THE EFFECT OF PERCEIVED CULTURAL ADOPTION ON DEHUMANIZATION OF REFUGEES IN HONOR CULTURE

SEVGİ YAKIN

BOĞAZİÇİ UNIVERSITY

2022

THE EFFECT OF PERCEIVED CULTURAL ADOPTION ON DEHUMANIZATION OF REFUGEES IN HONOR CULTURE

Thesis submitted to the

Institute for Graduate Studies in Social Sciences

in partial fulfillment of the requirement for the degree of

Master of Arts

in

Psychological Sciences

by

Sevgi Yakın

Boğaziçi University

2022

DECLARATION OF ORIGINALITY

I, Sevgi Yakın, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;
- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

Signature…….....

Date…….....

ABSTRACT

The Effect of Perceived Cultural Adoption on

Dehumanization of Refugees in Honor Culture

Refugees are often dehumanized by host societies creating negative intergroup consequences. In current research, I investigated a potential cause of dehumanization: perceived cultural adoption. Moreover, drawing from value-based approach to dehumanization, I examined the role of honor related values in dehumanization of refugees. I conducted two studies. Study 1 (N = 397) showed that the perception that refugees are adopting the majority culture prompted higher honor attributions to refugees, and consequently attenuated negative attitudes, collective actions tendencies against refugees and anti-refugee policy support. This effect was only true for majority members that wished refugees to adopt majority culture. Study 2 (N = 322) replicated this effect with an experimental design and examined the mediating role of perceived identification. Overall, by employing potential cultural manifestations of dehumanization such as honor attributions, the findings displayed that perceived cultural adoption was influential in the majority's dehumanization of refugees. Theoretical and practical implications of the findings are discussed.

ÖZET

Onur Kültüründe, Algılanan Kültürel Benimsemenin

Mültecilerin İnsanlıktan Çıkarılmasına Etkisi

Mülteciler sıklıkla ev sahibi topluluklar tarafından insanlıktan çıkarılmakta ve bu, olumsuz gruplar arası sonuçlar doğurmaktadır. Mevcut araştırmada insanlıktan çıkarmanın potansiyel bir nedeni araştırdım: algılanan kültürel benimseme. Ayrıca, değer temelli yaklaşımdan yola çıkarak, mültecilerin insanlıktan çıkarılmasında onurla ilgili değerlerin rolünü inceledim. İki çalışma yürüttüm. Çalışma 1 (N = 397), onur atıflarına baz alarak, mültecilerin çoğunluk kültürünü benimsediği algısının, mültecilerin insanlıktan çıkarılmasını kısıtladığını ve sonuç olarak, mültecilere yönelik olumsuz tutumları, kolektif eylem eğilimlerini ve mülteci karşıtı politika desteğini azalttığını gösterdi. Bu etki yalnızca mültecilerin çoğunluk kültürünü benimsemesini isteyen çoğunluk üyeleri için geçerliydi. Çalışma 2 (N = 322) bu etkiyi deneysel bir desenle tekrarladı ve algılanan özdeşleşmenin ilişkideki aracı rolü inceledi. Genel olarak bulgular onur atıfları gibi insanlıktan çıkarmanın potansiyel kültürel ifadelerini kullanarak, algılanan kültürel benimsemenin çoğunluğun mültecileri insanlıktan çıkarmasında etkili bir faktör olduğunu gösterdi. Bulguların teorik ve pratik sonuçları tartıştım.

ACKNOWLEDGEMENTS

First and foremost, I would like to thank my advisor, Nur Soylu Yalçınkaya, for her support, guidance, and understanding during my graduate studies, and for being a role model for me. I am lucky that she is my advisor.

I would like to thank Çiğdem Bağcı and Gaye Soley for agreeing to take part in my thesis committee. Their feedback improved this research considerably.

I also would like to thank undergraduate research assistants in Boğaziçi University Social Psychology Research Group for their help with collecting data.

Last but not least, I would like to thank my family and my friends for always being there for me.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION 1

1.1 Dehumanization 3

1.2 Various conceptualizations of dehumanization 4

1.3 Acculturation and perceived cultural adoption 9

1.4 Perceived cultural adoption and dehumanization 12

1.5 Dehumanization in context 15

1.6 The present research 18

CHAPTER 2: STUDY 1 21

2.1 Method 21

2.2 Results 27

2.3 Study 1 Discussion 39

CHAPTER 3: STUDY 2 41

3.1 Method 41

3.2 Results 46

3.3 Study 2 Discussion 53

CHAPTER 4: GENERAL DISCUSSION 54

4.1 Limitations and future directions 57

4.2 Conclusion 59

APPENDIX A: ETHICS COMMITTEE APPROVAL 61

APPENDIX B: PERCEIVED AND PREFERED ACCULTURATION ORIENTATIONS 62

APPENDIX C: EMOTION ATTRIBUTION MEASURE 65

APPENDIX D: HONOR ATTRIBUTION MEASURE 66

APPENDIX E: OUTCOME MEASURES 67

APPENDIX F: CONTROL VARIABLES AND DEMOGRAPHICS QUESTIONS 69

APPENDIX G: MANIPULATION TEXTS 72

APPENDIX H: PERCEIVED ACCULTURATION ORIENTATIONS 77

REFERENCES 78

LIST OF FIGURES

Figure 1. Emotion attributions to Syrian refugee and Turkish target groups…….. 32

Figure 2. The structural equation modeling for Hypothesis 2……. 34

Figure 3. Moderated mediation for negative attitudes……. 37

Figure 4. Moderated mediation for collective action intentions against refugees… 38

Figure 5. Moderated mediation for anti-refugee policy support……... 39

Figure 6. Indirect effect of the dummy variable comparing control and high cultural adoption groups…….. 49

CHAPTER 1

INTRODUCTION

Dehumanization is the denial of humanity from groups or individuals (Haslam & Loughnan, 2014). In its subtle form, it is manifested in the perception that others lack certain attributes and characteristics associated with humanity (Haslam, 2006; Leyens et al., 2001). Dehumanization and its consequences are well-documented in intergroup contexts, while research into the factors that shape dehumanization is still needed. This research focuses on a potential cause of dehumanization: perceived cultural adoption of immigrants and refugees.

Literature suggests that in intergroup contexts, humanity is reserved for the ingroup, and the outgroup is dehumanized relative to the ingroup (Haslam, 2006; Kteily, Bruneau, Waytz, & Cotterill, 2015; Leyens et al., 2001; Paladino & Vaes, 2009). If that is the case, then the question of who belongs to the ingroup becomes crucial. Based on acculturation and dehumanization research, I argue that perceived cultural adoption can potentially signal that the outgroup is culturally "becoming one of us", which can potentially increase the inclusion of the outgroup in the human category. In other words, I argue that the perception that the outgroup is adopting the ingroup's culture can shape dehumanization of the outgroup.

Refugees are often dehumanized by members of the host nations (Bruneau, Kteily, & Laustsen, 2018; Esses, Medianu, & Lawson, 2013; Esses, Veenvliet, Hodson, & Mihic, 2008). Dehumanization of refugees has been linked with contempt and lack of admiration (Esses et al., 2013, 2008; Louis, Esses, & Lalonde, 2013; Trounson, Critchley, & Pfeifer, 2015). It fuels negative attitudes, support for anti-refugee policies and collective action intentions against refugees (Bruneau et al.,

2018; Esses et al., 2013, 2008; Louis et al., 2013; Trounson et al., 2015). On the other hand, acculturation research shows that if refugees are seen as adopting the majority culture, they are approached with more positive attitudes, (van Acker & Vanbeselaere, 2011), and they are perceived as identifying with the majority group more (Anier, Badea, Berthon, & Guimond, 2018; Roblain, Azzi, & Licata, 2016). As such, the perception that refugees are adopting the ways of living, customs, traditions, etc. of the majority can shape dehumanization tendencies, which are based on ingroup-outgroup comparisons. The positive effect of cultural adoption can be particularly true when the majority members' desire for cultural adoption matches with refugees' perceived cultural adoption (Bourhis, Moise, Perreault, & Senecal, 1997; Zagefka & Brown, 2002). That is, perceived cultural adoption can increase humanity attributions to the outgroups, and make way to more harmonious intergroup relations only if majority members prefer cultural adoption of refugees.

Considering the detrimental effects of dehumanization, this line of research allows us to see under which circumstances dehumanization of refugees and its negative outcomes are minimized. It examines how humanity attributions are impacted when the outgroup starts to culturally be like the ingroup and enable us to investigate if cultural approach to the ingroup diminishes dehumanization.

Due to the Syrian civil war, which forcibly displaced millions of people, Turkey is now hosting 3.7 million Syrian refugees under temporary protection (United Nations High Commissioner for Refugees, 2022). Turkish sentiment toward Syrian refugees is primarily negative (Erdoğan, 2020) and as an honor culture, honor-related attributions to Syrian refugees are often present in the media (e.g., (Kardeş, Banko, & Akman, 2017; Özdemir & Öner-Özkan, 2016). Considering that dehumanization occurs when certain attributes that denote humanity are denied from

others, the content of the category “human” is fundamental for dehumanization research (Haslam, 2006). Major theories of dehumanization developed in the West, include different definitions of what it means to be human (Haslam & Loughnan, 2014), but all of them argue universality in their conceptualizations and fail to capture more localized understandings of humanity affected by the culture and context. Drawing from value-based dehumanization (Schwartz & Struch, 1989), I examine honor attributions to Syrian refugees in an honor culture such as Turkish culture. Unlike previous dehumanization research, I set out to potentially capture a cultural manifestation of dehumanization and broaden the field.

To that end, I present two studies which investigate the effect of perceived cultural adoption of refugees on dehumanization, the mechanism behind this effect, and the possible culture-specific expressions of humanity attributions.

1.1 Dehumanization

Dehumanization occurs when the human essence (i.e., the attributes that denote humanity) are withheld from others (Leyens et al., 2001). It can take various forms. Dehumanized people may be stripped of their humanity by being likened to animals or machinery (Haslam, 2006), and the expression of dehumanization can range from subtle to blatant (e.g., Kteily et al., 2015; Leyens et al., 2001).

Dehumanization has important consequences for intergroup relationships. Dehumanized groups are less likely to be forgiven after intergroup conflict (Tam et al., 2007), approached with less solidarity (Vaes, Paladino, & Leyens, 2002), or helped less after a natural disaster (Andrighetto, Baldissarri, Lattanzio, Loughnan, & Volpato, 2014; Cuddy, Rock, & Norton, 2007). Dehumanization can also inhibit empathy (Čehajić, Brown, & González, 2009) and act as a mechanism for acquitting

the ingroup when the group is responsible for harm to the outgroup (Castano & Giner-Sorolla, 2006). More blatant forms of dehumanization can even increase support for violence, torture and war (Kteily et al., 2015).

1.2 Various conceptualizations of dehumanization

If dehumanization is the denial of humanness to others, then what humanness is or what it includes needs to be clearly defined (Haslam, 2006). The first major theory of dehumanization, infrahumanization theory (Leyens et al., 2000, 2001) considers uniquely human emotions as the "human essence". Contrary to earlier conceptualizations of dehumanization (e.g., Kelman, 1973), infrahumanization theory provides measurement of a subtle form of dehumanization that occurs even when there is no open conflict between groups (e.g., Leyens et al., 2001). It argues that when the ingroup and the outgroup are perceived as fundamentally different, the outgroup is denied the human essence, and is attributed an infra-human essence (i.e., they are infrahumanized). According to the infrahumanization theory, infrahumanized groups are attributed less uniquely human emotions compared to the ingroup, regardless of the valence of the emotions (Leyens et al., 2001).

Uniquely human (UH) emotions are those that are only experienced by humans, such as guilt or hope (Demoulin et al., 2004). On the other hand, non-uniquely emotions (non-UH) are those that can be experienced by humans and non-human animals alike, such as fright or pleasure (Demoulin et al., 2004). The difference between non-uniquely human and uniquely human emotions maps onto the distinction between primary and secondary emotions (Demoulin et al., 2004). Secondary emotions are emotions that are learned later in life, more specific to cultures, not easily visible to the perceiver, caused by internal appraisals, related to

moral judgment and the cognitive abilities of the person, and last longer (Demoulin et al., 2004). The reverse is true for primary emotions. They are learned early, common across cultures, caused by external appraisals, easily visible, unrelated to morality and cognitive abilities, and last shorter (Demoulin et al., 2004). Across four Western samples, Demoulin et al. (2004) showed that secondary emotions are seen as more unique to humans than primary emotions. They are also faster to be recognized in human contexts than in animal contexts (Demoulin et al., 2004). This categorization of primary and secondary emotions with non-uniquely and uniquely human emotions is meaningful and cannot be reduced to experimental demands (Rodríguez-Torres et al., 2005).

Infrahumanization is well-documented with explicit (e.g., Leyens 2001) and implicit measures (Boccato, Cortes, Demoulin, & Leyens, 2007; Paladino et al., 2002), regardless of the level of familiarity with the outgroup (Cortes, Demoulin, Rodriguez, Rodriguez, & Leyens, 2005) or the relative status of the ingroup to the outgroup (Cuddy et al., 2007; Leyens et al., 2001; Paladino et al., 2002), as long as there is a status difference (Rohmann, Niedenthal, Brauer, Castano, & Leyens, 2009) and the groups are meaningful (Demoulin et al., 2009). Denial of humanity from outgroups occurs in the form of secondary emotions, mainly because people associate their ingroup more with secondary emotions rather than associating the outgroup with primary emotions (Boccato et al., 2007).

A second major theory of dehumanization is the dual model of dehumanization (Haslam, 2006). Dual model of dehumanization extends the idea of human essence and proposes two different senses of humanness and two corresponding forms of dehumanization. Alike to infrahumanization, dual model posits that there is a type of humanness that can be constructed based on human-

animal boundary. Characteristics such as refinement, morality, and rationality separate humans from animals and represent the human uniqueness (HU). The denial of HU characteristics moves the target across the human-animal boundary, and the target is seen as resembling animals. This form of dehumanization is named animalistic dehumanization and is similar to infrahumanization in the sense that they both degrade humans to the level of animals. However, unlike infrahumanization, the dual model states that HU characteristics do not constitute the essence of humanity. According to the dual model, human essence can be found in characteristics that separate humans from machinery, such as emotional responsiveness, interpersonal warmth, and depth. Dual model names these the human nature (HN) characteristics and states that while they may not be unique to humans, they represent the essence of humanness. The denial of these characteristics creates mechanistic dehumanization where the target is seen as machine-like. While, animalistic dehumanization creates a ranking in humanity where the subject is placed below a full human, mechanistic dehumanization places the subject to a nonhuman category (Haslam, 2006).

The dual model mainly uses personality traits that reflect HU and HN to measure dehumanization (Haslam & Bain, 2007; Haslam, Bain, Douge, Lee, & Bastian, 2005). For example, traits such as analytic and disorganized do not reflect the essence of humanity but are only found in humans (i.e., human uniqueness). Diminished attribution of such traits to outgroups compared to the ingroup shows animalistic dehumanization. On the other hand, traits such as active and impatient constitute human essence but may be shared with other animal species (i.e., human nature). Diminished attribution of such traits to outgroups compared to the ingroup demonstrates mechanistic dehumanization. The contents of HU and HN are similar across cultures, and they distinguish humans from animals and from robots,

respectively (Haslam, Kashima, Loughnan, Shi, & Suitner, 2008; Park, Haslam, & Kashima, 2012).

Other, more recent subtle accounts of dehumanization examine the role of agency and communion attributions in dehumanization (Formanowicz et al., 2018), conceptualize it as denial of mind (i.e., capability of having certain mental capacities, Gray, Gray, & Wegner, 2007; Waytz, Gray, Epley, & Wegner, 2010), lack of warmth and competence (Fiske, Harris, & Fiske, 2018), or denial of having psychological needs compared to physical needs (Schroeder & Epley, 2020). More blatant forms of dehumanization are also examined, such as the "ascent of men" scale, where one evaluates the outgroup based on their evolution level and places them on a continuum from monkey to human (Kteily et al., 2015).

Moving beyond set characteristics that denote humanity, some conceptualizations of dehumanization emphasize the perceived link between the ingroup and humanness in denying other groups' humanity through intergroup comparisons. Drawing from ingroup projection model that suggests that ingroup characteristics are seen as more prototypical of the superordinate category (Mummendey & Wenzel, 1999), target-based dehumanization (Paladino & Vaes, 2009; Vaes & Paladino, 2010) proposes that in the mind of the ingroup, ingroup is prototypically closer to the superordinate category of human than the outgroups. In its simplest terms, target-based dehumanization suggests that while the traits possessed by the ingroup are considered human, traits that are possessed by the outgroups are considered subhuman by the ingroup. Studies investigating this approach show that people attribute more humanity to traits if they are presented as characteristics of the ingroup and attribute less humanity to the same set of traits if they are presented as characteristics of the outgroup (Paladino & Vaes, 2009). In a

similar vein, traits that are judged to be more human are seen as more typical of the ingroup than the outgroup (Vaes & Paladino, 2010).

A parallel approach to target-based dehumanization in upholding the ingroup's humanity is taken by Schwartz and Struch (1989) where they consider values and value hierarchies of groups as the human feature based on which dehumanization occurs. Values are "basic guiding principles" that serve as goals or aims that individuals try to achieve in life (Schwartz & Struch, 1989, p. 153). According to this approach, groups express their humanity in their value hierarchies (i.e., preferences among values based on their relative cultural and individual importance). Similar to infrahumanization, the dual model, or target-based dehumanization, value-based dehumanization emphasizes the comparative nature of dehumanization. The outgroup's humanity is judged from the amount of resemblance of its value hierarchy to the ingroup's, meaning that the shared humanity between ingroup and outgroup is reflected in the similarity of the value hierarchies. In addition, the value account posits that prosocial and hedonistic values are "hallmarks of humanity". Prosocial values are seen as reflections that humans have progressed from animal origins, while hedonistic values (e.g., pleasure, comfortable life) are seen as the remnants of that animal origin (Schwartz & Struch, 1989). The value-based dehumanization account emphasizes that it is not whether a group is perceived as possessing a value that is dehumanizing, but whether the group is perceived as upholding a value (Schwartz & Struch, 1989).

Following the argument that certain values indicate humanity, research found that the belief that outgroup does not give importance to prosocial values fostered antagonistic resource allocation (Schwartz, Struch, & Bilsky, 1990). Esses et al. (2008) examined this hypothesis in relation to dehumanization of refugees. They

found that dehumanization of refugees through diminished attribution of prosocial and fairness values predicted negative attitudes towards refugees and refugee-related policies. Other research also found similar results (Louis et al., 2013; Trounson et al., 2015). More importantly, examining the value dissimilarity argument, Schwartz et al. (1990) asked participants to report how much they think themselves and the outgroup give importance to certain values and calculated a value dissimilarity index. Those who perceived more value dissimilarity between groups allocated resources more antagonistically and believed that the outgroup would be more antagonistic in their resource allocation, as well. Similarly, perceived value dissimilarity between the ingroup and the outgroup, as well as between self and outgroup led to less favorable attitudes towards immigrants (Albada, Hansen, & Otten, 2021; Wolf, Weinstein, & Maio, 2019). Value dissimilarity was associated with dehumanization, which in turn was related to negative attitudes towards asylum seekers (Greenhalgh & Watt, 2015).

1.3 Acculturation and perceived cultural adoption

Cultural adoption is an acculturation orientation that refers to the extent to which the minority group believes that adopting the culture of the majority is important (Bourhis et al., 1997). Broadly defined, acculturation refers to changes in the cultural patterns of groups when they come into contact (Redfield, Linton, & Herskovits, 1936). In its most influential conceptualization, acculturation is modeled along two theoretically orthogonal dimensions: desire for contact with the majority and desire for maintenance of the heritage culture (Berry, Kim, Power, Young, & Bujaki, 1989). Based on immigrant group's standing on these dimensions, four types of acculturation orientations were discerned. Integration happens when minority

members wish to have contact with the majority and maintain their culture at the same time; assimilation happens when minority members wish to have contact with the majority but do not desire to maintain their own culture; separation happens when minority members do not want to have contact with the majority but desire to maintain their heritage culture; and marginalization happens when minority members neither wish to have contact with the majority nor maintain their culture (Berry et al., 1989).

Extending this four-fold model, Bourhis et al., (1997, interactive acculturation model [IAM]) argued that contact dimension measures a behavioral intention rather than an acculturation attitude and does not accurately reflect the orthogonal nature of dimensions. Therefore, IAM maintained that, instead of measuring desire for contact with the majority, the desire for adopting majority culture should be measured. More importantly, IAM recognized the majority's role in the acculturation process and consequent intergroup outcomes. According to IAM, if how the majority prefers the minority to acculturate and how the minority actually acculturates do not match, it leads to conflictual intergroup relations (Bourhis et al., 1997). Piontkowski, Rohmann, and Florack (2002, the concordance model of acculturation) improved upon IAM and argued that the *perceived* acculturation orientation of immigrants, rather than the objective measures of immigrant acculturation, would be influential in intergroup relations.

Literature shows that if members of the majority perceive minority group as preferring contact or cultural adoption, it leads to less negativity towards the minority (Celeste, Brown, Tip, & Matera, 2014; Kosic, Mannetti, & Lackland Sam, 2005; López-Rodríguez, Zagefka, Navas, & Cuadrado, 2014; Maisonneuve & Testé, 2007; Matera, Stefanile, & Brown, 2011, 2012; Olsson, Matera, Tip, & Brown, 2019; van

Acker & Vanbeselaere, 2011; Zagefka, Brown, Broquard, & Martin, 2007). Specifically, perceived cultural adoption fosters positive attitudes (Matera et al., 2012; van Acker & Vanbeselaere, 2011) and positive stereotypes (López-Rodríguez et al., 2014), and promotes support for multiculturalism through decreased threat perceptions (Tip et al., 2012). Moreover, it appears that perceived contact and cultural adoption are highly related and are similar in how they relate to other intergroup variables, suggesting that contact and cultural adoption dimensions are interchangeable in terms of majority's attitudes (Tip et al., 2012; Van Acker & Vanbeselaere, 2011; cf. Matera et al., 2012).

In contrast, when members of the majority perceive minority desiring cultural maintenance, they hold more negative attitudes towards the minority (Maisonneuve & Testé, 2007; Van Acker & Vanbeselaere, 2011), perceive more threat and show less support for multiculturalism (Tip et al., 2012).

With regards to the (mis)match hypothesis brought forward by Bourhis et al. (1997) and Piontkowski et al. (2002), when the majority's preferred acculturation orientations and perceived acculturation orientations of immigrants align, majority's relations with minority grow more positive. Specifically, the majority reports less perceived threat (Matera, Stefanile, & Brown, 2015; Piontkowski et al., 2002; Rohmann, Florack, & Piontkowski, 2006; Rohmann, Piontkowski, & van Randenborgh, 2008), less intergroup bias (Zagefka & Brown, 2002), more favorable attitudes towards the minority (Matera et al., 2015), and more harmonious intergroup relations (Pfafferott & Brown, 2006; Zagefka & Brown, 2002).

1.4 Perceived cultural adoption and dehumanization

Dehumanization models view humanity attributions as occurring on a comparative plane. That is, dehumanization occurs when the outgroup is attributed less humanity compared to the ingroup (e.g., Haslam, 2006; Leyens et al., 2001; Schwartz & Struch, 1989). In this equation, the question of who belongs to the ingroup becomes fundamental. In relationships between refugees and host nations, this is closely related to perceptions on how refugees position themselves in their relationship with the majority's culture. Building on acculturation research, I argue that perceived cultural adoption of refugees can inhibit dehumanization. On the other hand, it is possible for perceived cultural maintenance to induce dehumanization. In addition, it is likely for perceived acculturation orientation to be particularly effective in shaping dehumanization, when they are in line with the preferred acculturation orientations.

Previous studies found that acculturation orientations play a role in dehumanization of outgroups. For example, Miranda, Gouveia-Pereira, and Vaes (2014) asked members of immigrant groups about their acculturation orientations regarding the ingroup and the host nation. Those with assimilation orientations dehumanized the host nation the least compared to those with other acculturation orientations. This suggests that minority groups who have high cultural adoption orientations humanize the groups they wish to become part of. How are the majority's humanity attributions influenced when minority wish to adopt their culture? I argue that those who are initiated into the ingroup's culture and those that take on the ingroup's identity should be attributed more humanity compared to those that do not. As Leyens (2009) argued in his review of infrahumanization, "outgroup people are alright if they melt themselves into the ingroup" (p. 812). If the majority

perceives high levels of cultural adoption from refugees, they should be more likely to attribute humanity to refugees .

However, not every member of the majority may desire refugees to adopt their culture. As with research showing that more harmonious intergroup relations only occur when majority perceptions and preferences match (e.g., Zagefka & Brown, 2002), the effect of perceived cultural adoption on dehumanization might be true for majority members that wish cultural adoption of refugees. Meaning that, for members that prefer the refugees to adopt majority culture, perceived cultural adoption could increase humanity attributions to refugees.

A possible route of the effect of perceived cultural adoption on dehumanization is through identification. Acculturation and identification are closely linked with one another. For instance, Hutnik (1986) conceptualizes acculturation along the dimensions of identification with the ethnic group and identification with the majority group. For minority groups, research shows that outsiders report increased identification with the majority even when they come to the country for a short period of time (Sassenberg & Matschke, 2010) and acculturation orientations of the minority groups are associated with their level of identification with the majority (Badea, Jetten, Iyer, & Er-rafiy, 2011).

For the majority groups, Roblain et al. (2016) and Anier et al., (2018) recently showed that perceived cultural adoption is consistently linked with the belief that minority members identify with the host nation. If refugees are seen as adopting the majority culture, they are seen as identifying with the majority, which in turn diminishes perceived threat, negative attitudes, and discrimination (Anier et al., 2018; Roblain et al., 2016). This is founded on the fact that national identity is

closely related with culture (Reijerse, van Acker, Vanbeselaere, Phalet, & Duriez, 2013).

Studies show that an overarching identity induces more positive intergroup relations (Beaton, Dovidio, & Léger, 2008; Dovidio et al., 1997; Nier et al., 2001). The common ingroup identity model suggests that this effect is a result of a recategorization process, where members of different groups come to see themselves as part of a larger superordinate identity (Dovidio, Gaertner, Anastasio, Bachman, & Rust, 1993; Dovidio, Gaertner, & Saguy, 2009). With regards to the humanity attributions of the majority, it is possible to achieve this sense of common identity through perceived national identity. For instance, Gaunt (2009) looked at the relationship between perceived identification and dehumanization in Israel. She argued that the national identity of Israeli was a superordinate identity bridging Jewish and Arab citizens in Israel. Her findings showed that Jewish-Israelis who perceived more identification of Arabs with the Israeli identity attributed Arabs more uniquely human emotions, than those who perceived less identification. Similarly, Capozza, Trifiletti, Vezzali, and Favara (2013) examined the role of different group representations of Italians on dehumanization of immigrants. They found that, as a result of intergroup contact, categorization of Italians and immigrants as one group with a common identity was associated with reduced dehumanization through diminished anxiety, whereas considering them as two separate groups was associated with increased dehumanization of immigrants (Capozza et al., 2013). These suggest that when majority perceives the minority as choosing cultural adoption, they also perceive them as identifying with the majority more strongly, which in turn can inhibit dehumanization tendencies.

1.5 Dehumanization in context

When conceptualizing and measuring dehumanization, it is important to pay attention to the context and culture in which dehumanization takes place. The definition of "humanity" can vary across cultures. For example, Bain, Vaes, Kashima, Haslam, and Guan (2012) examined how humanity is constructed in three different cultures. They asked participants to list characteristics that came to mind when they thought about humans. While all three cultures reported similar features of humanity, there were differences in the frequency with which a feature was used to describe humanity, demonstrating that there are subtle differences between cultures in conceptualizing humanity. Building on this finding, present research orients towards a more emic definition of dehumanization, open to possible culture-specific understandings of humanity.

1.5.1 Honor cultures and humanity

The current studies take place in Turkey, an honor culture (Kardam, 2005; Sev'er & Yurdakul, 2001; Uskul & Cross, 2019). Characteristics of honor cultures can have implications for how individuals understand humanity and how they dehumanize. In Western contexts, where dehumanization is mostly conceptualized, honor is seen as an inherent value of the individual, driven from an individual's own success or attributes, that cannot be taken away (Leung & Cohen, 2011). This is referred to as dignity culture (Leung & Cohen, 2011). In dignity cultures, honor arises from the inner principles of the individual, and whether the individual has honor or not is not defined by what others think about them (Leung & Cohen, 2011). In contrast, in cultures of honor, the individual's honor is fragile: it is dependent on how others view the individual in addition to the person's own self-views, and it can be lost and

regained (Leung & Cohen, 2011). In addition, honor is seen as a collective resource, where the dishonorable actions of the individual can dishonor people who are associated with them (Rodriguez Mosquera, Manstead, & Fischer, 2002a, 2002b).

In honor cultures, such as in Turkey, honor is the central theme around which the social world is constructed and made meaningful (Leung & Cohen, 2011). It is

> the value of a person in his own eyes, but also in the eyes of his society. It is his estimation of his own worth, his claim to pride, but it is also the acknowledgment of that claim . . . his right to pride (Pitt-Rivers, 1966, p. 21, as cited in Leung & Cohen, 2011).

Honor acts as a standard in reference to which behaviors are weighed, with honor codes acting as non-written rules on how people should behave. The great importance of honor and its influential role in deciding the social standing of the individual signal the potential part honor has in constructing humanity in honor cultures. This idea closely aligns with value-based dehumanization approach (Schwartz & Struch, 1989) which points toward that upholding certain values can be indicative of a group's humanity. It suggests that, from the perspective of an ingroup member, if an outgroup does not give the same amount of importance to the values that the ingroup finds important, then, they are not as human as the ingroup (Schwartz & Struch, 1989). Extending this idea, it is possible for members of an honor culture to see an outgroup which do not uphold honor-related values as less human than themselves. Therefore, reluctance to attribute honor to members of an outgroup can be a manifestation of dehumanization for Turkish people.

Honor covers a range of values from moral integrity to respectability and reputation (Cross et al., 2014). Moral integrity component of honor has already been used in dehumanization research. Haslam (2006) includes morality as a uniquely human construct. It has a unique effect in attributing humanity to self and to others (Bastian, Denson, & Haslam, 2013; Prati, Moscatelli, van Lange, van Doesum, &

Rubini, 2018) and consequently affects unselfish behaviors and approach intentions to others, and beliefs about other's ability to feel social pain (Prati et al., 2018; Riva, Brambilla, & Vaes, 2016). Moreover, perceived moral distance fuels dehumanization of outgroups (Pacilli, Roccato, Pagliaro, & Russo, 2016). However, it needs to be noted that honor is more than moral behavior. It includes a heavy emphasis on reputation and respect from others and from within (Leung & Cohen, 2011; Rodriguez Mosquera et al., 2002a, 2002b) which distinguishes it from simply behaving morally and emphasizes its culture-specific nature.

1.5.2 Turkish understanding of honor and Syrian refugees

Turkish language includes a variety of words and concepts that represent honor (e.g., şeref, namus, izzet, haysiyet) that are hard to untangle (Sakallı Uğurlu & Akbaş, 2013; Sev'er & Yurdakul, 2001). When asked to report whatever springs to their minds when they think of honor and of what constitutes a person with honor, Turkish participants indicate honesty, keeping promises, not telling lies, trustworthiness, having personal values, truthfulness, dignity, self-respect, not being a hypocrite, and not to steal anything as attributes reflecting honor (Cross et al., 2014). The dimensions underlying honor emerge as moral behavior (e.g., to be honest), social status/respect (e.g., to be respectable in society) and self-respect (e.g., to have self-esteem). In a qualitative study on honor, a third of the participants described honor through moral behaviors such as honesty and fairness, while another third related honor with women's chastity (Ceylan-Batur & Sakallı Uğurlu, 2019). Kardam (2005) examined a type of honor closely associated with women's sexuality, "namus". Most frequently and widely mentioned concepts were related to female sexuality, while a

portion of the participants considered namus to be related to morality and decency, and honesty in social life (Kardam, 2005).

Honor is a core value in Turkey (Kardam, 2005; Sev'er & Yurdakul, 2001). Therefore, it is not surprising that honor related attributions regarding Syrian refugees are frequent among Turkish people. Qualitative studies show that Syrian refugees are perceived as cheaters who are not actually victims of war but are pretending to be (Özdemir & Öner-Özkan, 2016) or seen as traitors and cowards for not fighting in the war (Kardeş et al., 2017; Özdemir & Öner-Özkan, 2016; Political and Social Research Institute of Europe [PS:EUROPE], 2017; Yazıcı, 2016). They are perceived as beggars (Erdoğan, 2018; Genç & Özdemirkıran, 2015; Kardeş et al., 2017) and as living off the back of Turkish people and Turkish government (Kardeş et al., 2017), implying that Syrian refugees do not choose to work honorably, but instead beg and live off of other people. The misinformation circulating in various platforms about economic aids, free university education, free housing, free car examinations, government subsidizing bills, etc. fuel these perceptions (PS:EUROPE, 2017). I suggest that the denial of honor-related attributes to Syrian refugees can be related to the honor's place in humanity in Turkey.

1.6 The present research

In light of the literature, I set out to investigate the relationship between Turkish participants' perception of cultural adoption by Syrian refugees and their tendency to attribute honor to Syrian refugees, and the consequences of such attributions. Drawing from acculturation research, I examined the role of majority members' preferences regarding the cultural adoption of refugees and explored the role of their perceptions of the extent to which refugees maintain their heritage culture. In

addition, I aimed to uncover if perceived identification is the mechanism by which perceived cultural adoption influences honor attributions.

I conducted two studies. In Study 1, I examined the relationship between perceived and preferred acculturation orientations, dehumanization of refugees and its consequences. I included honor attributions, along with emotion attributions, to assess dehumanization tendencies. I examined whether honor attributions predict attitudes toward refugees, anti-refugee policy support, and collective action tendencies regarding refugees among members of the majority. In Study 2, I aimed to experimentally test the effect of cultural adoption on dehumanization. I manipulated the acculturation orientations of Syrian refugees and measured perceived cultural adoption, honor attributions, and perceived identification of refugees with the host society.

Overall, I hypothesized that refugees would be dehumanized (H1). Specifically, in terms of emotion attributions, I hypothesized that participants would attribute less uniquely human emotions to refugees compared to the ingroup; however, I did not expect a difference in attributions of non-uniquely human emotions between groups. In terms of honor attributions, I hypothesized that participants would attribute less honor to refugees compared to the ingroup. In Study 1, I hypothesized that perceived cultural adoption of refugees would predict less negative attitudes toward refugees, lower anti-refugee policy support, and lower collective action intentions against refugees via honor attributions (H2). I further hypothesized that this indirect effect of perceived cultural adoption via honor attributions would be moderated by preferred cultural adoption, such that the effect of perceived cultural adoption on honor attributions would be present for participants that prefer cultural adoption of refugees more strongly (H3). I explored if perceived

cultural maintenance would predict more negative attitudes toward refugees, higher anti-refugee policy support, and higher collective action intentions against refugees via honor attributions, alongside perceived cultural adoption. In Study 2, I hypothesized that, compared to the control condition, participants that are exposed to information on refugees not adopting Turkish culture would attribute less honor to refugees via perceived cultural adoption (H4), while compared to the control condition, participants that are exposed to information on refugees adopting Turkish culture would attribute more honor to refugees via perceived cultural adoption (H5). I hypothesized that preferred cultural adoption would moderate the indirect effect of the manipulation on honor attributions via perceived cultural adoption, such that the effect of perceived cultural adoption on honor attributions would be present for participants that prefer cultural adoption of refugees more strongly (H6). Furthermore, I hypothesized that perceived identification of refugees with the host nation would mediate the relationship between cultural adoption and honor attributions, such that compared to control condition, participants that are exposed to information on refugees adopting Turkish culture would perceive higher cultural adoption which in turn would predict higher perceived identification of refugees and honor attributions (H7).

CHAPTER 2

STUDY 1

In Study 1, I examined the relationship between perceived cultural adoption, dehumanization of refugees, and negative attitudes, anti-refugee policy support, collective action intentions against refugees, while examining honor attributions as a potential cultural manifestation of dehumanization. I also explored the role of cultural maintenance on dehumanization. I measured intergroup contact, national identification, political ideology, and religiosity as control variables.

2.1 Method

2.1.1 Participants

For the main proposed mediation effect of perceived cultural adoption on attitudes, collective action intentions and policy support against refugees (H2), the required sample size was estimated using the results of Fritz and MacKinnon (2007)'s power simulation for mediation analyses. Because no prior research has examined the relationship between perceived cultural adoption and dehumanization, the relationship between perceived cultural adoption and attitudes (Van Acker & Vanbeselaere, 2011) was used in sample size estimation. Based on a moderate relationship between perceived cultural adoption and attitudes (Van Acker & Vanbeselaere, 2011) and a small relationship between dehumanization and policy support and prejudice (Kteily et al., 2015), the required sample size was estimated to be 404 for a bootstrapped mediation analysis with .80 power.

The data was collected online using Qualtrics mainly through social media. Posts that advertise the study were shared on Facebook "neighborhood" groups.

These groups are created by inhabitants of neighborhoods and cities to share recommendations, information about the neighborhood and to exchange or sell goods, etc. 608 people clicked on the link and consented to participate. The number of participants who completed the whole survey were 397. No participants were excluded.

The sample's age ranged between 18 and 74 (M = 44, SD = 14.77). 238 participants identified themselves as ethnically Turkish; 46 participants identified themselves as an ethnic minority or having minority descent, 73 participants identified themselves through cities, regions, and other non-ethnic terms. The sample was relatively non-religious (M = 2.21, SD = 1.79), leaned towards left (M = 2.29, SD = 1.61), and identified with the Turkish national identity moderately (M = 4.01, SD = 2.17). They had moderate contact with refugees in public spaces (M = 3.63, SD = 1.18) but had less contact in private spaces (M = 2.13, SD = 1.30). Sample characteristics for Study 1 can be found in Table 1.

2.1.2 Procedure

Ethics approval for Study 1 and Study 2 was obtained from Boğaziçi University Ethics Committee for Master and PhD Theses in Social Sciences and Humanities (Appendix A).

Table 1. The Sociodemographic Characteristics of the Participants in Study 1

Characteristic	*n*	*%*	*M (SD)*
Age	392		44 (14.77)
Gender			
Woman	239	39.3	
Man	152	25.0	
Not Listed	2	0.3	
Total	393		
Ethnic Identity			
Turkish	238	39.3	
Minority	46	7.4	
Other	73	12	
Total	357		
National Identification (1 = I don't identify at all, 7 = I identify completely)	392		4.01 (2.17)
Religiosity (1 = I am not religious at all, 7 = I am very religious)	394		2.21 (1.79)
Political Ideology (1 = left, 7 = right)	391		2.29 (1.61)
Contact in Public Spaces (1 = never, 5 = all the time)	399		3.63 (1.18)
Contact in Private Spaces (1 = none, 5 = a lot)	399		2.13 (1.30)

First, after consenting to participate, participants completed questionnaires regarding perceived and preferred acculturation orientations. The order of preferred and perceived acculturation orientations was counterbalanced. That is, the participants first saw questions about either preferred or perceived acculturation orientations. Within these blocks, questions about cultural adoption and cultural maintenance were counterbalanced, as well. Then, participants filled out measures of emotion attributions and honor attributions. The order of the these measures was counterbalanced. Additionally, within emotion attribution and honor attribution

measures, the order of presentation of Turkish and Syrian refugee target groups was counterbalanced. Then, participants responded to attitudes, collective action intentions, and policy support measures. The order of these three measures was counterbalanced, as well. Finally, participants responded to questions about their level of contact with Syrian refugees, control variables, and demographic information. All items except control variables and demographics were counterbalanced in their respective scales.

2.1.3 Materials

All questionnaires were administered in Turkish. Questionnaires that did not have a Turkish adaptation were translated by the researcher.

2.1.3.1 Perceived and preferred acculturation orientations

Perceived and preferred acculturation orientations were measured with items adapted from Zagefka, Tip, González, Brown and Cinnirella (2012, see Appendix B). Three items measured perceived cultural adoption (e.g., “I think Syrian refugees in Turkey have adopted Turkish culture and customs”). Three items measured preferred cultural adoption (e.g., “I would like Syrian refugees in Turkey to adopt Turkish culture and customs”). Three items measured perceived cultural maintenance (e.g., “I think Syrian refugees in Turkey have maintained their own culture and customs”). Three items measured preferred cultural maintenance (e.g., “I would like Syrian refugees in Turkey to maintain their own culture and customs”). Responses were made on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree).

2.1.3.2 Emotion attributions

Emotion attributions were measured by asking participants to indicate the extent to which they think Turkish people and Syrian refugees feel certain emotions (adapted from Leyens et al., 2001). The emotion words were taken from Demirdağ (2014) which examined the perceived humanity and valence of emotions with a Turkish sample. Participants were presented with 12 emotion words (see Appendix C). Six were non-uniquely human emotions (three positive: caring, pleasure, courage; and three negative: panic, anger, sadness) and six were uniquely human emotions (three positive: nostalgia, hope, admiration; and three negative: melancholy, resentment, disappointment). The list of emotions was presented twice, once referring to Turkish people and once referring to Syrian refugees. Responses were made on a 7-point Likert scale ranging from 1 (does not feel at all) to 7 (feels completely).

2.1.3.3 Honor attributions

Honor attributions were measured by asking participants to indicate the extent to which they think Turkish people and Syrian refugees care about honor-related values. Participants were presented with nine honor-related values, which were generated based on the studies that examined the content of honor in Turkey (Ceylan-Batur & Uğurlu, 2019; Cross et al 2014, see Appendix D). Honor-related values were presented twice, once referring to Turkish people and once referring to Syrian refugees. Responses were made on a 7-point Likert scale ranging from 1 (does not care at all) to 7 (cares very much).

2.1.3.4 Negative attitudes

Attitudes were measured with one item feeling thermometer (see Appendix E). Participants were asked to indicate how coldly or warmly they feel towards Syrian refugees on a sliding response scale ranging from 0 (cold) to 100 (warm). The measure was reversed so that higher scores indicate more negative attitudes.

2.1.3.5 Collective action intentions against refugees

Collective action intentions were measured with two items assessing the likelihood of performing positive behaviors (“Sign a petition in favor of Syrian refugees", “Participate in a protest supporting Syrian refugees) and two items assessing the likelihood of performing negative behaviors (“Sign a petition against Syrian refugees'“,” Participate in a protest against Syrian refugees”) based on Yitmen and Verkuyten (2018, see Appendix E). Responses were made on a 7-point Likert scale ranging from 1 (not likely) to 7 (very likely). A composite of collective action intentions against refugees was created by reversing the positive intention items.

2.1.3.6 Anti-refugee policy support

Policy support was measured with five items (see Appendix E). Three items were adopted from Yitmen and Verkuyten (2020) and two items were generated for this study. A sample item is “Syrian refugees should be accepted as citizens of Turkey”. Responses were made on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Positive policy support items were reversed so that higher scores represent anti-refugee policy support.

2.1.3.7 Control variables and demographics

Intergroup contact was added as a control variable. It was measured with two items. One item measured contact in public spaces ("How often do you come across to Syrians that you do not know on the streets (while walking, on public transport, etc.)?"). Responses were made on a 5-point Likert scale ranging from 1 (never) to 5 (all the time). Another item measured contact in private spaces ("How many Syrian acquaintances do you have (at work, school, neighbourhood, etc.)?"). Responses were made on a 5-point Likert scale ranging from 1 (none) to 5 (a lot).

Strength of national identification was measured with one item: "Please indicate your level of identification with Turkish national identity by choosing a number between 1 (I don't identify at all) and 7 (I identify completely)." Religiosity was measured with one item: Please indicate if you identify yourself as religious or not by choosing a number between 1 (I am not religious at all) and 7 (I am very religious)." Political ideology was measured with one item: "Please indicate your political ideology by choosing a number between 1 (Left) and 7 (Right)." Participants were asked to indicate their age, gender, and ethnicity. Demographics and intergroup contact questions can be found in Appendix F.

2.2 Results

I performed outlier checks by calculating Z scores for participants. Z scores with an absolute value higher than 3.29 were treated as outliers and were excluded from the analyses (Tabachnick & Fidell, 2013). I checked normality assumption via descriptive statistics and visual exploration. Unless otherwise stated, I conducted the data analyses on SPSS, using pairwise deletion.

2.2.1 Scales and reliabilities

Firstly, I constructed the emotion attribution subscales. Following Costello and Hodson (2010), I created the subscales for uniquely human and non-uniquely human emotions by collapsing across variance.

Secondly, I carried out an exploratory factor analysis (EFA) for perceived and preferred acculturation orientations with principal axis factoring extraction method using oblimin rotation with Kaiser normalization. The EFA yielded four factors with eigenvalues over 1, corresponding to perceived cultural adoption, preferred cultural adoption, perceived cultural maintenance, and preferred cultural maintenance subscales. The items loaded only to their respective factors, except for one cross loading at .21. Item loadings ranged from .58 to 91.

2.2.2 Emotion and honor attributions

Firstly, I explored the relationships between dehumanization measures, acculturation measures, and outcome measures to compare emotion attributions and honor attributions. Scale reliabilities and correlations between variables can be found in Table 2.

Table 2. Scale Reliabilities and Correlations Between Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Perceived Cultural Adoption	(.82)																
2. Preferred Cultural Adoption	-.19*	(.84)															
3. Perceived Cultural Maintenance	-.28*	.28*	(.86)														
4. Preferred Cultural Maintenance	.38*	-.51*	-.22*	(.89)													
5. Non-UH Emotions - Syrian	.31*	-.25*	-.09	.44*	(.67)												
6. UH Emotions - Syrian	.37*	-.28*	-.14*	.49*	.79*	(.75)											
7. Non-UH Emotions - Turkish	.06	.07	.08	-.03	.26*	.28*	(.65)										
8. UH Emotions - Turkish	.04	.09	.11†	-.02	.26*	.31*	.76*	(.68)									
9. Honor Attributions - Syrian	.39*	-.35*	-.20*	.53*	.62*	.64*	.08	.08	(.95)								
10. Honor Attributions - Turkish	.09	.10†	.07	-.05	.10†	.08	.55*	.47*	.17*	(.93)							
11. Negative Attitudes	-.43*	.41*	.34*	-.61*	-.46*	-.54*	.001	-.003	-67*	.05	-						
12. Collective Action Intentions	-.43*	.45*	.29*	-.64*	-.47*	-.54*	.05	-.01	-.61*	.09	.78*	(.84)					
13. Anti-refugee Policy Support	-.36*	.41*	.27*	-.56*	-.36*	-.46*	.04	-.04	-.57*	.07	.76*	.76*	(.82)				
14. Contact in Private Spaces	-.06	.02	-.01	-.01	-.07	-.08	-.04	-.03	-.02	.03	-.03	.01	-.01	-			
15. Contact in Public Spaces	-.18*	.15*	.17*	-.15*	-.12†	-.15*	.16*	.14*	-.19*	-.12†	.18*	.19*	.13†	.35*	-		
16. National Identification	-.19*	.42*	.18*	-.45*	-.24*	-.32*	.17*	.14*	-.40*	.30*	.47*	.51*	.50*	-.01	.13†	--	
17. Religiosity	-.07	.22*	.08	-.27*	-.20*	-.19*	.09	.07	-.24*	.18*	.24*	.26*	.25*	.11†	.16*	.48*	-
18. Political Ideology	-.03	.29*	.15*	-.29*	-.16*	-.12†	.14*	.14*	-.23*	.23*	.21*	.26*	.20*	.06	.14*	.47*	.59*

Note. Cronbach's alphas are reported in brackets. For acculturation orientations $n = 496 – 506$, for dehumanization measures $n = 422 – 428$, for outcome and control variables $n = 391 – 406$. *$p < .01$. †$p < .05$.

The correlations among the subscales of emotion attribution showed that uniquely human and non-uniquely human emotion attributions were positively related. Looking at the correlations between acculturation orientations and emotion attribution subscales, I found that there were no distinctions between uniquely human and non-uniquely human emotion attributions to Syrian refugees in terms of how they were related with acculturation orientations. Similarly, there were no distinctions between uniquely human and non-uniquely human emotion attributions to Syrian refugees in terms of how they related to negative attitudes, collective action intentions against refugees and anti-refugee policy support. Overall, it appeared that the higher the level of perceived cultural adoption, the more Syrian refugees were attributed emotions regardless of the emotion type and the better the intergroup outcomes were. Emotion attributions to Turkish people were not related to either acculturation orientations or to outcome measures.

The associations between honor attributions to Syrian refugees and acculturation orientations and outcome measures showed the expected pattern. The higher the level of perceived cultural adoption, the more Syrian refugees were attributed honor and the better the intergroup outcomes were. Meanwhile, honor attributions to Turkish people were not related to either acculturation orientations or to outcome measures.

Honor attributions were related to both uniquely human emotion attributions and non-uniquely human emotion attributions for Syrian refugee and Turkish target groups. Associations between honor attributions and acculturation showed the same pattern as the associations between emotion attributions and acculturation. The higher the perceived cultural adoption, the higher was the attributions of honor, uniquely human emotions, and non-uniquely human emotions to Syrian refugees. In

return, the higher the attributions of honor, uniquely human emotions, and non-uniquely human emotions, the less negative attitudes, collective action intentions against refugees, and anti-refugee policy support.

2.2.3 Dehumanization of refugees

To investigate if Syrian refugees are dehumanized by Turkish participants (H1), I conducted a repeated measures ANOVA for emotion attributions, and a repeated samples t-test for honor attributions.

2.2.3.1 Emotion attributions

Infrahumanization theorists state that uniquely human emotions should be attributed more to the ingroup than to the outgroup, while non-uniquely human emotions should be attributed similarly between groups (Leyens et al., 2001). To examine this, I carried out a 2 (emotion type: non-uniquely human vs. uniquely human) x 2 (target: Turkish people vs Syrian refugees) repeated measures ANOVA.

The assumption checks revealed ten outliers[1]. Visual exploration and descriptive values supported normality assumption.

There was a significant main effect of emotion type, $F(1,405) = 11.75$, $p = .001$, $\eta_p^2 = 0.03$, such that participants attributed uniquely human emotions ($M = 4.89$, $SD = 0.04$) to both targets more than they did non-uniquely human emotions ($M = 4.80$, $SD = 0.04$). There was also a significant main effect of target, $F(1,405) = 59.50$, $p < .001$, $\eta_p^2 = 0.13$, such that participants attributed Turkish people ($M = 5.05$, $SD = 0.05$) more emotions than they did Syrian refugees ($M = 4.64$, $SD = 0.04$).

[1] The findings were the same if the outliers were included in the analyses.

However, the analysis did not yield the expected interaction between emotion type and target, $F(1,405) = 1.90$, $p = .17$, $\eta_p^2 = 0.01$ (Figure 1).

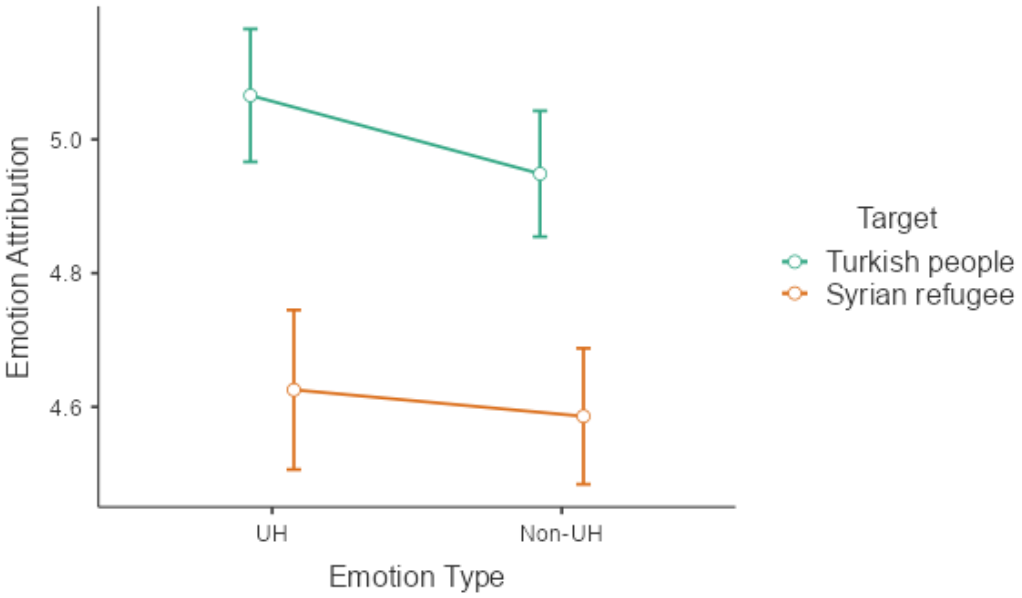

Figure 1. Emotion attributions to Syrian refugee and Turkish target groups

2.2.3.2 Honor attributions

To examine honor attributions, I conducted a repeated measures t-test on honor attributions to Syrian refugees and Turkish people. Normality assumption was satisfied. The distribution did not contain any outliers.

As expected, the repeated samples t-test showed that participants attributed Turkish people more honor ($M = 4.14$, $SD = 1.48$) compared to Syrian refugees ($M = 3.79$, $SD = 1.43$), $t(417) = 3,84$, $p < .001$, $d = 0.19$.

Thus, H1 was partially supported.

2.2.4 The effect of perceived cultural adoption on attitudes, policy support and collective action intentions via honor attributions

To investigate if perceived cultural adoption and perceived cultural maintenance was associated with less negative attitudes, anti-refugee policy support, and collective action intentions against refugees via honor attributions (H2), I carried out structural equation modeling (SEM) on R using Lavaan package (Rosseel, 2012; R Core Team, 2021). First, I constructed a measurement model to examine the latent constructs and covariances. Then, I added the regression paths.

2.2.4.1 Measurement Model

I conducted a CFA with perceived cultural adoption, perceived cultural maintenance, honor attributions to Syrian refugees, collective action intentions against refugees, and anti-refugee policy support. No outliers were detected. The model showed a good fit, $x^2(242, N = 392) = 801.12$, $p < .001$, CFI = .92, TLI = .91, RMSEA = 0.08. The item loadings were satisfactory (standardized loadings = .43 - .92). Modification indices suggested that the error terms of reversed collective action intention items were linked with each other, and non-reversed collective action intention items were linked with each other. Adding error terms to the model resulted in improved fit, $\Delta x^2 (2) = 285.44$, $p < .001$. The resulting measurement model had a good fit to the data, $x^2(240, N = 392) = 515.68$, $p < .001$, CFI = .96, TLI = .96, RMSEA = 0.05.

2.2.4.2 Structural Equation Model

For SEM, I added perceived cultural adoption and perceived cultural maintenance as exogenous variables, honor attributions to Syrian refugees as mediator, and negative attitudes, collective action intentions against refugees, and anti-refugee policy

support as endogenous variables to the model. Public and private contact, national identification, religiosity, and political ideology were added as covariates to the mediator and the outcome. Error terms of collective intention items were linked as suggested in the measurement model.

The model showed a good fit, $x^2(354, N = 368) = 710.59$, $p < .001$, CFI = .95, TLI = .94, RMSEA = 0.05. Notably, no other covariate than national identification was significant in either regression (*p*s > .05). For this reason, I constructed a new model that included only national identification as a covariate. The findings and the relationships between variables remained the same. The new model yielded a good fit, $x^2(215, N = 371) = 445.56$, $p < .001$, CFI = .97, TLI = .96, RMSEA = 0.05 (Figure 2).

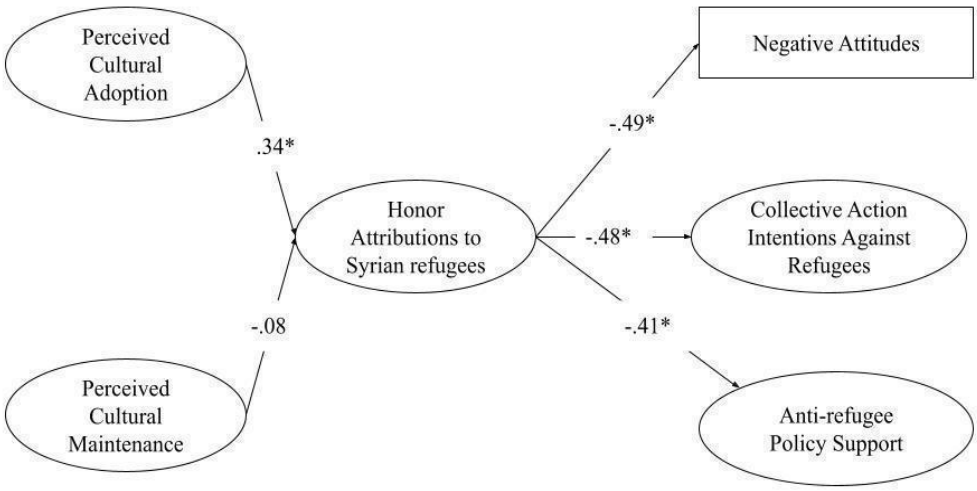

Figure 2. The structural equation modeling for Hypothesis 2

Note. Values represent standardized coefficients. National identification is added as a covariate in the model. $N = 371$.

*$p < .001$.

For all regression paths and indirect effects, I report coefficients obtained from bootstrapping with 5000 samples. Perceived cultural adoption positively predicted honor attributions to Syrian refugees, $b = 0.40$, $SE = 0.09$, $p < .001$; whereas perceived cultural maintenance did not significantly predict honor attributions, $b = -0.08$, $SE = 0.06$, $p = .21$. Honor attributions to Syrian refugees negatively predicted negative attitudes, $b = -10.55$, $SE = 0.98$, $p < .001$, collective action intentions against refugees, $b = -0.61$, $SE = 0.08$, $p < .001$, and anti-refugee policy support, $b = -0.52$, $SE = 0.08$, $p < .001$. National identification was negatively related to honor attributions to Syrian refugees, $b = -0.21$, $SE = 0.04$, $p < .001$ and positively related to negative attitudes, $b = 2.63$, $SE = 0.61$, $p < .001$, collective action intentions against refugees, $b = 0.30$, $SE = 0.05$, $p < .001$, and anti-refugee policy support, $b = 0.26$, $SE = 0.04$, $p < .001$.

In line with H2, the indirect effect of perceived cultural adoption on negative attitudes via honor attributions was negative and significant, $b = -4.19$, $SE = 0.98$, $p < .001$, so was the indirect effect on collective action intentions, $b = -0.24$, $SE = 0.06$, $p < .001$, and on anti-refugee policy support, $b = -0.21$, $SE = 0.05$, $p < .001$. In contrast, the indirect effect of perceived cultural maintenance on negative attitudes via honor attributions was nonsignificant, $b = 0.82$, $SE = 0.67$, $p = .22$, so was the indirect effect on collective action intentions, $b = 0.05$, $SE = 0.04$, $p = .23$, and on anti-refugee policy support, $b = 0.20$, $SE = 0.03$, $p = .23$, suggesting cultural maintenance does not play a role in honor attributions to Syrian refugees.

2.2.5 The moderating role of preferred cultural adoption

The results of SEM showed that perceived cultural adoption was associated with negative attitudes, collective action intentions against refugees, and anti-refugee

policy support via honor attributions to Syrian refugees, while perceived cultural maintenance was not. Next, to investigate if this indirect effect is only true for members of the majority who wish the refugees to adopt majority culture more strongly (H3), I performed moderated mediation analyses on negative attitudes, collective action intentions and anti-refugee policy support using SPSS PROCESS Macro (Hayes, 2022)[2]. I added preferred cultural adoption as a moderator between perceived cultural adoption and honor attributions to Syrian refugees and added national identification as a covariate. Since SEM showed that cultural maintenance did not have an indirect effect, I did not explore the interaction of perceived and preferred cultural maintenance.

For negative attitudes, the index of moderated mediation showed that the indirect effect was moderated by preferred cultural adoption, b = -0.93, SE = -1.70, 95% CI [-1.70, 0.26] (See Figure 3). The indirect effect was significant for participants with moderate levels of cultural adoption preference b = -3.39, SE = 0.67, 95% CI [-4.75, -2.13] and for participants with high levels of cultural adoption preference b = -5.25, SE = 0.99, 95% CI [-7.30, -3.46], but not for participants with low levels of cultural adoption preference, b = -1.53, SE = 1.01, 95% CI [-3.47, 0.50].

[2] PROCESS Macro produces a bootstrapped index of moderated mediation and corresponding confidence intervals for 5000 samples. If the confidence interval does not contain zero, it shows a significant effect. Bootstrapped conditional indirect effects are calculated at the 16^{th,} 50th and 84th percentiles (Hayes, 2022).

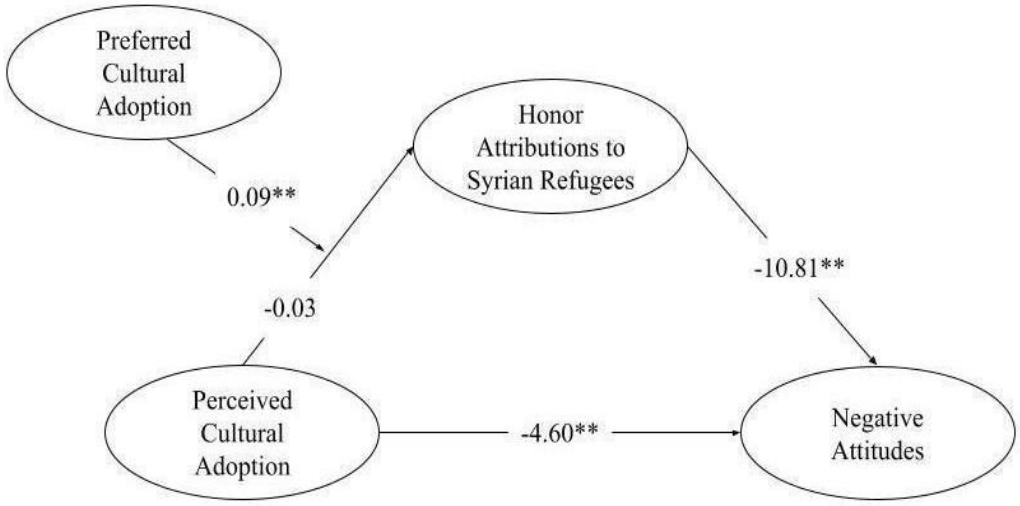

Figure 3. Moderated mediation for negative attitudes

Note. Values represent unstandardized coefficients bootstrapped for 5000 samples. National identification is added as a covariate in the model. $N = 379$.

** $p < .001$.

For collective action intentions against refugees, the index of moderated mediation showed that the indirect effect was moderated by preferred cultural adoption, $b = -0.05$, $SE = -0.02$, 95% CI [-0.09, -0.02] (See Figure 4). The indirect effect was significant for participants with moderate levels of cultural adoption preference, $b = -0.18$, $SE = 0.04$, 95% CI [-0.25, -0.12] and for participants with high levels of cultural adoption preference $b = -0.29$, $SE = 0.05$, 95% CI [-0.40, -0.20], but not for participants with low levels of cultural adoption preference, $b = -0.08$, $SE = 0.05$, 95% CI [-0.17, 0.02].

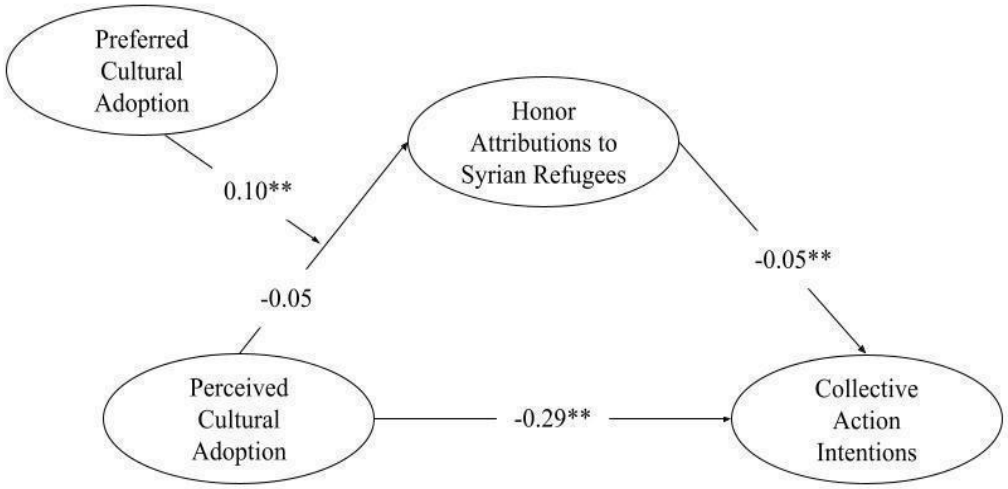

Figure 4. Moderated mediation for collective action intentions against refugees.

Note. Values represent unstandardized coefficients bootstrapped for 5000 samples. National identification is added as a covariate in the model. $N = 389$.

** $p < .001$.

For anti-refugee policy support, the index of moderated mediation showed that the indirect effect was moderated by preferred cultural adoption, $b = 0.04$, $SE = -0.02$, 95% CI [-0.07, -0.02] (See Figure 5). The indirect effect was significant for participants with moderate levels of cultural adoption preference, $b = -0.15$, $SE = 0.03$, 95% CI [-0.22, -0.09] and for participants with high levels of cultural adoption preference $b = -0.24$, $SE = 0.05$, 95% CI [-0.34, -0.15], but not for participants with low levels of cultural adoption preference, $b = 0.06$, $SE = 0.04$, 95% CI [-0.15, 0.02].

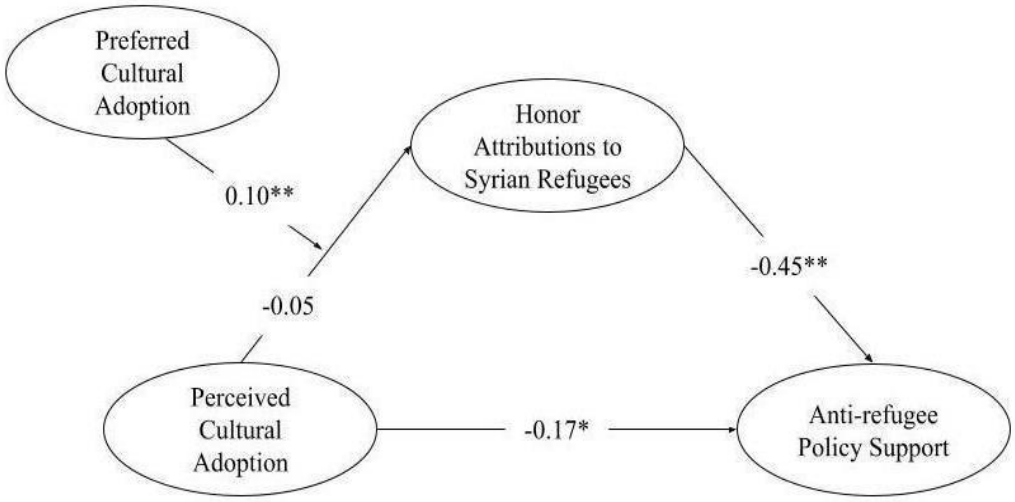

Figure 5. Moderated mediation for anti-refugee policy support

Note. Values represent unstandardized coefficients bootstrapped for 5000 samples. National identification is added as a covariate in the model. $N = 389$.

* $p < .05$ ** $p < .001$.

2.3 Study 1 Discussion

Study 1 investigated the relationship between perceived cultural adoption, dehumanization, and intergroup relations. It examined honor attributions of Turkish participants to Syrian refugees, as well as emotion attributions. The findings demonstrated that honor attributions go hand in hand with emotion attributions. Honor attributions showed the same pattern of relationship to attitudes, collective action intentions and anti-refugee policy support as emotion attributions. The findings showed the hypothesized pattern for honor attributions and displayed that Syrian refugees were attributed less honor than Turkish ingroup. This is in line with the value based dehumanization approach. On the other hand, the findings did not support the hypothesis for emotion attributions. In contrast to the infrahumanization model, Syrian refugees were attributed less emotions overall. The findings also

displayed the expected pattern in terms of cultural adoption: for majority members that preferred refugees to adopt majority culture, perceived cultural adoption increased honor attributions, which in turn suppressed negative attitudes, collective action intentions against refugees and anti-refugee policy support, whereas for majority members that did not prefer refugees to adopt majority culture, this effect did not occur. Perceived cultural maintenance did not play a role in honor attributions to refugees. This indicates that cultural approach to the ingroup elicits honor attributions, whereas cultural maintenance does not play a role on honor attributions. One limitation of Study 1 is that it employed correlational design. To overcome this limitation, I conducted a second study.

CHAPTER 3

STUDY 2

To examine the effect of perceived cultural adoption on dehumanization more in depth, Study 2 employed an experimental design. I manipulated cultural adoption by asking participants to read fictitious newspaper articles containing information about the cultural adoption level of Syrian refugees in Turkey. Moreover, I measured Syrian refugees' perceived identification with the majority and examined its mediating role in the relationship between cultural adoption and honor attributions. The results of Study 1 showed that, in line with value based dehumanization, Turkish participants attributed less honor to Syrian refugees than Turkish people, whereas in terms of emotion attributions, both uniquely and non-uniquely human emotions were attributed less to Syrian refugees. Therefore, in Study 2, I provided a measure of honor attributions only.

3.1 Method

3.1.1 Participants

For the mediation effect of cultural adoption on dehumanization via perceived identification, I calculated the required sample size using Fritz and MacKinnon (2007)'s power simulation for mediation analyses. For perceived identification, Miranda et al. (2014) found that own identification with the host nation was moderately associated with dehumanization. Therefore, based on a small relationship between cultural adoption and identification, and a moderate relationship between identification and dehumanization, the required sample size was estimated to be 404 for a bootstrapped mediation analysis with .80 power.

The data was collected online using Qualtrics. Flyers with QR codes were distributed in various parts of İstanbul and the study was advertised on social media platforms. To incentivize people to participate in the study, I offered 100 TLs worth of supermarket gift cards to three participants who completed the whole of the study. These participants were determined by a draw.

489 people clicked on the link and consented to participate. Looking at the email addresses collected for the draw, 15 duplicates were identified. The duplicates with later time stamps were excluded from the analyses. Three participants were excluded from the analyses because of their answers to the suspicion check. Additional two participants were excluded from the analyses because they were foreign nationals. Among the remaining sample, the number of participants who completed the whole survey were 322. There were 99 participants in high cultural adoption condition, 108 participants in low cultural adoption condition and 114 participants in control condition.

The sample's age ranged between 18 and 65 (M = 30.43, SD = 10.09). 176 participants identified themselves as ethnically Turkish; 50 participants identified themselves as an ethnic minority or having minority descent; 56 participants identified themselves through cities, regions, and other non-ethnic terms. The sample was highly educated. 90.3% of the participants were either university students or have obtained their undergraduate degree. In terms of socioeconomic status (SES), the sample was well distributed but relatively middle-class. 42.3% of the participants positioned themselves on the 5^{th} or 6^{th} steps of the SES ladder. The sample was relatively non-religious (M = 2.97, SD = 2.08), leaned towards left (M = 3.02, SD = 1.86), and identified with the Turkish national identity moderately (M = 4.32, SD = 2.06). They had moderate contact with refugees in public (M = 3.62, SD = 1.18) but

had less contact in private (M = 2.28, SD = 1.41). Sample characteristics for Study 2 can be seen in Table 3.

3.1.2 Procedure

After consenting to participate (Appendix B), participants were asked to read a fictitious newspaper article that included interviews with local shop owners in a neighborhood of İstanbul that has high Syrian refugee population (Appendix G). Participants in the high cultural adoption condition read about how well the Syrian refugees adopted the Turkish language, way of living, and holidays. Participants in the low cultural adoption condition read about how poorly Syrian refugees adopted Turkish culture. Participants in the control condition were not given a text, they filled out the questionnaires.

All participants answered two questions about the perceived acculturation orientations of Syrian refugees. Then, they filled out questionnaires measuring preferred cultural adoption, perceived identification with the majority, and honor attributions. Finally, they provided answers for intergroup contact, demographics and suspicion check items.

3.1.2 Materials

Study materials were presented in Turkish. Questionnaires that were not previously translated to Turkish were translated by the researcher.

Table 3. The Sociodemographic Characteristics of the Participants in Study 2

Characteristic	*n*	*%*	*M (SD)*
Age	317		30.43 (10.09)
Gender			
Woman	191	40.7	
Man	123	26.3	
Not Listed	2	0.4	
Total	316		
Ethnic Identity			
Turkish	176	37.6	
Minority	50	10.7	
Other	56	12.0	
Total	284		
Education			
Elementary Education	5	1.1	
High School Graduate	26	5.6	
Undergraduate Student	93	19.9	
Undergraduate Degree	131	28.0	
Master's or Ph.D. Student	39	8.3	
Master's Degree or Ph.D.	27	5.8	
Total	321		
SES (1 = bottom of the ladder, 10 = top of the ladder)	321		5.30 (1.75)
National Identification (1 = I don't identify at all, 7 = I identify completely)	318		4.32 (2.06)
Religiosity (1 = I am not religious at all, 7 = I am very religious)	321		2.97 (2.08)
Political Ideology (1 = left, 7 = right)	320		5.30 (1.75)
Contact in Public Spaces (1 = never, 5 = all the time)	337		3.62 (1.18)
Contact in Private Spaces (1 = none, 5 = a lot)	338		2.28 (1.41)

3.1.2.1 Cultural adoption manipulation

Cultural adoption was manipulated by asking participants to read fictitious newspaper articles that present the Turkish nationals' perceptions on how much Syrian refugees adopted the Turkish culture (Appendix G). The articles contained descriptions of language proficiency, cuisine, way of living, media consumption, and celebrations. These identifiers of cultural adoption were chosen to reflect different domains of acculturation (e.g., Roblain et al., 2016, Zagefka et al., 2012).

3.1.2.2 Perceived acculturation orientations

Participants completed two questions about the perceived acculturation orientations of Syrian refugees (see Appendix H): one measured cultural adoption ("I think Syrian refugees in Turkey have adopted Turkish culture.") and one measured cultural maintenance ("I think Syrian refugees in Turkey have maintained their own culture."). Responses were made on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree).

3.1.2.3 Perceived identification with the majority

Perceived identification with the majority was measured with three items adopted from Cameron (2004, $\alpha = 0.50$). The items were worded so that they refer to the Syrian refugee's identification with the Turkish nation (Roblain et al., 2016). A sample item is "Syrian refugees feel strong ties to Turkish society". Responses were made on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree).

3.1.2.4 Preferred cultural adoption

Preferred cultural adoption was measured with the same three items as Study 1 (α = 0.79, see Appendix B).

3.1.2.5 Honor attributions

Honor attributions were measured with the same items as Study 1 by asking participants to indicate the extent to which they think Turkish people (α = 0.90) and Syrian refugees (α = 0.95) care about honor-related values (see Appendix D).

3.1.2.6 Control variables and demographics

Same as Study 1, intergroup contact was added as a control variable. It was measured with the same two items as Study 1.

Participants were asked to indicate their age, gender, ethnicity, education level, and perceived SES. Perceived SES was measured by asking participants to position themselves on a 10-point ladder where higher steps indicated higher SES (Adler, Epel, Castellazzo, & Ickovics, 2000). National identification, religiosity and political ideology was measured with the same items as Study 1. A suspicion check item that was also included. Demographics, intergroup contact questions, and suspicion check items can be found in Appendix F.

3.2 Results

As in Study 1, I performed outlier checks by calculating Z scores for participants. Z scores with an absolute value higher than 3.29 were treated as outliers and were excluded from the analyses (Tabachnick & Fidell, 2013). I checked normality

assumption via descriptive statistics and visual exploration. Unless otherwise stated, I conducted the data analyses on SPSS, using pairwise deletion.

3.2.1 Honor attributions to refugees

To examine honor attributions, I conducted a repeated measures t-test on honor attributions to Syrian refugees and Turkish people. All assumptions were satisfied. In parallel with Study 1, the results showed that participants attributed Turkish people more honor (M = 4.38, SD = 1.30) compared to Syrian refugees (M = 3.60, SD = 1.44), $t(337) = 8.25$, $p < .001$, $d = 0.45$, supporting H1.

3.2.2 The effect of cultural adoption manipulation on honor attributions via perceived cultural adoption

To examine the manipulation's effect on perceived cultural adoption, I compared the low cultural adoption condition to the high cultural adoption condition. Assumption checks showed that the normality assumption was violated. However, the central limit theorem informs us that for large enough samples, the sampling distribution will be normal even when the data is not (Tabachnick & Fidell, 2013). Considering the large sample size, I proceeded with an independent samples t-test. As expected, participants in low cultural adoption condition (M = 2.64, SD = 1.55) showed less perceived cultural adoption than participants in high cultural adoption condition (M = 3.34, SD = 1.61), $t(258) = -3.58$, $p < .001$, $d = 0.44$.

To investigate if participants in low cultural adoption condition attributed less honor to Syrian refugees compared to the control condition via perceived cultural adoption (H4) and if participants in high cultural adoption manipulation attributed more honor to Syrian refugees compared to the control condition via perceived

cultural adoption (H5), I performed mediation models on SPSS PROCESS Macro (Hayes, 2022)[3] in which manipulation predicted perceived cultural adoption, which in turn predicted honor attributions to Syrian refugees (Figure 6). I created two dummy coded variables: one comparing low cultural adoption (1) with control condition (0) and one comparing high cultural adoption (1) with control condition (0). Private contact, public contact, religiosity, political ideology, and national identification were added as covariates to the model. The assumption checks showed that religiosity and political ideology violated the assumption of homogeneity of regression slopes; therefore, they were dropped from the analysis. The results showed that high cultural adoption vs. control dummy variable positively predicted perceived cultural adoption, $b = 1.05$, $SE = 0.20$, $t = 5.17$, $p < .001$, which in turn positively predicted honor attributions to Syrian refugees, $b = 0.47$, $SE = 0.05$, $t = 9.99$, $p < .001$. The low cultural adoption vs. control dummy variable did not significantly predict perceived cultural adoption, $b = 0.34$, $SE = 0.20$, $t = 1.66$, $p = .10$. In line with H5, the indirect effect of the high cultural adoption vs. control dummy variable on honor attributions to Syrian refugees via perceived cultural adoption was positive and significant, $b = 0.49$, 95% CI [0.28, 0.73]. However, contrary to H4, the indirect effect of low cultural adoption vs control dummy variable via perceived cultural adoption was nonsignificant, $b = 0.16$, 95% CI [-0.02, 0.35]. This might suggest that participants perceive low cultural adoption from Syrian refugees by default.

[3] PROCESS Macro calculates indirect effects and corresponding confidence intervals through bootstrapping for 5000 samples. If the confidence interval does not contain zero, it shows a significant effect (Hayes, 2022).

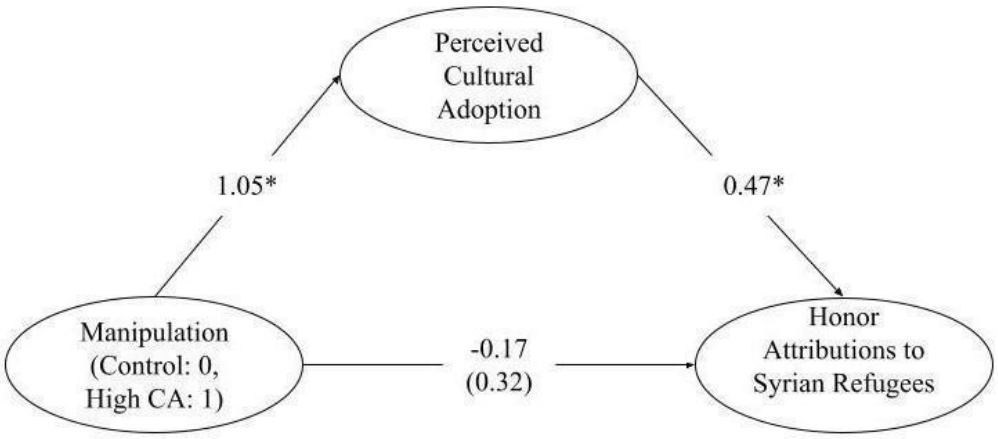

Figure 6. Indirect effect of the dummy variable comparing control and high cultural adoption groups

Note. Values represent unstandardized coefficients. Covariates in the model are contact in public spaces, contact in private spaces, and national identification. Total effect is indicated in parenthesis. $N = 314$.

*$p < .001$.

3.2.3 The moderating role of preferred cultural adoption

To investigate whether this indirect effect of cultural adoption on honor attributions via perceived cultural adoption was only true for participants that prefer cultural adoption more strongly (H6), I conducted a moderated mediation using SPSS PROCESS Macro (Hayes, 2022)[4]. I hypothesized that perceived cultural adoption would be positively related to honor attributions for members that prefer cultural adoption. Therefore, I added preferred cultural adoption as a moderator between

[4] PROCESS Macro produces a bootstrapped index of moderated mediation and corresponding confidence intervals for 5000 samples. If the confidence interval does not contain zero, it shows a significant effect. Bootstrapped conditional indirect effects are calculated at the 16th, 50th and 84th percentiles (Hayes, 2022).

perceived cultural adoption and honor attributions to Syrian refugees. Private contact, public contact, and national identification were added as covariates to the model. There were no outliers.

The index of moderated mediation showed that preferred cultural adoption did not moderate the relationship between perceived cultural adoption and honor attributions to Syrian refugees, neither for low cultural adoption vs control dummy variable, $b = 0.004$, $SE = 0.01$, 95% CI [-0.02, 0.04], nor for high cultural adoption vs control dummy variable, $b = 0.01$, $SE = 0.04$, 95% CI [-0.06, 0.09].

3.2.4 Exploratory analysis

It is possible for preferred cultural adoption to influence the relationship between cultural adoption and honor attributions by amplifying the effect of cultural adoption manipulation on perceived cultural adoption. Such that, compared to control condition, participants in high cultural adoption condition may infer higher cultural adoption from the manipulation, which in turn can predict higher honor attributions. Therefore, as an exploratory analysis, I performed a second moderated mediation with preferred cultural adoption using SPSS PROCESS Macro (Hayes, 2022). This time, I added preferred cultural adoption as a moderator between dummy coded manipulation variables and perceived cultural adoption. The results showed that there was a significant interaction between the manipulation and preferred cultural adoption for high cultural adoption vs. control dummy variable. Compared to participants in the control condition, participants in the high cultural adoption condition reported more perceived cultural adoption if they had moderate levels of cultural adoption preference, $b = 1.10$, $SE = 0.20$, $p < .001$, or high levels of cultural

adoption preference, b = 1.54, SE = 0.30, p < .001, but not if they had low levels of cultural adoption preference, b = 0.49, SE = 0.33, p = .14

The index of moderated mediation showed that preferred cultural adoption moderated the relationship between manipulation and perceived cultural adoption for high cultural adoption vs. control dummy variable, b = 0.13, SE = 0.06, 95% CI [0.02, 0.25], but not for low cultural adoption vs. control dummy variable, b = -0.03, SE = 0.06, 95% CI [-0.14, 0.08]. Simple slope analysis showed that the indirect effect was significant for participants with moderate levels of cultural adoption preference b = 0.51, SE = 0.11, 95% CI [0.31, 0.75] and for participants with high levels of cultural adoption preference, b = 0.72, SE = 0.17, 95% CI [0.41, 1.08], but not for participants with low levels of cultural adoption preference, b = 0.23, SE = 0.15, 95% CI [-0.06, 0.53].

3.2.5 The role of perceived identification in the relationship between cultural adoption and honor attributions

I investigated whether the effect of perceived cultural adoption on honor attributions occurs via higher perceived identification with the host nation (H7). As a preliminary analysis, I conducted an ANCOVA with condition (high cultural adoption, low cultural adoption, and control) as independent samples factor and private contact, public contact, religiosity, political ideology, and national identification as covariates. The assumption checks showed that all covariates except national identification violated the assumption of homogeneity of regression slopes; therefore, they were dropped from the analyses. There was one outlier[5]. All other assumptions

[5] The findings were the same if the outliers were included in the analyses.

were satisfied. Contrary to expectation, manipulation did not have an effect on perceived identification, $F(2, 313) = 2.71$, $p = .07$.

Next, I carried out a serial mediation from manipulation to honor attributions to Syrian refugees via perceived cultural adoption and perceived identification. As with previous analyses, I created two dummy coded variables comparing the manipulation conditions to control condition. National identification was added to the model as a covariate.

The results showed that low cultural adoption vs. control dummy variable did not predict perceived cultural adoption, $b = -0.30$, $SE = 0.21$, $t = 1.43$, $p = .15$. High cultural adoption vs. control dummy variable positively predicted perceived cultural adoption, $b = 1.03$, $SE = 0.21$, $t = 4.95$, $p < .001$, which in turn positively predicted perceived identification, $b = 0.28$, $SE = 0.04$, $t = 6.28$, $p < .001$. However, perceived identification did not predict honor attributions to Syrian refugees, $b = -0.003$, $SE = 0.06$, $t = -0.05$, $p = .96$.

The indirect effect of condition via perceived cultural adoption and perceived identification serial mediation was nonsignificant both for low cultural adoption vs control dummy variable, $b = -0.002$, $SE = 0.01$, 95% CI [-0.02, 0.01], and for high cultural adoption vs control dummy variable, $b = -0.008$, $SE = 0.02$, 95% CI [-0.04, 0.04]. Similarly, the indirect effect of condition via perceived identification was nonsignificant both for low cultural adoption vs control dummy variable, $b = 0.001$, $SE = 0.01$, 95% CI [-0.02, 0.02], and for high cultural adoption vs control dummy variable, $b = -0.002$, $SE = 0.01$, 95% CI [-0.02, 0.02]. Thus, H7 was not supported.

3.3 Study 2 Discussion

Similar to Study 1, the findings displayed that participants attributed less honor to Syrian refugees than Turkish people, in line with value-based dehumanization approach. The findings also documented that cultural adoption manipulation shaped honor attributions through perceived cultural adoption of refugees. The effect of the cultural adoption manipulation on perceived cultural adoption was moderated by preferred cultural adoption. Majority members that preferred refugees to adopt majority culture reported higher perceived cultural adoption compared to control, when they were exposed to news articles that described high levels of cultural adoption, which in turn positively predicted honor attributions to Syrian refugees. Perceived identification with the majority did not mediate the relationship. These results conceptually replicate the results of Study 1 by showing the effect of perceived cultural adoption on increasing honor attributions to refugees for majority members that prefer cultural adoption.

CHAPTER 4

GENERAL DISCUSSION

Across two studies, I investigated the effect of perceived cultural adoption of refugees on dehumanization. I argued that for majority members, seeing that refugees are adopting majority culture could signal that they are becoming part of the ingroup. Thus, I argued that if humanity is reserved for the ingroup as the literature suggests (Haslam, 2006; Leyens et al., 2001; Paladino & Vaes, 2009), then the perception that outgroup's cultural inclusion to the ingroup can shape dehumanization of outgroups. Moreover, moving away from definitions of humanity that are argued to be universal, I argued that attributions of honor related values can constitute a possible manifestation of dehumanization in honor cultures, such as Turkish culture. I tested these claims with one correlational and one experimental study.

Firstly, I examined honor attributions as a potential expression of dehumanization. Drawing from value based dehumanization (Schwartz & Struch, 1989) which suggest that the extent to which outgroups are perceived as upholding certain values can indicate dehumanization, I measured how much Turkish participants believed their ingroup and Syrian refugee outgroup cared about honor and related values. In addition, I provided a measure of emotion attributions (Leyens et al., 2001) to assess dehumanization based on uniquely human and non-uniquely human emotion attributions. I expected both honor attributions and emotion attributions to display dehumanization of Syrian refugees. However, the findings were not in line with my expectations. Contrary to infrahumanization hypothesis which states that uniquely human emotions are attributed more to the ingroup while non-uniquely emotions are attributed similarly across groups (Leyens et al., 2001),

the results showed that Turkish target group was attributed more uniquely human *and* non-uniquely human emotions than Syrian refugees. These findings present a different pattern than previous studies on dehumanization in Turkey (e.g., Demirdağ & Hasta, 2020, Turkish – Kurdish context). It is unclear why participants attributed less non-uniquely human emotions to Syrian refugees than fellow Turks in this study. On the other hand, there was a consistent difference in terms of honor attributions between groups. In both studies, Syrian refugees were attributed less honor than Turkish people. Building on value based dehumanization, this finding displays a potential culture specific manifestation of dehumanization that is based on judgements over the extent to which an outgroup upholds culturally important values.

Present research was the first to examine whether acculturation orientations can alter dehumanization of refugees. Based on honor attributions, the studies provided evidence for the effect of perceived cultural adoption on attenuating dehumanization of refugees and inhibiting conflicting intergroup relations. By using correlational and experimental designs, the studies showed that when participants believed that Syrian refugees desire to adopt Turkish culture, they attributed more honor to Syrian refugees (i.e., believed that Syrian refugees gave more importance to honor). Participants that read articles that describe cultural adoption of refugees attributed more honor to refugees through perceived cultural adoption, compared to those that did not read an article. In turn, participants reported less negative attitudes, less support for anti-refugee policies, and lower intentions for participating in collective action against refugees.

In line with previous research (Piontkowski et al., 2002; Zagefka & Brown, 2002), the findings also showed that perceived cultural adoption influences majority

members' negativity towards immigrants, only when it is also the preferred orientation by the majority. The results of Study 1 showed that the positive effect of cultural adoption on honor attributions was only true for members of the majority that prefer refugees to adopt majority culture. The results of Study 2 showed that participants who prefer cultural adoption of refugees were more open to information about the cultural adoption of refugees. Majority members that read about refugees adopting majority culture reported greater perceived cultural adoption, especially if they had a stronger preference for refugees to adopt Turkish culture. In turn, greater perceptions of cultural adoption resulted in higher attributions of honor to refugees.

The present research also explored the role of perceived cultural maintenance on dehumanization. It was possible for perceived cultural maintenance to play a role in hindering humanity attributions alongside of perceived cultural adoption. However, the results revealed this was not the case; perceived cultural maintenance was not associated with honor attributions. This may indicate that when it comes to dehumanization, cultural maintenance is not as relevant as cultural adoption, suggesting that perceived approach to the ingroup is more influential in humanity attributions to outgroups.

Furthermore, the present research investigated if perceived identification with the majority was the mechanism behind the effect of perceived cultural adoption on dehumanization. The findings showed that this is not the case. There are two possible reasons for this. Either perceived cultural adoption did not change participants' views on refugee's identification with the host nation, or perceived identification did not attenuate dehumanization. The results of the mediation analysis revealed evidence for the latter. Perceived cultural adoption was positively related with perceived identification, replicating previous research (Anier et al., 2018; Roblain et al., 2016).

However, contrary to expectations, perceived identification was not associated with dehumanization.

It is possible for the effect of cultural adoption to occur not via perceived identification but via other mechanisms. For instance, target-based dehumanization states that the ingroup is seen as being closer to the human prototype (Paladino & Vaes, 2009; Vaes & Paladino, 2010), suggesting that similarity between groups should narrow the gap between outgroup and humanity. A number of studies support the idea that increasing intergroup similarity reduces dehumanization (McDonald et al., 2017; Pacilli et al., 2016; Pinel et al., 2017; Rodríguez-Pérez, Delgado-Rodríguez, Betancor-Rodríguez, Leyens, & Vaes, 2011). Thus, perceived cultural adoption may be a way of increasing perceived similarity between the outgroup and the ingroup, which in turn can inhibit dehumanization. Future studies should examine if perceived cultural adoption works through similarity or other variables.

Turning to consequences of dehumanization, the results of Study 1 replicated previous findings that show dehumanization fuels conflicting intergroup relations (e.g., Kteily et al., 2015). More importantly, the results showed that these negative intergroup outcomes can occur in response to honor attributions. Lack of honor attributions was associated with higher negative attitudes, collective action intentions against refugees, and anti-refugee policy support.

4.1 Limitations and future directions

One limitation of current research was that it did not empirically examine if the lay understanding of humanity in Turkey includes honor. Literature corroborates the idea that, in Turkey, dehumanization can be expressed through a belief that others do not care about honor as much as the Turkish ingroup does. Previous research displays the

importance of honor in Turkey (Kardam, 2005; Sev'er & Yurdakul, 2001; Uskul & Cross, 2019). It also shows that values can be part of defining what human is (Bain et al., 2012; Schwartz & Struch, 1989) and provides strong evidence that perceived dissimilarities in upholding certain values can indicate dehumanization (Esses et al., 2008; Greenhalgh & Watt, 2015; Louis et al., 2013; Schwartz & Struch, 1989; Trounson et al., 2015). Nevertheless, future studies can exclusively focus on the role of honor in humanity. For instance, researchers may employ vignettes that depict individuals or groups with and without honor and examine the extent to which such groups are attributed humanity .

Another limitation of the current study is that it was limited to Turkish participants. Future research can incorporate a cross cultural approach to examine the possible manifestation of dehumanization as honor attributions in other honor cultures as well as in dignity cultures. This would allow for the replication of my results in other honor cultures while also showing the culture specificness of honor attributions.

Other future research can examine the interplay between dehumanization and gendered honor codes. Different standards for honor apply for men and women (Ceylan-Batur & Sakallı Uğurlu, 2019; Rodriguez Mosquera et al., 2002a, 2002b). To achieve the title honorable, women are expected to have a reputation of being chased and do not engage in sexual activities before marriage (Ceylan-Batur & Sakallı Uğurlu, 2019). On the other hand, men are expected to be strong, to defend themselves and their family and uphold family reputation (Ceylan-Batur & Sakallı Uğurlu, 2019). Turkish participants frequently accuse Syrian refugees as traitors for leaving their homeland, and not fighting in the war (Kardeş et al., 2017; Özdemir & Öner-Özkan, 2016; PS:EUROPE, 2017). Such a sentiment is likely to be directed to

men than to women, because it is more likely be included in a man's honor to defend his country than to "run away". Future research can investigate if such gendered honor attributions play a role in dehumanization. Future research can also examine if dehumanization in the form of honor attributions occurs with other ethnic and non-ethnic minority groups (e.g., LGBTİ+ individuals).

I found that the positive effect of perceived cultural adoption on honor attributions was moderated by preferred cultural adoption. Future research can examine other factors that may moderate this positive effect. For example, essentialism refers to the belief that social groups have distinct, uniform natures that reside deep in the members of the group (Haslam et al., 2000). Those with essentialist beliefs consider that the underlying nature of social groups cannot change (Haslam, Rothschild, & Ernst, 2000). Research has found that when majority members hold such beliefs, they judge the possibility of true cultural adoption to be low, but nevertheless wish immigrants to adopt majority culture (Zagefka, Nigbur, Gonzalez, & Tip, 2013). The discrepancy between the desired and perceived possibility of cultural adoption fuels prejudice (Zagefka et al., 2013). Future studies can investigate if a similar pattern with perceived cultural adoption and essentialism occurs in dehumanization of minorities. Majority members with essentialist beliefs might deem the possibility of cultural adoption to be low, but still desire it, and this tension may induce dehumanization.

4.2 Conclusion

Current studies adds to the growing body of research on dehumanization by showing the influence of perceived and preferred acculturation orientations on dehumanization of refugees. Furthermore, it examines potential cultural

manifestations of definitions of humanity and dehumanization by focusing on attributions of honor to outgroups. In two studies, the findings display that when refugees are perceived as adopting the majority's ways of living, customs, traditions, etc., they are attributed more honor by the majority. Subsequently, the majority members that prefer cultural adoption harbor less unfavorable attitudes and collective action intentions towards these refugees, and support anti-refugee policy to a lesser extent.

These findings display that dehumanization of migrant others is shaped by perceived and preferred acculturation orientations. Previous research shows that perceived cultural adoption fosters attitudes towards immigrants (Maisonneuve & Testé, 2007; Van Acker & Vanbeselaere, 2011). Taking this one step further, this research reveals that perceived acculturation orientations can influence ingroup's judgments of others even for something as substantial as judgements about their humanity. Moreover, by focusing on honor attributions in an honor culture, current studies open up a line of research on possible cultural expressions of dehumanization. Overall, these findings can deepen our understanding of dehumanization forms and processes and conflictual intergroup relations between refugees and host nations.

APPENDIX A

ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 02.06.2021-15942

T.C.
BOĞAZİÇİ ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER YÜKSEK LİSANS VE DOKTORA TEZLERİ ETİK İNCELEME KOMİSYONU
TOPLANTI TUTANAĞI

Toplantı Sayısı	:	17
Toplantı Tarihi	:	27.05.2021
Toplantı Saati	:	13:00
Toplantı Yeri	:	Zoom Sanal Toplantı
Bulunanlar	:	Dr. Öğr. Üyesi Yasemin Sohtorik İlkmen, Prof. Dr. Ebru Kaya, Prof. Dr. Fatma Nevra Seggie
Bulunmayanlar	:	

Sevgi Yakın

Psikoloji

Sayın Araştırmacı,

"The Effect of Perceived Cultural Adoption in Dehumanization of Refugees in Honor Culture" başlıklı projeniz ile ilgili olarak yaptığınız SBB-EAK 2021/32 sayılı başvuru komisyonumuz tarafından 27 Mayıs 2021 tarihli toplantıda incelenmiş ve uygun bulunmuştur.

Bu karar tüm üyelerin toplantıya çevrimiçi olarak katılımı ve oybirliği ile alınmıştır. COVID-19 önlemleri kapsamında kurul üyelerinden ıslak imza alınamadığı için bu onam mektubu üye ve raportör olarak Ebru Kaya tarafından bütün üyeler adına e-imzalanmıştır.

Saygılarımızla, bilgilerinizi rica ederiz.

Prof. Dr. Ebru KAYA
ÜYE

e-imzalıdır
Prof. Dr.Ebru KAYA
Raportör

SOBETİK 17 27.05.2021

Bu belge 5070 sayılı Elektronik İmza Kanununun 5. Maddesi gereğince güvenli elektronik imza ile imzalanmıştır.

APPENDIX B

PERCEIVED AND PREFERED ACCULTURATION ORIENTATIONS

Lütfen aşağıdaki cümleleri dikkatle okuyup her birine katılıp katılmadığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam seçerek belirtiniz.

(Please read the following sentences carefully and indicate to whether you agree with each sentence by picking a number between 1 (I strongly disagree) and 7 (I strongly agree).)

Perceived culture adoption:

1. Türkiye'deki Suriyeli sığınmacıların Türk kültür ve geleneklerini benimsediklerini düşünüyorum.
   (I think Syrian refugees in Turkey have adopted Turkish culture and customs.)
2. Türkiye'deki Suriyeli sığınmacıların günlük hayatta Türkçe konuştuklarını düşünüyorum
   (I think Syrian refugees in Turkey speak Turkish in daily life.)
3. Türkiye'deki Suriyeli sığınmacıların Türk yaşam tarzını (yeme-içme, giyim tarzı vb.) benimsediklerini düşünüyorum.
   (I think Syrian refugees in Turkey have adopted Turkish way of life (cuisine, clothing etc.).)

Preferred culture adoption:

1. Türkiye'deki Suriyeli sığınmacıların Türk kültür ve geleneklerini benimsemesini isterim.

(I would like Syrian refugees in Turkey to adopt Turkish culture and customs.)

2. Türkiye'deki Suriyeli sığınmacıların günlük hayatta Türkçe konuşmalarını isterim.

   (I would like Syrian refugees in Turkey to speak Turkish in daily life.)

3. Türkiye'deki Suriyeli sığınmacıların Türk yaşam tarzını (yeme-içme, giyim tarzı vb.) benimsemesini isterim.

   (I would like Syrian refugees in Turkey to adopt Turkish way of life (cuisine, clothing etc.).)

Perceived cultural maintenance:

1. Türkiye'deki Suriyeli sığınmacıların kendi kültür ve geleneklerini devam ettirdiklerini düşünüyorum.

   (I think Syrian refugees in Turkey have maintained their own culture and customs.)

2. Türkiye'deki Suriyeli sığınmacıların günlük hayatta kendi dillerini kullanmaya devam ettiklerini düşünüyorum.

   (I think Syrian refugees in Turkey continued to speak their own languages in daily life.)

3. Türkiye'deki Suriyeli sığınmacıların kendi yaşam tarzlarını (yeme-içme, giyim tarzı vb.) devam ettirdiklerini düşünüyorum.

   (I think Syrian refugees in Turkey have maintained their own way of life (cuisine, clothing etc.).)

Preferred culture maintenance:

1. Türkiye'deki Suriyeli sığınmacıların kendi kültür ve geleneklerini devam ettirmelerini isterim.

   (I would like Syrian refugees in Turkey to maintain their own culture and customs.)

2. Türkiye'deki Suriyeli sığınmacıların günlük hayatta kendi dillerini kullanmaya devam etmelerini isterim.

   (I would like Syrian refugees in Turkey to continue to speak their own languages in daily life.)

3. Türkiye'deki Suriyeli sığınmacıların kendi yaşam tarzlarını (yeme-içme, giyim tarzı vb.) devam ettirmelerini isterim.

   (I would like Syrian refugees in Turkey to maintain their own way of life (cuisine, clothing etc.).)

APPENDIX C

EMOTION ATTRIBUTION MEASURE

Türkiye'deki Suriyeli sığınmacıların genelini düşündüğünüzde, sizce aşağıda sıralanmış duyguları ne derece hissederler? Lütfen her duygu hakkındaki fikrinizi 1 (Hiç hissetmez) ve 7 (Tamamen hisseder) arasında bir rakam seçerek belirtiniz.
(When you think about the Syrian refugees in Turkey in general, to what extent do you think they feel the following emotions? Please indicate your opinion on each emotion by picking a number between 1 (Does not feel at all) and 7 (Feels completely).)

Türklerin genelini düşündüğünüzde, sizce aşağıda sıralanmış duyguları ne derece hissederler? Lütfen her duygu hakkındaki fikrinizi 1 (Hiç hissetmez) ve 7 (Tamamen hisseder) arasında bir rakam seçerek belirtiniz.
(When you think about Turkish people in general, to what extent do you think they feel the following emotions? Please indicate your opinion on each emotion by picking a number between 1 (Does not feel at all) and 7 (Feels completely).)

Non-UH positive emotions:	UH positive emotions:
Şafkat *(Caring)*	Umut *(Hope)*
Zevk *(Pleasure)*	Geçmişe özlem duyma *(Nostalgia)*
Courage *(Cesaret)*	Hayranlık *(Admiration)*
Non-UH negative emotions:	UH negative emotions:
Panik *(Panic)*	Melankoli *(Melancholy)*
Öfke *(Anger)*	Hayal kırıklığı *(Dissappointment)*
Üzüntü *(Sadness)*	İçerlenme *(Resentment)*

APPENDIX D

HONOR ATTRIBUTION MEASURE

Türkiye'deki Suriyeli sığınmacıların genelini düşündüğünüzde, sizce aşağıda sıralanmış değerlere ne kadar önem vermektedirler? Lütfen her özellik hakkındaki fikrinizi 1 (Hiç önem vermez) ve 7 (Çok önem verir) arasında bir rakam seçerek belirtiniz.

(When you think about the Syrian refugees in Turkey in general, to what extent do you think they care about the following values? Please indicate your opinion on each quality by picking a number between 1 (Does not care at all) and 7 (Cares very much).)

Türklerin genelini düşündüğünüzde, sizce aşağıda sıralanmış değerlere ne kadar önem vermektedirler? Lütfen her özellik hakkındaki fikrinizi 1 (Hiç önem vermez) ve 7 (Çok önem verir) arasında bir rakam seçerek belirtiniz.

(When you think about the Turkish people in general, to what extent do you think they care about the following values? Please indicate your opinion on each quality by picking a number between 1 (Does not care at all) and 7 (Cares very much).)

Onur (Honor)

Namus (Namus)

Ahlak (Morals)

Saygınlık (Respectability)

Dürüstlük (Honesty)

Güvenilirlik (Trustworthness)

Adalet (Justice)

Vicdan (Consciousness)

Erdem (Virtue)

APPENDIX E

OUTCOME MEASURES

Not: Ters kodlanan maddeler R ile gösterilmiştir.

(Note: The reverse coded items are indicated with R.)

Negative Attitudes

Suriyeli sığınmacılara karşı ne kadar soğuk (0) ya da sıcak (100) hissettiğinizi aşagıdaki imleci kaydırarak 0 -100 arası bir sayı seçip belirtiniz (R).

(Please indicate how coldly (0) or warmly (100) do you feel towards Syrian refugees by choosing a number between 0-100 by sliding the cursor.)

Collective Action Intentions Against Refugees

Lütfen aşağıda sıralanan davranışlara bulunma olasılığınızı 1(Hiç olası değil)'den 7(Son derece olası)'ya kadar olan derecelendirilmiş ölçekte işaretleyiniz.

(Please mark the probability of your participating in the following actions on a scale between 1 (Not likely) and 7 (Very likely).)

1. Suriyeli sığınmacıları destekleyen bir dilekçe imzalamak (R)
   (Sign a petition in favor of Syrian refugees)
2. Suriyeli sığınmacıları destekleyen bir protestoya katılmak (R)
   (Participate in a protest supporting Syrian refugees)
3. Suriyeli sığınmacı karşıtı bir protestoya katılmak
   (Participate in a protest against Syrian refugees)
4. Suriyeli sığınmacı karşıtı bir dilekçe imzalamak
   (Sign a petition against Syrian refugees)

Anti-refuge Policy Support

Lütfen aşağıdaki cümleleri dikkatle okuyup her birine katılıp katılmadığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam seçerek belirtiniz.

(Please read the following sentences carefully and indicate whether you agree with each sentence by picking a number between 1 (I strongly disagree) and 7 (I strongly agree).)

1. Suriyeli sığınmacılar Türkiye'ye kalıcı olarak yerleşebilmelidir. (R)
   (Syrian refugees should be able to reside in Turkey permanently.)
2. Suriyeli sığınmacılar Türkiye'de resmi olarak çalışabilmelidir. (R)
   (Syrian refugees should to be able to legally work in Turkey.)
3. Türkiye Suriyeli sığınmacılara maddi yardım yapılmamalıdır.
   (Turkey should not provide financial aids to Syrian refugees.)
4. Türkiye daha fazla Suriyeli sığınmacı kabul etmemelidir.
   (Turkey should not accept any more Syrian refugees.)
5. Suriyeli sığınmacılar Türk vatandaşlığına kabul edilmelidir. (R)
   (Syrian refugees should be accepted as citizens of Turkey)

APPENDIX F

CONTROL VARIABLES AND DEMOGRAPHICS QUESTIONS

Public Contact

Lütfen aşağıdaki soruya 1 (Hiçbir zaman) ve 5 (Her zaman) arasında size en uygun seçeneği seçerek cevap veriniz.

(Please answer the question below by choosing the option that is the most appropriate for you between 1 (Never) and 5 (All the time).)

Sokakta (yürürken, toplu taşımada vb.) tanımadığınız Suriyelilerle ne sıklıkla karşılaşıyorsunuz?

(How often do you come across Syrians that you do not know on the streets (while walking, on public transport, etc.)?)

Private Contact

Lütfen aşağıdaki soruya 1 (Hiç yok) ve 5 (Çok var) arasında size en uygun seçeneği seçerek cevap veriniz.

(Please answer the question below by choosing the option that is the most appropriate for you between 1 (None) and 5 (A lot).)

Çevrenizdeki (iş, okul, mahalle vb.) ne kadar Suriyeli tanıdığınız var?

(How many Syrian acquaintances do you have (at work, school, neighborhood, etc.)?).

Age: Lütfen yaşınızı belirtiniz. *(Please indicate your age.)*

Gender: Lütfen cinsiyetinizi belirtiniz *(Please indicate your gender.)*

Ethnicity: Etnik kimliğinizi nasıl tanımlarsınız? *(How do you define your ethnicity?)*

Education Level: Lütfen eğitim durumunuzu belirtiniz. *(Please indicate your education level.)*

- İlkokul mezunu *(Primary school graduate)*
- Lise mezunu *(High school graduate)*
- Lisans öğrencisi *(Undergraduate student)*
- Lisans mezunu *(Bachelor's degree)*
- Yüksek lisans/Doktora öğrencisi *(Master's or PhD student)*
- Yüksek lisans/Doktora mezunu *(Master's degree or PhD)*

Perceived SES: Türkiye'deki insanların sosyoekonomik düzeylerini temsil eden 10 basamaklı bir merdiven düşünün. Merdivenin en üst basamağında en yüksek sosyoekonomik düzeye sahip kişiler var. Merdivenin en alt basamağında ise en düşük sosyoekonomik düzeye sahip kişiler var. Kendi sosyoekonomik düzeyinizi düşünürseniz, kendinizi bu merdivenin hangi basamağına yerleştirirsiniz? *(Imagine a 10-step ladder that represents people's socioeconomic status in Turkey. At the top of the ladder, there are people who have the highest socioeconomic status. At the bottom of the ladder, there are people who have the lowest socioeconomic status. When you consider your socioeconomic status, on which step of the ladder would you place yourself?)*

National identification

Lütfen Türk ulusal kimliği ile ne derece özdeşim kurduğunuzu 1 (Hiç özdeşim kurmam) ve 7 (Son derece özdeşim kurarım) arasında size en uygun seçeneği seçerek

belirtiniz. (Bir grupla özdeşim kurmak, bu gruba ne derece ait hissettiğiniz, bu grubun sizin kimliğinizi ne derece tanımladığı ve bu grubun bir üyesi olmanın sizin için ne kadar önemli olduğu ile ilgilidir.)

(Please indicate your level of identification with Turkish national identity by choosing a number between 1 (I don't identify at all) and 7 (I identify completely). (Identifying with a group is about how much you feel like you belong to that group, how much that group defines you, and how important it is to you to be a member of that group.))

Religiosity

Lütfen kendinizi dindar olarak tanımlayıp tanımlamadığınızı 1 (Hiç dindar değilim) ve 7 (Son derece dindarım) arasında size en uygun seçeneği seçerek belirtiniz.

(Please indicate if you identify yourself as religious or not by choosing a number between 1 (I am not religious at all) and 7 (I am very religious).)

Political Ideology

Lütfen siyasal eğiliminizi (1) Sol ve (7) Sağ arasında size en uygun seçeneği seçerek belirtiniz.

(Please indicate your political ideology by choosing a number between 1 (Left) and 7 (Right).)

Suspicion Check

Çalışma sırasında dikkatinizi çeken ya da garipsediğiniz bir kısım oldu mu?

(Was there any part of the study that drew your attention or that you found strange?)

APPENDIX G

MANIPULATION TEXTS

High Cultural Adoption Condition

Dosya: Türkiye’deki Suriyeli mülteciler Türk kültürünü benimsediler mi?

2011 yılında Suriye'de başlayan çatışmaların ardından Türkiye'ye gelmeye başlayan Suriyeliler, 2020 itibariyle 9 yıldır Türkiye’de yaşıyorlar. Peki, Suriyeli mülteciler bu sürede Türk kültürünü benimsediler mi? Yerel esnafa sorduk.

2011 yılında Suriye'deki iç savaştan kaçıp gelen Suriyeli mülteciler aradan geçen 9 yılda Türk kültürünü benimsediler mi sorusunun cevabını bulmak için Suriyeli nüfusunun yoğun olduğu Esenyurt ilçesinde vatandaşla ve esnafla konuştuk. Esenyurt’un farklı kesimlerinde yaptığımız söyleşilerde esnaf ve vatandaş, Suriyelilerin Türk kültürünü benimsediklerini söyledi.

“BENİMSEDİKLERİNİ DÜŞÜNÜYORUM”

49 yaşındaki manav Servet Yıldız, Suriyeli sığınmacılarla ilgili “Benim manava gelip alışveriş yapanlar oluyor, güzel Türkçe konuşuyorlar. Çoğu şeyin Türkçe ismini biliyorlar. Türk yemekleri de yapmaya başladılar. Türk kültürünü benimsediklerini düşünüyorum.” ifadelerini kullandı.

“TÜRKÇE MÜZİK DİNLİYORLAR”

23 yaşındaki üniversite öğrencisi Deniz Çevik, şu sözlerle düşüncelerini ifade etti: “Okulda görüyorum. Sınıfımda iki Suriyeli var. Kıyafetleri, yaşayış tarzları vs… Benimsediler Türk kültürünü. Türkçe müzik dinliyorlar. Türklerin yaptığı gibi yapıyorlar işlerini.”

“BENİMSEDİLER”

32 yaşındaki mağaza sahibi Şafak Yılmaz, “Bizim mahallede yaşayan çok Suriyeli var. Mağazadan alışveriş yapmaya geliyorlar. İyi Türkçe konuşuyorlar. Ben Türk kültürünü benimsediklerini düşünüyorum. 29 Ekim’de Türk bayrağı asanını bile gördüm. ” diye konuştu.

(News File: Have Syrian refugees in Turkey adopted Turkish culture?

Syrians, who started to come to Turkey after the conflicts that started in Syria in 2011, as of 2020 have been living in Turkey for 9 years. But, have the Syrian refugees adopted Turkish culture during this time? We asked local shopkeepers.

In order to find the answer to the question of whether the Syrian refugees who fled the civil war in Syria in 2011 have adopted Turkish culture in the past 9 years, we talked to citizens and shopkeepers in the district of Esenyurt, where the Syrian population is dense. During the interviews we held in different parts of Esenyurt, tradesmen and citizens said that Syrians have adopted Turkish culture.

“I THINK THEY HAVE ADOPTED IT”

49-year-old greengrocer Servet Yıldız said, “There are people who come and shop from my grocery store, they speak Turkish well. They know the name of most of the things in Turkish. They also started to make Turkish dishes. I think they have adopted Turkish culture.” about Syrian refugees.

“THEY LISTEN TO TURKISH MUSIC”

Deniz Çevik, a 23-year-old university student, expressed their thoughts with these words: They said: “I see them at school. There are two Syrians in my class. Their

clothes, lifestyle, etc… They adopted Turkish culture. They listen to Turkish music. They do their job as Turkish people do."

"THEY ADOPTED"

Şafak Yılmaz, 32-year-old store owner, said, "There are many Syrians living in our neighborhood. They come to the store to shop. They speak Turkish well. I think they have adopted Turkish culture. I even saw one that hung a Turkish flag on October 29.")

Low Cultural Adoption Condition

Dosya: Türkiye'deki Suriyeli mülteciler Türk kültürünü benimsediler mi?

2011 yılında Suriye'deki iç savaştan kaçıp gelen Suriyeli mülteciler aradan geçen 9 yılda Türk kültürünü benimsediler mi sorusunun cevabını bulmak için Suriyeli nüfusunun yoğun olduğu Esenyurt ilçesinde vatandaşla ve esnafla konuştuk. Esenyurt'un farklı kesimlerinde yaptığımız söyleşilerde esnaf ve vatandaş, Suriyelilerin Türk kültürünü benimsemediklerini söyledi.

"BENİMSEDİKLERİNİ DÜŞÜNMÜYORUM"

49 yaşındaki manav Servet Yıldız, Suriyeli sığınmacılarla ilgili "Benim manava gelip alışveriş yapanlar oluyor, zor Türkçe konuşuyorlar. Çoğu şeyin Türkçe ismini bilmiyorlar. Türk yemeklerini de bilmiyorlar. Türk kültürünü benimsediklerini düşünmüyorum." ifadelerini kullandı.

"TÜRKÇE MÜZİK DAHİ DİNLEMİYORLAR"

23 yaşındaki üniversite öğrencisi Deniz Çevik, şu sözlerle düşüncelerini ifade etti: "Okulda görüyorum. Sınıfımda iki Suriyeli var. Kıyafetleri, yaşayış tarzları

vs… Benimsemediler Türk kültürünü. Türkçe müzik dahi dinlemiyorlar. Türklerin yaptığı gibi yapmıyorlar işlerini."

"BENİMSEMEDİLER"

32 yaşındaki mağaza sahibi Şafak Yılmaz, "Bizim mahallede yaşayan çok Suriyeli var. Mağazadan alışveriş yapmaya geliyorlar. İyi Türkçe konuşamıyorlar. Ben Türk kültürünü benimsediklerini düşünmüyorum. 29 Ekim'de Türk bayrağı asanını da görmedim." diye konuştu.

(News File: Have Syrian refugees in Turkey adopted Turkish culture?

Syrians, who started to come to Turkey after the conflicts that started in Syria in 2011, as of 2020 have been living in Turkey for 9 years. But, have the Syrian refugees adopted Turkish culture during this time? We asked local shopkeepers.

In order to find the answer to the question of whether the Syrian refugees who fled the civil war in Syria in 2011 have adopted Turkish culture in the past 9 years, we talked to citizens and shopkeepers in the district of Esenyurt, where the Syrian population is dense. During the interviews we held in different parts of Esenyurt, tradesmen and citizens said that Syrians have not adopted Turkish culture.

"I DON'T THINK THEY HAVE ADOPTED IT"

49-year-old greengrocer Servet Yıldız said, "There are people who come and shop from my grocery store, they speak Turkish poorly. They don't know the name of the most of the things in Turkish. They don't know how to make Turkish dishes. I don't think they have adopted Turkish culture." about Syrian refugees.

“THEY LISTEN TO TURKISH MUSIC”

Deniz Çevik, a 23-year-old university student, expressed their thoughts with these words: They said: “I see them at school. There are two Syrians in my class. Their clothes, lifestyle, etc… They have not adopted Turkish culture. They don’t listen to Turkish music. They don’t do their job as Turkish people do.”

"THEY ADOPTED"

Şafak Yılmaz, 32-year-old store owner, said, “There are many Syrians living in our neighborhood. They come to the store to shop. They don’t speak Turkish well. I don’t think they have adopted Turkish culture. I haven’t seen one that hangs a Turkish flag on October 29.”)

APPENDIX H

PERCEIVED ACCULTURATION ORIENTATIONS

Lütfen aşağıdaki cümleleri dikkatle okuyup her birine katılıp katılmadığınızı 1 (Kesinlikle katılmıyorum) ve 7 (Kesinlikle katılıyorum) arasında bir rakam seçerek belirtiniz.

(Please read the following sentences carefully and indicate whether you agree with each sentence by picking a number between 1 (I strongly disagree) and 7 (I strongly agree).)

1. Suriyeli sığınmacıların Türk kültürünü benimsediklerini düşünüyorum.
   (I think Syrian refugees have adopted Turkish culture.)
2. Suriyeli sığınmacıların kendi kültürlerini devam ettirdiklerini düşünüyorum.
   (I think Syrian refugees have maintained their own culture.)

REFERENCES

Adler, N. E., Epel, E. S., Castellazzo, G., & Ickovics, J. R. (2000). Relationship of subjective and objective social status with psychological and physiological functioning: Preliminary data in healthy, White women. *Health Psychology*, *19*(6), 586–592. https://doi.org/10.1037/0278-6133.19.6.586

Albada, K., Hansen, N., & Otten, S. (2021). When cultures clash: Links between perceived cultural distance in values and attitudes towards migrants. *British Journal of Social Psychology*, *60*(4), 1350–1378. https://doi.org/10.1111/bjso.12455

Andrighetto, L., Baldissarri, C., Lattanzio, S., Loughnan, S., & Volpato, C. (2014). Human-itarian aid? Two forms of dehumanization and willingness to help after natural disasters. *British Journal of Social Psychology*, *53*(3), 573–584. https://doi.org/10.1111/bjso.12066

Anier, N., Badea, C., Berthon, M., & Guimond, S. (2018). Perceived acculturation preferences of minority groups and intergroup discrimination: When culture-specific intergroup norms matter. *Journal of Applied Social Psychology*, *48*(9), 506–518. https://doi.org/10.1111/jasp.12530

Badea, C., Jetten, J., Iyer, A., & Er-rafiy, A. (2011). Negotiating dual identities: The impact of group-based rejection on identification and acculturation. *European Journal of Social Psychology*, *41*(5), 586–595. https://doi.org/10.1002/ejsp.786

Bain, P., Vaes, J., Kashima, Y., Haslam, N., & Guan, Y. (2012). Folk conceptions of humanness: Beliefs about distinctive and core human characteristics in Australia, Italy, and China. *Journal of Cross-Cultural Psychology*, *43*(1), 53–58. https://doi.org/10.1177/0022022111419029

Bastian, B., Denson, T. F., & Haslam, N. (2013). The roles of dehumanization and moral outrage in retributive justice. *PLoS ONE*, *8*(4). https://doi.org/10.1371/journal.pone.0061842

Beaton, A. M., Dovidio, J. F., & Léger, N. (2008). All in this together? Group representations and policy support. *Journal of Experimental Social Psychology*, *44*(3), 808–817. https://doi.org/10.1016/j.jesp.2007.07.002

Berry, J. W., Kim, U., Power, S., Young, M., & Bujaki, M. (1989). Acculturation attitudes in plural societies. *Applied Psychology*, *38*(2), 185–206. https://doi.org/10.1111/j.1464-0597.1989.tb01208.x

Boccato, G., Cortes, B. P., Demoulin, S., & Leyens, J. P. (2007). The automaticity of infra-humanization. *European Journal of Social Psychology*, *37*(5), 987–999. https://doi.org/10.1002/ejsp.412

Bourhis, Richard Y., Moise, L. C., Perreault, S., & Senecal, S. (1997). Towards an Interactive Acculturation Model: A social psychological spproach. *International Journal of Psychology*, *32*(6), 369–386. https://doi.org/10.1080/002075997400629

Bruneau, E., Kteily, N., & Laustsen, L. (2018). The unique effects of blatant dehumanization on attitudes and behavior towards Muslim refugees during the European 'refugee crisis' across four countries. *European Journal of Social Psychology*, *48*(5), 645–662. https://doi.org/10.1002/ejsp.2357

Cameron, J. E. (2004). A three-factor model of social identity. *Self and Identity*, *3*(3), 239–262. https://doi.org/10.1080/13576500444000047

Capozza, D., Trifiletti, E., Vezzali, L., & Favara, I. (2013). Can intergroup contact improve humanity attributions? *International Journal of Psychology*, *48*(4), 527–541. https://doi.org/10.1080/00207594.2012.688132

Castano, E., & Giner-Sorolla, R. (2006). Not quite human: Infrahumanization in response to collective responsibility for intergroup killing. *Journal of Personality and Social Psychology*, *90*(5), 804–818. https://doi.org/10.1037/0022-3514.90.5.804

Čehajić, S., Brown, R., & González, R. (2009). What do I care? Perceived ingroup responsibility and dehumanization as predictors of empathy felt for the victim group. *Group Processes and Intergroup Relations*, *12*(6), 715–729. https://doi.org/10.1177/1368430209347727

Celeste, L., Brown, R., Tip, L. K., & Matera, C. (2014). Acculturation is a two-way street: Majority-minority perspectives of outgroup acculturation preferences and the mediating role of multiculturalism and threat. *International Journal of Intercultural Relations*, *43*(PB), 304–320. https://doi.org/10.1016/j.ijintrel.2014.10.002

Ceylan-Batur, S., & Sakallı Uğurlu, N. (2019). Honor Scale: A Study for Reliability and Validity. *Nesne Psikoloji Dergisi, 7*(15), 236–253. https://doi.org/10.7816/nesne-07-15-06

Cortes, B. P., Demoulin, S., Rodriguez, R. T., Rodriguez, A. P., & Leyens, J. P. (2005). Infrahumanization or familiarity? Attribution of uniquely human emotions to the self, the ingroup, and the outgroup. *Personality and Social Psychology Bulletin, 31*(2), 243–253. https://doi.org/10.1177/0146167204271421

Costello, K., & Hodson, G. (2010). Exploring the roots of dehumanization: The role of animal-human similarity in promoting immigrant humanization. *Group Processes and Intergroup Relations, 13*(1), 3–22. https://doi.org/10.1177/1368430209347725

Cross, S. E., Uskul, A. K., Gerçek-Swing, B., Sunbay, Z., Alözkan, C., Günsoy, C., … Karakitapoğlu-Aygün, Z. (2014). Cultural prototypes and dimensions of honor. *Personality and Social Psychology Bulletin, 40*(2), 232–249. https://doi.org/10.1177/0146167213510323

Cuddy, A. J. C., Rock, M. S., & Norton, M. I. (2007). Aid in the aftermath of Hurricane Katrina: Inferences of secondary emotions and intergroup helping. *Group Processes and Intergroup Relations, 10*(1), 107–118. https://doi.org/10.1177/1368430207071344

Demirdağ, A. (2014). *Barış Sürecinin Desteklenmesinde İnsanlıktan Uzaklaştırmanın Etkisi* [Unpublished master's thesis]. Ankara University

Demirdağ, A., & Hasta, D. (2020). İnsanlıktan uzaklaştırmanın barış sürecini destekleme niyeti üzerindeki etkisi. *Türk Psikoloji Dergisi, 36*(88). https://doi.org/10.31828/tpd1300443320201128x000038

Demoulin, S., Cortes, B. P., Viki, T. G., Rodriguez, A. P., Rodriguez, R. T., Paladino, M. P., & Leyens, J. (2009). The role of in-group identification in infra-humanization. *International Journal of Psychology, 44*(1), 4–11. https://doi.org/10.1080/00207590802057654

Demoulin, S., Leyens, J. P., Paladino, M. P., Rodriguez-Torres, R., Rodriguez-Perez, A., & Dovidio, J. F. (2004). Dimensions of "uniquely" and "non-uniquely" human emotions. *Cognition and Emotion, 18*(1), 71–96. https://doi.org/10.1080/02699930244000444

Dovidio, J. F., Gaertner, S. L., Anastasio, P. A., Bachman, B. A., & Rust, M. C. (1993). The common ingroup identity model: Recategorization and the reduction of intergroup bias. *European Review of Social Psychology*, *4*(1), 1–26. https://doi.org/10.1080/14792779343000004

Dovidio, J. F., Gaertner, S. L., & Saguy, T. (2009). Commonality and the complexity of gweg social attitudes and social change. *Personality and Social Psychology Review*, *13*(1), 3–20. https://doi.org/10.1177/1088868308326751

Dovidio, J. F., Gaertner, S. L., Validzic, A., Matoka, K., Johnson, B., & Frazier, S. (1997). Extending the benefits of recategorization: Evaluations, self-disclosure, and helping. *Journal of Experimental Social Psychology*, *33*(4), 401–420. https://doi.org/10.1006/jesp.1997.1327

Erdoğan, M. (2018). *Syrians-Barometer 2017: A framework for achieving social cohesion with Syrians in Turkey.* Bilgi University Publishing

Erdoğan , M. (2020). *Syrians Barometer 2019: A Framework for achieving social cohesion with Syrians in Turkey.* Retrieved from: https://www.unhcr.org/tr/wp-content/uploads/sites/14/2020/09/SB2019-ENG-04092020.pdf

Esses, V. M., Medianu, S., & Lawson, A. S. (2013). Uncertainty, threat, and the role of the media in promoting the dehumanization of immigrants and refugees. *Journal of Social Issues*, *69*(3), 518–536. https://doi.org/10.1111/josi.12027

Esses, V. M., Veenvliet, S., Hodson, G., & Mihic, L. (2008). Justice, morality, and the dehumanization of refugees. *Social Justice Research*, *21*(1), 4–25. https://doi.org/10.1007/s11211-007-0058-4

Fiske, S. T., Harris, L. T., & Fiske, S. T. (2018). Dehumanizing the lowest of the low. *Social Cognition*, 215–226. https://doi.org/10.4324/9781315187280-8

Formanowicz, M., Goldenberg, A., Saguy, T., Pietraszkiewicz, A., Walker, M., & Gross, J. J. (2018). Understanding dehumanization: The role of agency and communion. *Journal of Experimental Social Psychology*, *77*(May), 102–116. https://doi.org/10.1016/j.jesp.2018.04.003

Fritz, M. S., & MacKinnon, D. P. (2007). Required sample size to detect the mediated effect. *Psychological Science*, *18*(3), 233–239. https://doi.org/10.1111/j.1467-9280.2007.01882.x

Gaunt, R. (2009). Superordinate categorization as a moderator of mutual infrahumanization. *Group Processes and Intergroup Relations, 12*(6), 731–746. https://doi.org/10.1177/1368430209343297

Genç, D., & Özdemirkıran, M. (2015). Local perceptions on Syrian migration to Turkey: A case study of Istanbul neighborhoods. In G. Şeker, A. Tilbe, M. Ökmen, P. Yazgan, D. Eroğlu & İ. Sirkeci (Eds.), *Turkish Migration Conference 2015 Selected Proceedings* (pp. 106-117). Transnational Press London.

Gray, H. M., Gray, K., & Wegner, D. M. (2007). Dimensions of mind perception. *Science, 315*(5812), 619. https://doi.org/10.1126/science.1134475

Greenhalgh, E. M., & Watt, S. E. (2015). Preference for consistency and value dissimilarities in dehumanization and prejudice toward asylum seekers in Australia. *European Journal of Social Psychology*, *45*(1), 110–119. https://doi.org/10.1002/ejsp.2066

Haslam, N. (2006). Dehumanization: An integrative review. *Personality and Social Psychology Review*, *10*(3), 252–264. https://doi.org/10.1207/s15327957pspr1003_4

Haslam, N., & Bain, P. (2007). Humanizing the self: Moderators of the attribution of lesser humanness to others. *Personality and Social Psychology Bulletin*, *33*(1), 57–68. https://doi.org/10.1177/0146167206293191

Haslam, N., Bain, P., Douge, L., Lee, M., & Bastian, B. (2005). More human than you: Attributing humanness to self and others. *Journal of Personality and Social Psychology*, *89*(6), 937–950. https://doi.org/10.1037/0022-3514.89.6.937

Haslam, N., Kashima, Y., Loughnan, S., Shi, J., & Suitner, C. (2008). Subhuman, inhuman, and superhuman: Contrasting humans with nonhumans in three cultures. *Social Cognition*, *26*(2), 248–258. https://doi.org/10.1521/soco.2008.26.2.248

Haslam, N., & Loughnan, S. (2014). Dehumanization and infrahumanization. *Annual Review of Psychology*, *65*, 399–423. https://doi.org/10.1146/annurev-psych-010213-115045

Haslam, N., Rothschild, L., & Ernst, D. (2000). Essentialist beliefs about social categories. *British Journal of Social Psychology*, *39*(1), 113–127. https://doi.org/10.1348/014466600164363

Hutnik, N. (1986). Patterns of ethnic minority identification and modes of social adaptation. *Ethnic and Racial Studies*, *9*(2), 150–167. https://doi.org/10.1080/01419870.1986.9993520

Hayes, A. F. (2022). *Introduction to Mediation, Moderation, and Conditional Process Analysis: A regression-based approach* (3rd ed.). Guilford Press.

Kardam, F. (2005). *The dynamics of honor killings in Turkey: Prospects for action.* Ankara: United Nations Development Programme: Population Association.

Kardeş, S., Banko, Ç., & Akman, B. (2017). Sosyal medyada Suriye'li sığınmacılara yönelik algı: bir sözlük değerlendirmesi. *Göç Dergisi*, *4*(2), 185–200. https://doi.org/10.33182/gd.v4i2.596

Kelman, H. G. (1973). Violence without moral restraint: Reflections on the dehumanization of victims and victimizers. *Journal of Social Issues*, *29*(4), 25–61. https://doi.org/10.1111/j.1540-4560.1973.tb00102.x

Kosic, A., Mannetti, L., & Lackland Sam, D. (2005). The role of majority attitudes towards out-group in the perception of the acculturation strategies of immigrants. *International Journal of Intercultural Relations*, *29*(3), 273–288. https://doi.org/10.1016/j.ijintrel.2005.06.004

Kteily, N., Bruneau, E., Waytz, A., & Cotterill, S. (2015). The ascent of man: Theoretical and empirical evidence for blatant dehumanization. *Journal of Personality and Social Psychology*, *109*(5), 901–931. https://doi.org/10.1037/pspp0000048

Leung, A. K. Y., & Cohen, D. (2011). Within- and between-culture variation: Individual differences and the cultural logics of honor, face, and dignity Cultures. *Journal of Personality and Social Psychology*, *100*(3), 507–526. https://doi.org/10.1037/a0022151

Leyens, J. P. (2009). Retrospective and prospective thoughts about infrahumanization. *Group Processes and Intergroup Relations*, *12*(6), 807–817. https://doi.org/10.1177/1368430209347330

Leyens, J. P., Paladino, P. M., Rodriguez-Torres, R., Vaes, J., Demoulin, S., Rodriguez-Perez, A., & Gaunt, R. (2000). The emotional side of prejudice: The attribution of secondary emotions to ingroups and outgroups. *Personality and Social Psychology Review*, *4*(2), 186–197. https://doi.org/10.1207/S15327957PSPR0402_06

Leyens, J. P., Rodriguez-Perez, A., Rodriguez-Torres, R., Gaunt, R., Paladino, M. P., Vaes, J., & Demoulin, S. (2001). Psychological essentialism and the differential attribution of uniquely human emotions to ingroups and outgroups. *European Journal of Social Psychology*, *31*(4), 395–411. https://doi.org/10.1002/ejsp.50

López-Rodríguez, L., Zagefka, H., Navas, M., & Cuadrado, I. (2014). Explaining majority members' acculturation preferences for minority members: A mediation model. *International Journal of Intercultural Relations*, *38*(1), 36–46. https://doi.org/10.1016/j.ijintrel.2013.07.001

Louis, W. R., Esses, V. M., & Lalonde, R. N. (2013). National identification, perceived threat, and dehumanization as antecedents of negative attitudes toward immigrants in Australia and Canada. *Journal of Applied Social Psychology*, *43*(SUPPL.2), 156–165. https://doi.org/10.1111/jasp.12044

Maisonneuve, C., & Testé, B. (2007). Acculturation preferences of a host community: The effects of immigrant acculturation strategies on evaluations and impression formation. *International Journal of Intercultural Relations*, *31*(6), 669–688. https://doi.org/10.1016/j.ijintrel.2007.06.001

Matera, C., Stefanile, C., & Brown, R. (2011). The role of immigrant acculturation preferences and generational status in determining majority intergroup attitudes. *Journal of Experimental Social Psychology*, *47*(4), 776–785. https://doi.org/10.1016/j.jesp.2011.03.007

Matera, C., Stefanile, C., & Brown, R. (2012). Host culture Adoption or Intercultural Contact? Comparing different acculturation conceptualizations and their effects on host members' attitudes towards immigrants. *International Journal of Intercultural Relations*, *36*(4), 459–471. https://doi.org/10.1016/j.ijintrel.2012.03.002

Matera, C., Stefanile, C., & Brown, R. (2015). Majority-minority acculturation preferences concordance as an antecedent of attitudes towards immigrants: The mediating role of perceived symbolic threat and metastereotypes. *International Journal of Intercultural Relations*, *45*, 96–103. https://doi.org/10.1016/j.ijintrel.2015.02.001

McDonald, M., Porat, R., Yarkoney, A., Reifen Tagar, M., Kimel, S., Saguy, T., & Halperin, E. (2017). Intergroup emotional similarity reduces dehumanization and promotes conciliatory attitudes in prolonged conflict. *Group Processes and Intergroup Relations*, *20*(1), 125–136. https://doi.org/10.1177/1368430215595107

Miranda, M., Gouveia-Pereira, M., & Vaes, J. (2014). When in Rome.. Identification and acculturation strategies among minority members moderate the dehumanisation of the majority outgroup. *European Journal of Social Psychology*, *44*(4), 327–336. https://doi.org/10.1002/ejsp.2025

Mummendey, A., & Wenzel, M. (1999). Social discrimination and tolerance in intergroup relations: Reactions to intergroup difference. *Personality and Social Psychology Review*, *3*(2), 158–174. https://doi.org/10.1207/s15327957pspr0302_4

Nier, J. A., Gaertner, S. L., Dovidio, J. F., Banker, B. S., Ward, C. M., & Rust, M. C. (2001). Changing Interracial Evaluations and Behavior: The Effects of a Common Group Identity. *Group Processes & Intergroup Relations*, *4*(4), 299–316. https://doi.org/10.1177/1368430201004004001

Olsson, M., Matera, C., Tip, L. K., & Brown, R. (2019). The double-edged effect of intergroup similarity: Muslim and Christian immigrants' acculturation preferences on intergroup relations in Sweden. *Group Processes and Intergroup Relations*, *22*(4), 478–493. https://doi.org/10.1177/1368430217740432

Özdemir, F., & Öner-Özkan, B. (2016). Social representations of social media users toward Syrian refugees in Turkey. *Nesne Psikoloji Dergisi*, *4*(8), 227–244. https://doi.org/10.7816/nesne-04-08-04

Pacilli, M. G., Roccato, M., Pagliaro, S., & Russo, S. (2016). From political opponents to enemies? The role of perceived moral distance in the animalistic dehumanization of the political outgroup. *Group Processes and Intergroup Relations*, *19*(3), 360–373. https://doi.org/10.1177/1368430215590490

Paladino, M. P., Leyens, J. P., Rodriguez, R., Rodriguez, A., Gaunt, R., & Demoulin, S. (2002). Differential association of uniquely and non uniquely human emotions with the ingroup and the outgroup. *Group Processes & Intergroup Relations*, *5*(2), 105–117. https://doi.org/10.1177/1368430202005002539

Paladino, M. P., & Vaes, J. (2009). Ours is human: On the pervasiveness of infra-humanization in intergroup relations. *British Journal of Social Psychology, 48*(2), 237–251. https://doi.org/10.1348/014466608X322882

Park, J., Haslam, N., & Kashima, Y. (2012). Relational to the core: Lay theories of humanness in Australia, Japan, and Korea. *Journal of Cross-Cultural Psychology*, *43*(5), 774–783. https://doi.org/10.1177/0022022111414417

Pfafferott, I., & Brown, R. (2006). Acculturation preferences of majority and minority adolescents in Germany in the context of society and family. *International Journal of Intercultural Relations*, *30*(6), 703–717. https://doi.org/10.1016/j.ijintrel.2006.03.005

Pinel, E. C., Yawger, G. C., Long, A. E., Rampy, N., Brenna, R., & Finnell, S. K. (2017). Human like me: Evidence that I-sharing humanizes the otherwise dehumanized. *British Journal of Social Psychology*, *56*(4), 689–704. https://doi.org/10.1111/bjso.12209

Piontkowski, U., Rohmann, A., & Florack, A. (2002). Concordance of acculturation attitudes and perceived threat. *Group Processes & Intergroup Relations*, *5*(3), 221–232. https://doi.org/10.1177/1368430202005003003

Political and Social Research Institute of Europe [PS:EUROPE] (2017). *Bilgiden algıya: Türkiye'deki sığınmacı, göçmen ve mülteci algısı üzerine bir çalışma* [From Information to perception: A study on the perceptions of asylum seeker, immigrant, and refugee in Turkey]. Retrieved from: http://ps-europe.org/tr/

Prati, F., Moscatelli, S., van Lange, P. A. M., van Doesum, N. J., & Rubini, M. (2018). The central role of morality in perceived humanness and unselfish behaviors. *Social Psychology*, *49*(6), 330–343. https://doi.org/10.1027/1864-9335/a000352

R Core Team (2021). *R: A language and environment for statistical computing*. R Foundation for Statistical Computing, Vienna, Austria.

Redfield, R., Linton, R., & Herskovits, M. J. (1936). Memorandum for the Study of acculturation. *American Anthropologist*, *38*(1), 149–152. https://doi.org/10.1525/aa.1936.38.1.02a00330

Reijerse, A., van Acker, K., Vanbeselaere, N., Phalet, K., & Duriez, B. (2013). Beyond the ethnic-civic dichotomy: Cultural citizenship as a new way of

excluding immigrants. *Political Psychology*, *34*(4). https://doi.org/10.1111/j.1467-9221.2012.00920.x

Riva, P., Brambilla, M., & Vaes, J. (2016). Bad guys suffer less (social pain): Moral status influences judgements of others' social suffering. *British Journal of Social Psychology*, *55*(1), 88–108. https://doi.org/10.1111/bjso.12114

Roblain, A., Azzi, A., & Licata, L. (2016). Why do majority members prefer immigrants who adopt the host culture? The role of perceived identification with the host nation. *International Journal of Intercultural Relations*, *55*, 44–54. https://doi.org/10.1016/j.ijintrel.2016.08.001

Rodriguez Mosquera, P. M., Manstead, A. S. R., & Fischer, A. H. (2002a). Honor in the Mediterranean and Northern Europe. *Journal of Cross-Cultural Psychology*, *33*(1), 16–36. https://doi.org/10.1177/0022022102033001002

Rodriguez Mosquera, P. M., Manstead, A. S. R., & Fischer, A. H. (2002b). The role of honour concerns in emotional reactions to offences. *Cognition and Emotion*, *16*(1), 143–163. https://doi.org/10.1080/02699930143000167

Rodríguez-Pérez, A., Delgado-Rodríguez, N., Betancor-Rodríguez, V., Leyens, J. P., & Vaes, J. (2011). Infra-humanization of outgroups throughout the world. The role of similarity, intergroup friendship, knowledge of the outgroup, and status. *Anales de Psicologia*, *27*(3), 679–687.

Rodríguez-Torres, R., Leyens, J. P., Pérez, A. R., Rodriguez, V. B., Quiles Del Castillo, M. N., Demoulin, S., & Cortés, B. (2005). The lay distinction between primary and secondary emotions: A spontaneous categorization? *International Journal of Psychology*, *40*(2), 100–107. https://doi.org/10.1080/00207590444000221

Rohmann, A., Florack, A., & Piontkowski, U. (2006). The role of discordant acculturation attitudes in perceived threat: An analysis of host and immigrant attitudes in Germany. *International Journal of Intercultural Relations*, *30*(6), 683–702. https://doi.org/10.1016/j.ijintrel.2006.06.006

Rohmann, A., Niedenthal, P., Brauer, M., Castano, E., & Leyens, J. P. (2009). The attribution of primary and secondary emotions to the in-group and to the out-group: The case of equal status countries. *Journal of Social Psychology*, *149*(6), 709–730. https://doi.org/10.1080/00224540903348253

Rohmann, A., Piontkowski, U., & van Randenborgh, A. (2008). When attitudes do not fit: Discordance of acculturation attitudes as an antecedent of intergroup threat. *Personality and Social Psychology Bulletin, 34*(3), 337–352. https://doi.org/10.1177/0146167207311197

Rosseel, Y. (2012). lavaan: An R package for Structural Equation Modeling. *Journal of Statistical Software, 48*(2), 1–36. https://doi.org/10.18637/jss.v048.i02.

Sassenberg, K., & Matschke, C. (2010). The impact of exchange programs on the integration of the hostgroup into the self-concept. *European Journal of Social Psychology, 40*(1), 148–159. https://doi.org/10.1002/ejsp.621

Schroeder, J., & Epley, N. (2020). Demeaning: Dehumanizing others by minimizing the importance of their psychological needs. *Journal of Personality and Social Psychology, 119*(4), 765–791. https://doi.org/10.1037/pspa0000199

Schwartz, S. H., & Struch, N. (1989). Values, stereotypes, and intergroup antagonism. *Stereotyping and Prejudice*, 151–167. https://doi.org/10.1007/978-1-4612-3582-8_7

Schwartz, S. H., Struch, N., & Bilsky, W. (1990). Values and intergroup social motives: A study of Israeli and German Students. *Social Psychology Quarterly, 53*(3), 185. https://doi.org/10.2307/2786958

Sev'er, A., & Yurdakul, G. (2001). Culture of honor, culture of change. *Violence Against Women, 7*(9), 964–998. https://doi.org/10.1177/10778010122182866

Tabachnick, B. G., & Fidell, L. S. (2013). *Using multivariate statistics (6th ed.).* Boston: Allynand Bacon

Tam, T., Hewstone, M., Cairns, E., Tausch, N., Maio, G., & Kenworthy, J. (2007). The impact of intergroup emotions on forgiveness in Northern Ireland. *Group Processes and Intergroup Relations, 10*(1), 119–135. https://doi.org/10.1177/1368430207071345

Tip, L. K., Zagefka, H., González, R., Brown, R., Cinnirella, M., & Na, X. (2012). Is support for multiculturalism threatened by ... threat itself? *International Journal of Intercultural Relations, 36*(1), 22–30. https://doi.org/10.1016/j.ijintrel.2010.09.011

Trounson, J. S., Critchley, C., & Pfeifer, J. E. (2015). Australian attitudes toward asylum seekers: Roles of dehumanization and social dominance theory. *Social Behavior and Personality*, *43*(10), 1641–1656. https://doi.org/10.2224/sbp.2015.43.10.1641

United Nations High Commissioner for Refugees (2022). Turkey Bi-Annual Fact Sheet February 2022. Retrieved from: https://www.unhcr.org/tr/wp-content/uploads/sites/14/2022/03/UNHCR-Turkey-Factsheet-February-2022.pdf

Uskul, A. K., & Cross, S. E. (2019). The social and cultural psychology of honour: What have we learned from researching honour in Turkey? *European Review of Social Psychology*, *30*(1), 39–73. https://doi.org/10.1080/10463283.2018.1542903

Vaes, J., & Paladino, M. P. (2010). The uniquely human content of stereotypes. *Group Processes and Intergroup Relations*, *13*(1), 23–39. https://doi.org/10.1177/1368430209347331

Vaes, J., Paladino, M. P., & Leyens, J. P. (2002). The lost e-mail: Prosocial reactions induced by uniquely human emotions. *British Journal of Social Psychology*, *41*(4), 521–534. https://doi.org/10.1348/014466602321149867

van Acker, K., & Vanbeselaere, N. (2011). Bringing together acculturation theory and intergroup contact theory: Predictors of Flemings' expectations of Turks' acculturation behavior. *International Journal of Intercultural Relations*, *35*(3), 334–345. https://doi.org/10.1016/j.ijintrel.2010.06.004

Waytz, A., Gray, K., Epley, N., & Wegner, D. M. (2010). Causes and consequences of mind perception. *Trends in Cognitive Sciences, 14*(8), 383–388. https://doi.org/10.1016/j.tics.2010.05.006

Wolf, L. J., Weinstein, N., & Maio, G. R. (2019). Anti-immigrant prejudice: Understanding the roles of (perceived) values and value dissimilarity. *Journal of Personality and Social Psychology*, *117*(5), 925–953. https://doi.org/10.1037/pspi0000177

Yazıcı, T. (2016). Yeni medyanın nefret dili: Suriyeli mültecilerle ilgili Ekşi Sözlük örneği. *Global Media Journal Turkish Edition*, *7*(13), 115–136.

Yitmen, Ş., & Verkuyten, M. (2018). Positive and negative behavioural intentions towards refugees in Turkey: The roles of national identification, threat, and

humanitarian concern. *Journal of Community and Applied Social Psychology*, *28*(4), 230–243. https://doi.org/10.1002/casp.2354

Yitmen, Ş., & Verkuyten, M. (2020). Support to Syrian refugees in Turkey: The roles of descriptive and injunctive norms, threat, and negative emotions. *Asian Journal of Social Psychology*, *23*(3), 293–301. https://doi.org/10.1111/ajsp.12400

Zagefka, H., & Brown, R. (2002). The relationship between acculturation strategies, relative fit and intergroup relations: Immigrant-majority relations in Germany. *European Journal of Social Psychology*, *32*(2), 171–188. https://doi.org/10.1002/ejsp.73

Zagefka, H., Brown, R., Broquard, M., & Martin, S. L. (2007). Predictors and consequences of negative attitudes toward immigrants in Belgium and Turkey: The role of acculturation preferences and economic competition. *British Journal of Social Psychology*, *46*(1), 153–169. https://doi.org/10.1348/014466606X111185

Zagefka, H., Nigbur, D., Gonzalez, R., & Tip, L. (2013). Why does ingroup essentialism increase prejudice against minority members? *International Journal of Psychology*, *48*(1), 60–68. https://doi.org/10.1080/00207594.2012.729841

Zagefka, H., Tip, L. K., González, R., Brown, R., & Cinnirella, M. (2012). Predictors of majority members' acculturation preferences: Experimental evidence. *Journal of Experimental Social Psychology*, *48*(3), 654–659. https://doi.org/10.1016/j.jesp.2011.12.006