

PREJUDICE AGAINST SYRIANS IN TURKEY: THE ROLE OF AGE, MORAL
PERCEPTION, GROUP IDENTIFICATION, AND CONTACT

SİNEM ÜNER YANILMAZ

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PERCEPTION, GROUP IDENTIFICATION, AND CONTACT

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Sinem Üner Yanılmaz

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DECLARATION OF ORIGINALITY

I, Sinem Üner Yanılmaz, certify that

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ABSTRACT

Prejudice Against Syrians in Turkey:

The Role of Age, Moral Perception, Group Identification, and Contact

When Syrians fled Syria and took refuge in Turkey as the result of a civil war, various disturbances arose among Turkish people. In order to find out how they perceive Syrians in Turkey, distinct research was conducted. The present study examined the role of age of Turkish people in their moral perception of Syrians, group identification, contact quality, and prejudice against Syrians in Turkey. A total of 310 Turkish citizens (156 females, $M_{age} = 36.36$) living close to the Syrian border (Şanlıurfa) and far away from the border (Istanbul) were surveyed. Prejudice was measured in terms of both behavioral and affective components. The results revealed that as people got older, they identified more with their language, nation, and civic group. Identification fully mediated the relationship between age and how warm one felt towards Syrians, and partially mediated the relationship between age and behavioral prejudice against Syrians. The older the people were, the greater behavioral prejudice they had against Syrians. Moral perception was not a mediator in the age and prejudice relationship, but it partially mediated the relationship between contact quality and prejudice. The finding suggesting that as the contact quality increased, the Syrians were perceived higher in morality may have further implications.

ÖZET

Suriyelilere Yönelik Önyargı:

Yaş, Ahlâki Algı, Grup Özdeşleşmesi ve Temasın Rolü

Suriye’de iç savaşın patlak vermesiyle ülkelerini terk ederek Türkiye’ye sığınan Suriyelilerin Türkiye’de yaşayan halkta huzursuzluğa yol açması üzerine Suriyeli algısı üzerine çeşitli araştırmalar yapıldı. Bu mevcut çalışmada ise yaşın Türk insanının Suriyelilerin ahlâki olarak algılanması, grup özdeşleşmesi, temas kalitesi ve Suriyelilere yönelik önyargı üzerindeki rolü incelendi. Araştırma Suriye sınırına yakın (Şanlıurfa) ve uzak (İstanbul) yaşayan toplam 310 kişi ile yüzyüze görüşmeler şeklinde yürütüldü. Örneklem kişilerin Suriyeli yoğunluğuna maruz kalmasına göre üç gruba ayrıldı (Şanlıurfa, İstanbul yüksek yoğunluk ve İstanbul düşük yoğunluk). Araştırmada önyargı hem davranışsal hem de duygusal olarak ölçüldü. Araştırmanın sonuçlarına göre, insanlar yaşlandıkça, ait oldukları grupla dil, milletçilik ve yurttaşlık temelinde daha çok özdeşleştiği ve bu özdeşleşme arttıkça Suriyelilere karşı önyargının da arttığı bulundu. Özdeşleşmenin yaş ve kişinin Suriyelilere karşı ne kadar sıcak hissettiği ilişkisinde tam etkin değişken olduğu ve yaş ve davranışsal önyargı ilişkisi üzerinde ise kısmi etkin değişken olduğu saptandı. İnsanlar yaşlandıkça Suriyelilere karşı olan davranışsal önyargılarının arttığı açığa çıktı. Ahlâki algının yaş ve önyargı arasında aracı değişken olmasa da, temas kalitesi arasındaki ilişkide kısmi aracı değişken olduğu tespit edildi. Çalışmanın artan temas kalitesiyle Suriyeliler’in daha fazla ahlâklı olarak algılanması bulgusunun ileriye yönelik doğurguları bulunmaktadır.

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*Dedicated to the memory of my grandmother Nihal Erentürk, who was my first teacher
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CHAPTER 1

INTRODUCTION

The main aim of the present study is to determine the role of age, contact, and social identification on the moral perception of and prejudice against Syrians in Turkey.

Syrians sought refuge in neighboring countries as a result of a civil war that broke out in 2011. The UN stated that as a result of the war more than 1.2 million Syrians have been moved in the country, tens of thousands have been imprisoned and tortured (Lanza & Cristini, 2011). Syrians fled their country in order to have safer living conditions and to avoid violence. With its 911 km long common border, Turkey became the host for the largest number of Syrians (Erdoğan, 2014). According to UNHCR reports, as of May 2019, there are 3,606,218 Syrians registered by the Government of Turkey. About 46% of Syrians in Turkey are women. While 9.5% of Syrians reside at camps, 90.5% are outside the camps (Erdoğan, 2014).

The Syrian refugee crisis has economic, political, psychological, and social impact on the Turkish society. Syrians in Turkey aim to stay in Turkey permanently and more than half of the Turkish people believe that they will stay (Erdoğan, 2014). However, Turkish society believes that Syrians are an economic burden for Turkey and serious problems will arise if they stay permanently (Erdoğan, 2014). The most significant concern about Syrians living in Turkey is their acceptance by and their integration into the society (Erdoğan, 2014). Erdoğan (2014) studied Turkish people's opinions, anticipations, and problems concerning Syrians residing in Turkey. The results indicated a high level of social acceptance in addition to perceived threat and anxiety.

The study was conducted in the cities both near (Gaziantep, Kilis, and Hatay) and far from the Syrian border (Istanbul, Izmir, and Mersin). The results showed that the Turkish society believed that there was a great gap between the Turkish and the Syrian cultures. The support provided to the Syrians was conceptualized as supporting those who escaped from tyranny rather than support provided to neighbors or coreligionists. Based on this, the participants strongly opposed to the idea that Syrians should be sent back home when the war is still on. However, especially in the cities near the border, Turkish people criticized the governmental policies for the privileges given to Syrians and complained about the increase in unemployment and house rents (Erdoğan, 2014). Giving citizenship to Syrians living in Turkey was strongly opposed by the majority (Erdoğan, 2014).

According to Getmansky, Sımmazdemir and Zeitzoff's (2015) study that examined the perception of the effect of the presence of Syrian living in the Turkish society, Syrians' different ethnic and religious origins dominated the negative views against them. In general, the results showed that Turkish respondents with different ethnic origin (non-Kurds) expressed negative views about Syrians. Those with the same ethnic origin (Kurds) expressed more positive views towards Kurdish oriented Syrians. As for the religious commonality, although the respondents did not dislike Sunni oriented Syrians as they did other refugee groups, they did not especially like them either. These findings are similar to a study by Lazarev and Sharma (2015) who examined how common religion reduced prejudice against an outgroup. They found that shared religion primes increased local peoples' support for Syrians living in Turkey and reduced prejudice at the individual level, however, economic cost took away the pro-

refugee effect perceived by the religious prime. This indicates the limited role of shared religion to reduce prejudice toward the out-group, that is, as the economic burden of the Syrians increased, the co-religion effect decreased. Other findings, contrary to the literature on the effects of contact on prejudice showed that the more respondents were exposed to refugees in their daily lives, the more threat they perceived (Getmansky et al., 2015).

Getmansky, Sımmazdemir and Zeitzoff (2016) conducted another study concerning the attitudes of the local people towards the Turkish intervention to the conflict that led Syrians to leave their homeland. The study revealed the difference between the viewpoints of the locals living close to and far away from the border. When possible external connection of the Syrians in Turkey with militants were considered, only the members of the host community living away from the border supported the Turkish intervention. However, people living close to border gave less support under same conditions (Getmansky et al., 2016).

More recently, a cross-cultural study was conducted by a global research company, IPSOS, in 26 countries with 17,903 participants. It was found that 90% of the Turkish participants thought that immigration had increased over the last five years, while 83% stated that there were too many immigrants in Turkey. In the meantime 63% of the Turkish participants proposed that the borders should be closed (Ipsos, 2017). This may be explained by the finding that Turkey was the top country with 82% of the participants agreeing with the fact that terrorists pretended to be refugees and entered the country to cause violence and destruction (Ipsos, 2017). Another related finding was that only 9% agreed that the influence of immigration on Turkey was positive whereas 77%

strongly agreed that immigration has caused the country to change in ways that they did not like (Ipsos, 2017). Also, 42% of the Turkish participants strongly disagreed with the fact that refugees would integrate into their new society (Ipsos, 2017).

1.1 Morality

Research indicated that besides being essential in people's self-determination (Rodriguez Mosquera, Manstead, & Fischer, 2002), morality is the essence of people's social judgements when perceiving a stranger (Brambilla, Rusconi, Sacchi, & Cherubini, 2011). Brambilla et al. (2011) described morality as something that "refers to perceived correctness of social targets (e.g., honesty, sincerity and trustworthiness" (p.136).

Individuals identify with different social groups. In Tajfel's (1970) prominent study on minimal group paradigm, it was revealed that a minimal condition was sufficient for people to produce positive attitudes to one's own group and favor the group they belong and produce negative attitudes to others and discriminate against the outgroup.

Stereotype as a concept was first used by Walter Lippmann (1922). Lippmann defined it as the strongly detained, illogically acquired, and misguided generalized characteristics of the groups (as cited in Judd & Park, 1993). With their studies on prejudice and intergroup relations, Allport (1954) and Tajfel (1969) respectively, lead to redefinition of stereotypes, especially that they are not more erroneous and illogical than the generalizations made for other perceived categories. Afterwards stereotypes are rather defined as the common characteristics of a group of people (Judd & Park, 1993).

Finally, Stephan and Stephan (2000) defined stereotypes as positive or negative prevalent judgements about the characteristics of the outgroup.

In their Stereotype Content Model, Fiske, Cuddy, Glick, and Xu (2002) suggest that there are two dimensions of stereotypes, which are predicted by status and competition: Warmth and competence. The warmth dimension is made up of concepts like trustworthiness, friendliness, and kindness, whereas the competence dimension is made up of concepts like strength, influence over others, intelligence, and efficiency, which are related to achievement (Wojcizske & Abele, 2008). These stereotype dimensions play an outstanding role in intergroup relations. The warmth dimension denotes people's judgements about others' potential of harming other people, whereas the competence dimension denotes people's capability to reach their goals (Wojcizske & Abele, 2008). Different combinations of these two dimensions are used in defining intergroup emotions and prejudice. When the outgroup is perceived to be warm but not competent, pity is the outcome, whereas envy is observed when they are perceived to be competent but not warm. When the outgroup is perceived to be low in competence and low in warmth, contempt is the result. In contrast, when both competence and warmth are perceived to be high, admiration and pride are the outcomes (Fiske et al., 2002). When out groups are concerned, warmth is more important than competence because warmth is used for evaluating harm and benefit (Fiske et al., 2002).

Morality is part of the warmth dimension of the Stereotype Content Model (Fiske et al., 2002), because it is to do with how people perceive the warmth of the other person. Further research showed that warmth is a combination of sociability and morality (Leach, Ellemers & Barreto, 2007). In this distinction, sociability is related to

affection such as friendliness, likability, and cooperation, while morality is related to trustworthiness and honesty (Leach et al., 2007).

Brambilla et al. (2011) found that when forming impression about others, people were concerned in accumulating information about the morality of the unknown person like honesty, sincerity, trustworthiness, rather than sociability like friendliness, likability, or helpfulness. Brambilla and Leach (2014) stated that the reason warmth was more salient in impression formation was because impression was derived from the morality dimension which was integrated in the warmth dimension. Another interesting finding of Brambilla et al.'s study (2011) was negative moral cues were more important to people while perceiving others. For example, dishonesty would be more helpful than honesty to make a judgement about the other person (Brambilla et al., 2011).

Also, when group relations are considered, morality perception for the ingroup is more important than the sociability component and competence, and it clarifies the positive attitude towards the ingroup (Leach et al., 2007). Nevertheless, the perception varies with the outgroup. When the outgroup is perceived to be more successful than the ingroup, the ingroup is evaluated on the basis of sociability, however, when the outgroup is perceived to be less successful than the ingroup, the ingroup is evaluated on the basis of competence (Leach et al., 2007). Competence and morality stereotypes are also related to both in- and out-group evaluations through power and conflict perceptions such that while the characteristics attributed to the ingroup are competence based, those to the outgroup are mostly morality based (Phalet & Poppe, 1997).

Morality has an active role in the determination of intergroup attitudes and emotions towards in and outgroups (Parker & Janoff-Bulman, 2013). There is an

inevitable interdependence of positive emotions for ingroup and negative emotions for outgroup. Outgroup hate is more noticeable than ingroup love in morality-based groups (Parker & Janoff Bulman, 2013). According to Hogg (2003), an emotional bond established with the group is an essential factor for social identity. Ingroup favoritism and outgroup derogation are observed when attachment to the group is strong in morality-based groups, while in nonmorality-based groups positivity toward ingroup is more salient than negativity toward outgroup (Parker & Janoff Bulman, 2013).

When morality and competence are of concern, research revealed an intergenerational difference between younger and older people. Younger people are faster than older people in identifying person cues from the morality domain, especially those that are related to immorality. Compared to positive information, negative information is weighed more (Barlow et al., 2012).

Previous research showed that most of the variance in people's evaluation of others is explained by morality and competence. Accordingly, the basis for a person's social cognition is either morality or relationship-related issues, and competence or achievement related issues (Ybarra, Chan, & Park, 2001). People have schemata which help them relate distinct behaviors with fundamental trait disposition (Reeder & Brewer, 1979). In the morality domain, negative person information is the most informative cue about other people as people believe that while immoral people can do both moral and immoral things, moral people tend not to do immoral things. It is just the opposite for the competence domain. People do not expect an incompetent person to perform competently, but they expect a competent person to perform incompetent behavior. Thus, positive person information is the most informative cue for competence.

Therefore, personal information in the morality domain indicates negative personal characteristics and personal information from the competency domain indicates positive characteristics (Ybarra et al., 2001).

Research revealed that older people are more prejudiced than younger people (Stewart, von Hippel & Radvansky, 2009; Wilson, 1996; Ybarra et al., 2001). This process has been attributed to various reasons. First of all, as people get older, they become less tolerant and more prejudiced (Wilson, 1996). A second alternative explanation is that older adults were socialized, at a time when the societal conjuncture was more prejudiced than today, hence, they exhibit more prejudice (Stewart, von Hippel & Radvansky, 2009). Thirdly, older adults have poorer inhibitory control than younger people, therefore, they may have difficulty in inhibiting involuntarily activated stereotypes and prejudicial thoughts (Stewart et al., 2009). It is also the case that as people get older, their cognitive capacity decreases and their general information processing ability slows down (Ybarra et al., 2001). They process information slowly and their capacity of working memory declines, hence, the change in various behaviors are observed (Ybarra et al., 2001). According to Dempster (1992), frontal lobes of the brain which are responsible of executive functions like control of thoughts and behaviors are exposed to significant atrophy due to age, hence, the older people are incapable of suppressing irrelevant or unwanted thoughts. Von Hippel (2007) stated that the deficiency in capability of inhibiting the information leads older people to rely on stereotypes more than younger people and, hence, be more prejudiced. According to Devine's (1989) model, thoughts that stem from automatic stereotypes are similar in most of the people as stereotypes are learnt by living in a society and are activated

automatically. The difference between prejudiced and nonprejudiced people is the inhibition mechanism people use to control the prejudiced thoughts and restore them with more democratic judgements, and not the activation of the prejudiced thoughts of prejudiced people when they meet an outgroup person (Devine, 1989). As people get older, it gets harder for them to inhibit their stereotypic thoughts that lead to prejudice. Therefore, as they are not able to inhibit their involuntarily activated stereotypes, older adults are probably more prejudiced compared to younger ones (Von Hippel, 2007). In a study about white Americans' prejudice against African Americans older adults were more involved in controlling the impression they made and were eager to control their prejudice, yet they showed more prejudice compared to younger ones (von Hippel, Silver, & Lynch, 2000). According to von Hippel et al. (2000), age differences in inhibition mediated the difference in stereotyping and prejudice. Gonsalkorale, Hippel, Sherman, and Klauer (2009) studied how strong participants' negative associations with Muslims were and how capable they were to overcome those negative associations. Their findings showed that young people are capable of regulating automatic negative associations, hence the quality of intergroup relations. When old people are of concern, they are not so capable of this regulation, hence automatic association affects their behavior. This effect results in discriminating outgroup members (Dovidio, Kawamaki, Gaertner & 2002). Krendl, Heatherton and Kesinger (2009) used social neuroscience methodologies to analyze how the decline in the cognitive capacity of older adults affected controlling regulatory mechanisms. They found out that the areas associated with empathy like medial prefrontal cortex were more active in young adults than older adults. On the contrary, intensive activity was observed in the emotion regulation areas (i.e., lateral prefrontal cortex) of older adults with conserved executive function levels.

These findings implied that although the decrease in cognitive capacity might intervene with older adults' attitudes, the ones with moderately conserved cognitive function might use diverse methods to adjust for these deficiencies (Krendl et al., 2009).

In the present study, it is expected that older Turkish individuals will be more prejudiced against Syrians in Turkey. They will perceive Syrians as less moral than younger Turkish adults do.

1.2 Intergroup contact

The effect of contact with outgroup members on reducing prejudice is studied broadly and found to be significant (Pettigrew & Tropp, 2006). Prejudice plays a major role in intergroup relations. Prejudice, which can be defined as negative attitudes towards outgroups includes both emotional and evaluative reactions (Stephan & Stephan, 2000). According to Allport (1954), intergroup contact leads to a decrease in prejudice against the outgroup when the statuses of the groups are equal, when intergroup cooperation exists, when there are common goals, and when the authorities support intergroup contact.

Stephan and Stephan's (1985) study research on the role of intergroup contact and presence of anxiety indicated that higher level of intergroup anxiety led less contact with the outgroup members, stereotyping the members of the outgroup and presumed dissimilarity with them. Following Stephan and Stephan's (1985) research various studies were carried out. Most of the findings showed that contact mostly reduced prejudice and it is not less prejudice that led to more contact (Brannon & Walton, 2013; Pettigrew & Tropp, 2006; Turner & Crisp, 2010). Pettigrew and Tropp (2008) carried

out a meta-analysis that discussed the role of three different mediators on intergroup contact and prejudice relationship. First of all, they emphasized the role of knowledge. As Allport (1954) also mentioned, through intergroup contact, people get to know the outgroup more and find out about their similarities, which would lead to a decline in prejudice (Pettigrew & Tropp, 2008). Nevertheless, this would not take into consideration intergroup dissimilarities (Pettigrew & Tropp, 2008). Secondly, anxiety is another mediator in the intergroup contact and prejudice relationship. As intergroup contact increases, intergroup threat and anxiety decrease, and this leads to a decrease in prejudice (Blascovich, Mendes, Hunter, Lickel, & Kowai-Bell, 2001; Stephan & Stephan, 2000). In a laboratory setting, Blascovich et al. (2001) have demonstrated that Whites who have interacted with people from other racial and ethnic origins demonstrated less physiological stress and stated to have less anxiety compared to Whites without similar involvement with outgroup members. Finally, empathy and perspective taking were also considered as mediators of the relationship between prejudice and intergroup contact (Pettigrew & Tropp, 2008). Empathy comes out from thinking how one feels in a certain situation and reveals altruistic motivation (Batson, Early & Salvarani, 1997). Pettigrew and Tropp (2008) found that when empathy for the outgroup increases, intergroup contact decreases level of prejudice. This is because with intergroup contact one may possibly adopt the outgroup's point of view and empathize with them. McFarland (1999) also found that empathy correlated negatively with prejudice, authoritarianism, and social dominance orientation.

Intergroup contact has two dimensions, namely, the quantity and the quality of contact. Intergroup contact quantity is the frequency of interaction between two different

group members. Intergroup contact quality is the level of satisfaction of Allport's (1954) above mentioned four key conditions which are equal status, intergroup cooperation, common goals, and support by social and institutional authorities (Islam & Hewstone, 1993). The quality of intergroup contact significantly predicts prejudice better than the quantity of intergroup contact (Islam & Hewstone, 1993). Barlow et al.'s (2012), results supported this finding. When contact quality was high, more contact leads to decrease in prejudice, while low quality of contact would lead to increase in prejudice against outgroup members (Barlow et al., 2012)

Affective factors that mediate intergroup contact can be negative or positive emotions (Dovidio, Gaertner, & Kawakami, 2003). The former can be intergroup anxiety which leads the members of a group to feel discomfort and unease while interacting with the outgroup, especially if that group is the minority. This anxiety is felt when the majority group members try to avoid giving offense, feeling ease in finding a topic to talk to and how to behave rather than dislike or distrust felt for the outgroup (Stephan & Stephan, 1985). From this point of view, as intergroup contact increases, prejudice decreases. The reason behind the reduction in prejudice is not the change in attitudes and beliefs about the outgroup, but the reduction in anxiety. By reducing the negative emotions aroused by the intergroup interaction, negative prejudice can be reduced. This approach denotes emotions as key mediators (Miller, Smith, & Mackie, 2004). Positive emotions aroused by optimal contact can also mediate intergroup contact effects and friendship (Pettigrew, 1997). Friendships can form with outgroup throughout contact, which leads positive emotions like sympathy and admiration to increase towards the outgroup members (Pettigrew, 1997).

Miller et al. (2004) asserted that with contact, increase in knowledge about the outgroup led erroneous stereotypes to diminish. However, this assumption is not fully supported. Research indicated that stereotype change is difficult. Perceivers either recategorize their stereotypes or make attributional reasoning from changing their stereotypes in response to conflicting information (Whitley & Kite, 2016). There are powerful effects of contact on affective measures and group evaluation measures, like prejudice, and weak effects on group stereotype measures. As the weaker effect cannot mediate the stronger one, it is not possible for group stereotypes to mediate prejudice (Pettigrew & Troop, 2006). In their study, Miller et al. (2004) concluded that intergroup contact affected prejudice strongly. They found that the effect of contact was significantly mediated by positive emotions while negative emotions had a marginal effect. Hence, intergroup contact can reduce negative intergroup emotions such as anger and fear (Miller et al., 2004). Furthermore, these findings imply that as contact increases, positive emotions that are linked with friendship and warmth decrease prejudice (Miller et al., 2004). A striking finding of this study is that there was no mediating role of stereotypes on contact effects. This finding is supported by Pettigrew (1998) who mentioned that contact effects on stereotype measures are generally weaker than on affective dependent variables. Research also revealed that positive intergroup contact develops comprehensive evaluations of the outgroup under a broad spectrum of conditions. However, contact modifies stereotypes about outgroup under certain conditions and other than these stereotypes do not mediate the intergroup contact and prejudice relationship (Wolsko, Park, Judd & Bachelor, 2003).

It is predicted in this study that moral perception of Syrians in Turkey will mediate the relationship between contact quality and prejudice in such a way that higher contact quality will lead to local people's perceiving Syrians more morally and this increase in moral perception will lead to decrease in prejudice against Syrians.

1.3 Ingroup identification

Social identity is the self-concept a person gets from his insight in the light of his or her membership in a specific social group or groups (Tajfel, 1982). Social Identity Theory (Tajfel & Turner, 1979) posits that in order to provide and develop positive self-esteem, people construct a social identity. Through comparison with the outgroup as appraising outgroups less positively than their own group, they develop the self-esteem they constructed (Brown, 2000). As people are members of various groups, they have various ingroup identifications. National, ethnic, religious, civic and linguistic identification are the mostly studied ones in the ingroup identification literature.

It is predicted that identification with the in-group will mediate the relationship between age and prejudice in such a way that as people get older, they will have higher group identification, and this will lead to higher levels of prejudice against Syrians in Turkey.

1.3.1 National identification

National identification, which can be defined as one's feeling of belonging to a nation, is a component of a person's social identity and contributes to his or her identity. When

people have high national identification with their own national group, they appraise their nation positively (Mummenday, Klink & Brown, 2001). National identity is proposed to be one of the major reasons of negative outgroup perception such that higher levels of national identification predict higher levels of prejudice against the members of the outgroup (Pettigrew, 2006). This positive relationship between national identification and negative attitudes towards the outgroup may be explained by the greater concern of the people who identify themselves with their nation for their national interest (Jackson, Brown, Brown & Marks, 2001). According to Pettigrew, Wagner & Christ (2007), people who identify themselves with Germany show more prejudice against immigrants than the ones who identify themselves with the European identity. However, this point of view unavoidably provides the assumption that immigration is dangerous for national welfare (Pehrson, Vignoles & Brown, 2009).

1.3.2 Ethnic identification

Ethnic identity can be defined as “the degree to which one views oneself as a member of a particular ethnic group” (Tsai, Chentsova-Dutton, & Wong, 2002; p. 42). Research showed that ethnic identification plays an important role in perceiving outgroup members negatively (Verkuyten, 2004a, b). According to Verkuyten (2004a), ethnic identification and negative perception of an outgroup can be explained by Tajfel and Turner’s Social Identity Theory (Tajfel & Turner, 1979). Verkuyten (2004a) suggests that as people identify more with the ethnic majority group, they have more negative attitudes towards the ethnic minority groups. This denotes that the higher the

identification with the ethnic group, the more prejudice people have against the outgroup.

1.3.3 Religious identification

Ethnicity and religion are of the most critical indicators of group identity, yet religious identity was found to be stronger than ethnic identity (Verkuyten & Yıldız, 2007).

Religion is significantly important to individuals' lives, and religious groups are among the most notable bases of identity. Religious people's lives are constructed around their religious doctrines, values, and rituals (Verkuyten & Yıldız, 2007). Early studies demonstrated that people who reported not to have any religious beliefs were found to express less prejudice to an outgroup than Protestants and Catholics did (Allport & Ross, 1967). Besides, Turkish Muslims in the Netherlands have negative feelings towards people of different religious backgrounds and the nonbelievers (Verkuyten 2007). These findings can also be explained by Social Identity Theory (Tajfel & Turner, 1979) such that the stronger the religious identification, the greater the people express prejudice against outgroups.

1.3.4 Civic identification

Civic identity has been studied in the literature in the context of ethnic-civic dichotomy (Pehrson, Brown & Zagefka, 2009; Reijerse, Van Acker, Vanbeselaere, Phalet, & Duriez, 2013). Unlike ethnic nationalism, the civic identification groups are defined through "the bounds of collective sovereignty and equality" (Smith, 2001) do not

exclude immigrants. According to Schulman (2004), civic identification is described in terms of sharing common political point of view, residing on a common region, possessing common citizenship, being part of a common nation, whereas ethnic identity is described via sharing common culture, race, ancestry, traditions, and language. Therefore, these two definitions have political connotations (Greenfeld, 2006). Additionally, civic nationalism is defined in terms of concepts endorsing voluntarism like citizenship, commitment to institutions and the participation required by these (Smith, 2001). Although there are studies supporting the proposition that people with ethnic identification are more prejudiced against the outgroup than people with civic identification (Pehrson et al., 2009a; 2009b; Reijerse et al., 2013), Taşdemir and Öner-Özkan (2016) found a positive relationship between the civic identification of Turkish people and their negative attitudes against Kurdish and Western people. Those who identified themselves with their Turkish citizenship had more prejudice against the outgroup members.

1.3.5 Linguistic identification

Like civic identity, linguistic identity has also been investigated as part of citizenship representations (Pehrson et al., 2009b; Taşdemir & Öner-Özkan, 2016). However, linguistic identity has been incorporated into the cultural representation of citizenship (Shulman, 2004). Cultural representation has been defined in diverse ways by researchers, comprising of culture as well as language. Cultural representation can be defined as speaking the language of the country (Pehrson et al., 2009b), adopting “Turkish culture” and “speaking Turkish” (Taşdemir & Öner-Özkan, 2016). Reijerse et

al. (2013) also delineated cultural representation as “cherishing and protecting the dominant national culture” (p. 8). Nevertheless, identification with a culture cannot be measured only by speaking that country’s language as the culture of a country is composed of many aspects and should not be oversimplified to just speaking the language (Wright, 2011).

Concerning the relationship between the cultural representation and prejudice, studies showed that people with higher levels of cultural identification expressed more prejudice against outgroup members (Pehrson et al., 2009b; Taşdemir & Öner-Özkan, 2016). As for the linguistic identification basis, Pehrson et al. (2009a) found a strong identification-prejudice relationship.

Cultural representation is composed of different practices like social, psychological, religious and ones (Wright, 2011). Hence in this study a composite identification variable is taken into account in order to identify the role of identification on prejudice against Syrians.

1.4 Goals of the study

In light of research conducted on prejudice against and perception of Syrians in Turkey, and the role of identification on prejudice, the present study will address age differences on moral perception of Syrians in Turkey. Identification and moral perception mediate the relationship between age and prejudice. It will also focus on how identification with the group mediates the quality of contact and prejudice.

The present study is the first to examine the effect of age on the perception of Syrians in Turkey. The first aim of the study is to examine age differences among Turkish people in factors such as prejudice against Syrians, moral perception of Syrians, negative emotions towards Syrians, negative stereotypes, and in-group identification. The second aim is to test the relationships among contact, negative intergroup emotions, and prejudice.

1.5 Hypotheses

1. Age will be positively related to group identification and prejudice and negatively related to moral perception in such a way that:
 - a. The older the people are, the more identified they will be with their groups in terms of ethnicity, language, religion, nationality, and civic identity.
 - b. The older the people are, the less moral will be their perception of Syrians.
 - c. The older the people are, the more prejudiced they will be against Syrians.
2. Group identification will mediate the relationship between age and prejudice in such a way that as people get older, they will identify more with their in-group and greater identification will lead to greater prejudice (Fig. 1).
3. Moral perception of Syrians will mediate the relationship between age and prejudice in such a way that as people get older, they will perceive Syrians as less moral and this will lead to greater prejudice (Fig. 1).

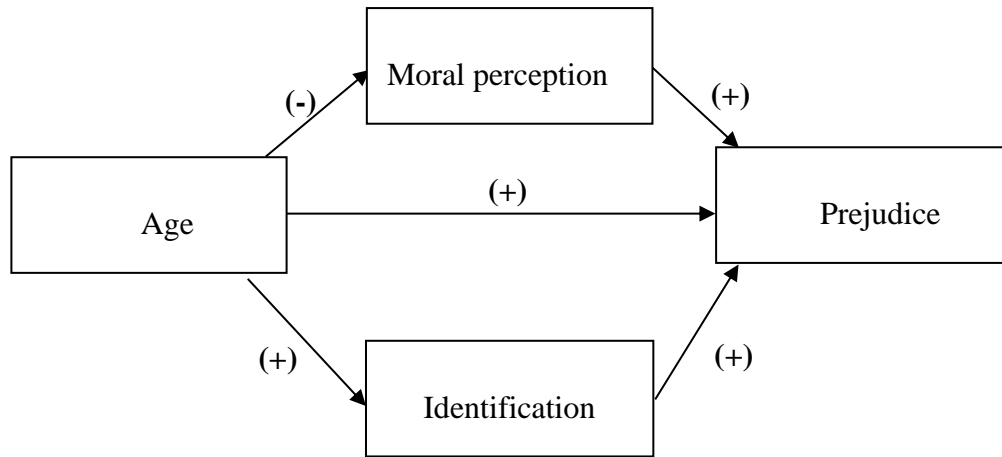


Figure 1. Hypotheses 2 and 3

4. Moral perception of Syrians in Turkey will mediate the relationship between contact quality and prejudice in such a way that as contact quality increases moral perception of Syrians will increase and this will lead to less prejudice.

(Fig. 2)

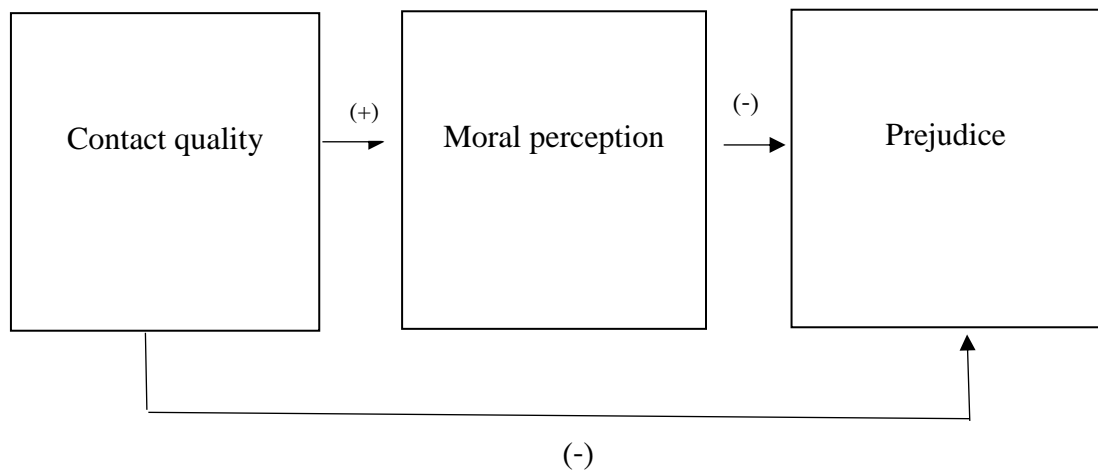


Figure 2. Hypothesis 4

CHAPTER 2

METHODOLOGY

2.1 Participants

The present study was conducted in two cities in Turkey based on their Syrian population density and distance to the Syrian border. Şanlıurfa (401,068) and İstanbul (394,556) are the two cities in Turkey with the largest Syrian population density (Directorate General of Migration Management, 2016). These cities differ in terms of their distance to the Syrian border. Şanlıurfa is close, while İstanbul is far from the border. In Şanlıurfa, data were collected in Haliliye, Eyyübiye, and Karaköprü districts. In İstanbul, two samples were designated based on the Syrian population density as high- and low-density groups (HD and LD, respectively). According to Erdoğan (2017), 86% of the Syrians who live in İstanbul reside on the European side, whereas only 14% reside on the Asian side. On the European side, the ratio of Syrians to the district's population is the highest in Zeytinburnu (8.63%), followed by Başakşehir (7.48%), and Fatih (7.33%) (Erdoğan, 2017). Hence, the sample from these three districts made up the HD group, and the sample from Erenköy, Kadıköy and Çekmeköy (on the Asian side) made up the LD group. Convenience sampling was employed with the use of personal contacts, people in public spaces like the streets, the parks, and the shops. Snowballing was used for further recruitment.

2.2 Procedure

A pilot study was conducted in Istanbul with 30 participants in order to find out how Turkish citizens described Syrians living in Turkey in a free recall format. The descriptions expressed by the participants with high frequency were added to negative stereotyping items in the questionnaire.

In the main study three researchers collected the data for each of the three groups (Şanlıurfa, İstanbul LD, and İstanbul HD). The researchers approached people and asked whether they would like to take part in a study examining the Turkish people's perceptions of Syrians in Turkey. Those who agreed were first asked to fill and sign a consent form regarding their participation in the study. If the participant was illiterate, the researcher read the consent form to him/her. The participants were then given the questionnaire to be completed (See Appendix A and B for Turkish and English versions, respectively). The questionnaires were counterbalanced in order to avoid order effects except for the in-group identification and prejudice scales which were given in a fixed order. The author of the present study surveyed the participants in the low Syrian-density districts of Istanbul (Erenköy, Kadıköy, and Çekmeköy). The participants were asked to complete the questionnaire by themselves without discussing the questions with others. They were also informed that they were free to ask any questions concerning the format of the survey. The participants who were illiterate or those who could not read because of poor eyesight were interviewed by the researcher. The survey took about 20 minutes to complete. Data collection was done after the approval of Boğaziçi University's Ethics Sub-Committee of the Institutional Review Board for Research with

Human Subjects (INAREK) (See Appendix C) and took place between April 17 - June 6, 2017.

2.3 Measures

In addition to the scales designed to measure the variables in this study, measures on negative stereotyping and symbolic and realistic threat were also included to be used in another study (See Appendix A and B for Turkish and English versions, respectively).

2.3.1 Prejudice

Prejudice was measured by one behavioral and two affective measures. The behavioral measure that was used to assess prejudice was the Social Distance Scale (Bogardus, 1925) that was adapted to Turkish by Balaban (2013). The scale is made up of six statements that measure how comfortable one feels during various social encounters.

The statements increased in closeness to Syrians from one's boss being a Syrian to being married to a Syrian. The answers were given on a 7-point scale from 1 (I would not feel uncomfortable at all) to 7 (I would feel extremely uncomfortable) with higher scores indicating greater prejudice against Syrians. The scale was found to be highly reliable (Cronbach's $\alpha = .91$)

In terms of the affective measures, the first affective measure was the Feeling Thermometer (Haddock, Zanna, & Esses, 1993) which is a 0 to 100 point scale on which participants indicated how they felt about Syrians in Turkey. Zero means very negative,

very cold, 100 means very positive, very warm. The higher the score is, the less prejudiced a person is.

The second affective measure was a scale adapted by Balaban (2013) from Stephan, Ybarra, Martinez, Schwarzwald, and Tur-Kaspa's (1998) Prejudicial Attitudes Scale that measured negative affect. The scale consists of 12 evaluative items (e.g., hostility, hatred, admiration, rejection, and warmth). Participants were asked to indicate their emotions against Syrians in Turkey on a 7-point scale from 1 (does not reflect my feelings at all) to 7 (reflects my feelings completely). The higher the score is, the more prejudiced the person is. Items measuring admiration, acceptance, affection, approval, sympathy, and warmth were reverse coded. The scale was found to be reliable (Cronbach's $\alpha = .79$).

2.3.2 Moral perception

Moral perception of Syrians was assessed by a scale that was based on a relevant study. It was composed of 11 items that were chosen from a negative stereotyping scale composed of Fiske et al. (2002), Yapıcı (2004), Özden (2013), Brambilla et al. (2011) and from the pilot study and previous studies on Syrians in Turkey. The items are sincere, honest (Fiske et al., 2002), shameless (pilot study), dangerous (Özden, 2013), trustworthy, well-intentioned (Fiske et al., 2002), cheater (Yapıcı, 2004), morally inferior (Özden, 2013), traitor (the pilot study), disrespectful (Brambilla et al., 2011) and crime prone (Özden, 2013). The participants were asked to indicate to what extent they would use each trait to define Syrians in Turkey on a 7-point scale ranging from 1 (not at all) to 7 (extremely) with higher scores indicating greater moral perception. The

items shameless, dangerous, cheater, morally inferior, traitor, disrespectful, and crime prone were reverse-coded. The scale was found to be highly reliable (Cronbach's $\alpha = .89$).

2.3.3 Intergroup contact quality

Intergroup contact quality was assessed by Islam & Hewstone's (1993) scale that was adapted to Turkish by Hüsnü and Crisp (2010). The scale consisted of six items for which the participants were asked to characterize their contact with Syrians living in Turkey on a 7-point bipolar dimension scale (superficial – deep, neutral – forced, unpleasant – pleasant, competitive – cooperative, intimate – distant, negative – positive) with the higher scores indicating greater intergroup contact quality. The items regarding the neutral – forced (item 2) and intimate – distant (item 5) were reverse-coded. The scale was found to be reliable (Cronbach's $\alpha = 0.77$).

2.3.4 In-group identification

In order to measure participants' identification with their national, ethnic, civic, religious, and linguistic groups, the Multi-Component In-group Identification Scale (Leach et al., 2008), which was adapted to Turkish by Balaban (2013) was used. Leach et al.'s (2008) scale has two dimensions of identification with five components. These dimensions are group level self-investment that is composed of solidarity, satisfaction and centrality components, and group level self-definition that is composed of self-stereotyping and ingroup homogeneity components. In the present study the items to

measure ingroup identification were chosen from the self-investment dimension. One item from each component was chosen. The items that were used for each of national, ethnic, civic, religious, and linguistic groups were:

I feel committed to (in-group)

I am glad to be (in-group)

The fact that I am (in-group) is an important part of my identity

The scale was a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*) with higher scores indicating greater identification. For the national, linguistic, and religious identification subscales, participants were first asked to define in which group they felt they belonged to. The scales were presented in a counterbalanced order.

The scale was found to be highly reliable (Cronbach's $\alpha = 0.94$)

2.3.5 Political tendency

Participants were asked to position themselves on a scale ranging from 1 (left) to 7 (right) to indicate their political tendency (Jost 2006).

2.3.6 Demographics

The demographic form included gender, education level, parents' education level, monthly family income, and the political party participants voted for in the last election.

CHAPTER 3

RESULTS

The total sample consisted of 310 Turkish citizens (156 females, $Mean_{age} = 36.36$) living in Istanbul and Şanlıurfa. The descriptives for the demographic variables for all participants and for each group can be seen in Table 1.

Table 1. Descriptives for Demographic Variables

	Total (N = 310)		Şanlıurfa (N = 99)		HD İstanbul (N = 101)		LD İstanbul (N = 110)	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Age	36.36	15.54	34.63 ^a	15.18	37.45 ^a	13.00	36.85 ^a	17.83
Education	12.49	3.87	11.33 ^b	4.19	11.67 ^b	3.88	14.26 ^a	2.78
Mother Education	6.39	5.92	2.44 ^c	3.21	5.37 ^b	4.21	10.85 ^a	6.21
Father Education	8.68	5.77	5.70 ^c	4.41	7.83 ^b	4.92	12.16 ^a	5.82
Income (TL)	5667.47	6375.36	2331.46 ^c	1310.2	5037.01 ^b	4590.9	10235.71 ^a	8619.89

Note. For each row, means that do not have the same letter superscript differ by $p < .05$

One-way ANOVA was conducted for each demographic variable in order to find out whether the subsamples differed from each other. It was found that age difference was not statistically significant among the groups, $F(2, 303) = .89, p = .41$. However, the education level of the participants was different across the groups, $F(2, 305) = 20.60, p < .001, \eta_p^2 = .12$. Tukey's post-hoc tests revealed that LD İstanbul participants ($M = 14.26, SD = 2.78$) attended school longer than the participants in HD İstanbul participants ($M = 11.67, SD = 3.88$) and Şanlıurfa participants ($M = 11.33, SD = 4.19$),

who in turn did not differ from each other.

Mother education was found to be statistically different across all the groups, $F(2, 303) = 83.50, p < .001, \eta_p^2 = 0.36$. The Tukey's test showed that the highest level of mother education was in the LD Istanbul group ($M = 10.85, SD = 6.21$), followed by the HD İstanbul group ($M = 5.37, SD = 4.21$), which in turn was higher than the Şanlıurfa group ($M = 2.44, SD = 3.21$).

Father education was also found to be statistically different across all the groups, $F(2, 302) = 43.00, p < .001, \eta_p^2 = 0.22$. Post-hoc tests also revealed similar results. The fathers in the LD Istanbul group had the highest level of education ($M = 12.16, SD = 5.81$), followed by the HD Istanbul group ($M = 7.83, SD = 4.92$), and the Şanlıurfa ($M = 5.70, SD = 4.41$).

Descriptive statistics of the study variables for all participants and for each group can be seen in Table 2 and 3, respectively. Results revealed that Skewness and Kurtosis values for all measures were within acceptable range (Curran, West & Finch, 1996). Cronbach's alpha values of the scales were relatively high (Table 2).

In order to test whether differences existed among the groups in terms of the study variables (Table 3), one-way ANOVA analyses were conducted for each study variable. It was found that the moral perception of Syrians living in Turkey was significantly different among groups $F(2, 299) = 11.95, p < .001, \eta_p^2 = 0.08$. Tukey's post-hoc tests revealed that the HD İstanbul group ($M = 3.88, SD = 1.36$) perceived Syrians morally superior compared to LD İstanbul group ($M = 3.37, SD = 1.22$) and the Şanlıurfa group ($M = 3.03, SD = 1.12$) who, in turn, did not differ from each other.

Table 2. Descriptives of Study Variables for All Participants

	Mean (SD)	Range	Skewness	Kurtosis	Cronbach's alpha
Moral Perception	3.43 (1.28)	1-7	-.021	-.23	0.90
Identification	6.22 (1.09)	1-7	-1.53	1.56	0.93
National identification	6.42 (1.17)	1-7	-2.07	3.89	0.89
Ethnic identification	6.19 (1.30)	1-7	-1.66	2.51	0.80
Religious identification	5.97 (1.71)	1-7	-1.60	1.43	0.93
Civic identification	6.40 (1.17)	1-7	-2.07	3.82	0.90
Linguistic identification	6.09 (1.45)	1-7	-1.68	2.28	0.85
Contact Quality	3.32(1.43)	1-7	0.42	-0.24	0.77
Feeling Thermometer	4.67(2.49)	1-11	0.14	-0.44	-
Social Distance	3.58(1.91)	1-7	0.25	-1.11	0.91
Negative Affect	3.87(1.12)	1-7	-0.25	0.43	0.79

Table 3. Descriptives of Study Variables by Groups

	Şanlıurfa		HD Istanbul		LD Istanbul	
	Mean	SD	Mean	SD	Mean	SD
Moral perception	3.03 ^b	1.12	3.88 ^a	1.36	3.37 ^b	1.22
Identification	6.56 ^a	0.85	6.68 ^a	0.55	5.53 ^b	1.27
National identification	6.70 ^a	0.96	6.77 ^a	0.66	5.87 ^b	1.48
Ethnic identification	6.30 ^a	1.22	6.46 ^a	1.26	5.84 ^b	1.34
Religious Identification	6.72 ^a	0.96	6.70 ^a	0.87	4.64 ^b	1.97
Civic Identification	6.66 ^a	0.97	6.76 ^a	0.65	5.83 ^b	1.46
Linguistic identification	6.27 ^a	1.42	6.50 ^a	1.01	5.55 ^b	1.66
Contact quality	3.07 ^b	1.15	4.00 ^a	1.62	2.92 ^b	1.27
Feeling Thermometer	4.29 ^b	2.45	5.53 ^a	2.54	4.24 ^b	2.30
Social Distance	4.21 ^a	1.79	3.26 ^b	1.82	3.31 ^b	1.97
Negative Affect	3.88 ^{ab}	0.90	3.53 ^b	1.29	4.15 ^a	1.09

Note. For each row, means that do not have the same letter superscript differ by $p < .05$

When total in-group identification was of concern, there was a significant difference among the groups $F(2, 299) = 11.95, p < .001, \eta_p^2 = 0.24$. Tukey's post-hoc test showed that LD Istanbul group ($M = 5.53, SD = 1.27$) identified with their in-group significantly less than HD Istanbul ($M = 6.68, SD = 0.55$) and Şanlıurfa groups ($M = 6.56, SD = 0.85$).

Each component of the composite identification score was investigated to find out whether there was a statistically meaningful difference between the groups. The analysis revealed a significant difference in national identification across groups, $F(2, 306) = 22.18, p < .001, \eta_p^2 = 0.13$. Tukey's post-hoc test uncovered that the LD Istanbul group ($M = 5.87, SD = 1.48$) identified with their national group significantly less than the HD Istanbul ($M = 6.77, SD = 0.66$) and Şanlıurfa groups ($M = 6.70, SD = 0.96$). A significant difference between the groups in terms of ethnic identification was found, $F(2, 295) = 6.47, p < .01, \eta_p^2 = 0.04$. The HD İstanbul group ($M = 6.46, SD = 1.26$) and Şanlıurfa group ($M = 6.30, SD = 1.22$) identified themselves ethnically more with their in-group members compared to the LD İstanbul group ($M = 5.84, SD = 1.34$).

Participants' religious identification differed significantly across groups, $F(2, 298) = 77.28, p < .001, \eta_p^2 = 0.34$. The results of Tukey analysis revealed that Şanlıurfa group ($M = 6.72, SD = 0.96$) and HD İstanbul sample ($M = 6.70, SD = 0.87$) have higher religious identification compared to LD İstanbul group ($M = 4.64, SD = 1.97$). There was also a significant difference among the groups in terms of civic identification, $F(2, 303) = 22.92, p < .001, \eta_p^2 = 0.13$. Both HD İstanbul ($M = 6.76, SD = 0.65$) and Şanlıurfa ($M = 6.66, SD = 0.97$) groups had higher level of civic identification with their in-group compared to LD Istanbul group ($M = 5.83, SD = 1.46$). Likewise, a significant

difference among the three groups was found in terms of linguistic identification $F(2, 299) = 13.17, p < .001, \eta_p^2 = 0.08$. Tukey's analysis revealed that HD Istanbul group ($M = 6.50, SD = 1.01$) and Şanlıurfa group ($M = 6.27, SD = 1.42$) had more linguistic identification compared to the LD İstanbul group ($M = 5.55, SD = 1.66$).

Contact quality was another study variable that the groups differed statistically significantly, $F(2, 270) = 16.76, p < .001, \eta_p^2 = 0.11$. According to Tukey's test, it was found that that HD Istanbul group ($M = 4.00, SD = 1.62$) had a higher level of contact quality compared to Şanlıurfa group ($M = 3.07, SD = 1.15$) and LD İstanbul group ($M = 2.92, SD = 1.27$).

In terms of prejudice measures, both affective and behavioral measures found to be significantly different across groups. Feeling thermometer, $F(2, 299) = 8.97, p < .001, \eta_p^2 = 0.06$ measuring how warm one feels for the out-group members was found to be significantly higher for the HD Istanbul group ($M = 5.53, SD = 2.54$) compared to Şanlıurfa ($M = 4.29, SD = 2.45$) and LD İstanbul ($M = 4.24, SD = 2.30$) groups. As for social distance, $F(2, 303) = 8.23, p < .001, \eta_p^2 = 0.05$, post-hoc analysis showed that Şanlıurfa group ($M = 4.21, SD = 1.79$) was significantly different than LD İstanbul ($M = 3.31, SD = 1.97$) and HD Istanbul ($M = 3.26, SD = 1.82$) groups. The results of ANOVA revealed that there was a significant difference across groups in terms of negative affect score, $F(2, 212) = 5.71, p < .01, \eta_p^2 = .05$. Tukey's test showed that LD İstanbul group ($M = 4.15, SD = 1.09$) had higher negative affect against Syrians compared to HD İstanbul group ($M = 3.53, SD = 1.29$) and Şanlıurfa group ($M = 3.88, SD = 0.90$). However, there neither HD İstanbul and Şanlıurfa, nor Şanlıurfa and LD İstanbul groups did not significantly differ from each other in terms of negative affect.

3.1 Interrelationships among variables

The intercorrelations among the study variables can be seen in Table 4. The correlations revealed that moral perception was positively related to contact quality and feeling thermometer, however, it was negatively related to ethnic identification, linguistic identification, social distance and negative outgroup affect. Besides national, ethnic, religious, civic and linguistic identifications, identification is positively correlated with social distance. As expected, national identification was positively correlated with ethnic, religious, civic and linguistic identifications and also with social distance. Ethnic identification was positively correlated with other identifications and social distance, and negatively correlated with morality and feeling thermometer. Likewise, religious identification was positively correlated with all identifications and with social distance also. Civic identification was positively correlated with national, ethnic, religious and linguistic identification in addition to social distance. Besides social distance, linguistic identification was positively correlated with all other identifications, however negatively correlated with morality. Contact quality was positively related to moral perception and feeling thermometer, and negatively related to social distance and negative outgroup affect. As for the measures of prejudice, feeling thermometer was negatively related to social distance and negative outgroup affect, while these two were positively correlated with each other (See Table 4).

Table 4. Intercorrelations among Study Variables

	Moral perception	Composite Id	National id.	Ethnic id.	Religious id.	Civic id.	Linguistic id.	Contact quality	Feeling thermometer	Social Distance	Negative Outgroup Affect
Moral perception	-										
Composite Identification	-.11	-									
National identification	-.05	.88**	-								
Ethnic identification	-.16**	.69**	.45**	-							
Religious identification	-.05	.80**	.61**	.45**	-						
Civic identification	-.04	.88**	.99**	.45**	.62**	-					
Linguistic identification	-.16**	.78**	.53**	.48**	.48**	.57**	-				
Contact quality	.57*	-.01	.01	.11	.50	.02	-.07	-			
Feeling thermometer	.58**	-.08	-.03	-.18**	-.02	-.02	-.13*	.58**	-		
Social Distance	-.54**	.30**	.25**	.30**	.20**	.24**	.27**	-.47**	-.57**	-	
Negative Affect	-.56**	.10	.05	.18**	.03	.05	.06	-.56**	-.62**	.45**	-

The correlation between the study variables and the demographic variables can be seen in Table 5. The age of the participants was positively correlated with national, civic, and linguistic identification of the participants, and also with social distance. Participants' education level was related negatively with national, ethnic, religious, civic, and linguistic identification, and contact quality. The monthly income and the education of the participants' parents were found to be negatively correlated with all types of identification and social distance (See Table 5)

Table 5. Intercorrelations among Demographics and Study Variables

	Age	Education	Mother Education	Father Education	Monthly Income
Moral Perception	.27*	.03*	.01*	.04*	.07*
Composite Identification	.13*	-.25**	-.53**	-.48**	-.49**
National Identification	.14*	-.21**	-.45**	-.41**	-.47**
Ethnic Identification	.05*	-.13**	-.25**	-.28**	-.27**
Religious Identification	.07*	-.24**	-.58**	-.50**	-.38**
Civic Identification	.16*	-.21**	-.46**	-.41**	-.47**
Linguistic Identification	.14*	-.19**	-.30**	-.26**	-.33**
Contact Quality	.02*	-.19**	-.07*	-.02*	.66*
Feeling Thermometer	.09*	-.04*	-.02*	.09*	.09*
Social Distance	.14*	-.07*	-.20**	-.24**	-.25**
Negative Affect	-.12*	.11	.10*	.04*	-.05*

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

3.2. Results concerning the hypotheses

The first hypothesis predicted that age will be positively related to in-group identification and prejudice, and negatively related to moral perception. Five simple regression analyses with age as the predictor and each of the identification measures (national, ethnic, religious, civic, linguistic) as the outcome variables were conducted. The results showed that age predicted linguistic, $F(1, 297) = 5.576, p = .019$, with an R^2 of .018, national, $F(1, 303) = 6.331, p = .012$, with an R^2 of .020, and civic identification, $F(1, 301) = 7.520, p = .006$, with an R^2 of .024 significantly whereas any significant relationship was not found with ethnic, $F(1, 294) = .806, p = .37$, with an R^2 of .003 and religious identification of the participant, $F(1, 296) = 1.602, p = .207$, with an R^2 of .005. These findings indicated partial support for the hypothesis such that the older the people were, the higher was their linguistic, national, and civic identification.

In order to test hypotheses 1b, 1c, 2, and 3, multiple mediation analyses with each of the prejudice variables (feeling thermometer, social distance, negative outgroup affect) as the dependent variable were conducted with PROCESS macro in SPSS. Moral perception of Syrians in Turkey and in-group identification (average score of national, ethnic, religious, civic, and linguistic identifications) were entered as the mediators of the relationship between age and prejudice variables. Gender, education and the residence group of the participant were entered as control variables. It was found that gender did not have a statistically significant relationship with the prejudice variables, hence, it was excluded from the analyses.

Concerning the first hypothesis, the results of the multiple mediation analyses revealed that there was a significant direct relationship between age and negative affect, and age and social distance. As people got older, their negative affect towards the outgroup decreased, yet behavioral prejudice increased. There was no significant relationship between age of Turkish participants and their moral perception of Syrians (See Figures 3, 4, 5).

The second and the third hypotheses predicted that moral perception and in-group identification would mediate the relationship between participants' age and level of prejudice against Syrians. In other words, prejudice will increase with age, and moral perception of Syrians will mediate this relationship in such a way that the older the people are, the less moral will be their perception of Syrians and this will be related to greater prejudice. Likewise, the older people are, the higher will be their identification with their group, and greater identification will be related to higher levels of prejudice.

The results of the multiple mediation analysis revealed that there were partial mediations both on the age and social distance, and the age and negative out-group affect measures models. This indicated that both direct and indirect relationship between age and social distance and negative outgroup affect were significant (See Figures 3, 4, 5 and Table 6).

The second hypothesis was partially supported such that, in-group identification mediated the relationship between age and feeling thermometer and social distance. As people got older, they identified themselves more with their group and had colder feelings against the out-group members (See Figure 3). In addition to this, the older the people get, the more they identify themselves with the in-group and the social distance

between them and Syrians in Turkey increase (See Figure 3). However, the analysis showed that group identification did not mediate the relationship between age and negative outgroup affect (See Figure 5).

The third hypothesis predicting that prejudice would increase with increasing age and this relationship would be mediated by the moral perception of Syrians was not supported for all three components of prejudice. However, higher moral perception predicted warmer feelings towards Syrians. Also, as Syrians were perceived superior in morality, both the social distance and the negative out-group affect decreased. Hence, moral perception predicted both affective and behavioral prejudice. (See Figures 3,4 and 5)

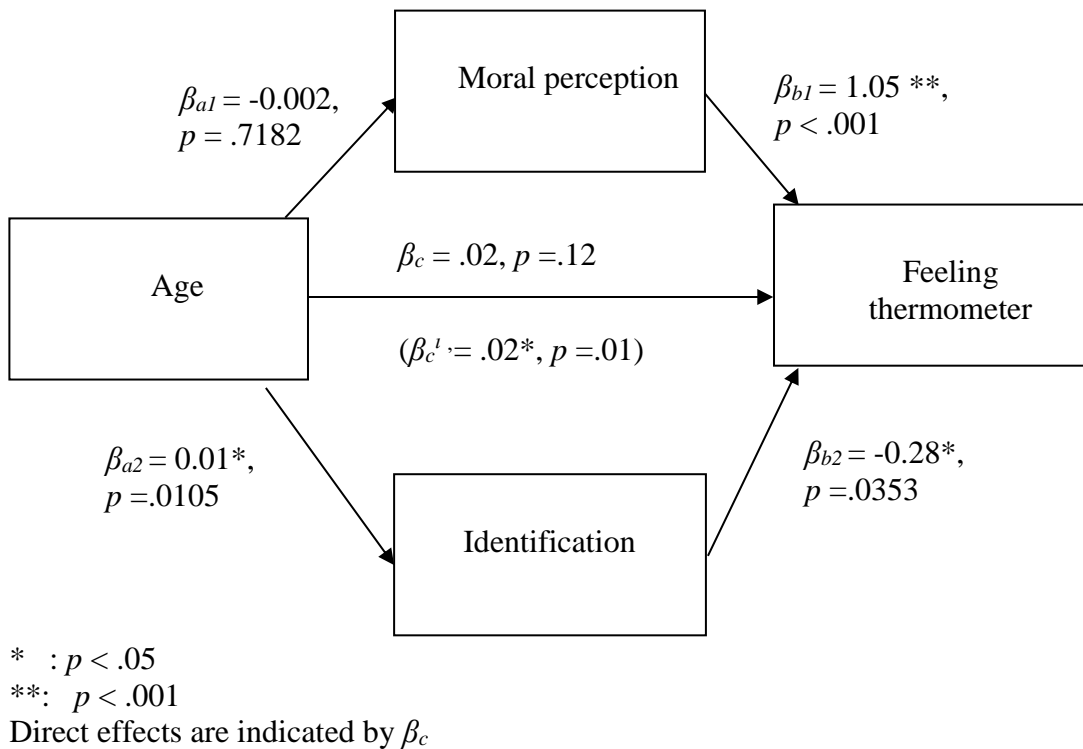


Figure 3. Multiple mediation summary for feeling thermometer (n = 265)

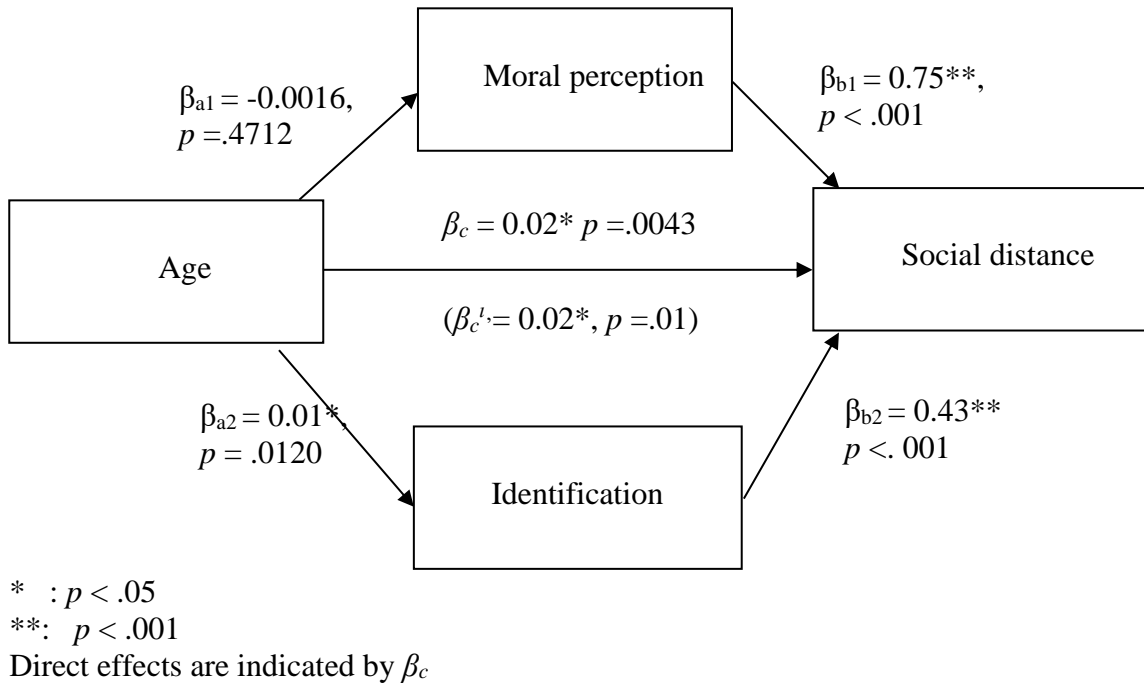


Figure 4. Multiple mediation summary for social distance (n = 272)

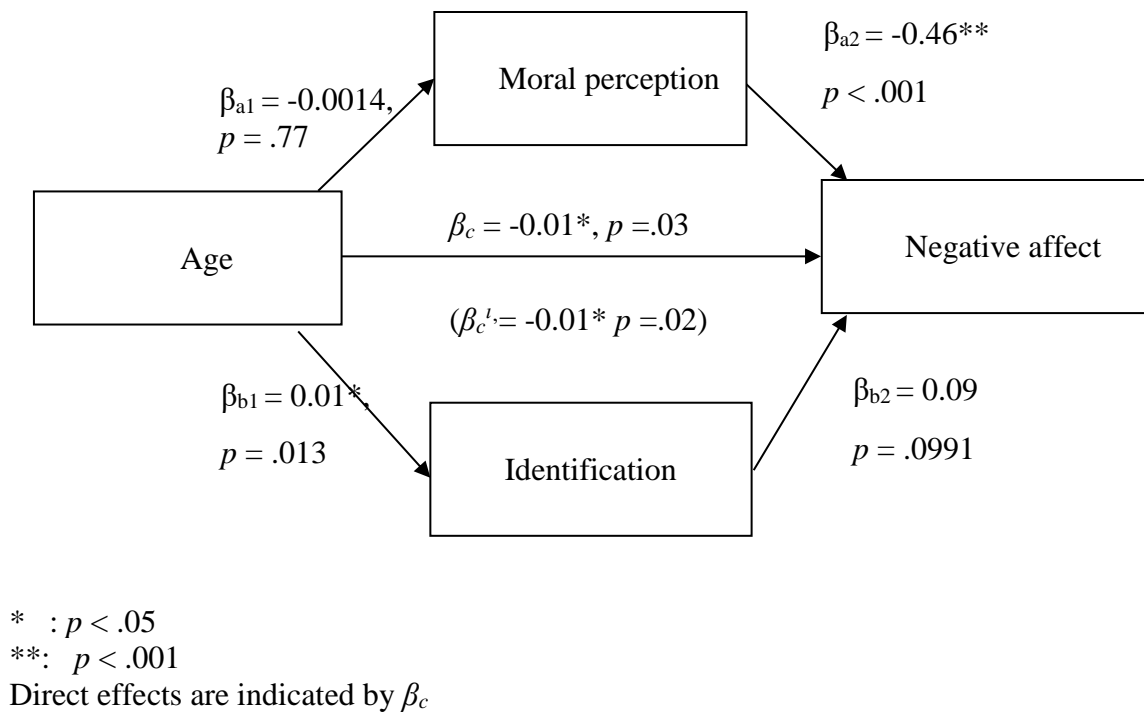


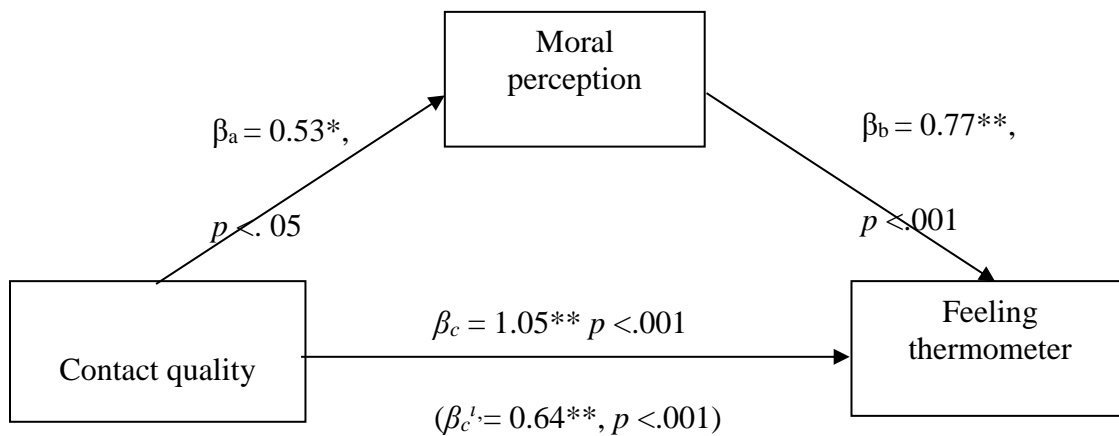
Figure 5. Multiple mediation summary for negative affect (n = 268)

Table 6. Summary of Indirect Effects of Contact Quality on Prejudice

Outcome		Effect	SE	LLCI	ULCI
Feeling Thermometer					
	TOTAL	-0.0046	0.0057	-0.0153	0.0072
	Moral perception	-0.0019	0.0053	-0.0122	0.0089
	In-group identification	-0.0027	0.0019	-0.0075	-0.0002
	(Morality-Identification)	0.0008	0.0056	-0.0102	0.0115
Social Distance					
	TOTAL	0.0052	0.0044	-0.0039	0.0135
	Moral perception	0.0012	0.0038	-0.0066	0.0081
	In-group identification	0.0040	0.0019	0.0010	0.0087
	(Morality-Identification)	-0.0028	0.0041	-0.0011	0.0047
Negative Affect					
	TOTAL	0.0015	0.0024	-0.0032	0.0061
	Moral perception	0.0006	0.0023	-0.0037	0.0053
	In-group identification	0.0008	0.0007	-0.0001	0.0028
	(Morality-Identification)	-0.0002	0.0025	-0.0048	0.0047

The fourth hypothesis predicted that moral perception of Syrians in Turkey would mediate the relationship between contact quality and prejudice. In order to test the fourth hypothesis, for each of the prejudice measures, three simple mediation analyses with PROCESS macro in SPSS were conducted. Bootstrapping procedure with 5000 samples revealed that both total and direct effects were significant in all three models denoting the presence of partial mediation. To elaborate, moral perception partially mediated the relationship between contact quality and all three prejudice variables, which meant that both total and direct effects were found to be significant in the model. For the feeling thermometer, the mediator effect of moral perception on the relationship between contact quality and the positive feelings participants felt for Syrians was found

to be significant ($b = 0.4123$, 95% $LLCI = 0.2605$, $ULCI = 0.5857$, $p < .001$) (See Figure 6). Moral perception of Syrians also partially mediated the relationship between contact quality and social distance ($b = -0.3115$, 95%, $LLCI = -0.4353$, $ULCI = -0.2145$, $p < .001$) (See Figure 7). Finally, partial mediation effect of moral perception was also significant on the relationship between contact quality and negative outgroup affect ($b = -0.1772$, 95% $LLCI = -0.2733$, $ULCI = -0.0952$, $p < .001$) (See Figure 8). As the quality of contact between Turkish people and the Syrians increased, Syrians were perceived to be morally superior, which in turn, increased how warm Turkish people felt for them, and decreased the social distance to and the negative affect for Syrians. There also existed a significant direct relationship between contact quality and both affective and behavioral prejudice variables, such that the increase in the quality of contact decreased prejudice against Syrians living in Turkey.

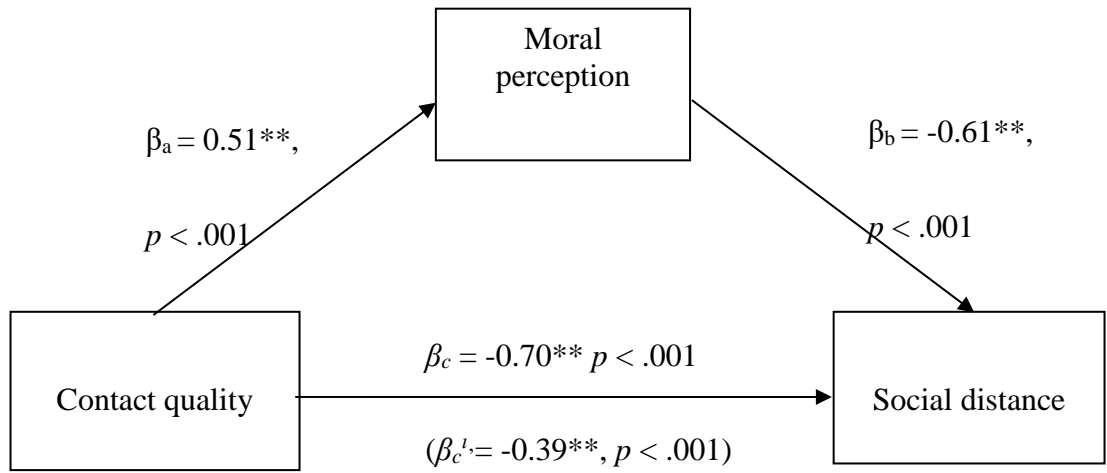


* : $p < .05$,

** : $p < .001$

Direct effects are indicated by β_c .

Figure 6. Simple mediation summary for feeling thermometer

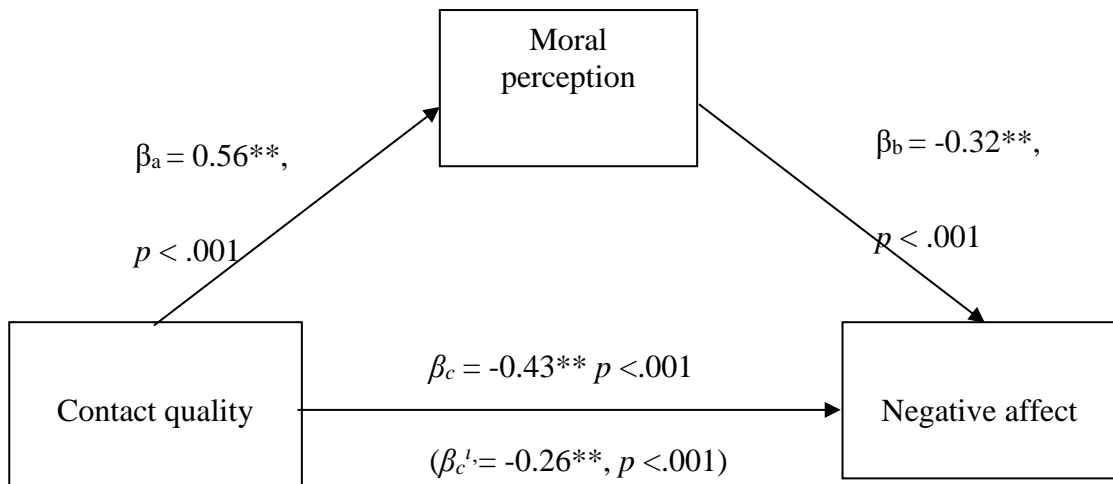


* : $p < .05$

** : $p < .001$

Direct effects are indicated by β_c .

Figure 7. Simple mediation summary for social distance



* : $p < .05$

** : $p < .001$

Direct effects are indicated by β_c .

Figure 8. Simple mediation summary for negative affect

CHAPTER 4

DISCUSSION

This study aimed to determine the role of age, moral perception, in-group identification and intergroup contact of Turkish people's prejudice against Syrians in Turkey. Previous research documented the prevalent opinion of the Turkish society for Syrians to be immoral and harmful for the society (Erdoğan, 2014). Personal observations and the pilot study also showed negative statements especially by the elderly towards Syrians living in Turkey. This study aimed to further examine the Turkish people's perception by including age and moral perception in their relationship with prejudice against Syrians.

The first hypothesis predicting age differences among Turkish people in terms of group identification, moral perception of and prejudice against Syrian refugees in Turkey was partially supported. Age predicted prejudice such that as people got older, the negative affect against Syrians decreased, yet behavioral prejudice increased. Pettigrew and Tropp (2008) emphasized the role of contact in empathy and prejudice relationship such that contact reduces prejudice by increasing empathy. Previous research revealed that empathy was found to be negatively correlated with prejudice (McFarland, 1999). Empathy is undergoing emotions, and points of view more harmoniously with someone else's condition than with one's own view (O'Brien, Konrath, & Grühn, 2013). Previous research signified that empathy did not track the similar linear order as in youth and might develop not only in middle adulthood, but also even into old age (Erikson, Erikson, & Kivnick, 1986; McAdams & Olson, 2010). Due

to aggregation of life experience, empathy, the representation of emotions, indicated exquisite increase (O'Brien, Konrath, & Grühn, 2013). This increase in empathy due to age, as explained, would clarify the decrease in affective prejudice against Syrians in Turkey. The findings also showed that age was a predictor of in-group identification. As people got older, they had greater national, linguistic, and civic identification. However, ethnic and religious identification were not predicted by age. The analyses also revealed that age was not a significant predictor of how moral the Syrians living in Turkey were perceived by the Turkish people. Previous research indicated that morality was an essential clue in determining strangers, therefore, outgroup members (Brambilla et al., 2011). Moral perception of an out-group is a kind of stereotyping that focuses on morality related domains. The morality domain is one of the components of the warmth dimension of the Stereotype Content Model (Fiske et al., 2002).

The second and the third hypotheses predicting moral perception of the Syrians and in-group identification to mediate the relationship between age and prejudice was partially supported. As people got older, they identified themselves more with the group they belonged to. Increase in identification led to colder feelings towards Syrians and increased social distance towards the out-group members. Findings also showed that as local people perceived Syrians to be more moral, their prejudice against Syrians decreased both in affective and behavioral means. This finding supports previous studies stating that information gathering about morality of the unknown person is important in impression formation about others (Brambilla et al., 2011) and as impression was derived from morality dimension, warmth was salient in impression formation (Brambilla & Leach, 2014). Hence, when more positive moral information was gathered

about a stranger or a group, the less prejudice would be formed against that person or the group. However, no significant relationship between age and moral perception was found. The finding indicating moral perception is independent of age was contrary to observations and the pilot study conducted.

The fourth hypothesis predicting that the contact quality with the Syrians would increase their moral perception and, hence, would decrease prejudice was partially supported. There existed a direct effect of contact quality on all three measures of prejudice. Parallel to previous studies' findings (Barlow et al., 2012; Islam & Hewstone, 1993), this study revealed that contact quality predicted social distance, negative affect negatively and feeling thermometer positively. As contact quality with Syrians increased, people had warmer feelings, less negative outgroup affect, and less social distance toward them. When moral perception was included as the mediator, the results revealed that as the quality of the contact increased, Turkish people perceived Syrians morally superior, which, in turn, reduced their prejudice against them. Intercorrelations among the study variables also showed that contact quality had the strongest correlations with moral perception, and prejudice components. Morality explained the largest variance in both behavioral and affective prejudice measures supporting previous research that explained the relationship between moral perception and prejudice. According to Crandall and Beasley (2001), people perceive others as good or bad, acceptable or unacceptable as components of prejudice and discrimination depending on the perception of moral worth, which is fundamental to perception. There is also a negative correlation between moral perception and ethnic and linguistic identification with the in-group, signifying that Turkish people who identify themselves ethnically and

linguistically with their in-group perceive Syrians morally inferior. However, no significant relationship was found between moral perception and national, religious, and civic identification. According to Verkuyten (2004a), as people identify themselves more with the ethnic group they belong to, their approval of multiculturalism decreases and they display more negative attitudes towards immigrant groups. Linguistic identification is also considered as a substitute or enhancement to ethnic-civic dichotomy (Pehrson et al., 2009a). Pehrson et al. (2009a) claimed that as language is to be acquired, people's defining themselves through linguistic means disregards immigrants. People hear Syrians talking in their own language, and especially in high Syrian density districts, it is usual to see stores with Arabic names and even road signs in Arabic. According to the locals, these are a form of threat for the Turkish language and thereby, Turkish culture. Hence, people who identified themselves with their language more had more prejudice against Syrians in Turkey. Previous studies also documented that the higher the level of cultural identification, the more one expressed prejudice against the outgroup (Firat, 2019; Taşdemir, 2018). Also, contact quality is highly correlated with the prejudice variables.

The present study was the first to examine the role of age in prejudice against Syrians and moral perception of the Syrians by Turkish people. Previous studies examined the perception of Syrians by the Turkish people (Erdoğan, 2014; Getmansky et al., 2016, IPSOS, 2017), however, these variables were not studied. The relationship between age and moral perception of Syrians has not been investigated previously in the literature.

In the present study, group identification and prejudice were measured by incorporating their different components. Group identification was evaluated based on five components namely national, ethnic, religious, linguistic, and civic. People have identifications with different groups that they belong to. Measuring identification in terms of these different group memberships gave insight into the different relationships between these identities and the study variables. Prejudice as an attitude has both behavioral and affective components. However, in the literature either one of the components is used to operationalize prejudice. The present study included both components to shed light on its different component.

The sample consisted of a community sample, which had certain advantages. Participants came from different Syrian population density which provided different opportunities for contact with Syrians. The diverse sample both in terms of contact and demographics provided high external validity. In addition, similarity of mean age of the groups and proportion of gender provided group comparisons to be valid.

Before the main data collection, a pilot study about how Turkish people define Syrians was conducted. The free-recall expressions describing Syrians were used in the negative stereotyping scale that measures moral perception in the main study. Hence the scale was not a general stereotype measure but was made-to-measure Turkish people's perception of Syrians in Turkey which increased the validity.

The data was collected through face-to-face interviews. This provided environmental conditions like the participant's interaction with others while answering the questions and discussing the answers with someone else to be controlled by the researcher. Also, the researcher had the chance to get further information on the topic as

they could observe the participants and more than answering the questions the participants made comments about the Syrians and expressed their thoughts about their perception of Syrians.

There is a limitation of the study caused by methodology. Face-to-face interviews may have caused social desirability bias on the participants' responses. Social desirability bias (Edwards, 1957) is the response bias when the participant tends answer the survey questions in a way to be perceived more favorable. In this study, the participants might have presented themselves more democratic, especially in the LD İstanbul group, and less prejudiced as they answered the survey questions in the presence of the researcher.

The finding of the study that as contact quality increased, Syrians were perceived morally superior may have further implications. According to Allport (1954), under particular conditions, intergroup contact ends up with positive results. This view is supported by Muzafer Sherif and colleagues' (Sherif, Harvey, White, Hood, & Sherif, 1961; as cited in Tredoux and Finchilescu, 2010) study proposing that when children were brought in competition for resources, contact with each other resulted in conflict, but when they were brought in cooperative dependency, conflict decreased in an interaction situation. When Turkish people perceive Syrians as a threat for their resources, living area or culture, their prejudice increased, but as the quality of contact increases, and cooperation is provided, the level of prejudice will decrease. The findings of Özkeçeci (2018) using the same data set as this study including threat variables showed that increase in quality of contact led to decrease in both perceived symbolic and perceived realistic threat. On this basis, in order to increase contact quality, better life

conditions should be provided both for Turkish people and Syrians. In addition to non-governmental organizations the state should also practice certain amendments for the Syrians residing outside the camps.

This study is a correlational study. Correlation does not imply causation. Therefore, the significant effects should be interpreted with caution because we cannot be sure of the direction of the effect. For example, a significant relation was found between contact quality and moral perception. This finding can be interpreted as increase in contact quality leading to higher levels of moral perception. However, the same relation can also be interpreted in such a way that as Syrians in Turkey were perceived morally superior, Turkish people would establish high quality contact with them.

Conclusion

The present study examined Turkish people's perception of Syrians who fled their country and at present reside in Turkey as a result of a civil war. In this study the relationship between age, moral perception, contact quality, and both affective and behavioral prejudice was analyzed. The findings implied that as people got older, affective prejudice decreased, whereas behavioral prejudice increased. In addition, national, linguistic, and civic identification with the in-group increased with age. However, no relationship was found to be significant between the age of Turkish people and their moral perception of Syrians in Turkey. Identification partially mediated the

relationship between age and prejudice, but moral perception did not. However, moral perception partially mediated the relationship between contact quality and prejudice.

This study can be replicated due to changing conditions of Syrians in Turkey. In addition, prejudice can also be measured using implicit techniques to eliminate social desirability effect during face-to-face interviews.

APPENDIX A
SCALES (TURKISH)

Hissiyat Termometresi (Haddock, Zanna, & Esses, 1993)

Türkiye'deki Suriyelilerle ilgili nasıl hissettiğinizi aşağıdaki his termometresinde işaretleyiniz.

0° soğuk, yani çok olumsuz; 100° sıcak, yani çok olumlu hissediyorum anlamındadır.

SOĞUK					SICAK					
0°	10°	20°	30°	40°	50°	60°	70°	80°	90°	100°
	Çok				Ne olumlu					Çok
	olumsuz				ne de olumsuz					olumlu

Önyargısal Tutumlar Ölçeği

Türkiye'deki Suriyelilere karşı neler hissediyorsunuz? Aşağıda bazı duygular verilmiştir. Bunların sizin hislerinizi ne kadar yansıttığını belirtiniz. Size en uygun cevabı yuvarlak içine alınız.

	Hislerimi hiç yansıtmıyor				Hislerimi tamamen yansıtıyor			
1. Düşmanlık	1	2	3	4	5	6	7	
2. Hayranlık	1	2	3	4	5	6	7	
3. Antipati	1	2	3	4	5	6	7	
4. Benimseme	1	2	3	4	5	6	7	
5. Üstünlük	1	2	3	4	5	6	7	

6. Sevgi	1	2	3	4	5	6	7
7. Hor görme	1	2	3	4	5	6	7
8. Onaylama	1	2	3	4	5	6	7
9. Nefret	1	2	3	4	5	6	7
10. Şefkat	1	2	3	4	5	6	7
11. Dışlama	1	2	3	4	5	6	7
12. Sıcaklık	1	2	3	4	5	6	7

Bogardus Sosyal Mesafe Ölçeği (1925), Adapted to Turkish by Balaban (2013)

Suriyelilerle çeşitli sosyal ilişkiler kurmanın sizde uyandıracak hisleri ölçmek istiyoruz. Lütfen aşağıda verilen durumların sizde yaratacağı etkiyi, 1 (hiç rahatsızlık duymam) 7 (çok büyük rahatsızlık duyarım) arasında belirtiniz. Size uygun cevabı yuvarlak içine alınız.

	Hiç rahatsızlık duymam	1	2	3	4	5	6	7 Çok büyük rahatsızlık duyarım
1. Suriyeli biri ile evlenseniz		1	2	3	4	5	6	7
2. Suriyeli bir yakın arkadaşınız olsa		1	2	3	4	5	6	7
3. Suriyeli bir kapı komşunuz olsa		1	2	3	4	5	6	7
4. Suriyeli biri ile aynı sokakta yaşıyor olsanız		1	2	3	4	5	6	7

5.Suriyeli biri ile aynı yerde çalışıyor olsanız	1	2	3	4	5	6	7
6.Suriyeli bir patronunuz olsa	1	2	3	4	5	6	7

Olumsuz Kalıpyargı Ölçeği (Yapıcı, 2004; Erdogan, 2014; Ozden, 2013)

Lütfen Türkiye'deki Suriyelileri tanımlarken aşağıdaki sıfatların her birini ne dereceye kadar kullanacağınızı belirtin. Size uygun cevabı yuvarlak içine alınız.

	Hiç							Çok
1. Zeki	1	2	3	4	5	6	7	
2. Becerikli	1	2	3	4	5	6	7	
3. Çalışkan	1	2	3	4	5	6	7	
4. Sıcakkanlı	1	2	3	4	5	6	7	
5. İyi huylu	1	2	3	4	5	6	7	
6. İçten	1	2	3	4	5	6	7	
7. Dürüst	1	2	3	4	5	6	7	
8. Arkadaş canlısı	1	2	3	4	5	6	7	
9. Terbiyesiz	1	2	3	4	5	6	7	
10. Tehlikeli	1	2	3	4	5	6	7	
11. Güvenilir	1	2	3	4	5	6	7	

12. İyi niyetli	1	2	3	4	5	6	7
13. Hilekâr	1	2	3	4	5	6	7
14. Cahil	1	2	3	4	5	6	7
15. Pis	1	2	3	4	5	6	7
16. Kaba	1	2	3	4	5	6	7
17. Ahlaki açıdan zayıf	1	2	3	4	5	6	7
18. Hain	1	2	3	4	5	6	7
19. Yardımsever	1	2	3	4	5	6	7
20. Uyumsuz	1	2	3	4	5	6	7
21. Asi/ Başına buyruk	1	2	3	4	5	6	7
22. Mağdur	1	2	3	4	5	6	7
23. Fakir	1	2	3	4	5	6	7
24. Gamsız	1	2	3	4	5	6	7
25. Saygısız	1	2	3	4	5	6	7
26. Eğitimsiz	1	2	3	4	5	6	7
27. Kavgacı	1	2	3	4	5	6	7
28. Suça meyilli	1	2	3	4	5	6	7

Gruplararası Temas Kalitesi (Islam & Hewstone, 1993;Voci & Hewstone, 2003,
Adapted to Turkish by Husnu & Crisp, 2010)

Suriyelilerle olan iletişiminizi nasıl değerlendirirsiniz? Size en uygun cevabı yuvarlak içine alınız.

1. Yüzeysel	1	2	3	4	5	6	7	Derin
2. Doğal	1	2	3	4	5	6	7	Zoraki
3. Huzursuz	1	2	3	4	5	6	7	Huzurlu
4. Rekabetçi	1	2	3	4	5	6	7	Uzlaşmacı
5. Yakın	1	2	3	4	5	6	7	Uzak
6. Olumsuz	1	2	3	4	5	6	7	Olumlu

Gruplararası Temas Miktarı

1. Suriyeli kaç kişi tanıyorsunuz? Lütfen size uygun cevabın yanına çarpı işareti koyunuz.

- Hiç
- 1 kişi
- 2-3 kişi
- 4-6 kişi
- 7-10 kişi
- 11-15 kişi
- 16-20 kişi
- 21-30 kişi
- 30 kişiden fazla

2. Bu tanıdıklarınızla ne sıklıkla görüşüyorsunuz? Lütfen size uygun cevabın yanına çarpı işareti koyunuz.

- ___ Hiç
___ Yılda birkaç kez
___ Ayda bir kez
___ Ayda birkaç kez
___ Haftada bir kez
___ Haftada birkaç kez
___ Hergün

Özdeşleşme Ölçekleri

1- Kesinlikle katılmıyorum	4- Ne katılıyorum ne de katılmıyorum	5- Biraz katılıyorum
2- Katılmıyorum		6- Katılıyorum
3- Biraz katılmıyorum		7- Kesinlikle katılıyorum

1.Etnik Özdeşleşme

1)Kendinizi aşağıdaki etnik kimliklerden hangisine en yakın hissediyorsunuz?

- a) Türk
b) Kürt
c) Arap
d) Ermeni
e) Laz
f) Çerkez
g) Rum
h) Diğer:.....

2) Şimdi yukarıda belirttiğiniz etnik kimlik grubunu aşağıda boş bırakılan yerlere yazınız. Örneğin, yukarıda “Türk” cevabını verdiyseniz aşağıdaki boşluklara “Türk” yazınız. Sonra aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

- a) Kendimi lere(lara) bağlı hissediyorum []
b) olmaktan gurur duyuyorum []
c) olmam kimliğimin önemli bir parçasıdır []

2.Dilsel Özdeşleşme

3) Günlük hayatınızda aşağıdaki dillerden en çok hangisini konuşuyorsunuz?

- | | |
|-------------|-----------------|
| a) Türkçe | e) Lazca |
| b) Kürtçe | f) Çerkezce |
| c) Arapça | g) Rumca |
| d) Ermenice | h) Diğer: |

4) Şimdi yukarıda belirttiğiniz dili aşağıda boş bırakılan yerlere yazınız. Örneğin, yukarıda “Türkçe” cevabını verdiyseniz aşağıdaki boşluklara “Türkçe” yazınız. Sonra aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

- a) konuşanlarla aramda bir bağ olduğunu hissediyorum []
- b) konuşmaktan gurur duyuyorum []
- c) konuşmam kimliğimin önemli bir parçasıdır []

3. Dini Özdeşleşme

5) Dini kimliğinizi nasıl tanımlarsınız?

- | | |
|--------------------|-----------------|
| a) Müslüman | e) Sünni |
| b) Hıristiyan | f) Alevi |
| c) Musevi | g) Ortodoks |
| d) Süryani | h) Katolik |
| i) Ateist/Agnostik | j) Diğer: |

6) Şimdi yukarıda belirttiğiniz dini aşağıda boş bırakılan yerlere yazınız. Örneğin, yukarıda “Müslüman” cevabını verdiyseniz aşağıdaki boşluklara “Müslüman” yazınız. Sonra aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

- a) Kendimi lere(lara) bağlı hissediyorum []
- b) olmaktan gurur duyuyorum []
- c) olmam kimliğimin önemli bir parçasıdır []

4.Vatandaşlık Özdeşleşmesi

7) Aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

- a) Kendimi Türkiye Cumhuriyeti vatandaşlarına bağlı hissediyorum []

- b) Türkiye Cumhuriyeti vatandaşı olmaktan gurur duyuyorum []
c) Türkiye Cumhuriyeti vatandaşı olmam kimliğimin önemli bir parçasıdır []

5. Ulusal özdeşleşme

7) Aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

- a) Kendimi Türkiye'ye bağlı hissediyorum []
b) Türkiyeli olmaktan gurur duyuyorum []
c) Türkiyeli olmam kimliğimin önemli bir parçasıdır []

Demografik Bilgi Formu

Şimdi de sizinle ilgili son birkaç sorumuzu yanıtlamanızı rica ediyoruz.

1. Cinsiyetiniz

- 1) Kadın
2) Erkek

2. Yaşınız:yaşındayım

3. Eğitim durumunuz: (Kaç yıl okula gittiniz?) :yıl

4. Annenizin eğitim durumu (Kaç yıl okula gitmiş?) :yıl

5. Babanızın eğitim durumu (Kaç yıl okula gitmiş?):yıl

6. Aylık hane halkı geliriTL

7. Son seçimlerde hangi partiye oy verdiniz?

- 1) AKP 2) CHP 3) HDP 4) MHP 5)
DİĞER.....

APPENDIX B

SCALES (ENGLISH)

Feeling Thermometer (Haddock, Zanna, & Esses, 1993)

Please indicate how you feel about Syrians in Turkey by using the feeling thermometer below. In this thermometer, 0° means cold, i.e., very negative; 100° means warm, i.e., very positive.

COLD											WARM
0°	10°	20°	30°	40°	50°	60°	70°	80°	90°	100°	
Very Negative			Neither Negative nor Positive				Very Positive				

Prejudicial Attitudes Scale

For each of the items below, please indicate your attitudes towards Syrians in Turkey by circling the answer that fits you best.

	Does not reflect my feelings at all							Reflects my feelings completely
1. Hostility	1	2	3	4	5	6	7	
2. Admiration	1	2	3	4	5	6	7	
3. Dislike	1	2	3	4	5	6	7	
4. Acceptance	1	2	3	4	5	6	7	
5. Superiority	1	2	3	4	5	6	7	
6. Affection	1	2	3	4	5	6	7	
7. Contempt	1	2	3	4	5	6	7	
8. Approval	1	2	3	4	5	6	7	
9. Hatred	1	2	3	4	5	6	7	
10. Sympathy	1	2	3	4	5	6	7	

11.Rejection	1	2	3	4	5	6	7
12.Warmth	1	2	3	4	5	6	7

Bogardus Social Distance Scale (1925), Adapted to Turkish by Balaban (2013)

We would like to measure your feelings towards Syrians. Please indicate the effect of each social interaction would have on you between 1(I would not feel uncomfortable at all) to 7 (I would feel extremely uncomfortable). Circle the answer that fits you best.

	I would not feel uncomfortable at all						I would feel extremely uncomfortable
1. If your boss is a Syrian	1	2	3	4	5	6	7
2. If you work in the same place with a Syrian	1	2	3	4	5	6	7
3. If you live in the same street with a Syrian	1	2	3	4	5	6	7
4. If you have a neighbor who is a Syrian	1	2	3	4	5	6	7
5. If you have a close friend who is a Syrian	1	2	3	4	5	6	7

6. If you are married to a Syrian	1	2	3	4	5	6	7
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Negative Stereotyping Scale (Yapıcı, 2004; Erdogan, 2014; Ozden, 2013)

How would you define Syrians in Turkey? Please circle the answer that fits you best.

	Not at all			Extremely			
1. Intelligent	1	2	3	4	5	6	7
2. Skillful	1	2	3	4	5	6	7
3. Hard- working	1	2	3	4	5	6	7
4. Warm	1	2	3	4	5	6	7
5. Good- natured	1	2	3	4	5	6	7
6. Sincere	1	2	3	4	5	6	7
7. Honest	1	2	3	4	5	6	7
8. Friendly	1	2	3	4	5	6	7
9. Shameless	1	2	3	4	5	6	7
10. Dangerous	1	2	3	4	5	6	7
11. Trustworthy	1	2	3	4	5	6	7
12. Well- intentioned	1	2	3	4	5	6	7

13. Cheater	1	2	3	4	5	6	7
14. Ignorant	1	2	3	4	5	6	7
15. Dirty	1	2	3	4	5	6	7
16. Rude	1	2	3	4	5	6	7
17. Morally inferior	1	2	3	4	5	6	7
18. Traitor	1	2	3	4	5	6	7
19. Helpful	1	2	3	4	5	6	7
20. Incompatible	1	2	3	4	5	6	7
21. Rebellious	1	2	3	4	5	6	7
22. Victim	1	2	3	4	5	6	7
23. Poor	1	2	3	4	5	6	7
24. Careless	1	2	3	4	5	6	7
25. Disrespectful	1	2	3	4	5	6	7
26. Uneducated	1	2	3	4	5	6	7
27. Quarrelsome	1	2	3	4	5	6	7
28. Crime-prone	1	2	3	4	5	6	7

Contact Quality (Islam & Hewstone, 1993; Voci & Hewstone, 2003)

How would you characterize the contact you have with Syrians? Please circle the answer that fits you best.

1. Superficial	1	2	3	4	5	6	7	Deep
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2. Natural	1	2	3	4	5	6	7	Forced
------------	---	---	---	---	---	---	---	--------

3. Unpleasant	1	2	3	4	5	6	7	Pleasant
---------------	---	---	---	---	---	---	---	----------

4. Competitive	1	2	3	4	5	6	7	Cooperative
----------------	---	---	---	---	---	---	---	-------------

5. Intimate	1	2	3	4	5	6	7	Distant
-------------	---	---	---	---	---	---	---	---------

6. Negative	1	2	3	4	5	6	7	Positive
-------------	---	---	---	---	---	---	---	----------

Contact Quantity (Voci & Hewstone, 2003)

1. How many Syrians do you know personally?

None

2-3

4-6

7-10

11-15

16-20

21-30

More than 30

2. How often do you have contact with them?

- Never
- Few times a year
- Once a month
- Few times a month
- Once a week
- Few times a week
- Everyday

Identification Scales

1- Completely disagree		5- Somewhat agree
2- Disagree	4- Neither agree, nor disagree	6- Agree
3- Somewhat disagree		7- Completely agree

1.Ethnic Identification

1) Which of the below mentioned identities do you feel yourself close to?

- a) Turkish
- b) Kurdish
- c) Arab
- d) Armenian
- e) Laz
- f) Circassian
- g) Roum
- h) Other:.....

2) Now please write the above mentioned identification to the blank below. For example, if you answered as “Turkish” to the previous question, fill in the blanks with Turkish. Then please indicate how much you agree with the below mentioned statements.

- a) I feel committed to []
- b) I am proud of being []
- c) The fact that I am is an important part of my identity []

2.Linguistic Identification

3) Which of the below mentoined languages do you speak in your daily life?

- a) Turkish
- b) Kurdish
- c) Arabic
- d) Armanian
- e) Laz language
- f) Circassian
- g) Greek
- h) Other:

4) Now please write the above-mentioned language to the blanks below. For example, if you have answered as “Turkish” above, fill in the blanks with “Turkish” Then please indicate how much you agree with the below-mentioned statements.

- a) I feel committed tospeakers[]
- b) I am proud of speaking []
- c) Speaking is an important part of my identity []

3.Religious Identification

5) How do you describe your religious identity?

- a) Muslim
- b) Christian
- c) Jew
- d) Assyrian
- i) Atheist/Agnostic
- e) Sunni
- f) Alawite
- g) Orthodox
- h) Catholic
- j) Other:

6) Now please write the above-mentioned religion to the blanks below. For example, if you have answered as “Muslim” above, fill in the blanks with “Muslim” Then please indicate how much you agree with the below-mentioned statements.

- a) I feel committed tos []
- b) I am proud of being []
- c) Being is an important part of my identity []

4.Civic Identification

7) Please indicate how much you agree with thebelow mentioned statements

- a) I feel committed to Turkish Republic []
- b) I am proud of being a citizen of Turkish Republic []

c) Being a citizen of the Turkish Republic is an important part of my identity []

5. National Identification

7) Please indicate how much you agree with the below mentioned statements

a) I feel committed to Turkey []

b) I am proud of being from Turkey []

c) Being from Turkey is an important part of my identity []

Demographics Survey

Now we request you to answer some questions about yourself.

8. Your gender:

3) Female

4) Male

9. Your age: I amyears old.

10. Your level of education (How many years did you attend school?):

.....years

11. Your mother's level of education (How many years did she attend school?):

.....years

12. Your father's level of education (How many years did he attend school?):

.....years

13. What's your monthly household income?TL

14. Which political party did you vote for in the last elections?

1) AKP 2) CHP 3) HDP 4) MHP 5)

OTHERS..... 6) I did not vote

APPENDIX C

BOĞAZIÇI ÜNİVERSİTY SBB ETHICS SUB-COMMITTEE APPROVAL FORM

T.C.
BOĞAZIÇI ÜNİVERSİTESİ
İnsan Araştırmaları Kurumsal Değerlendirme Alt Kurulu

Sayı: 2017-28

5 Mayıs 2017

Sinem Üner Yanılmaz
Psikoloji

Sayın Araştırmacı,

"Türkiye'deki Suriyeli önyargısı üzerindeki nesiller arası farklılıklar" başlıklı projeniz ile ilgili olarak yaptığımız SBB-EAK 2017/10 sayılı başvuru İNAREK/SBB Etik Alt Kurulu tarafından 5 Mayıs 2017 tarihli toplantıda incelenmiş ve uygun bulunmuştur.

Saygılarımızla,

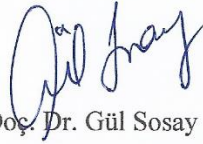
İnsan Araştırmaları Kurumsal Değerlendirme Alt Kurulu



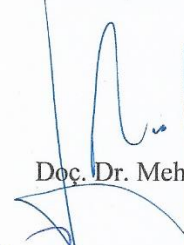
Doç. Dr. Ebru Kaya



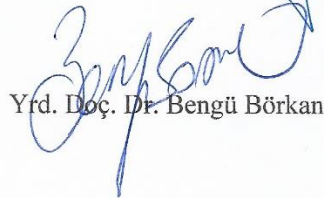
Yrd. Doç. Dr. İnci Ayhan



Doç. Dr. Gül Sosay



Doç. Dr. Mehmet Yiğit Gürdal



Yrd. Doç. Dr. Bengü Börkan

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