate multiple regression analyses were conducted with same predictors but three different dependant variables. As seen in Table 3.4, social distance was predicted significantly by SDO-E (*β* = -.13, *p* < .05) and general threat (*β* = .43, *p* = .000). Negative affect was significantly predicted by SDO-D (*β* = .13, *p* < .05), general threat (*β* = .38, *p* = .000), and cultural difference threat (*β* = .09, *p* < .05) as positive affect was predicted significantly by all the constructs except cultural difference threat; SDO-D (*β* = -.13, *p* < .05), SDO-E (*β* = -.13, *p* < .05), empathy (*β* = -.13, *p* < .05) and general threat (*β* = -.13, *p* < .05). In summary, all the components explained 20% of the variance in social distance, 24% of the variance in negative affect, and 30% of the variance in positive affect together.

Secondly, I investigated whether SDO-D and SDO-E predicted empathy, general threat, and cultural difference threat (e.g.,, mediators). In the initial model, SDO-D and SDO-E were simultaneously regressed on possible mediators; empathy (*Adj. R^2* = .22, *F* (2,557) = 79.15, *p* = .000), general threat (*Adj. R^2* = .25, *F* (2,556) = 92.41, *p* = .000), and cultural difference threat (Adj. R^2 = .06, *F* (2,561) = 18.86, *p* = .000). Empathy was predicted significantly by both SDO-D (*β* = .37, *p* = .000) and SDO-E (*β* = -.15, *p* = .000). Furthermore, general threat was predicted significantly only by SDO-D (*β* = .53, *p* = .000) whereas cultural difference threat was significantly predicted by both of SDO-D (*β* = .30, *p* = .000) and SDO-E (*β* = .10, *p* = .50). Therefore, 22% of the total variance of empathy, 25% of the total variance in general threat and only .6% variance of the cultural difference threat were explained by SDO-D and SDO-E together.

After the multiple regression analyses conducted, the results revealed that possible mediational models are only be tested for model combined with SDO-D, general threat, cultural difference threat, and negative affect besides for model combined with SDO-D, SDO-E, empathy, and positive affect. The results of the mediational models are below.

Table 3.4.

Summary of Multiple Regression Analysis for Variables Predicting Attitudes toward Syrian Immigrants (N = 592).

Variable	Social Distance			Negative Affect			Positive Affect		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
SDO-Dominance	-.11	.14	-.05	.19	.08	.13*	.28	.12	-.12*
SDO-Egalitarianism	-.32	.12	-.13**	.02	.08	.01	.38	.11	.16**
Empathy	-.17	.15	-.05	.00	.09	.00	-.30	.13	.10*
General threat	.96	.11	.43**	.52	.07	.38**	-1.02	.10	-.49**
Cultural distane threat	.06	.12	.02	.07	.07	.09*	-.14	.10	-.06
R^2		.20			.24			.30	
F for change in R^2		26.46			31.36			44.03	

*Note. *$p < .05$. **$p < .01$.*

Table 3.5.

Summary of Multiple Regression Analysis for Variables Predicting Moderator Variables (N = 592).

Variable	Empathy			General Threat			Cultural Difference Threat		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
SDO-Dominance	.27	.04	.37**	.59	.05	.53**	.29	.05	.30**
SDO-Egalitarianism	-.11	.04	-.15**	.07	.05	.06	.10	.05	.10*
R^2		.22			.25			.06	
F for change in R^2		79.15			92.41			18.86	

*Note. *p < .05. **p < .01.*

3.3.1.1. Predicting Negative Affect: General Threat and Cultural Difference Threat as Mediators

Mediational analysis was conducted with the macro of Hayes as proposed by him to avoid possible Type II errors (2008). As negative affect was significantly predicted by SDO-D, general threat, cultural difference threat and both of the threat types were predicted by SDO-D, conducting mediational analyses between those was found reasonable. In the mediational model, SDO-D was added to the model as main predictor of negative affect, whereas general threat and cultural difference threat were added to the analyses as mediators. The results of mediation analyses showed that SDO-D had significant direct effect ($\beta = .50$, $SE = .06$, $p < .001$) on negative affect as well as indicated significant indirect effect ($\beta = .30$, $SE = .04$, 95% CI [.22, .40], $p = .000$; *Sobel Test statistic* = 1.74, $p < .01$) on negative affect through cultural difference threat. General threat was not found as a significant mediator.

Overall, cultural difference threat, significantly mediated the relation between SDO-D and negative affect as the total model explained .16% variance (*Adj. R^2* = .16, F (2,511) = 49.67, $p = .000$). Briefly, higher level of SDO-D, literally, dominance, was directly related to higher levels of negative affect that felt toward Syrian immigrants as the higher level of cultural difference threat increased the negative affect by mediating the relationship. The mediational model is presented in Figure 1.
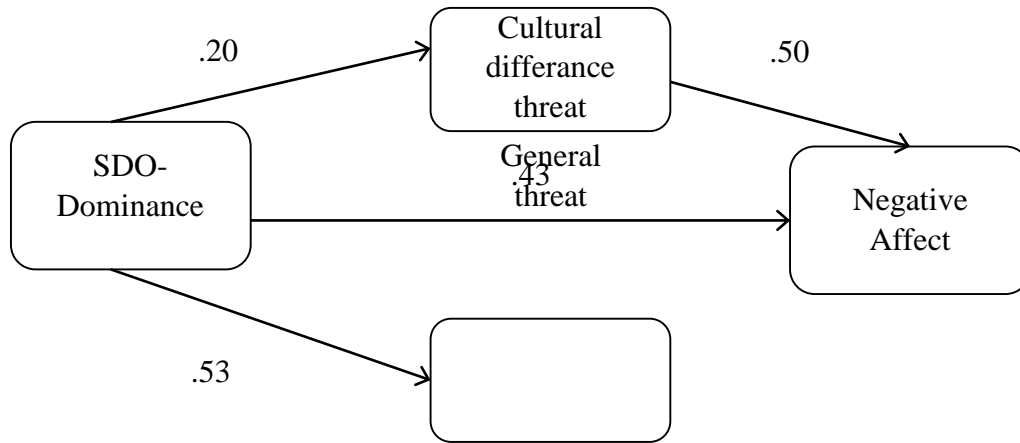
Figure 3.1. Mediational Model predicting Negative Affect

3.3.1.2. Predicting Positive Affect: Empathy as Mediator

For predicting positive affect, two different mediational models were proposed. Firstly, the mediational model between SDO-D, SDO-E, empathy, and positive affect were tested with the same procedure with the previous model. As positive affect was significantly predicted by SDO-D, SDO-E, empathy, and empathy was predicted by SDO-D and SDO-E, conducting mediational analyses between those was found reasonable.

In the mediational model, SDO-D and SDO-E were added to the model as main predictors of positive affect, whereas empathy was added to the analyses as mediator. The results of mediation analyses showed that SDO-D and SDO-E had significant direct effects (β = -.62, SE = .10, p < .001; β = .59, SE = .10, p < .001, respectively) on positive affect as well as indicated significant indirect effects (β = -.17, SE = .05, 95% CI [-.28, -.08], p < .001, *Sobel Test statistic* = 3.76, p < .01; β = .60, SE = .10, 95% CI [.08, .26], p < .001, *Sobel Test statistic* = 2.16, p < .01, respectively) on positive affect through empathy.

Overall, empathy, significantly mediated the relation between SDO-D, SDO-E, and positive affect as the total model explained 9% variance (*Adj. R^2* = .09, F (2,532) = 26.97, p = .000). Briefly, lower level of SDO-D and higher level of SDO-E were

directly related to higher levels of positive affect that felt toward Syrian immigrants as the higher level of empathy increased the positive affect by mediating the relationship between SDO-D, SDO-E, and positive affect. The mediational model is presented in Figure 2.

Figure 3.2. Mediational Model predicting Positive Affect

3.3.1.3. Predicting Positive Affect: General Threat as Mediator

As the second mediational model for predicting positive affect, SDO-D, general threat and positive affect were tested as same as the abovementioned way of analyses. Because, SDO-D predicted both general threat and positive affect as positive affect was also predicted by general threat, the mediational model among those variables was found reasonable.

The results of mediation analyses showed that SDO-D had significant direct effect on (β = -.62, *SE* = .10, *p* < .001) positive affect as well as indicated significant indirect effect (β = -.60, *SE* = .07, 95% CI [-.73, -.47], *p* < .001, *Sobel Test statistic* = 1.89, *p* < .01) on positive affect through general threat. Overall, general threat, significantly mediated the relation between SDO-D and positive affect as the total model explained 27% variance (*Adj. R^2* = .27, *F* (2,530) = 98.23, *p* = .000). Briefly, lower level of SDO-D was directly related to higher levels of positive affect that

felt toward Syrian immigrants as the higher level of general threat reduced the positive affect by mediating the relationship between SDO-D and positive affect. The mediational model is presented in Figure 3.
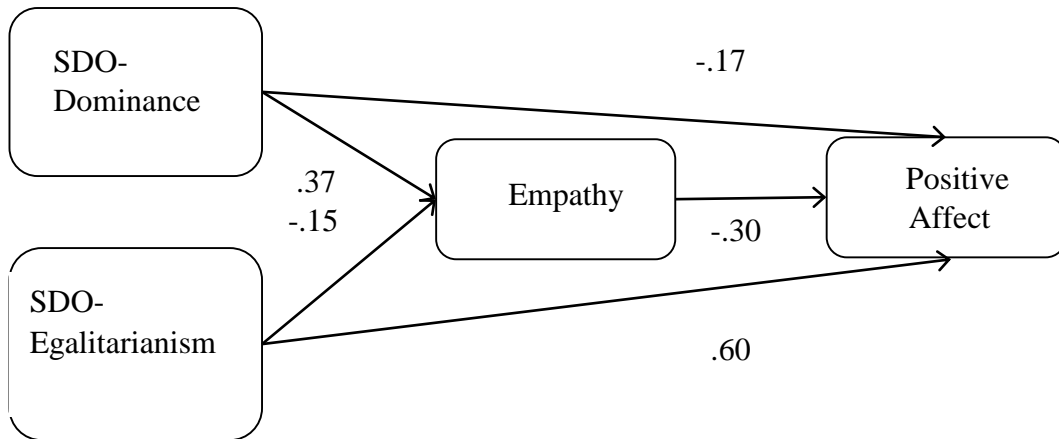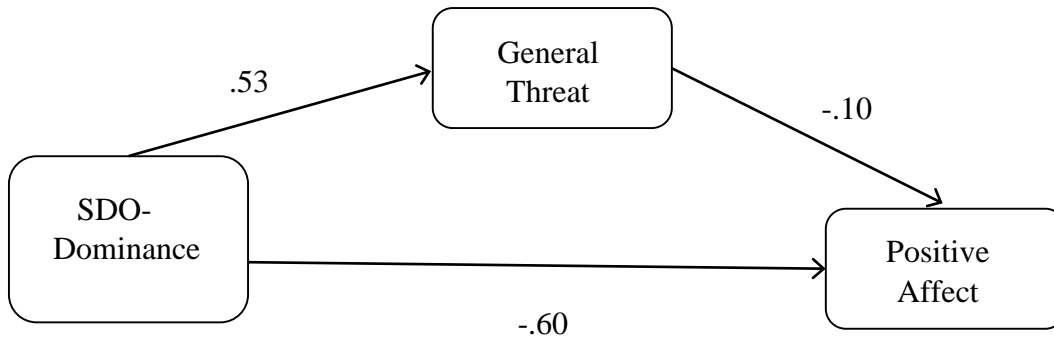

Figure 3.3. Mediational Model predicting Positive Affect

3.4. Supplementary Analyses

To test the additional hypotheses that the participants who have working experience in an organization that deals with immigrants/refugees/asylum-seekers have less prejudice toward Syrian immigrants compared to the inexperienced ones, independent samples t-test was conducted. Professional experience based mean scores and standard deviations of the study variables are seen in Table 3.6. The participants who have professional or volunteer experience in an organization, which deals with immigrants/refugees/asylum-seekers scored significantly lower on SDO-D and higher on SDO-E ($t = -2.24$, $p < .01$; $t = 3.10$, $p < .01$, respectively). The experienced participants were also found significantly higher on positive affect ($t = 5.52$, $p < .01$) and significantly lower on both types of threat; general threat and cultural difference threat ($t = -4.38$, $p < .01$; $t = -2.17$, $p < .01$, respectively) when compared to the inexperienced participants with immigrants/refugees/asylum-seekers. As stated above, contact was an important antecedent of prejudice (Brown et al., 2003; Novotny & Polonsky, 2011; Savelkoul et al., 2011). Because the experienced participants have more contact with the immigrants, inevitably, the reason why they perceived less threat and more positive affect, can linked the

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outcomes of intergroup contact reasonably. However, the significant differences in SDO and empathy levels also underlied the importance of characteristics and individual differences on choosing to work in this field.

Another comparison in major study variables with independent samples t-test, was done between the participants who reside in the cities where Syrian immigrants populate more frequently and the participants who reside where Syrian immigrants populate less frequently to test the other additional hypothesis. The cities which are populous or not in terms of Syrian immigrant population, were designated according to the data of Ministry of Internal Affairs of Republic of Turkey received from Milliyet daily newspaper (1, Ağustos, 2014). As seen in Table 3.7, the participants who who reside in the cities where Syrian immigrants populate less frequently were found significantly more empathic than the participants who reside where Syrian immigrants populate more frequently ($t = -3.16$, $p < .01$). The SDO-D and SDO-E levels of the participants also differed significantly ($t = -3.98$, $p < .01$; $t = 3.28$, $p < .01$, respectively). Furthermore, contradictory with one of the main hypothesis that the individuals who reside in the cities where Syrian immigrants populate more frequently perceived less threat than the participants who reside where Syrian immigrants populate less frequently; the findings reveal that the participants who reside where Syrian immigrants populate less frequently perceive significantly more general threat ($t = -3.25$, $p = .00$) and cultural difference threat ($t = -2.10$, $p < .05$) accompanying significantly high positive affect affect ($t = 4.15$, $p = .00$) than the participants who reside in the cities where Syrian immigrants populate more frequently. For the possible reasons of the findings see the discussion section.

Table 3.6.

Working Experience Differences for the Major Study Variables

Variables	General		Experienced (*n* = 42)		Inexperienced (*n* = 550)		
	M	*SD*	*M*	*SD*	*M*	*SD*	*t*
1. Social distance	1.86	1.74	1.37	1.76	1.88	1.70	-1.68
2. Negative affect	1.20	1.08	1.15	.94	1.20	1.10	-.32
3. Positive affect	2.25	1.70	3.56	1.97	2.06	1.59	5.52*
4. SDO-Dominance	2.28	.03	2.03	.66	2.30	.73	-2.24**
5. SDO-Egalitarianism	4.00	.03	4.32	.60	4.00	.71	3.07*
6. Empathy	2.29	.54	2.04	.41	2.31	.54	-3.16*
7. General threat	2.70	.80	2.24	.88	2.82	.77	-4.38*
8. Cultural difference threat	3.20	.72	3.00	.92	3.25	.66	-2.17*
9. Knowledge on Syrian issue	2.92	.93	4.20	.79	2.82	.86	9.88*

Note. SDO = Social Dominance Orientation. Higher scores on SDO-Dominance, SDO-Egalitarianism, empathy, general threat, and cultural differences indicate higher endorsement of respective constructs. Higher scores of social distance and negative affect indicate more prejudice toward Syrian immigrants; whereas higher scores on positive affect, thus less prejudice, toward Syrian immigrants. $*p < .01.$ $** p < .05.$

Table 3.7.

City Differences for the Major Study Variables

Variables	General		Populous Cities[a] (n = 155)		Less-Populous Cities[b] (n = 398)		
	M	SD	M	SD	M	SD	t
1. Social distance	1.86	1.74	1.79	1.83	1.81	1.64	-.14
2. Negative affect	1.20	1.08	1.13	.95	1.20	1.09	-.69
3. Positive affect	2.25	1.70	2.70	1.85	2.00	1.57	4.15*
4. SDO-Dominance	2.28	.03	2.10	.67	2.37	.75	-3.98*
5. SDO-Egalitarianism	4.00	.03	4.16	.62	3.94	.74	3.28*
6. Empathy	2.29	.54	2.90	.22	2.95	.28	-3.16*
7. General threat	2.70	.80	2.19	.44	2.35	.56	-3.25*
8. Cultural difference threat	3.20	.72	3.09	.75	3.24	.66	-2.10**

Note. SDO = Social Dominance Orientation. Higher scores on SDO-Dominance, SDO-Egalitarianism, empathy, general threat, and cultural differences indicate higher endorsement of respective constructs. Higher scores of social distance and negative affect indicate more prejudice toward Syrian immigrants; whereas higher scores on positive affect, thus less prejudice, toward Syrian immigrants. [a] Populous cities include the participants who live in İstanbul, Gaziantep, Şanlıurfa, Kilis, Konya, and Adana. [b] Less-populous cities include the participants who live in Ankara, İzmir, Tekirdağ, Samsun, Kocaeli, Antalya, Tokat, Kırklareli, Muğla, Yozgat, Niğde, Amasya, Bursa, Kırşehir, Sakarya, Çorum, Nevşehir, Aydın, and Eskişehir. * $p < .01$. ** $p < .05$.

CHAPTER 4

DISCUSSION

The current study focused on attitudes toward Syrian immigrants of the citizens of Turkey with regard to the role of SDO by examining the mediational role of intergroup threat and empathy. It was hypothesized that SDO would predict all the indicators of prejudice; social dominance, negative affect, and positive affect whereas empathy, cultural difference threat, and general threat would moderate the relationship between SDO and the prejudicial attitudes toward Syrian immigrants. Because having overlapping material and cultural sources with Syrian immigrants as stated previous sections this may invoke more threat within the high SDO individuals, perceived threat was added to the model as mediator, reasonably.

Prior to the analyses, SDO was suspected to have two-factor solution: SDO-D and SDO-E. Therefore, in all the analyses SDO-D and SDO-E were presented. To test the hypotheses of the current inquiry, multiple regression analyses and three separate mediation analyses with macro of Hayes (2011) were conducted. In all of the models, SDO-D and SDO-E were the main predictor variables, as social distance, positive affect, and negative affect were the dependent variables. For the first mediation model, both types of perceived threat were added as mediator variable in predicting negative affect. For the second one, two possible mediators, general threat and cultural difference threat, shined out in predicting positive affect. The third mediation model was set to positive affect by SDO-D when general threat is the mediator.

However, the hypotheses were only partially supported by the results. Even the correlations between most of the variables were significant, causal relationship among them were proved only for some of them. For instance, social distance and positive affect were predicted by SDO-E as negative affect and positive affect were predicted by SDO-D. Above all the prejudice measures, positive affect was predicted by all the variables, except cultural difference threat. Thus, when SDO-E and cultural distance threat increased, social distance also increased. Also, negative affect significantly reduced when SDO-D and general threat reduced. Finally, positive affect increased significantly when SDO-D, SDO-E, and general threat increaasd.

In addition, SDO-D significantly predicted empathy, cultural difference threat, and general threat. In other words, once the whole frame of the study was examined, it is inferred that when SDO-D level increased, the negative affect felt for the Syrian immigrants, and both types of perceived threat also increased as empathy level decreased. Also, when empathy level of the individuals increased, positive affect felt for Syrian immigrants increased as negative affect and social distance decreased. Moreover, the relationship between SDO and negative affect was mediated by empathy and general threat as separate mediation analyses indicated. Generally, the ones strived for dominance had more prejudicial attitudes through perceived threat, and less empathy. Therefore, each hypothesis was refuted partially. The reasons behind these results may be due to several points: methodological problems and theoretical issues. Each will be discussed individually. In parallel with the previous studies of Kugler and colleagues (2010) and Ho and colleagues (2012) that SDO-D predicted the subjugation of out-groups when SDO-E predicted egalitarianism among groups. Thus, the present findings confirmed the scope of SDO-D and SDO-E within the context of Syrian immigrants and the population of Turkey. In other words, the two-factor solution for SDO explained the attitudes of population of Turkey toward Syrian immigrants, significantly.

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The descriptive analyses of the studies revealed that overall the participants' approach to Syrian immigrant is not negative at all which is 1.20 above 5.00 (see table 3.1). This brings out the issue that even the attitudes are not negative at all, the moderate level of positive affect (it is also not high with 2.25 above 5.00), indicated the social desirability concerns of the participants. In other words, participants may have avoided to express negative attitudes for social concerns, however their attitudes do not reflect on behavior as they still express low positive affect.

As seen from the results, the most predicted concept after the analyses was positive affect, which is not defined as prejudicial attitude at all. Thus, the study explained attitudes generally rather than prejudice. The reason why positive affect was predicted by more concepts than negative affect was predicted that the low variance of the responses given to negative affect. As seen above, participants avoided responfing higher on negative affect may be due to social desirability and responded around 1.

Moreover, positive affect was the only concept that empathy predicted. The first reason of this finding may be the positive nature of the empathy rather than negative (e.g., Bartlett & Desteno, 2006). The other reason of this may be connected with the scale's measuring emotional empathy rather than cognitional one. As cognitive empathy (perspective taking), rather than emotional empathy (sharing emotions) predicting helping behavior and altruism toward the victims, whereas emotional empathy can cause positive feelings, emotional distress, helplessness (Einolf, 2012; Marjanovic et al., 2011) that ended up with positive feelings, the cognitive aspect of the empathy should be promoted in Syrian immigrant context rather than emotional aspect if its relation with prejudice is studied.

Secondly, as social distance was predicted significantly by SDO-E, it can be interpreted that striving for equality reflected on the attitudes of the participants about sharing the same social environment. For instance, the ones who were high on SDO-E was not

disturbed by sharing same neighborhood or apartment with Syrian individuals or did not feel offensive if they have a Syrian employer. In parallel with the previous findings of Ho and colleagues (2012), individuals who were higher on SDO-E strive for equal distribution of the sources; equality on accessing the material sources and legal/human rights. As sharing same social environment requires equality, the findings of the current study support the predictivity of SDO-E.

Moreover, as stated in the results section, internal reliability of the original empathy scale by Spreng and colleagues (2009) was found quite unsatisfactory, $r = .37$, at the firsthand. After some arrangements, its internal reliability was raised to satisfactory level. One of the reason why this empathy scale has not worked for the Turkish sample may be the wording of the items. As Turkey obtains a collectivistic cultural norms in where relationships with family, relatives, and significat others are crucially important, it is necessary to identify the person who is the object of empathy. However, in the present scale, some items such as "I feel uncomfortable when someone cries." or "I feel protective when someone is abused.", the identity of the empathy object is blurry. The participants were free to attribute any identity to the empathy object which decreases the internal reliability of the scale for Turkish sample. For such kind of collectivistic population, the empathy objects should be identified properly.

Furthermore, even they were not included in the main hypotheses, some findings are worth to discuss. First of all, the mean differences between the participants who are experienced with refugees/asylum-seekers/immigrants and who are not, revealed that the experienced ones scored significantly higher on positive affect as scored significantly lower on general threat and cultural difference threat (see Table 3.4). Same difference was also found between the scores of participants who live populous and less-populous cities in terms of Syrian immigrant population. The ones live in more-populous cities expressed less general threat and cultural difference threat whereas expressing more positive affect toward Syrian immigrants. This finding can

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be interpreted that the individuals who have contacted with immigrants had less prejudicial attitudes toward the Syrian immigrants. Therefore, the reason of less prejudice indicated a fruitful, well-established concept: Intergroup contact theory. As the ones who work with immigrants already have more contact with Syrian immigrants as well the ones who live with more populous cities by Syrian immigrants, there is a inevitable association between more intergroup contact and less negative attitudes compared to the negative attitudes.

In addition to the possible effect of intergroup contact, the knowledge on Syrian issue may be a factor in this relationship. As the humanitarian workers in that field eventually have more knowledge, understanding and comprehension on Syrian issue including the struggles that Syrian immigrants face, those are the additional factors that reduce prejudicial attitudes.

4.1. Contributions and Implications

First of all, evaluating SDO with two-factor solution, SDO-D and SDO-E was a novel contribution to the Turkish literature as SDO was studied as unidimensional concept (e.g.,, Balaban, 2013; Yılmaz, 2013). As explained above, SDO-D predicted both negative affect and positive affect whereas SDO-E predicted only positive affect. Thus, the distinction between the notions that were predicted by difference types of SDO was underlined for the first time in the Turkish literature. Thus, striving egalitarianism has no predictability on deriving negative affect toward out-groups whereas significantly predicted positive affect.

Secondly, including the participants who worked with refugees/asylum-seekers/immigrants is a novel contribution to the field when especially the literature with participants from Turkey was reviewed. Even some descriptive and correlational studies was done with non-governmental organization workers (Yıldırım & Akgün,

2013), the present study was essential by inferring causality. By hosting increasing number of immigrants especially from Syria, the attitudes of humanitarian aid workers are worth to study. In addition, because both types of threat shined out with significant correlations with many other variables included in the current study (e.g., Social distance, negative affect, positive affect, SDO, empathy), their interrelatedness can be pragmatically used as practical concern. Also, significant correlations of knowledge level of the participants on Syrian issue with prejudicial attitudes and threat indicate the soothing effect of knowledge. For instance, public service announcements to be broadcasted in TV and radio channels, social media tools, and open-air platforms to give knowledge on Syrian issue and immigrants may reduce the prejudicial attitudes by decreasing perceived threat.

Interestingly and surprisingly, the findings of Enos (2014) that even very minor, noninvasive demographic change triggered the threat, was refuted from the current study's findings. According to study of Enos (2014), perceived threat would just occur seeing a Syrian immigrant in a public transportation vehicle or in a corner, begging. Because coming across with immigrants is more prevalent in the cities where the immigrants populate more, such as İstanbul and Gaziantep, the attitudes of the residents of those cities would be expected to be more negative and prejudicial compared to the others. However, the scores of prejudicial attitudes of both experienced participants with refugees/asylum-seekers/immigrants and participants live in populous cities by Syrian immigrants revealed that, they felt less threat compared to the others. This finding addressed two contributions: importance of intergroup contact and illusion of perceived threat. In other words, when the individuals contact the Syrian immigrants, they start not to see the other as a threatening subject.

4.2. Limitations and Future Directions

First of all, the main problem occurred when internal reliability of the SDO scale was observed. Because it was unsatisfactory, some arrangments were done and was decided on two-factor solution (Jost & Thompson, 2000) whose internal reliability was satisfactory. Above the two factors, SDO-D was found more predictive on attitudes, thus striving for dominance on out-group was found more interrelated with prejudicial attitudes. On the other hand, SDO-E, which was more related with equality between groups in the society and equal rights provided for them by the authorities, was found more related with positive attitudes rather than negative ones.

However, even two-factor solution for SDO well worked on explaining attitudes toward population of Turkey toward Syrian immigrants, SDO-E, which is egalitarianism contradicts with the essence of SDO. As conceptual definition of SDO includes hierarchy, striving for dominance, being less supportive for equality (e.g., Duckitt, 2001; Sidanius et al., 1994), factor of egalitarianism reduces the face-validity of SDO.

Relatedly, as the current sample has high education level with diverse political attitiudes, a further study with more representative sample should be conducted to generalize the findings over the all population. Also, as economic sources of high-educated sample and the Syrian immigrants do not contradicts. Thus, the respectively low scores of general threat when compared to cultural difference threat is reasonable. It can be said that, the attitudes of the high-educated individuals toward Syrian immigrants are derived from media content that they watched on TV, heard from radio, or read from Twitter rather than a real-life exposure. As a consequence of this virtual exposure, the image of Syrian immigrants on media gained more importance. At that point, the objectivity of the news with its ethical considerations should be well organized by the responsible persons (e.g., journalists, broadcasters, social media leaders). Also, the high-educated individuals in Turkey may have possible contact with

the Syrian immigrants after the younger Syrian generation continued to have higher education in Turkey. Thus, it is reasonable for the time being not to see higher levels of negative attitudes, social distance, and perceived threat. Because, the sections that the high-educated individuals and Syrian immgrants work are different, it is very soon for observing clashing economical and cultural norms.

Depending the same reason, the attitudes of the high-educated individuals may evolve in time with the media content. For instance, the dead body of 3-year-old Syrian immigrant baby, Aylan Kurdi, who was drowned and ashored in Bodrum, Turkey created an inflation that evoked individuals' emotion all over the world (BBC, 2015, 4 September). Namely, the empathic concern and positive attitudes including pity and identification with Aylan and his family, may have changed the attitudes of population of Turkey toward Syrian immigrants on those days. Because of this reason, a long-term study is needed for eliminating the fluctuation in emotions related with the up-to-date events.

Even it is novel to measure the attitudes of the ones who have experience in working immigrants and significant differences were obtained between the groups, it caused methodological problems. Because the participants who have worked with immigrants have very distinctive bound with the concept, they may not be evaluated as "ordinary" participants. In other words, the responses of the experienced ones ma have acted as outliers in the results. Thus, those 42 individuals who have experience with immigrants may not be included in determining the attitudes of the population of Turkey.

In addition to methodological problems, in the present study, no questions directly indicate intergroup contact with Syrian immigrants was asked; interpretation was done from the scores of the participants that already contacted with the Syrian immigrants. Therefore, additional questions to confirm that the contact happened and also to assess

the dimensions of contact (e.g., whether it has professional purpose or within a social relationship context), should have been asked in the current study.

As stated above, intergroup contact was found explanatory factor for attitudinal differences between experienced and inexperienced participants work in field of refugees/asylum-seekers/immigrants and participants live in populous and less-populous cities in terms of Syrian immigrant population. Because intergroup contact mostly performs as mediating factor (e.g., Tausch et al., 2007; Velasco et al., 2008; Voci & Hewstone, 2003), mediating effect of intergroup contact can be examined in further studies with additional questions regarding to that issue.

Among the descriptive variables, religious identity shined out with its significant correlation with many other study variables (see Table 3.1). However, the relationship between religiosity and prejudice is not clear in the literature as some studies revealed positive relationship (Batson et al., 1993) when some others indicated negative correlation (Allport & Ross, 1967). Thus the effect of intensity level of their religiosity may be a valuable contribution to the field by adding knowledge to this suspected topic.

Overall, with this current thesis, the reasons and underlying mechanisms of the attitudes toward Syrian immigrants of the population of Turkey were identified and discussed. Inspired from those findings, educational programs in various degrees, peace-building activities between Syrian immigrants and population of Turkey to increase the possibility of contact between the groups such can be prepared by providing them common goals as Allport suggested (1954). Because the time and social space that are shared together will increase in the future as Syrian immigrants will be a part of population of Turkey in long term, integration of them to the major population, creating new business sectors for them decrease the prejudicial attitudes by decreasing realistic threat and clashing economic and cultural norms.

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APPENDICES

Appendix A: Demographic Questions

1. **Cinsiyetiniz**: ❑Kadın ❑ Erkek ❑ Diğer: _____

2. Yaşınız: _____

3. Eğitim düzeyiniz nedir? (Tamamladığınız en yüksek derece):

    a. İlkokul   e. Yüksek okul/Üniversite

    b. Ortaokul   f. Yüksek lisans/Doktora

    c. Teknik okul   g. Hiçbiri

    d. Lise   h. Diğer: _____

4. Etnik kimliğinizi nasıl tanımlarsınız?

    a. Türk   d. Laz   g. Ermeni

    b. Kürt   e. Arap   h. Rum

    c. Çerkez   f. Alevi   i. Yahudi

    j. Diğer _____

5. Dini kimliğinizi nasıl tanımlarsınız?

    a. Sünni❑   d. Yahudi

    b. Alevi❑   e. Ateist / Agnostik

    c. Hıristiyan ❑ ❑ f. Diğer _____

6. Şu anda hangi şehirde yaşıyorsunuz? _____ ☐

7. Kendinizi aşağıdaki siyasal kimliklerden hangilerine daha yakın hissediyorsunuz? Birden fazla seçenek işaretleyebilirsiniz

a. Muhafazakar democrat	g. Milli görüş	m. Komünist
b. Siyasal İslam	h. Ülkücü☐	n. Ulusalcı
c. Müslüman demokrat☐	i. Sosyalist	o. Diğer
d. Sosyal demokrat	j. Anarşist	_____
e. Liberal demokrat☐	k. Laik	
f. Milliyetçi muhafazakar	l. Kemalist	

8. 2015 Seçimlerinde oy verecek misiniz?

☐Evet ☐ Hayır

9. Cevabınız evetse, hangi partiye oy vermeyi düşünüyorsunuz?_____

10. Mesleğiniz?_____

11. Mülteci/sığınmacı/göçmenlerle çalışan bir kurumda profesyonel veya gönüllü olarak çalışma deneyiminiz oldu mu?

☐ Evet ☐ Hayır

12. Cevabınız evet ise, ne kadar süredir bu alanda çalışmaktasınız? Ay ve yıl olarak belirtiniz.

Gönüllü olarak _____

Profesyonel olarak _____

Appendix B: Questions about Knowledge on Syrian Issue

1. Suriye sorunu ile ilgili gündemi ne kadar takip ediyorsunuz?

2. Suriye sorunu ne sıklıkta günlük konuşma konunuz oluyor?

3. Suriye sorunu ile ilgili Türkiye'nin tutumu hakkında ne kadar bilginiz var?

Empati Ölçeği

1. Başka biri heyecanlandığında ben de heyecanlanmaya yatkın olurum.

2. Başkalarının talihsizlikleri bana büyük bir rahatsızlık vermez.*

3. Başka birine saygısızca davranılması beni kızdırır.

4. Bana yakın birinin mutlu olması beni etkilemez.*

5. Başkalarını iyi hissettirmekten mutlu olurum.

6. Maddi durumu benden daha kötü kişilere karşı kendimi hassas hissederim.

7. Bir arkadaşım kendi sorunlarından bahsetmeye başlayınca, konuyu değiştirmeye çalışırım.*

8. Başkaları aksini belirtirken bile mutsuz olduklarını anlayabilirim.

9. Kendimi diğer insanların ruh halleriyle uyum içinde bulurum.

10. Ciddi hastalığı olan insanların acısını paylaşamam.*

11. Birisi ağladığı zaman rahatsız olurum.

12. Başka insanların ne hissettiği ile ilgilenmem.*

13. Üzgün biri gördüğümde yardım etmek için güçlü bir dürtü hissederim.

14. Birine haksızca davranıldığını gördüğümde çok fazla acıma duygusu hissetmem.*

15. Mutluluktan ağlayan insanları aptalca bulurum.*

16. Üzerinden fayda sağlanan biri gördüğümde ona karşı korumacı hissederim.

Note. Items 1, 3, 8, 9, 10, 11, 13, 16 were excluded prior to the analyses. * Items were reverse-coded prior to the analyses.

Appendix D: Social Dominance Orientation Scale (Pratto et al., 1994)

Sosyal Baskınlık Yönelimi Ölçeği (Akbaş, 2010)

1. Gelirleri olabildiğince eşit hale getirmek için çabalamalıyız.*
2. İstediğimizi elde etmek için bazen diğer gruplara karşı güç kullanmak gerekir.
3. Bazı grupların hayatta diğerlerinden daha fazla şansa sahip olması kabul edilebilir bir şeydir.
4. Toplumda hiçbir grup baskın olmamalıdır.*
5. Eğer belirli gruplar yerlerini bilselerdi, daha az sorunumuz olurdu.
6. Belirli grupların üstte, diğer grupların ise altta olması iyi bir şeydir.
7. Daha alttaki gruplar yerlerini bilmelidir.
8. Farklı grupların koşullarını eşitlemek için elimizden geleni yapmalıyız.*
9. Tüm gruplar eşit olabilseydi iyi olurdu.*
10. Bazen diğer gruplara hadleri bildirilmelidir.
11. Toplumda gruplar arası eşitliği arttırmalıyız.*
12. Eğer farklı gruplara daha eşit davransaydık daha az sorunumuz olurdu.*
13. Bazı gruplar diğerlerinden daha üstündür.
14. Grupların eşitliği idealimiz olmalıdır.*
15. Hayatta öne geçmek için bazen diğer grupların üstüne basmak gereklidir.
16. Tüm gruplara hayatta eşit şans verilmelidir.*

_____

Note. Items 2, 3, 5, 6, 7, 10, 13, and 15 are SDO-Dominance items as items 1, 4, 8, 9, 11, 12, 14, and 17 are SDO-Egaliarianism items. * Items were reverse-coded prior to analyses.

Appendix E: Threat Scale (Stephan, Ybarra, & Bachman, 1999)

Tehdit Ölçeği

1. Suriyeliler, iş olanaklarını Türkiyelilerin elinden alıyorlar.*

2. Suriyelilerin bulundukları ortamlarda suç oranları artar.*

3. Suriyeliler, Türkiye'nin sosyal refah seviyesinin azalmasına neden oluyorlar.*

4. Suriyeliler Türkiye'nin Avrupa'da güçlenmesini engellemektedir.*

5. Suriyelilere mülteci olarak birçok hak sağlanması, diğer mülteci grupların da (Afganlar, İranlılar, Iraklılar, Somaliler gibi) bu hakları talep etmesine ve dolayısıyla ülkede bölünmelere yol açabilir.*

6. Ülkemize giren Suriyelilerin artan sayısı Türkiye'nin düzenini tehdit etmektedir.*

7. Suriyeliler ekonomik olarak Türkiye'ye yarar sağlamaktan çok zarar veriyorlar.*

8. Suriyeliler ülke bütünlüğüne zarar vermeye çalışmaktadırlar.*

9. Suriyeliler Türkiye'nin kurulu düzenini tehdit etmektedirler.*

10. Suriyelilerin kimliklerine sahip çıkmaları, Türkiye'nin birlik ve beraberliğine karşı olduklarını gösterir.*

11. Suriyeliler iş yapışları açısından Türkiyeliler kadar ahlaklı değildir.*

12. Suriyelilerin örf ve adetleri Türkiyelilerinkilerden farklıdır.♮

13. Suriyeliler, yaşam tarzı açısından Türkiyelilere benzemezler.♮

14. Suriyeliler, Türkiyelilerin yoğun olduğu bölgelere göç ettiklerinde o bölgeyi kötü etkilemektedirler.*

15. Suriyeliler kültürlerine ve dillerine gereğinden fazla sahip çıkıyorlar.♮

16. Suriyeliler kendi kültürlerini yaşatmaya çalışması Türkiye'yi olumsuz etkiler.*

17. Dini inanışları açısından Suriyeliler ve Türkiyeliler birbirlerine benzemezler.♮

18. Aile ilişkileri ve çocuk yetiştirme tarzları açısından Suriyeliler, Türkiyelilerden farklıdır.♮

Note. *General threat items. ♮ Cultural difference threat items

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Appendix F: Negative Out-group Affect Scale (Stephan, Ybarra, Martinez, Schwarzwald, & Tur-kaspa, 1998)

Dış Gruba Yönelik Olumsuz Duygular Ölçeği

1. Düşmanlık

2. Hayranlık*

3. Antipati□

4. Benimseme*

5. Üstünlük

6. Sevgi*

7. Hor görme

8. Onaylama*

9. Nefret

10. Şefkat*

11. Dışlama

12. Sıcaklık

Note. Item 2, Admiration (hayranlık) was excluded prior to the analyses. * Positive affect items.

Appendix G: Social Distance Scale (Bogardus, 1967)

Sosyal Uzaklık Ölçeği

    1. Suriyeli biri ile evlenseniz

    2. Suriyeli bir yakın arkadaşınız olsa

    3. Suriyeli bir kapı komşunuz olsa

    4. Suriyeli biri ile aynı sokakta yaşıyor olsanız

    5. Suriyeli biri ile aynı yerde çalışıyor olsanız

    6. Suriyeli bir patronunuz olsa

Appendix H: Informed Consent Form

Gönüllü Katılım Formu

Bu çalışma, Orta Doğu Teknik Üniversitesi Psikoloji Bölümü öğretim üyesi Prof. Dr. Nuray Sakallı Uğurlu gözetiminde, Sosyal Psikoloji bölümü yüksek lisans öğrencisi Ezgi Karaoğlu tarafından yürütülmektedir. Çalışmamızın amacı Türkiye vatandaşlarının empati seviyeleri ve sosyal baskınlık yönelimleri, Türkiye'deki Suriyeli sığınmacıları ne şekilde gördükleriyle ve Türkiye'deki güncel politik konulara dair düşünceleri ve bu kavramlar arasındaki etkileşim ile ilgili bir fikir edinmektir. Bu sebeple sizden istediğimiz hazırlamış olduğumuz anketleri doldurarak bu konulardaki görüşlerinizi bize iletmenizdir. Çalışmaya katılım tamamıyla gönüllülük temellidir. Çalışma süresince, sizden kimlik belirleyici hiçbir bilgi istemiyoruz. Cevaplarınız tamamen gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bulgular bilimsel amaçlarla kullanılacaktır. Bu çalışmada size öncelikle demografik bilgi formu ve çeşitli sosyal konularda ölçekler verilmiştir. Çalışma yaklaşık 10 dakikanızı alacaktır.

Çalışma sırasında sorulan sorular, kişisel rahatsızlık verecek herhangi bir ayrıntı içermemektedir. Size verilen ölçeklerdeki soruların doğru ya da yanlış bir cevabı yoktur; önemli olan sizin ne düşündüğünüz ve ne hissettiğinizdir. Çalışmanın sonuçlarının güvenilirliği açısından sorulara içtenlikle cevap vermeniz bizim için çok önemlidir.

Katılım sırasında herhangi bir sebepten ötürü kendinizi rahatsız hissederseniz, bir neden göstermeksizin, çalışmayı yarıda bırakabilirsiniz. Çalışmamıza katıldığınız için şimdiden teşekkür ederiz. Çalışmanın sonuçları bilimsel dergilerde yayınlanabilir veya bilimsel toplantılarda sunulabilir. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğrencilerinden Ezgi Karaoğlu (e-posta: ezgikaraoglu@gmail.com/ezgi.karaoglu@metu.edu.tr) ve/veya Psikoloji Bölümü

öğretim üyelerinden Prof. Dr. Nuray Sakallı Uğurlu (e-posta: nurays@metu.edu.tr) ile iletişim kurabilirsiniz. Çalışmamıza katılmayı kabul ediyorsanız ve aşağıdaki cümleyi onaylıyorsanız lütfen ''Evet'' seçeneğini işaretleyerek anketimize başlayınız.

❏ Evet ❏ Hayır

Appendix I: Debriefing Form

Katılım Sonrası Bilgi Formu

Anketimiz sona ermiştir. Çalışmamıza katıldığınız için teşekkür ederiz. Bize verdiğiniz bilgiler gizli tutulacak ve anonim şekilde saklanacaktır; sonrasında sadece bilimsel araştırmalarda ve yayınlarda kullanılacaktır.

Bu çalışma, daha önce de belirtildiği gibi, ODTÜ Psikoloji Bölümü yüksek lisans öğrencilerinden Ezgi Karaoğlu tarafından ve öğretim üyelerinden Prof. Dr. Nuray Sakallı Uğurlu gözetiminde yürütülen bir çalışmadır. Çalışmanın amacı, Türkiye'de yaşayan kişilerin, ülkelerindeki savaş durumundan kaçarak Türkiye'ye sığınan ve Geçici Koruma Rejimi altında olan Suriyelilere yönelik önyargılarını tespit etmek; bu değerlendirmelerin empati, sosyal baskınlık yönelimi gibi kavramlarla olan ilgisini araştırmaktır.

Aşağıda çalışmamızdaki anketlerde değinilen konular kısaca açıklanmıştır; bu çalışmada değinilen konular şunlardır:

Empati: Empati, bir kimsenin içsel durumunu duyguları ve düşünceleri de dahil bilmek, bir kimsenin bir olaya vereceği nörolojik tepkiler sonucunda yapacağı davranışı tahmin edebilmek, karşıdakinin hissettiğini hissedebilmek ve belli bir olay karşısında ne hissedip düşünebileceğini hayal edebilmek, başkası stres altındayken veya acı çekerken onun hislerine vakıf olabilmek gibi çeşitli şekillerde tanımlanabilir ve temel yaşam becerilerinin önemli bir parçasıdır.

Sosyal baskınlık yönelimi: Sosyal baskınlık yönelimi, kişinin farklı sosyal gruplar arasındaki eşitsizliği ne kadar kabul edilebilir gördüğü ile ilgilidir. Sosyal baskınlık yönelimi kuvvetli olan kimseler dünyanın, insanlar arasındaki hiyerarşik düzenden meydana geldiğine ve bunun da zaten böyle olması gerektiğine inanırlar.

Gruplar arası tehdit: Gruplar arası ilişkiler yazınına göre, özellikle Stephan & Stephan'ın Entegre Tehdit Teorisi'ne göre, gruplar birbirlerini farklı sebeplerden dolayı tehdit unsuru olarak görebilir. Toprak, doğal zenginlikler ya da iş imkânları gibi grupların paylaşması gereken sınırlı kaynaklar söz konusu ise bu gerçekçi tehdide girer. Öte yandan gruplar birbirlerinin değerlerini ve inançlarını paylaşmıyorsa, bu durumda gruplar birbirleri için sembolik tehditler oluştururlar. Bu iki çeşit tehdit, grup seviyesinde algılanabilecek tehdit çeşitleridir ve çalışmamızda Türklerin Suriyelileri bu iki çeşit tehdit çerçevesinde nasıl gördükleri araştırılmaktadır.

Bunların yanı sıra ankette sizlere yaşınız, cinsiyetiniz, dini ve siyasi görüşleriniz, barış süreciyle ilgili tutumlarınız ve benzeri konuları kapsayan çeşitli demografik bilgileri toplamaya yönelik sorular da verilmiştir.

Tekrar etmek isteriz ki anket sorularında geçen görüşler kişisel olarak bizlerin görüşlerini yansıtmamaktadır. Çalışmada geçen sorular birtakım güncel fikirler olup sizin bunlara ne kadar katıldığınızı/katılmadığınızı ölçmek üzere çalışmamızda yer verilmiş görüşlerdir.

Çalışmamıza katıldığınız için çok teşekkür ederiz. Soru, görüş ve önerileriniz için, çalışmamız hakkında daha fazla bilgi almak ya da çalışmamızın sonuçlarını öğrenmek için aşağıdaki isimlere başvurabilirsiniz:

Ezgi Karaoğlu (ezgikaraoglu@gmail.com/ezgi.karaoglu@metu.edu.tr)

Prof. Dr. Nuray Sakallı Uğurlu (nurays@metu.edu.tr)

Appendix J: Ethics Committee Approval

Sayı: 28620816/212 -572

02.05.2015

Gönderilen : Prof. Dr. Nuray Sakallı Uğurlu

Psikoloji Bölümü

Gönderen : Prof. Dr. Canan Sümer

IAK Başkan Vekili

İlgi   : Etik Onayı

Danışmanlığını yapmış olduğunuz Psikoloji bölümü yüksek lisans öğrencisi Ezgi Karaoğlu'nun "**Türkiye'deki Suriyeli Göçmenlere İlişkin Önyargıyı Yordamada Sosyal Baskınlık Yönelimi, Empati, Özsaygı ve Gruplar Arası Tehdit Algısının Rolü**" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

02/05/2015

Prof.Dr. Canan Sümer
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkan Vekili
ODTÜ 06800 ANKARA

Appendix K: Turkish Summary

1. GİRİŞ

Önyargı, Allport (1954) tarafından, bir kişi veya olguya karşı önceki deneyimlerden yola çıkarak veya tamamen bağımsız olarak sahip olunan olumlu veya olumsuz fikirler ve duygular olarak tanımlanmıştır. Franzoi (2005), belirgin veya üstü kapalı bir şekilde, din, ırk, milliyet, etnik köken, cinsiyet, cinsel yönelim, politik görüş, zihinsel ve fiziksel açıdan aşağı görülen belirli bir gruba yönelik tutumlardır. Türkiye çerçevesinde düşünecek olursak, uluslararası göç ile Türkiye'ye gelen Suriyeli göçmenler, önyargı ile ayrımcılığa maruz kalan en önemli gruplardandır. Bu önyargı Türkiye vatandaşlarının günlük konuşmalarına "Bizden daha iyi durumda yaşıyorlar.", "Herkes Arapça konuşuyor, dilimizi unuttuk vallahi.", "Neredeyse biz azınlık olduk, Suriyeliler her yerde.", "Zaten Türkiye kendi vatandaşını doyuramıyor, bir de Suriyeliler çıktı." gibi örneklerle yansımaktadır.

Uluslararası göç, ekonomi, sosyal yapı ve sosyo-politik durumları etkileyerek insanlık tarihini değiştirmekte olan en önemli etkenlerdendir. Son zamanların en kalabalık uluslarası göçü olarak Suriye'deki savaştan kaçan halk, Filistin'den sonra en kalabalık göçmen grubu olmuştur (Habertürk, 2014, 31 Ağustos). 2010'da başlayan Arap Baharı'nın devamı olarak Suriye'de patlak veren iç savaş, savaşın tüm taraflarının verdiği milyona yakın kayıplarla siviller, kadınlar ve çocukların hayatlarını kaybetmesine sebep olmuştur (BBC News, 2015; United Nations, 2015). Bu sebeple 4 milyon Suriyeli başta Türkiye olmak üzere, Lübnan, Ürdün ve Irak'a sığınmış ve iltica talebinde bulunmuştur (Fanack Chronicle, 2015, 1 Nisan). Özellikle Türkiye'de artan Suriyeli göçmen sayısı ile, 2011'de kültürel ve dini benzerliklerden dolayı kendilerine olan olumlu tutumun, son zamanlarda olumsuza döndüğü gözlemlenmektedir (Deutche Welle, 2015, 25 Martt). Tutumlardaki bu keskin değişimden esinlenilerek yapılan

literatür taramasından sonra, bu olumsuz yargıların, sosyal baskınlık yönelimi (SBY), empati ve gruplar arası tehdit kavramlarıyla ilişki olabileceği düşünülmüştür.

1990'lı yıllarda psikoloji literatürüne giren sosyal baskınlık yönelimi, Pratto ve arkadaşları (1994, s. 742) tarafından, "kişinin gruplar arası ilişkilerdeki eşitlikçi veya hierarşi yanlısı tutumu" ve "kişinin gruplar arası ilişkilerde kendi grubunu üstün ve hakim görme isteği" olarak tanımlanmıştır. Duckitt'e (2001) göre yüksek sosyal baskınlık yönelimine sahip bireyler, diğer gruplar üstünde güç kazanmaya, baskınlık kurmaya daha yatkın olup eşitlik ve evrenselliğe karşı durmaktadırlar. Ayrıca, SBY, göçmenlere ve etnik azınlıklara yönelik ayrımcılık ve önyargının da belirleyicilerindendir (Amiot ve Bourhis, 2005).

Diğer bir ilintili kavram olan empati ise önyargının yanı sıra birçok hayati beceri ile de yakından ilgilidir. Temel olarak, "diğer bir kişinin referans noktası ve bakış açısından bakabilme kapasitesi" olarak tanımlanmaktadır (Bellet, Michael ve Maloney, 1991, p. 1831). Stephan ve Finlay'a (1999) göre empati, ayrımcılık ve adaletsizlikle karşı karşıya kalan etnik azınlıklara yönelik daha olumlu tutumlarla bağlantılı bulunmuştur. Ayrıca, aynı çalışmada, empati aşılanan bireyler öncekine kıyasla daha olumlu ve daha az önyargılı tutumlar sergilemekle beraber, önyargının sebeplerini bireysel bağlantılar yerine daha nedensel durumlarla açıklamışlardır. SYB ve empatinin bağlantısını çok kültürlü çalışmalarla araştıran Sidanius ve arkadaşları da (2006), empatinin SYB ve saldırganlık ile dış gruba yönelik şiddet arasındaki ilişkide aracı olabileceğini göstermiştir.

Önyargıyı yordayan diğer bir kavram olarak Stephan ve arkadaşlarının (1996; 1998; 1999) Birleşik Tehdit Teorisi (BTT), sosyo-politik tutumlarla önyargı arasındaki ilişkiyi dört temel başlıkta açıklamıştır: gerçekçi tehdit, sembolik tehdit, gruplar arası kaygı ve kalıplaşmış olumsuz yargı. Sherif ve Sherif'in (1969) Gerçekçi Çatışma Kuramı üstüne inşa edilen gerçekçi tehdit kavramı, bir grubu hedef aldığı düşünülen

fiziksel, ekonomik ve politik olmak üzere gerçekçi tehlikeler olarak tanımlanmıştır. Bu tehditlerin gerçek olmasına gerek yoktur, sadece gerçek olarak algılanması bile tehdide yola açar (Whitley ve Kite, 2010). Sembolik tehdit ise grupların kendi normları, standartları ve inançları ile dış grupların değerleri arasında algılanan farklardır ve fiziksel bütünlükten çok hayat görüşüne tehdidi ifade etmektedir (Stephan ve ark., 1999). Dış grubun temsilciyle olan temasta yaşanan rahatsızlık, gruplar arası kaygı olarak tanımlanırken, dış grubun temsilcisiyle olacak temasın olumsuz bir sonuç doğuracağını düşünmek de kalıplaşmış olumsuz yargı olarak tanımlanmaktadır (Stephan ve ark., 1998). BTT'nin tüm bileşenlerin Suriyeli sığınmacılara yönelik tehdit ile ilintili olacağı düşünülse de paylaşılan maddi ve fiziksel kaynaklar ile çarpışan kültürel değerler göz önüne alındığında özellikle gerçekçi ve sembolik tehdidin bu çalışmayla en alakalı kavramlar olduğu düşünülmektedir.

Tehdit algısının azaltan bir faktör olarak otoriteler, yasalar ve kurallarla belirlenen ve desteklenen gruplar arası temas, paydaşların ortak hedefleri, iş birliği ve bireysel iletişimi ile önyargıyı azaltarak gruplar arası ilişkileri güçlendirebilmektedir (Allport, 1954). Atletlerle yapılan çalışmada, takımlarında Afro-amerikan atletler bulunan Beyaz katılımcılar ve sınıflarında Müslüman öğrenciler bulunan Slovak ve Çek üniversite öğrencileri daha az önyargılı tutumlar sergilemişlerdir (Brown ve ark., 2003; Novotny ve Polonsky, 2011; Savelkoul ve ark., 2011).

Suriyeli sığınmacıların uzun vadede de hayatlarımızın bir parçası olacağını öngörerek, bu çalışmanın gelecek uygulamalar anlamında da sahaya katkıları olacağı düşünülmektedir. Farkındalık yaratmak için otoriteler tarafından hazırlanabilecek olan eğitim programlarına katkı sağlayarak göçmenler ve mültecilere ev sahipliği yapan ülkelerde daha barışçıl bir ortam oluşmasına yol açılacaktır. Bu sebeple, bu tezin amacı Türkiye vatandaşlarının önyargılı tutumları ile sosyal baskınlık yönelimi, empati ve tehdit algısı arasındaki bağlantıyı anlamak ve açıklamaktır.

1.1. Türkiye'deki Suriyeli Sığınmacılara Yönelik Önyargı ve Suriyeli Sığınmacıların Hukuksal Statüsü

Coğrafi konumu ve vize uygulamaları sebebiyle sığınmacılar için çekici bir konumda bulunan Türkiye, Mart 2015 itibariyle 1.6 milyon Suriyeli'ye kamp içi ve kamp dışı olmak üzere ev sahipliği yapmaktadır (Koser-Akçapar, 2010; UNHCR, 2015). Suriye'nin çeşitli bölgelerinden, farklı grupların zulümlerinden kaçarak Türkiye'ye sığınan Suriyeliler, 2014'te yürürlüğe giren Geçici Koruma Rejimi ile devlet koruması altına alınmıştır (BBC, 2015, 15 Haziran).

Türkiye'nin hemen hemen her bölgesinde artan Suriyeli sığınmacı sayısı ile sığınmacıların sosyo-politik etkisi de artmış olup Türkiye toplumu ile çeşitli sebeplerden sıkıntılar da yaygın hale gelmiştir. Yerel ve uluslararası basından takip edilebileceği gibi özellikle iş ve barınma sebebiyle ortaya çıkan sorunlarda, Gaziantep, Şanlıurfa, İstanbul, Hatay, Kilis gibi şehirlerde birçok Suriyeli sığınmacı ve Türkiyeli vatandaş yaralanmalar ve ölümlerle sonuçlanan kavgalara girmiş, Suriyeli sığınmacılar barındıkları bölgelerden sürülmüştür (Radikal, 2014, 8 Ağustos; Habertürk, 2014, 8 Ağustos). Bunların yanı sıra, bir fast-food zincirinde kalan yemekleri yemesi sebebiyle Suriyeli bir çocuğun dövülmesi ile İstanbul, Halkalı'da Suriyeli sığınmacıların evlerinin yakılması gibi olaylar da yerel halk ve sığınmacıları karşı karşıya getirmiştir (Bugün, 2015, 27 Mart; Radikal, 2015, 10 Mayıs).

Bunun gibi örnekler izlendiğinde, altta yatan sebeplerin önyargılı tutumlar olduğu düşünülmektedir. Bu önyargılı tutumlar ise literatürde önyargıyı ölçmek ve tanımlamak için oldukça yaygın olarak ele alınan sosyal uzaklık ve dış gruba yönelik olumsuz duygular üzerinden incelenecektir.

1.2. Suriyeli Sığınmacılara Yönelik Önyargının Belirleyicisi Olarak Sosyal Uzaklık ve Dış Gruba Yönelik Olumsuz Duygular

Sosyal uzaklık kavramı Williams (1964, s. 29) tarafından "grup üyelerinin diğer bir grubun üyeleri ile olan yakınlığı kabul ve onay seviyesi" olarak tanımlanmıştır. Sosyal Uzaklık Ölçeği'nin yaratıcısı olan Bogardus'a (1957; 1967; 1968) göre bu kavram din, ırk ve milliyete dayalı önyargı çalışmalarında oldukça fazla kullanılmakta ve daha önyargılı grup üyelerinin kendilerini dış grup üyelerinden daha fazla soyutladığı, onlarla aralarına daha çok mesafe koydukları, yakın arkadaş, eş veya komşu olarak seçmedikleri görülmüştür. Parillo ve Donoghue'nin 2013 tarihli çalışmasında da beyaz Amerikalıların Siyah Amerikalılar'la aralarına cinsiyet, doğum yeri, ırk kimi temel kavramları referans alarak sosyal mesafe koydukları bulunmuştur.

Yurtdışındaki çalışmaların yanı sıra Toprak ve Çarkoğlu'nun 2006 tarihli Türkiye'deki değer yargılarını ve önyargılı tutumları araştıran çalışmasında, kişilerin dış gruplara yöenlik toleransı düştükçe sosyal ortamlarda aralarına daha çok mesafe koydukları ortaya konmuştur. Bununla bağlantılı olarak, İstanbul, Gaziantep, Hatay gibi şehirlerde yerel halkla aynı bölgede yaşayan Suriyeliler'e yönelik saldırılar iş ve mahalle ortamında Suriyeli sığınmacılar ile mekansal bir mesafe koyma eğilimi ile ilgili olduğu düşünülmektedir (Hürriet, 2014, 14 Ağustos).

Bunun yanı sıra, Bogardus'a (1947) göre, mekansal sosyal uzaklık duygusal uzaklık ve dış gruba yönelik sempati seviyesi ile de ilintilidir. Bu noktada, Stephan ve Stephan'ın (1985) dış gruba karşı hissedilen aksi, kaygı ve endişe olarak tanımlanan Dış Gruba Yönelik Olumsuz Tutumlar Kavramı, önyargıyı belirlemede önemlidir. Esses ve arkadaşları (1993) azınlık gruplara yöenlik önyargıyı yordamada tutumun bilişsel boyutundan ziyade duygusal boyutunun daha yordayıcı olduğunu ifade etmişlerdir. Ayrıca, Dijker'in (1996) Hollanda'da yaşayan Müslüman azınlıklara yönelik tutumları ve Rodgers ve arkadaşlarının (2002) ABD'deki etnik azınlık konumundaki öğrencileri yönelik tutumları belirlemek için yaptıkları çalışmalarda, olumsuz duyguların önyargı doğurduğu bulunmuştur. Tüm bu çalışmalardan yola çıkarak, kültürel, etnik ve ırksal

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olarak farklı olanlarla iletişimin duygu durumunda değişiklik ve sosyal uzaklık ile ilişkili olması beklenmekte, Suriyeli sığınmacılara yönelik önyargıyı yordaması beklenmektedir.

1.3. Sosyal Baskınlık Yönelimi & Önyargı

Yaratıcıları Pratto ve arkadaşları tarafından (1994, ss. 741-742), "bireylerin kendi gruplarının diğer gruplara gore üstün olmasına yönelik tutkusu" ve "bireylerin gruplar arası eşitsizliği kabul edebilme seviyesi" olarak tanımlanmıştır. SBY, karakter özelliklerinden saldırganlık ve aksilik ile pozitif ilişkili iken açıklık ve uzlaşmacılık ile negatif ilişkilidir (Sidanius ve ark., 2000). SBY'yi kişilik özelliği olarak tanımlayan Perry ve Sibley'e (2010) göre, SBY seviyesi yüksek kişiler, iş ortamlarında baskın, yüksek statü sahibi ve hükmeden olma eğilimindedirler; ayrıca yarışmacıdırlar.

Sidanius ve arkadaşları (1994), SYB'nin ırkçılık ve milliyetçilik ile sıkı ilişkide olduğunu bulmuş, yüksek SYB sergileyen kişilerin toplumdaki eşitliğe, azınlık ve LGBTI haklarına, çevreci uygulamalara karşı durduğunu göstermişlerdir. Ayrıca, bu kişiler dış grubun bireylerine karşı daha ayrımcı ve aksi tutumlar sergilemektedir. Örneğin, Kemmelmeier'in (2005) laboratuar ortamında gerçekleştirdiği çalışmasına göre, yüksek SBY seviyesindeki ABD'li beyaz katılımcılar, deney için hazırlanmış gerçek olmayan tecavüz vakalarında beyazlardan çok siyahları suçlu olarak işaretlemişlerdir. Aynı doğrultuda, Amiot ve arkadaşlarının yine Siyah ve Beyaz ABD'lilerle 2005 yılında gerçekleştirdikleri çalışmalarında yüksek SBY'li Beyazlar, sahip olunan kaynakları Siyahlardan çok Beyazlar arasında paylaştırmıştır.

Türkiye'deki Suriyeli sığınmacılara yönelik tutumlarla bağlantılandıracak olursak, Esses ve arkadaşlarının 2001 tarihli çalışmasında yüksek SBY sahibi bireylerin devletlerin iltica karşıtı tutumlarını destekledikleri ve sığınmacı dostu uygulamalara karşı oldukları belirlenmişir. Ayrıca yüksek SBY'li bireylerin, sığınmacılar ve

göçmenlerin baskın grup içerisinde asimile olması gerektiğini düşündükleri bulunmuştur (Thomsen ve ark., 2007). Onlara göre, sığınmacılar içine gördikleri topluma benzemeli ve baskın toplumun isteklerini yerine getirmelidir.

SBY, tek boyutlu bir kavram olarak yüksek açıklayıcılığa sahip olsa da Ho ve arkadaşlarına (2012) göre SBY-Baskınlık ve SBY-Eşitlikçilik olarak iki boyutlu da incelenebilir. Ho ve arkadaşlarına göre (2012) SBY-B, bir grubun diğer gruba göre baskınlığı ve hükmetmesi ile açıklanırken, SBY-E, gruplar arası ilişkilerde eşitsizliği kabullenebilme seviyesi olarak tanımlanmaktadır. İki boyutlu bu çözümde, SBY-B, azınlıklara yönelik baskıcı tutum, eski tarz ırkçılık ile ilişkili iken, SBY-E daha çok gruplar arası eşitsizliğe yönelik tutumları ve azınlıklar ile göçmenlere yönelik olumlu tutumları yordamaktadır (Örn. Kugler ve ark., 2010; Tyler, 2006).

İki boyutlu olsun olmasın, SBY'nin sosyo-ekonomik olarak dezavantajlı konumda olan göçmenlere ve onlara sağlanan iş imkanlarına yönelik tutumları da yordadığı görülmüştür Cohrs ve Stelzl (2010). Aynı çalışmada göçmenler ve yerel halk arasındaki ekonomik mücadeleye yönelik tutumların da SBY ile ilgisi olduğu bulunmuştur. Bu bulgudan yola çıkarak SBY'nin farklı mekanizmalar ile önyargıyı açıkladığı ve bunlardan birinin de gruplar arası tehdit algısı olması beklenmektedir (Duckitt, 2006).

1.4. Birleşik Tehdit Teorisi (BTT)

Dış gruba yönelik önyargılarla ilişkili olan BTT, tehdit gerçek olsun olmasın, başka gruplarla olan ilişkilerdeki korku ve endişenin altını çizmektedir (Stephan & Stephan, 1996) ve dört temek başlıkta toplanır: gerçek tehdit, sembolik tehdit, gruplar arası endişe, olumsuz yargı.

1.4.1. Önyargının Yordayıcısı Olarak Tehdit Türleri

Sherif ve Sherif'in (1969) Gerçekçi Tehdit Teorisi'nden esinlenerek oluşturulan gerçek tehdit kavramı, kişinin varlığına, sağlığına, vücut bütünlüğüne, maddiyat ve güç kaynaklarına yönelik tehdit olarak tanımlanmıştır. Örneğin, Suriyeli sığınmacılardan hastalık bulaşabileceğini düşünmenin veya onlarla aynı iş ortamında bir işe sahip olabilmek için yarış içerisinde olmanın tehdit algısı oluşturabileceği düşünülmektedir.

Diğer bir yandan, sembolik tehdit kişinin kendi grubu ve diğer bir grubun normları, inançları, tutumları ve değerlerinin çarpışmasıdır (Biernat & Vescio, 1998). Dış grup, direk olarak kişinin grup değerlerini tehdit etmese veya bu niyete sahip olmasa bile, kişinin sadece böyle algılıyor oluşu bile sembolik tehdit hisssedilmesine neden olmaktadır.

Velasco ve arkadaşlarının Hollanda'da yapılan 2008 tarihli çalışmasında, Müslüman azınlıkların yerel halk tarafından dinlerinin farklılığı sebebiyle sembolik tehdit olarak görüldüğü bulunmuş, Stephan ve arkadaşlarının 2002 tarihli çalışmasında da Beyaz ABD'lilerin Siyahi ABD'lileri gerçek tehdit olarak gördüğü ortaya konmuştur. Diğer bir deyişle, iki tür tehdit de azınlıklara yönelik tutumları belirlemede etkilidir. Dünyanın en çok mülteci Kabul eden ülkerinden Avustralya'da yapılan çalışmalarda, Aborjin kökenli Avustralyalıların ekonmik kaynaklar ile sosyo-kültürel yapıya tehdit olarak görüldüğü bulunmuştur (Ho ve arkadaşları, 1994).

Enos ve arkadaşlarının 2014 tarihli deneysel çalışmasında ise, bir hafta boyunca sabahları tren beklerken Hispanik ABD'lilerle karşılaşan Beyaz ABD'liler, karşılaşmayanlara göre azınlıklara yönelik daha olumsuz tutumlar sergilemiş, devletin eşitlikçi politikalarının daha çok karşısında durmuştur. Bu çalışmaya göre, dış grup olarak tanımlanan grubun temsilcileri ile yapılan en ufak bir temas bile tehdit algısını hareketi geçirmiştir. Bu sebeple, İstanbul ve Gaziantep gibi Suriyeli sığınmacıların

daha çok ikamet ettiği bölgelerde, yerel halkın daha fazla tehdit algılayabileceği düşünülmektedir.

1.4.2. Gruplar Arası Tehdidin Belirleyicileri

1.4.2.1. Gruplar Arası Temas

Farklı dünya görüşü ve zıt fikirlere sahip grup temsilcilerinin teması olarak tanımlanan gruplar arası temas kavramına göre gruplar arası temasın miktar ve niteliğinin önyargı ile olumsuz yargılar arasında ilişkilidir (Pettigrew ve Tropp, 2004; 2006). Vezzali ve Giovannini'nin 2006 yılında mültecilere işveren İtalyan iş adamlarıyla yaptığı çalışmada, mültecilerle günlük bireysel temasta bulunan işverenlerin azınlık yanlısı politik uygulamaları savunduğu ve daha eşitlikçi tutumlar sergiledikleri bulunmuştur. Aynı şekilde, Avrupalı olmayan göçmenlerle çalışan İtalyan hastane çalışanları, göçmenlere yönelik daha olumlu tutumlar sergilemişlerdir (Voci ve Hewstone, 2003).

1.5. Önyargının Belirleyicisi Olarak Empati

Empati, "Başka birinin içsel deneyimlerini onun gözünden algılayabilmek, duygularını ve hislerini onun bakış açısından görebilmek" olarak tanımlanmıştır (Rogers, 1957, s. 97). Başka bir deyişle, başka bir bireyin deneyimlerini bilişsel ve duygusal olarak anlayabilme kabiliyetidir (Davis, 1983). Empatinin duygusal ve bilişsel boyutlarının altı Marjanovic ve arkadaşları ile Einolf (2011; 2012) tarafından çizilmiştir. Literatüre göre, duygusal empati daha çok sempati, duygusal farkındalık ile ilişkilendirilirken bilişsel empati, bakış açısı kavrayışı ve diğer bir kişinin zihin yapısına adapte olma ile bağlantılandırılmıştır.

Toplumun % 20'si göçmen olan Avustralya'da, göçmenlere yönelik önyargıları azaltma amaçlı olarak "Sadece Bizim Gibi" isimli farkındalık arttırıcı televizyon

programı hazırlanmış ve empatinin en önemli bileşeni olan benzerliklerin altını çizme üstüne gidilmiştir (The Sydney Morning Herald, 2011, 23 Haziran). Benzerliklerin ön plana çıkarılması aynı şekilde gruplar arası tehdit algısını da etkilemektedir. Pederson ve Thomas'a (2013) göre kişilerin diğer gruplara önyargılarının azalması benzerliklerin ön plana çıkarılarak empatinin arttırılarak tehdit algısının azaltılmasıyla ilgilidir. Örneğin, Fisher'ın 1994 yılında Kıbrıs'ta yaşayan Yunanlılar ve Türklerle yaptığı çalışmada, iki halkın benzerlikleri vurgulandığında birbirlerini tehdit olarak görmedikleri, birbirleriyle empati kurma ihtimallerinin arttığı ve bu şekilde de daha az önyargılı olabildikleri görülmüştür.

Diğer bir yandan, empatinin SBY ile olan ilişkisi nörolojik olarak da kanıtlanmış, başka bir bireyin stress ve acısı deneyimlenirken beyin sapı da dahil olmak üzere beynin birçok bölgesinin aktifleştiği bulunmuştur (Decety ve Jackson, 2004; Hein & Singer, 2008).

Ayrıca Pratto ve arkadaşlarına (1994) göre, SBY ile empati arasında önlenemez bir negatif bağlantı bulunmaktadır. Nicol ve arkadaşlarına göre de (2013), empati, SBY ve önyargı arasındaki ilişkide aracı rol üstlenmektedir. Bu sebeple, bu çalışmada da empati, aracı değişken olarak dşünülmüştür.

1.6. Çalışmaya Genel Bakış

Bu tez, temel olarak, Türkiye vatandaşlarının Suriyeli sığınmacılara yönelik önyargılı tutumlarını sosyal uzaklık ve dış gruba yönelik olumsuz tutumlar üzerinden inceleyerek, kişilerin sosyal baskınlık yönelimi, empati seviyeleri ve tehdit algıları ile açıklamayı amaçlamaktadır. Yukarıda açıklanan temellere dayanarak, bu çalışmada üç ana hipotez öne sürülmektedir.

Hipotez 1: Sosyal baskınlık yönelimi, Suriyeli sığınmacılara yönelik tutumları açıklamaktadır.

    Hipotez 1a: Katılımcılardan yüksek SBY değerine sahip olanlar, Suriyeli sığınmacılar ile arasında daha fazla sosyal mesafe koymaktadır.

    Hipotez 1b: Katılımcılardan yüksek SBY değerine sahip olanlar, Suriyeli sığınmacılara yönelik daha fazla olumsuz duygu beslemektedir.

Hipotez 2: SBY, gerçekçi ve sembolik tehdit olmak üzere, Suriyeli sığınmacılara yönelik gruplar arası tehdidi açıklamaktadır. Diğer bir deyişle, katılımcılardan yüksek SBY değerine sahip olanlar Suriyeli sığınmacıları daha fazla gerçekçi ve sembolik tehdit olarak algılamaktadır.

Hipotez 3: Tehdit algısı, SBY ve Suriyeli sığınmacılara yönelik önyargılar arasında aracı görevi görmektedir.

    Hipotez 3a: SBY ve sosyal uzaklık arasındaki ilişkiye tehdit algısı aracı olmaktadır.

    Hipotez 3b: SBY ve Suriyeli sığınmacılara yönelik olumsuz duygulara tehdit algısı aracı olmaktadır.

Hipotez 4: Empati, SBY ve Suriyeli sığınmacılara yönelik önyargılar arasında aracı görevi görmektedir.

    Hipotez 4a: SBY ve sosyal uzaklık arasındaki ilişkiye bireylerin empati seviyesi aracı olmaktadır.

    Hipotez 4b: SBY ve Suriyeli sığınmacılara yönelik olumsuz duygulara bireylerin empati seviyesi aracı olmaktadır.

Ana hipotezlerin dışında, Gruplar Arası Temas Kuramı'ndan ilham alınarak daha önce mülteciler/sığınmacılar/göçmenlerle çalşanların çalışmayanlara göre daha az önyargı göstereceği ve Suriyelilerin yoğun olduğu bölgelerde yaşayan katılımcıların daha

yüksek tehdit algısı ile daha fazla önyargıya sahip olacağı düşünülmektedir. Bu ek hipotezler için de gerekli analizler yapılacaktır.

2. YÖNTEM

2.1.Katılımcılar

Ankete başlayan 802 katılımcıdan 592'sinin sonuçlar analize uygun bulunmuştur ve bu 592 kişiden 341'i kendini kadın, 249'u erkek, 2'si de diğer olarak tanımlamıştır. Katılımcıların yaşları 18 ila 73 arasında değişmektedir ve büyük çoğunluğu (% 86.6) İstanbul ve Ankara'da ikamet etmektedir. Katılımcıların 42'sinin (% 7.1) daha önce sığınmacılarla çalışma deneyimi vardır veya halen sığınmacılar ile çalışmakatadır.

2.2. Ölçüm Araçları

Kullanılan ölçeklerden Sosyal Uzaklık Ölçeği ve Dış Gruba Yönelik Olumsuz Duygular Ölçeği 7'li Likert Tipi ölçek iken, geri kalan SBY, Empati, Gruplar Arası Tehdit ölçekleri ile Suriye sorunu ile ilgili bilgi ölçümü soruları 5'li Likert Tipi ölçekle ölçülmüştür.

2.2.1. Suriyeli Sığınmacılara Yönelik Önyargı

2.2.1.1.Dış Gruba Yönelik Olumsuz Duygular Ölçeği

Önyargıyı ölçmek için kullanılan ölçeklerden biri Stephan ve arkadaşlarının 1998 tarihli ölçeğidir. Ölçek, düşmanlık, hayranlık, üstünlük, nefret, sevgi, acıma, antipati, şefkat, dışlama, hor görme ve benimseme kavramlarının belirlenen gruba karşı ne kadar hissedildiğini sormaktadır. Faktör analizi sonucunda olumlu ve olumsuz duygular olmak üzere iki boyutlu bir sonuç alınmış, "hayranlık" maddesi iki faktöre de eşit yüklendiği için analiz öncesi çıkarılmıştır. Olumlu duygular faktörünün Cronbach's Alpha değeri .74 iken, olumsuz duygular faktörünün Cronbach's Alpha değeri .86 bulunmuştur.

2.2.1.2. Sosyal Uzaklık Ölçeği

Önyargıyı ölçmek için kullanılan ikinci ölçek orjinali Bogardus'a (1967) ait olan Sosyal Uzaklık Ölçeği'dir ve 6 soru içermektedir. Kişilere, Suriyeli sığınmacılarla belli sosyal ortamları kullanma durumlarında hissedecekleri rahatsızlık seviyesi sorulmuştur. Ölçeğin Cronbach's Alpha değeri .91 olarak bulunmuştur.

2.2.2. Sosyal Uzaklık Ölçeği

Pratto ve arkadaşları (1994) tarafından geliştirilen 16 maddeli ölçek kullanılmıştır. Ölçeğin faktör analizi öncesi Cronbach's Alpha değeri .40 olarak bulunmuştur. Faktör analizi iki faktörlü, SBY-Baskınlık ve SBY-Eşitlik, bir çözüm önermiş ve analizlerde bu faktörler kullanılmıştır. SBY-Baskınlık faktörünün Cronbach's Alpha değeri .83 iken SBY-Eşitlik faktörünün Cronbach's Alpha değeri .91 olarak bulunmuştur.

2.2.3. Tehdit Algısı Ölçeği

Stephan ve arkadaşları (1999) tarafından hazırlanan 18 maddeli dış gruba yönelik tehdit algısı ölçeği kullanılmıştır. Faktör analizi öncesi ölçeğin Cronbach's Alpha değeri .93 iken faktör analizi sonrası genel tehdit ile kültürel farklılık tehdidi olmak üzere iki

faktörlü bir çözüm sunulmuştur ve analizler bu faktörler ile yapılmıştır. Genel tehdit faktörünün Cronbach's Alpha değeri .94 iken kültürel farklılık tehdidi faktörünün Cronbach's Alpha değeri .78 olarak bulunmuştur.

2.2.4. Empati Ölçeği

Spreng ve arkadaşları (2009) tarafından geliştirilen ve bu çalışma için ilk kez Türkçe'ye çevrilen, 16 maddeli ölçeğin Cronbach's Alpha değeri .37 gibi çok düşük bir değer bulunduğundan faktör analizi sonucunda düşük yüklenme değeri olan 8 madde analiz öncesi çıkarılmış ve .75 Cronbach's Alpha değerine sahip 8 maddelik ölçek kullanılmıştır.

2.2.5. Demografik Bilgi Soruları

Katılımcılara, cinsiyet, doğum yılı, eğitim seviyeleri, siyasi, etnik ve dini kimlikleri, yaşadıkları şehir ile daha önce veya halen mülteci/sığınmacı ve göçmenlerle çalışıp çalışmadıkları sorulmuştur.

2.2.6. Suriye Sorunu ile İlgili Bilgi Soruları

Katılımcılara Suriye sorunu ile ilgili bilgi düzeyleri üç soru ile sorulmuş ve soruların Cronbach's Alpha değeri .84 olarak bulunmuştur.

2.3. İşlem

ODTÜ Etik Kurulu'ndan alınan izin ile katılımcıların internet üzerinden anketi doldurmaları istenmiştir. Katılımcılar sisteme giriş yaptıklarında bilgilendirilmiş ve

onay formunu okuyup kabul ettikleri takdirde çalışmaya başlamış ve anket soruları tamamlandıktan sonra çalışma hakkında bilgilendirilip teşekkür edilmişlerdir.

3.   BULGULAR

Sosyal uzaklık, SBY-E ve genel tehdit kavramları tarafından, olumsuz duygular SBY-B, genel tehdit ve kültürel farklılık tehdidi tarafından, olumlu duygular ise SBY-B, SBY-E, empati ve genel tehdit tarafından yordanmıştır. Ayrıca kültürel farklılık tehdidinin, SBY-B ve olumsuz duygular arasındaki ilişkiye aracı olduğu, empatinin de SBY-B ve SBY-E ile olumlu duygular arasındaki ilişkiye aracı olduğu bulunmuştur. Bunların yanı sıra, genel tehdidin de SBY-B ile olumlu duygular arasındaki ilişkiye aracı etkisi vardır.

Yapılan ek analizlerde sığınmacılar/göçmenler/mültecilerle çalışanların, çalışmayanlara göre SBY ve empati seviyelerinin daha yüksek, tehdit algılarının ve önyargı seviyelerinin daha düşük olduğu bulunmuştur. Ayrıca, Suriyeli sığınmacıların daha yoğun ikamet ettiği şehirlerde yaşayan katılımcılar da o şehirlerde yaşamayanlarla kıyaslandığında daha az tehdit algısına sahip olmakla beraber, aynı şekilde daha az önyargılı tutum sergilemişlerdir.

4.   TARTIŞMA

Çoklu regresyon analizleri ve yapılan aracı değişken analizleri sonucunda hipotezlerin bir kısmı reddedilirken bir kısmı da onaylanmıştır. Yukarıda belirtildiği gibi önyargılı tutumlar sunulan bazı kavramlar tarafından açıklanabilirken, bazı kavramların etkisi görülmemiştir. SBY-E'si yüksek katılımcılar Suriyeli sığınmacılarla aralarına daha az sosyal uzaklık koymaktayken, sığınmacıları tehdit olarak görenler daha fazla sosyal uzaklık koymaktadır. SBY-B'si yüksek katılımcılar ile sığınmacıları genel ve kültürel olarak tehdit olarak gören katılımcılar, Suriyeli sığınmacılara yönelik daha negative

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duygular beslemekte iken, empati seviyesi ve SBY-E'si yüksek katılımcılar daha fazla olumlu duygu ifade etmiştir. Son olarak, Suriyeli sığınmacıları genel tehdit olarak gören katılımcılar ile SBY-B'si yüksek katılımcıla, kendilerine yönelik daha az pozitif tutum beyan etmiştir.

Öncelikle, çalışma sonucunda istatistiksel olarak en çok açıklanabilen kavramın olumlu duygular olması, çalışmayı önyargıdan çok genel olarak tutumların sebeplerini araştırır hale getirmiştir. Dikkat çeken diğer bir nokta da katılımcıların neredeyse hiç olumsuz tutum beyan etmemesi (5.00 üzerinden 1.20) olmuştur. Bunun sebebi sosyal istenebilirlikle açıklanırken katılımcıların olumlu tutumlarının da yüksek olmaması bu tutumlarının davranışa dökülmediğinin, daha çok sosyal kaygılar sebebiyle bu ifadelerin verildiğinin göstergesi olabilir. Bunun dışında empati kavramının da sadece olumlu duygular yordaması da kullanılan ölçeğin empatinin daha çok duygusal boyutunu ölçmesi ile açıklanabilir.

İkinci olarak, sosyal uzaklık kavramı SBY-E tarafından yordandığı için, eşitlikçi yaklaşımı yüksek olan kişilerin Suriyeli sığınmacılar ile farklı sosyal mekanları paylaşmakta beyis görmediği söylenebilir.

Bunun dışında, araştırmada kullanılan, Spreng ve arkadaşları (2009) tarafından geliştirilen özgün empati ölçeğinin Cronbach's alpha değerinin $r = .37$ olarak oldukça yetersiz çıkması, ölçeğin Türkiye populasyonunun kültürel yapısına uymaması ile de açıklanabilir. Türkiyeli insanlar için ilişkilerin derecesi, akrabalık, eş-dost olma gibi kavramlarla belirlendiğinden, "Birisi ağladığından rahatsız olurum." veya "Birisine haksızlık yapıldığına sinirlenirim." maddelerindeki empati öznelerinin kimliğinin belirgin olmaması, her katılımcının o empati öznesine farklı bir karakter yerleştirmesine neden olmuş bu da yetersiz Cronbach's alpha değerinin görülmesine neden olmuş olabilir.

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Ayrıca, ana hipotezlerde bulunmadığı halde sığınmacılarla çalışanlar ve sığınmacıların yoğun olduğu yerlerde yaşayan katılımcıların daha az önyargılı olması Gruplar Arası Temas Kuramı'nın öneminin altını çizmiştir. Ek olarak, Suriyeli sığınmacılarla aynı kaynakları kullandıkları halde onları tehdit olarak algılamamak da bu ihtimalin altını çizmektedir. Bunun dışında Suriye sorunu ile ilgili bilgi sahibi olmak da önyargılı tutumları azaltan bir faktör olmuştur.

4.2. Çalışmanın Katkıları

SBY kavramının SBY-E ve SBY-D olarak iki faktörlü kullanılması yerel çalışamalarda ilk kez yapılmıştır. Daha önceki çalışmalarda (örn. Balaban, 2013; Yılmaz, 2013), SBY'nin genel olarak yordayıcılığı ortaya konmuşken bu çalışmada SBY-B'nin hem olumlu hem olumsuz tutumu yordarken, SBY-E'nin sadece olumlu tutumları yordaması, iki boyut arasındaki farkı ortaya koymuştur. İkinci olarak, Suriyeli sığınmacıların uzun süre Türkiye'de kalacağı ve sığınmacılarla çalışan kişi sayısının da artacağı düşünülürse, sığınmacılarla çalışan katılımcıları da çalışmaya dahil etmek gelecek uygulamalar açısından önemlidir. Ayrıca, yordama gücü en yüksek olan kavramın tehdit algısı olması, bu konuya yönelik farkındalık arttıran, bilgilendirici kamusal çalışmalara ön ayak olabilir.

Ayrıca, mülteci/sığınmacı/göçmenlerle çalışan grupları da katılımcılar arasına dahil etmek önemli bir yenilik iken aynı zamanda yöntemsel birtakım sorunlara da yol açmış olabilir. Profesyonel olarak çalışan grubun Suriyeli sığınmacılara yönelik tutumları belirgin şekilde farklılık gösterbileceği ve istatistiksel olarak aykırı değerlere tekabül etme riski taşıdığı için, genel olarak Türkiye vatandaşlarının tutumlarına dahil etmek, toplumun genel tutumunun tam olarak ortaya konamamasına neden olmuş olabilir.

4.3. Çalışmanın Sınırlılıkları ve Gelecek Çalışmalar için Öneriler

İlk olarak, empati ölçeğinin Cronbach's Alpha değerinin çok düşük çıkması ve bir hayli istatistiksel ayarlama gerektirmesi bu ölçeği gelecek çalışmalarda kullanmamak gerektiğine işaret edebilir. Ayrıca çalışmanın örneklemi toplumdaki demografik dağılıma uymadığından temsiliyet gücü düşük olduğu söylenebilir. Bu nedenle, bulguların dikkatli yorumlanması gerekmektedir.

Bunların yanı sıra, Gruplar Arası Temas Kuramı ile ilgili bulgular sadece Suriyeli sığınmacılarla çalışma veya çalışmama durumu ile onların yoğun yaşadığı bölgelerde yaşama ve yaşamama üzerinden ifade edilmiş, konuya yönelik daha ayrıntılı sorular sorulmamıştır. Bu nedenle, bulguların gerçekten de Gruplar Arası Tehdit kuramı ile bağlantılı olup olmadığını kesin olarak bilmek için gelecek çalışmalarda ek sorular sorulmalıdır. Ayrıca dini kimlik ile önyargılı tutumlar arasında anlamlı korelasyonlar bulunduğu için, gelecek çalışmalarda dindarlık seviyesinin tutumlar sığınmacılara yönelik tutumlara olan etkisi de incelenebilir.

Ayrıca, mevcut çalışmanın katılımcı grubu sıradışı bir şekilde yüksek eğitimli bireylerden oluştuğu ve bu grubun henüz Suriyeli sığınmacılar ile ekonomik çekişmelere girmediği ve eğitimsiz grup kadar kendileriyle sosyal temasta bulunmadığı için, bu grubun gerçek tutumlarının yıllar sonra ortaya çıkacağı söylenebilir. Bu nedenle, yüksek eğitimli grup göz önüne alındığında ileride tekrar bir çalışma yapılması daha uygun görülmektedir.

Appendix L: Thesis Photocopying Permission Form

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	☐
Sosyal Bilimler Enstitüsü	X
Uygulamalı Matematik Enstitüsü	☐
Enformatik Enstitüsü	☐
Deniz Bilimleri Enstitüsü	☐

YAZARIN

Soyadı: KARAOĞLU

Adı   : EZGİ

Bölümü: PSİKOLOJİ

TEZİN ADI (İngilizce): The Role of Social Dominance Orientation, Empathy, and Perceived Threat in Predicting Prejudice of Turkish Citizens Toward Syrian Immigrants.

TEZİN TÜRÜ: Yüksek Lisans   X   Doktora   ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.   X

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.   ☐

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz.   ☐

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: